

Apostles Today

Britain

INTRODUCTION

BRITAIN HAS HISTORICALLY HAD its share of titled “apostles” with the Catholic Apostolic Church, the Apostolic Church, the radical House Church movement and today’s apostolic networks. Although Britain and the USA have marked differences, many of the same currents, trends, and cultural shifts that have happened on the American side of the Atlantic have occurred on the British side too. Therefore, it is unsurprising that the increased attention given to apostles in the USA is finding a similar expression in the different sectors of the church in Britain. As in America, Evangelicals and Charismatics are often more in tune with the latest Evangelical or Charismatic fad and opinion than their own denominational view. They will often go to interdenominational Charismatic or Evangelical conferences, read and listen to Evangelical/Charismatic speakers online or via satellite or radio and use material from flagship Evangelical or Charismatic churches. Before looking at the different groupings of churches, it is important to highlight certain trends that are affecting Evangelicals and Charismatics of all churchmanships; whether it is through gift courses, or books on leadership, the word about apostles and apostolic ministry is being propagated amongst Charismatics and Evangelicals of all stripes across Britain.

One of the most recent “successful” initiatives aiming to help churches grow qualitatively has been Christian Schwarz’ Natural Church Development. Schwarz has purposefully moved away from the numerical emphasis of the Church Growth Movement and focused on qualitative growth—which (in his opinion) inevitably leads to numerical growth. His organization has done extensive research across the world looking at the principles which lead to a healthy church and showed the importance of being “gift-oriented.”

Schwarz’s finding has been reflected in a popular development within the British church, which appears to be the same in the USA, of spiritual gift inventories being utilized in many Evangelical churches. At my London church (Anglican/Charismatic/Evangelical), at theological college in Cambridge (conservative to Liberal Evangelical), in a church placement in Hampshire (Anglican/Conservative Evangelical), and at my current place of worship in Guildford (conservative to Liberal Evangelical) differing gift courses (Bodywork; Network; LifeShapes; SHAPE) were used to enable people to discern their spiritual gifts and talents. All four of these courses were not self-consciously Pentecostal as there was no teaching focused on “baptism in the Spirit”; nevertheless, all of them incorporated all the gifts and ministries of the Spirit mentioned in Romans 12, 1 Corinthians 12, and Ephesians 4. It surprised me to find the Conservative Evangelical church in Hampshire running LifeShapes which majors on Ephesians 4:11–13 as being central to discovering one’s “base ministry,” one of which is that of “apostle.” When I quizzed the incumbent on this he was very comfortable with the interpretation the author gave on the matter and seemed convinced by it. How widespread these courses are is beyond the remit of this study; they are not universally used by Evangelical churches as some have misgivings about them. Nevertheless, the fact that I have unintentionally come into contact with these courses in four different places in England in a variety of Evangelical churchmanships indicates that they are common. Furthermore, three of these four courses are linked to very influential churches. LifeShapes was originally limited to discipleship training at St Thomas Crookes, Sheffield, under Mike Breen; it has now become an international phenomenon due to its mass publication and promotion in the USA and Britain. Likewise, numerous churches which look to Willow Creek as a model and resource church have incorporated their Network gift course. Then there is the SHAPE¹ course that is linked

1. Rees, *S.H.A.P.E.* “SHAPE” stands for “Spiritual gifts, Heart, Abilities, Personality, Experience.”

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to Rick Warren's hugely popular books, *The Purpose Driven Life* and *The Purpose Driven Church*.² C. Peter Wagner's series on spiritual gifts has also been popular, and it was an integral feature of his Church Growth material which was highly influential both in the States and Britain.

A sample of these courses will highlight how the "gift of apostle" is being presented. It is, in my opinion, interesting (and telling?) that the controversy surrounding the topic is not mentioned at all—it is taken as a given that this charism is operative today. Bodywork: this was a course specifically designed and developed at St Barnabas Kensington under the leadership of Reverend John Irvine. In the description of apostleship the author writes the following: "The special ability given by the Holy Spirit to initiate new Churches or ministry projects to extend the mission of God in Christ. . . . People with this gift are pioneers, are flexible and able to adapt to different people and situations, and are concerned with extending God's work to unreached people."³

The biblical references given to help explain this gift were 1 Corinthians 12:28–29; Ephesians 4:11–12; Romans 1:5; and Acts 13:2–3.⁴

In the LifeShapes *Passionate Life Workbook*, the apostle is described in the following way: "An apostle is one who is 'sent out.' Apostles are visionary and pioneering, always pushing into new territory. They like to establish new churches or ministries. They come up with new, innovative means to do kingdom work. They enjoy dreaming, doing new and challenging tasks. Paul is a good biblical example of an apostle. Words that describe someone with this ministry role would include: excites, envisions, challenges, bridges. Apostles make good entrepreneurs and explorers."⁵

According to SHAPE:

Apostleship: The God-given special ability to serve and strengthen the body of Christ by launching and leading new ministry ventures that advance God's purposes and expand his kingdom. The original Greek meaning of the word is "sent one" (literally, one sent with authority, or as an ambassador. People with this gift . . .

2. Other influential materials are C. Peter Wagner's series on spiritual gifts, and the material connected to Christian Schwarz' Natural Church Development.

3. Bodywork seminar notes, 21. The course was developed at St Barnabas Church specifically for use there.

4. Ibid.

5. Breen and Kallestad, *Workbook*, 56.

- Are driven to start new endeavors for God, most often churches.
- Often welcome risky new challenges.
- Enjoy making a difference in the lives of believers and unbelievers alike.
- Are eager to be known as ambassadors for Christ in the world.
- Willingly work hard to see churches reach their full potential for God.⁶

Willow Creek's Network Course states: "The gift of Apostleship is the divine ability to start and oversee the development of new churches or ministry structures." It lists the "Distinctives" of this gift in the following way:

Pioneer and establish new ministries or churches. . . . Adapt to different surroundings by being culturally sensitive and aware. . . . Desire to minister to unreached people in other communities or countries. . . . Have responsibilities to oversee ministries or groups of churches. . . . Demonstrate authority and vision for the mission of the church. The traits of such a person are: Adventurous, Entrepreneurial, Persevering, Adaptable, Culturally sensitive, Risk-taking, Cause-driven.⁷

The references given to support these ideas are "1 Corinthians 12:28–29; Ephesians 4:11–12; Romans 1:5; Acts 13:2–3."⁸

Church leadership books have also been drawing attention to the charismatic apostolate. On top of Charismatic/Pentecostal publications, there are well-regarded Evangelical publishers such as InterVarsity Press, Hendrickson, Paternoster, and Grove that have released positive books on the subject. The writers are from a variety of denominational backgrounds, yet they are all Evangelical and writing primarily for that audience. Professor Eddie Gibbs has argued, in an InterVarsity Press publication, for a shift in how we do mission, and the desperate need for "apostolic leadership."⁹ Frost and Hirsch, in a Hendrickson publication, contend that the Western church mobilize and train a new "apostolic" type of leader. They believe that this is demanded theologically and sociologically, and the church

6. Rees, *S.H.A.P.E.*, 38–39.

7. Bugbee et al., *Network*, 74.

8. *Ibid.*

9. E.g., Gibbs, *Leadership Next*, 20: "The church of the twenty-first century needs missional thinkers and apostolic leadership."

must embrace this change for the sake of her mission: “The issue of the development of a new kind of leadership is possibly the single most important question of strategy in this decade, and whether the church responds correctly or not will determine to some extent its survival as a viable expression of the gospel in years to come.”¹⁰

The Anabaptist Stuart Murray-Williams in a Paternoster book has argued that we are in a Post-Christendom society, and therefore share features with the Pre-Christendom world when Christianity was not established; as a result it is imperative that we rethink how we are church in this day and age.¹¹ As part of this he has argued for the inclusion and embracing of the gift of apostle, seeing it as essential for the church in order to metamorphosize into a missional church: “The recovery of apostles, prophets and evangelists (in Christendom only pastors and teachers were recognized) is critical for the emergence of a missional church. These neglected gifts must be restored if churches are to be healthy and properly balanced.”¹² Martin Garner, a Church Army Officer, has made an impassioned plea for apostles today in a Grove booklet arguing that the “first stage in pioneering mission is not a programme, a structure, or a plan but a person—a person called an apostle.”¹³ He concludes his booklet with a prayer “for the release of God’s pioneers to lead a new wave of advancement in the cause of Christ in this country,” and states that “we need many more apostles to be raised up and released if this nation is going to be reached again with the amazingly good news of Jesus Christ.”¹⁴ The fact that these highly regarded publishers, which are taken note of by Evangelicals of all colors, are publishing these works shows the increasing acceptability of talk about apostles and apostolic leadership.

One interesting development that has its roots within the radical House Church movement which involves Charismatic leaders from across the churches is Gerald Coates’ Charismatic Evangelical Round Table—privately it is known as “the apostolic and prophetic forum.”¹⁵ Initially this was a meeting called together by Coates for those who were the “Restora-

10. Frost and Hirsch, *Shaping*, 165.

11. Murray-Williams, *Post-Christendom*.

12. *Ibid.*, 89. Murray is quick to point out, though, that the way in which these gifts are manifested will determine their effectiveness.

13. Garner, *Apostles Today*, 3.

14. *Ibid.*, 27.

15. Coates, “Growing,” 9. This whole concept of the “round table” seems quite a popular one in Prophetic groups, and is a regular feature in the USA Prophetic movement.

tion” leaders who had fallen out previously; over time it grew to include significant Charismatic and Evangelical leaders from a variety of differing church backgrounds. It currently meets twice a year and offers opportunity for those present to share what they perceive God has been doing—the likes of Sandy Millar, Nicky Gumbel, Stuart Bell and Colin Urquhart have been present at these occasions.¹⁶ So it is a mixture of people from old and new churches; however, a significant omission so far has been the presence of a Roman Catholic leader; nevertheless, Gerald Coates did indicate to me that this might change and he had in mind one particularly significant Catholic Charismatic lay leader whom he might invite.¹⁷ These developments within the Charismatic and Evangelical sector of the British church are furthering a cause that is becoming more common in various Historic Pentecostal churches, Denominational Charismatic churches, and in Independent Charismatic churches/networks.

HISTORIC PENTECOSTAL DENOMINATIONS: UK

According to statistician Rob Powys Smith,¹⁸ the following are currently the largest groups of Pentecostal churches in Britain: “1) Assemblies of God; 2) Elim Pentecostal; 3) New Testament Church of God; 4) Apostolic Church; 5) Church of God of Prophecy.”¹⁹ All of these denominations were formed pre-1950, and although sharing similar DNA to one another have developed their own understandings of the charismatic apostolate.

Elim is and has always been committed to the full range of gifts and ministries of the Holy Spirit; their commitment to this is highlighted on their website: “We believe in the ministries that Christ has set in His Church, namely, apostles, prophets, evangelists, pastors and teachers and in the present operation of the manifold Gifts of the Holy Spirit according to the New Testament.”²⁰ Influential Elim Pastor, Colin Dye, has written and spoken on this topic. Dye himself is viewed as an apostle by many; I

16. Gerald Coates, interview with author, September 1, 2009, and Coates, “Growing.”

17. Gerald Coates, interview with author, September 1, 2009. I never asked whether any Orthodox leaders were ever present or had been invited, but as they do not seem to have any notable Charismatic figures in the limelight in Britain at the moment, I would imagine not.

18. He is the Research Executive at Christian Research.

19. Rob Powys Smith, e-mail message to author, August 10, 2009.

20. Elim UK, “What We Believe.”

happened to be present at a meeting where Bill Hamon prophesied Dye into an apostolic ministry. His commitment to the five-fold ministry is central—according to an advert for his International Bible Institute of London, Dye’s “heart is to see the fivefold ministry releasing the church to fulfil their potential in Christ.”²¹ Within Elim as a whole there has not been much shifting from their original stance which was set in opposition to the Apostolic Church’s view that apostles were integral to the local church and should be titled. The present superintendent John Glass explained the current view in this way:

Elim churches would recognize the contemporary role of Apostle as those who plant churches and oversee them. We have five Regional Leaders who each oversee around a hundred churches in the UK and we would recognize an apostolic ministry in them. I have planted three churches during my forty years of ministry and have overall responsibility for the 550 churches in our denomination. My role would be seen as apostolic. . . . What we do not do is append titles to individuals as we deem that function is more important than office.²²

I enquired of Glass whether Elim had felt any pressure to change their stance in light of Wagner’s New Apostolic Reformation, to which he replied “No.”²³ Even though there is antipathy within Elim to people calling themselves “apostles,” it is well known that there are two individuals that have often been referred to as apostles by Elim generally: George Jeffreys and Percy Brewster.²⁴ Nevertheless, Elim UK has not officially shifted from the views it inherited from its forefathers.

The New Testament Church of God is part of the Church of God, Cleveland and the Church of God of Prophecy that split from it; as a result their doctrinal positions are in accord with that church. This was confirmed in discussion with a New Testament Church of God minister in the UK who told me that there was an interesting ambiguity in their thinking as they recognized and encouraged the function but did not have a set position in the church for charismatic apostles,²⁵ which was the same situation I had encountered with Church of God, Cleveland.

21. Taken from a full-page advert on the back of *Christianity* magazine, August 2009.

22. John Glass, e-mail message to author, August 21, 2009.

23. John Glass, e-mail message to author, August 25, 2009.

24. Neil Hudson, Pentecostal scholar, discussion with author, October 13, 2009.

25. Anonymous NTCG minister, telephone conversation with author, October

In Assemblies of God UK there is general agreement, based upon their statement of faith, that apostles are still being given today. According to David Petts, “In practice we have always believed in apostles today, although have sometimes been hesitant in recognizing them. Nevertheless there has been more talk in recent years of the need for apostolic ministry today and although opinions vary there is certainly general agreement as to the existence of these important gifts in our churches.”²⁶

As a result the Assemblies of God in Britain seem perfectly content to speak of their National leader as having been “a pastor and apostolic leader.”²⁷ And their casual reference to Ephesians 4:7–16 highlights their historic commitment to the five-fold ministry.²⁸ In comparison the Apostolic Church has always had apostles as a central feature of their denomination and there has been no change in this regard; there is a specific office of apostle within their church structure, and they are viewed as the highest authority within the church.²⁹

In summary, the influence of the New Apostolic Reformation appears less in the Pentecostal sector in Britain than in the USA, nevertheless, aside from the Apostolics, where it has always been majored on, historic Pentecostal churches have started to think and speak more about this ministry.

HISTORIC DENOMINATIONAL CHARISMATICS: UK

The historic churches which embraced Charismatic Renewal have had a mixed relationship with the five-fold cause. This is undoubtedly due to a more positive view of the church’s history and traditions than that held by their Restorationist brethren who believed that the church had been falling away from the pristine structures of the New Testament and had incorporated ungodly traditions and structures. Renewalists did not see church history like that and were open to the idea that God might be

21, 2009.

26. David Petts was Principal of Mattersey Hall, the Assemblies of God Bible College, for 27 years, and for 20 years the Chairman of its Executive Council. He e-mailed this to me on August 25, 2009.

27. A description of John Partington, national leader of Assemblies of God. Quote taken from Assemblies of God UK, “Meet the Leaders.”

28. Assemblies of God UK, “Statement of Faith”: “We believe in the operation of the gifts of the Holy Spirit and the gifts of Christ in the Church today (1 Cor. 12:4–11, 28; Eph. 4:7–16).”

29. For more information on the Apostolic Church see chap. 4.

behind some of the developments that occurred which were not contra apostolic teaching and practice. As a result, within England debate about modern apostles was particularly played out between those involved in the Anglican Renewal and those who were part of the House Church Movement. *Renewal* magazine set forth the arguments from a typical Renewalist perspective, that of the then Anglican Michael Harper, and a Restorationist one, that of Terry Virgo. All of this being debated amongst those who argued that Charismatics should “come out” of the corrupted structures, and those who thought they should stay and reform them.³⁰ Influential figures involved in the Anglican Renewal movement opposed the House Church theology of apostles, arguing on the basis of church history as well as Scripture.³¹ Nevertheless, Anglicans Tony Higton and Gilbert Kirby challenged the historic church to consider the strengths of the House Church movement, particularly its emphasis on apostles, and made a case for incorporating apostles into Church of England structures.³² Alongside this, there was an influential book on spiritual gifts written by a Baptist pastor, Donald Bridge, and a lay Anglican, David Phypers, which made a strong Scriptural case for the continuation of a charismatic apostolic office.³³

More recently the New Wine network has been significant in promoting the five-fold ministry. It is interesting to note that Kay believes that David Pytches (the founder of New Wine) and John Coles (the present leader of New Wine) lead in an “apostolic capacity”³⁴ through this network. There are books by influential Charismatic Anglicans—Mike Breen, David Pytches and John Peters—all of which promote apostleship today. The idea of charismatic apostles working in the mainstream churches has been given more credence through the influence of St Thomas Crooke’s *LifeShapes Material*, as well as a recent Grove publication³⁵ on the need for

30. H. I. Lederle outlines David Watson’s criticisms of Restorationist ecclesiology and Arthur Wallis’ arguments against remaining in the polluted denominations in *Treasures*, 50–53. In discussions with both Michael Harper (interview with author on September 10, 2009) and John Gunstone (e-mail to author, Jan–Feb 2009), it was clear that amicable relations were always sustained amidst the discussions about issues of ecclesiology.

31. See the articles by Edward England, Clifford Fryer, John Gunstone, and Michael Harper in England et al., “House Church.”

32. See *The Challenge of the House Churches* (Oxford: Latimer House, 1988) 16–20.

33. Bridge and Phypers, *Spiritual Gifts*.

34. Kay, *Networks*, 237.

35. Garner, *Apostles Today*.

apostles today, as well as all the “discovering your gifts” courses that have been popular in churches.³⁶

One of the most significant and widely read Church of England documents has been *Mission-Shaped Church*. This provided fresh impetus for mission, and challenged the view that there is only one form of church, suggesting that the structure should be flexible for the sake of mission. As a result there was an encouragement to pioneer and support “Fresh Expressions” of church. What was particularly striking was the use of Ephesians 4:11–13. The report said the following: “Ephesians 4 lists Christ-given ministries: apostles, prophets, evangelists, pastors/teachers. Although the term has wider meaning, apostles plant churches. Planting establishes the community from which further apostolic, prophetic, and evangelistic ministry proceeds and which, through pastoring and teaching grows to maturity in Christ.”³⁷

In so using this passage there is an implicit support for a “charismatic apostolate”; obviously the form of this apostolate was not a replacement to the Anglican bishop as successor to the apostles, but a form of ministry that could run alongside it. Furthermore, the report challenges bishops to own their role as “missionary”: “The bishop’s role as missionary, focus of unity and guardian of the faith, places him necessarily in a key strategic role. . . . In council and in synod the bishop leads the Church in its decision making and he licenses ministers. This is a missionary role, necessarily responsive to cultural change.”³⁸

The report has spurred on the Fresh Expressions movement, and promoted an “apostolic” ministry—the “pioneer” minister. Significantly, Steven Croft, who headed up the Fresh Expressions movement, told me that he was keen to use the title pioneer, rather than apostle so that there was no confusion in regards to who has the apostolic authority within the Church of England—that is, the bishops. It appears that this terminology of “pioneer” minister/ministry is now being accepted and used by a number of different denominations in Britain who have bought into Fresh

36. E.g., Bugbee et al., *Network*, and Rees, *S.H.A.P.E.*

37. Cray et al., *Mission-Shaped Church*, 95.

38. Ibid., 101. An area the report does not consider but which is a reality in other parts of the Anglican Church is the possibility of the bishop being an apostolic church planter. Michael Green records how in “1992 the Archbishop of Lagos consecrated Bishop Emmanuel Nglass to a see with no churches, no clergy and no resources. . . . Six years later the Diocese of Uyo had twenty congregations, twenty-nine clergy and several thousand communicants. It all began, as in the early days of the church, with Bishop Emmanuel preaching to the people in the town square.” Green, *Holy Spirit*, 315–16.

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Expressions. The following groups have climbed on board: “The Church of England; The Methodist Church; The United Reformed Church; The Congregational Federation; Anglican Church Planting Initiatives; Church Army; CMS (Church Missionary Society); The Lambeth Partners and the Lambeth Fund.”³⁹

Not everyone involved in Fresh Expressions is happy to call church planters and pioneers “apostles,” nevertheless, in conversation with the Guildford diocesan director of Mission, Evangelism, and Parish development, Reverend John Gooding, he felt it was appropriate to do so in certain contexts;⁴⁰ likewise Dave Male, who is the Fresh Expressions tutor at Anglican training colleges in Cambridge, Ridley Hall and Westcott, believed that was the way many of the pioneer ministers viewed themselves particularly if they had a Charismatic/Evangelical background.⁴¹ Mike Moynagh, a renowned spokesperson on Fresh Expressions, was much more hesitant on equating the two—although he thought there may be a valid place for it in reference to serial church planters, yet even there he would be cautious of using the language.⁴² The leader of Anglican Church planting initiatives and a member of the Fresh Expressions team, Bob Hopkins was clear that there were people within the Fresh Expressions movement who were happily using the language of “apostle” and “apostolic.” His own opinion was that there was no real distinction between the church planting movement that he had been involved in over the last thirty years and the Fresh Expressions movement. Within that time span he had noticed a dramatic increase in the terminology of “apostle.” He stated that within this movement (joining the two together), about twenty years ago less than 5 percent would have been comfortable with this language, whereas today he estimated about 40 percent would be. He thought the Charismatic sector within this were the most accepting, whereas the more Evangelical groups would be happier to use “apostolic” instead. Gooding similarly believed that the theme of apostolic ministry was returning.⁴³ Hopkins believed Steven Croft had been particularly influential in making the five-fold ministry more acceptable to an Anglican ecclesiology and to a wider constituency as he has done much to relate the three fold order to

39. Fresh Expressions, “Big Night.”

40. Rev John Gooding, interview with author, July 17, 2009.

41. David Male, e-mail message to author, May 18, 2009.

42. Mike Moynagh, interview by author, August 21, 2009.

43. Rev John Gooding, interview with author, July 17, 2009.

the five-fold ministry, and considered ways in which bishops, priests, and deacons should exhibit the charisms of Ephesians 4:11–13.⁴⁴

Croft's perspective is in accordance with a broader movement within the Church of England to reclaim the "apostolic" dimension to these orders in light of our increasingly post-Christendom situation. The Anglican, Rev Mark Mills-Powell similarly has called for a new apostolic leadership in light of the era in which we live: "The difficulty is that if the rapid decline of the Church is to be reversed, the Church in Western Europe needs the apostolic ministry far more urgently than any other form of ministry. As Robert Brow has written, 'The apostolic function is the most neglected and yet most necessary gift for the world-wide church.' The pastoral ministry is simply too blunt a tool to be able to make the impression that is needed in what have become post-Christian societies."⁴⁵

In this regard he argues that "the Episcopal ministry must become apostolic again."⁴⁶ Likewise Trevor Beeson:

The Church has been pushed to the margins of society: this is precisely where the Church stood during the earliest centuries of its existence, yet with the crucial difference that its Episcopal leaders were seen as missionary pioneers, rather than as crisis managers. It is this role that needs to be revived, but this can only happen if there is a bold facing of the facts and a determination to change those aspects of the Church's life that are no longer appropriate to a missionary situation.⁴⁷

Linking into this general trend but also re-affirming the historic succession is Bishop Christopher Cocksworth's contention that the bishop is "ordained to signify the apostolic mission of the church by their historical connection to the ministry of the originating apostles, and to enable the church to be effective in mission by fulfilling the apostolic functions handed over to them at their ordinations."⁴⁸

All of these happenings confirm Hopkins' impression that there had been a remarkable shift toward incorporating and promoting "apostolic" ministry within the Church of England over the last four years as a result

44. An example of where Croft does this is in Croft, *Ministry*, 208.

45. Mills-Powell, "Leadership," 223.

46. *Ibid.*, 218.

47. Beeson, "Liberating," 230.

48. Cocksworth, *Holding Together*, 259.

of the General Synod's acceptance of the *Mission Shaped-Church* and its promotion of pioneer ministers and ministry.⁴⁹

During the Charismatic Movement's heyday in the 1970s and 80s there were some influential Baptist leaders and churches affected by it: in particular David Pawson at Millmead, Guildford, and Douglas McBain at Lewin Road Baptist in Streatham. Pawson argued for the five-fold ministry and identified himself as a prophet. Douglas McBain was "ordained" as an apostle within the Baptist Church⁵⁰ and was viewed as such by a number of people. Nigel Wright thought that his unofficial role as an "apostolic" leader was recognized by the denomination that in turn made him the General Superintendent of the London area—thereby facilitating and incorporating his "apostolic" gift.⁵¹ Notwithstanding these men's influence, "apostleship" has become more common within Baptist circles in the UK today via an organization known as Baptist Mainstream.⁵² It views itself as an apostolic network and promotes "apostleship" as a central feature of their association. According to the leader of Baptist Mainstream, Rob White, the organization was originally set up to help support Evangelicals within the Baptist Church and to enable them to inhabit influential positions within the Union. When this was achieved, the leaders of Baptist Mainstream met together to ask the question of whether its day was now over. They sensed through prayer and fasting that this was not to be the case but that they were to take on a different emphasis—namely that of Charismatic Renewal. Central to that vision was for them to become an "apostolic network," and promote apostolic ministry. They believed the terminology of apostle and apostolic network was very important and in some sense "inspired."⁵³

There are strong similarities with Anglican-led New Wine, although New Wine has never promoted this kind of terminology on its web page, unlike Baptist Mainstream. This may be because the Baptist set-up is very different to the Anglican one and sensibilities are likely to be more offended in a church where "apostolic succession" is highly prized by many of its members. Even though Baptist Mainstream is very up front about

49. Bob Hopkins, telephone interview with author, November 1, 2010.

50. Tom Smail (a close friend of McBain), interview with author, 8 April 2009. This was confirmed to me by Nigel Wright who was actually involved in the service. Nigel Wright, interview with author, 11 November, 2009.

51. Nigel Wright, interview with author, 11 November, 2009.

52. It has now been renamed, Fresh Streams, and Rob White has stepped down from leading it in 2013. Fresh Streams "How Fresh Streams was launched."

53. Rob White, telephone interview with author, August 13, 2009.

its conviction concerning modern day apostles, it does not promote an authoritarian-type apostle as they are committed to the Baptist Church and therefore involved with the Baptist Union. They in no way seek to undermine the Baptist Union, despite their ecclesiology being at odds with the usual Baptist one which has no apostolic leadership.⁵⁴

Nigel Wright believes that “apostolic” language is becoming much more common in Baptist UK circles, and regional ministers are now more “bishop-like” and therefore have a translocal apostolic role. From Wright’s perspective the correct focus should be on apostolic function rather than status. He did acknowledge that much of this development concerning apostolic ministry within the Baptist Church is as a product and provocation of the House Church emphases. From his experience the Baptist Church was much more impacted by the radical House Church movement, and there were about twenty to thirty churches that became Restorationist; therefore, it makes sense that as a denomination they were having to tackle the issues raised much more than the Anglican Church.⁵⁵

The organization that has been fostering Renewal within the United Reformed Church (URC) in Britain has been GEAR (Group for Evangelism and Renewal). The current chairman of that organization is a United Reformed Church minister, Brian Harley, who oversees a local church on the Isle of Wight. Although there is no doctrinal position on apostles from the organization as a whole, they have not been untouched by the emphasis. Brian Harley himself was prophesied over as having such a ministry, and in communication with me he made it clear that some do view him in that manner—although he was keen to add that he “may be shy to employ such a term to myself”; he also thought it inappropriate to do so in the context of his denomination. Harley pointed out that as an organization they had had considerable input from the American Renewal Ministry, Presbyterian Reformed Ministry International (PRMI), which had “increased the apostolic emphasis a bit.” What has been clear from my communication with Harley, is that there is a clear consciousness within GEAR of apostolic-type ministry and an embracing of it, but no desire to name it in that way.⁵⁶

54. A description of the issues at stake has been put into writing by one of the theologians representing Baptist Mainstream, Stephen Ibbotson, in “Apostolic Leadership.” Interestingly, Baptist Mainstream do have some precedent for their ecclesiology in Baptist circles when that denomination had the ministry of the Messenger—see chap. 4 for more information.

55. Nigel Wright, interview with author, 11 November, 2009.

56. Brian Harley, e-mail message to author, September 13, 2009.

Methodists have been involved in the Charismatic Renewal since its earliest days⁵⁷ particularly through the experience and influence of Charles Clarke.⁵⁸ In more recent times, the most prominent Methodist advocating Renewal was the late Rob Frost.⁵⁹ He started the ecumenical Easter People and Share Jesus International. He appeared on the God Channel, a Christian television station, and Premier Radio and was highly regarded by Charismatics across the denominations.⁶⁰ His Easter Weeks have been very important in fostering Renewal in Methodist circles. The recent ECG yearly conference (ECG standing for Equipping, Calling, Going) has in many ways filled the gap that was left after the Easter Weeks finished.⁶¹ Alongside these there has been the emergence of the Methodist Evangelicals Together (MET) which is committed to the Evangelical faith and prayer for Revival.

A Methodist network that is more overtly charismatic is Ignite Revival; it is headed by William Porter. The beginnings and development of this network is described on their website:

In 1998 a group of church leaders in Methodism ran a tour called “Approaching Revival”—days of worship, teaching and prayer around issues of spiritual revival. For the next four years the group then organized yearly conferences under the banner “Church in Revival”. Out of some prophetic visions in 2003, the group changed its name to Ignite Revival. It began to intentionally network leaders with a similar vision as well as others who were praying for revival. Ignite Revival has run leaders’ days with an emphasis on worship & prayer ministry, and some major conferences: “Father’s Heart” October 2005 with John & Carol Arnott & Scott McDermott, “Glory in the Nations” International Prayer Conference June 2006 with an international team of speakers, “Look to the Heavens” European Methodist

57. For a historical depiction of how Charismatic Renewal got going in Methodist circles in Britain see Hocken, *Streams*, chap. 12.

58. *Ibid.*, and also see Scotland, *Charismatics*, 18–19.

59. In e-mail correspondence with Andy Frost, Rob Frost’s son, he thought my assessment was correct in terms of his father’s impact; however, he stressed that his father was first and foremost an evangelist and his focus was mission, of which renewal was a part. Andy Frost, e-mail message to author, April 28, 2010.

60. For an overview of his life and work see Horsley, “Obituary—Rob Frost.”

61. Andy Frost pointed out three groupings that consciously represented Charismatics in the UK Methodist Church: ECG (Equipping, Calling, Going), Ignite and MET (Methodist Evangelicals Together). Andy Frost, e-mail message to author, April 28, 2010.

Prayer Conference November 2007 (in Slovakia) and “Glimpses of Heaven” June 2008. Ignite has also run regional leaders’ days, led seminars at Easter People & ECG. Ignite has developed some resources for churches, including “If My People” prayer DVD, the book “Igniting Leadership” and a website.⁶²

According to Porter, they have now “developed a network of some 250 folk, many of them church leaders, gathering around praying for revival and releasing people in Charismatic ministry.” As to apostles and the five-fold ministry, Porter stated, “We don’t really have a strong focus on the 5-fold ministries or apostles in particular. However we do recognize such giftings, and have brought at times in people to share in conferences who we would see having that gift.”⁶³

The associations that this group has with the Arnotts, and its affirmation of the Lakeland Revival,⁶⁴ would suggest that it is very much at home within the Charismatic stream that affirms apostles today.

The Roman Catholic Charismatic sector within Britain is very similar to its “sister” in America and has tended not to draw attention to modern-day apostles. Nevertheless, it is important to note that the British Roman Catholic scholar Peter Hocken has called the older churches, including his own, to be challenged by the resurgence of the Ephesians 4 ministries—including apostles: “Non-denominational Charismatic Christianity challenges the churches to allow space for the full functioning of all the manifold gifts and ministries of the Holy Spirit.”⁶⁵ He sees it as one of the core reasons to why God has raised up the independent non-denominational Charismatic churches.⁶⁶ More recently in an e-mail exchange Peter Hocken stated, “In my writings I have been saying a few times that the historic churches need to reflect on the phenomenon of the ‘reappearance’ of the 5 fold ministries. It is true that I am seeing something from the Spirit here but I have not clearly called for a place to be made for them, at least I don’t think so! It is more that I think a taking this phenomenon seriously will have practical consequences, though I have not tried to spell them out.”⁶⁷

62. Ignite Revival, “History.”

63. William Porter, e-mail to author, November 5, 2009.

64. Their website has a link with Stephen Strader—the Pastor of the Lakeland Church—and testimonies emerging from his church. See Ignite Revival, “Testimonies.”

65. Hocken, “Non-Denominational,” 231.

66. See *ibid.*, 221–38.

67. Peter Hocken, e-mail message to author, October 28, 2009.

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Fellow Roman Catholic scholar Bernard Cooke has gone further and appealed for a revival and recognition of apostles.⁶⁸

Charles Whitehead, an influential figure in the Catholic Charismatic Renewal in Britain,⁶⁹ had the following to say about the Catholic Charismatic stance on the issue which explains why it has not really infiltrated the Catholic Charismatic Renewal in Britain at all:

Whilst I and other leaders in the Catholic Charismatic Renewal (CCR) are well aware of the description Apostle being used to describe key independent Charismatic leaders and planters of new streams of churches, our ecclesiology means that we do not use this title at all. Because we see the Catholic Church as universal, the question of establishing new churches does not arise. New parishes and congregations may be established, but not new churches. These will be approved by a bishop—a successor to the Apostles. When new ecclesial movements or communities are formed, we see those who carry and implement the vision as “founders.” Similarly with new religious orders. . . . So whilst I understand how others may see certain people as having an apostolic anointing or ministry, this does not fit into Catholic understanding or practice. We recognize and honour the anointing which rests upon founders of new movements, communities, or religious orders, but would never see them as apostles, and the establishment of all new church congregations rests with the bishops.⁷⁰

It is clear therefore, that the Roman Catholic Church in Britain does not officially recognize a “charismatic apostolate,” and it would be hard pressed to do so.⁷¹

There is very little report on Charismatic Orthodoxy as there is no real discernible group advocating Charismatic Renewal amongst the

68. Kevin Giles notes that the Roman Catholic scholar, Bernard Cooke, argues in his book, *Ministry to Word and Sacraments*, that “we need to encourage and recognise the ministry of apostle . . . in the church today.” Giles, “Apostles Before,” 256, n. 86.

69. For more detail on his place in the Catholic Charismatic Renewal, see Hocken, “Whitehead,” 1194.

70. Charles Whitehead, e-mail message to author, November 18, 2009.

71. This is not to suggest that they do not affirm people’s “apostolic gifts”—they clearly do, a number of communities have been initiated and have thrived; nor am I suggesting that the Catholic Charismatic Renewal will not be influenced by leading Pentecostals and Charismatics who very much espouse the five-fold ministry doctrine. In a recent article in the Catholic Charismatic Renewal’s magazine, *GoodNews*, Dave Payne wrote at length on the impact that Bill Johnson and his church recently had on him. See Payne, “Learning.”

Orthodox in Britain. One might have expected the late Michael Harper to have pushed this, but he purposely decided not to, and distanced himself from Father Eusebius Stephanou's Renewalist approach. As it is therefore, there is no attempt to advocate a contemporary charismatic apostolate; and the influence of the Pentecostal Charismatic Movement on Orthodoxy is negligible in this country.

To summarize: UK denominational Charismatics are increasingly at home with the idea of a charismatic apostolate, even those who do not embrace the concept due to ecclesiological factors are very aware of the phenomenon, and can see ways in which it dovetails with charisms already recognized within their own denomination. However, where churches are not inhibited by older structures there has been a greater freedom to incorporate new forms of ministry, and this has indeed been the case within the independent Charismatic sector.

INDEPENDENT CHARISMATIC CHURCHES/ NEO-APOSTOLIC CHURCHES/MODERN INDEPENDENT PENTECOSTAL: UK

Allan Anderson observed in 2004 that "The fastest growing churches in Britain today are the 'new churches,' mostly independent Charismatic churches, sometimes led by former Anglican ministers and forming loose associations. These have probably outstripped the classical Pentecostal churches in influence and extent."⁷²

This observation may well be the case, but amidst the growth and success stories there have been splits and even decline amongst some of these new churches;⁷³ nevertheless, in relation to twelve prolific networks that William Kay has studied, the overall picture is one of growth: "Putting these figures together we can say that about two thirds of apostolic network congregations appear to be growing and about a third are either static or have suffered decline."⁷⁴ Kay traces the general pattern that he sees emerging within these new churches that enable them to become an "apostolic network": "Apostolic networks grew out of the Charismatic

72. Anderson, *Introduction*, 95.

73. In an e-mail sent to me on August 21, 2009, the renowned Christian researcher Dr Peter Brierley informed me that there has been further decline amongst the new churches due to splits.

74. Kay, *Networks*, 311.

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Movement, though they also occasionally drew upon Pentecostals . . . and the networks began as churches that met within homes . . . before moving to schools and hired halls before eventually buying their own buildings. So they moved from being ‘house churches’ to being ‘new churches’ and eventually as they became configured under apostolic ministry, they became ‘apostolic networks.’”⁷⁵

Kay has identified the following twelve “apostolic” ministers and studied both them and their networks in depth: 1. Bryn Jones and Covenant Ministries International; 2. Terry Virgo and Newfrontiers International; 3. Barney Coombs and Salt and Light; 4. Tony Morton and Cornerstone; 5. Roger Forster and Ichthus; 6. Gerald Coates and Pioneer; 7. Stuart Bell and Ground Level; 8. Colin Dye and Kensington Temple; 9. Noel Stanton and the Jesus Fellowship; 10. John Wimber and Vineyard; 11. Colin Urquhart and Kingdom Faith; 12. Hugh Osgood and churches in Community. Many of these networks are directly related to the radical House Church movement of the 1960s and 1970s;⁷⁶ all of them have their roots within the Pentecostal Charismatic Movement. Aside from Wimber, they are all British; the majority of whom would happily call themselves apostles and all of them have been thought of as such due to their pioneering work, influence and estimated spiritual authority. Except for Colin Dye whose church, Kensington Temple, is still part of Elim, they stand alone as independent Charismatic networks. Nevertheless, most of them have a much wider influence than the network which they head up, being heard outside their networks due to their writings, Satellite TV, ecumenical conferences and radio. Colin Urquhart, for example, is a highly successful author who spoke regularly on Premier and also had a program on the GOD Channel. Terry Virgo has been a main speaker at the ecumenical Spring Harvest, and has written books that are recommended in Evangelical circles outside the new churches.

The situation is similar to that in the USA in that it depends on the particular church or network whether the terminology of “apostles” is used. Therefore, “non-denominational” Charismatic churches, such as Kingdom Faith, promote apostles today, whilst the Vineyard Church UK has no official line, although according to Vineyard Church UK leader, John Mumford, it takes Wimber’s perspective by affirming the *function*

75. *Ibid.*, 19–20.

76. For a detailed account of the rise of this movement see Walker, *Restoring*.

of apostles but usually calling those who are operating in that way by a different name.⁷⁷

Amongst the independent churches that have been started over the last half century, there has been a notable rise in Black churches. As Lynette Mullings points out in 2009, “statistics from the last Church Census in England show that the growth in Black Pentecostal Churches partly accounts for the slow rate of decline in churchgoing. Black people now account for 10% of all churchgoers in England and in inner London alone, 44% of churchgoers are now black.”⁷⁸

This is an area that Kay did not look at due to the lack of statistical data available from the official handbook on church statistics which his study was based on.⁷⁹ Many of these churches have their roots in Africa and are now a significant feature on the UK church landscape.⁸⁰ There are several notable black-majority mega-churches in England such as Kingsway International Christian Centre, Ruach Ministries, Glory House, New Wine Ministries, Jesus House, Everlasting Arms Ministry, House of Praise, Trinity Baptist Church, and House on the Rock.⁸¹ Are these influential new black-majority mega-churches advocating modern day apostles? If so, we are then finding another pool of “apostles.”

Kingsway International Christian Centre (KICC),⁸² founded by Matthew Ashimolowo, has grown phenomenally since it first appeared over a decade ago. According to *The Guardian*: “It launched in 1991 in an east London school with 300 members. Now, led by the Nigerian TV preacher Matthew Ashimolowo . . . it attracts 12,000 worshippers every Sunday.”⁸³ Not only does Ashimolowo have a worldwide television ministry,⁸⁴ his In-

77. John Mumford, telephone interview with author, September 15, 2009.

78. Mullings, “Future,” 1.

79. William Kay, e-mail message to author, June, 2009.

80. For an insight into this new phenomenon, see Oloyede, “Black Church,” which gives a portrayal of what is happening, as well as figures by Peter Brierley indicating the extent of Black majority churches.

81. These nine churches were the biggest black churches in 2005. The list of these churches with attendance numbers was recorded in anonymous, “Black Churches,” 14.

82. Kingsway International Christian Centre now has a number of church communities that have been planted in other areas known as “chapels” and “branches.” They also have a growing number of churches in Ghana and Nigeria. See Kingsway International Christian Centre, “Near You,” for list of Kingsway International Christian Centre churches.

83. Booth, “Religion.”

84. According to *ibid*, “his sermons are broadcast 24 hours a day on Sky and around the world.”

ternational Gathering of Champions conferences are some of the biggest Christian events in Europe.⁸⁵ Kingsway International Christian Centre has also been branching out through the planting of “Chapels and Branches” in London, the West Midlands, and in the Home Counties.⁸⁶ Ashimolowo does not advertise himself as an apostle, yet he is often referred to as a “spiritual father,” which in Charismatic circles can be a way of saying someone is an apostle.⁸⁷ Undoubtedly he would fit into Wagner’s definition of an apostle due to the personal spiritual authority accredited to him and the phenomenal growth associated with his church and wider network. One of the pastors on staff at Kingsway International Christian Centre London confirmed that Matthew Ashimolowo is seen as an apostle by the church.⁸⁸ A fellow pastor at Kingsway International Christian Centre was just as clear about this; however, he underlined the fact that Kingsway International Christian Centre do not label people as apostles although they recognize apostleship as a function but do not ordain people as such. The three ministerial positions within Kingsway International Christian Centre are ministers, deacons and pastors. The five-fold ministry is clearly a belief held by Kingsway International Christian Centre but it is not one given prominence on Sundays; the place where it would be taught is at their Bible College and at their training for leaders where they will actively identify people’s gifts and functions. Matthew Ashimolowo was theologically trained in the Foursquare Gospel denomination, and was associated with them for eighteen years. Therefore, it is unsurprising that Kingsway International Christian Centre holds a very similar perspective.⁸⁹

Ruach Ministries is headed up by Bishop John Francis—one of the founders of the London Community Gospel Choir—who like Ashimolowo has a large television ministry, and a claimed attendance of about “5000+”

85. Robert Booth suggested that there were to be 12,000 people present at the final service in 2008. See *ibid.*

86. For more information see Kingsway International Christian Centre, “Branches.”

87. It is picking up Paul’s terminology in his exchange with the Corinthian church where he points out as proof of his apostolic credentials that although they have many teachers he is their spiritual father through the gospel—see 1 Corinthians 4:15–16. However, it is also used in other Christian circles to speak of a bishop or overseer—so this may not be conclusive either way.

88. Pastor Esther Dunmoye, telephone conversation with author, October 29, 2009.

89. Pastor Dipo Oluoyomi, Resident Pastor Kingsway International Christian Centre South West and London District Superintendent, interview with author, January 12, 2010.

people each Sunday.⁹⁰ Unlike Kingsway International Christian Centre his church has not branched out in London and elsewhere in England. This ministry has propagated that Francis is an apostle: “Operating in his gift as an Apostle and speaking with a prophetic voice, Bishop Francis . . .”⁹¹ This affirmation of the apostolic gift by Ruach ministries was made even more explicit in personal correspondence with the ministry where it stated that “we ordain ministers and recognize their gift as an apostle.”⁹² From what I have observed of Bishop Francis via satellite television, the five-fold ministry is not a major feature of his preaching ministry; but the fact that he sees himself as an apostle, and others recognize him as such means that “apostolic ministry” is a given within that church community.

Jesus House⁹³ and House of Praise⁹⁴ are part of the wider Redeemed Christian Church of God, a Pentecostal network founded in 1952.⁹⁵ The House of Praise in particular is very direct about its belief in apostolic ministry today, and uses apostolic network type language on its website, lauding “the apostolic ministry of Andrew Adeleke, founder of the Praise Mission.”⁹⁶ The success of the Redeemed Christian Church of God has raised the profile of its current leader Pastor Adeboye, to worldwide fame: *Newsweek* included him in their list of the fifty most powerful people in the world and wrote the following about him:

You may never have heard of E. A. Adeboye, but the pastor of The Redeemed Christian Church of God is one of the most successful preachers in the world. He boasts that his church has outposts in 110 countries. He has 14,000 branches—claiming 5 million members—in his home country of Nigeria alone. There are 360 Redeemed Christian Church of God churches in Britain,⁹⁷ and about the same number in U.S. cities like Chi-

90. Ruach Ministries, “Bishop.”

91. Ibid.; also quoted on conference information that he was speaking at in 2009—see River Fellowship International, “Bishop.”

92. Bishop Francis’ personal assistant, e-mail message to author, September 10, 2009.

93. Jesus House Church, “About Us.”

94. “The House of Praise Mission Family was started in 1992 with only four adults. It was started under the name Agape Assemblies but was later brought under the umbrella of the Redeemed Christian Church of God. Since then, we have seen the birth of over 10 churches . . .” House of Praise, “About Us.”

95. A summary of their fundamental beliefs and the Church’s history can be accessed via Redeemed Christian Church of God, “Redeemed.”

96. House of Praise, “About Us.”

97. The research and policy officer for the Redeemed Christian Church of God at

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ago, Dallas, and Tallahassee, Fla. Adeboye says he has sent missionaries to China and such Islamic countries as Pakistan and Malaysia. His aspirations are outsize. He wants to save souls, and he wants to do so by planting churches the way Starbucks used to build coffee shops: everywhere.⁹⁸

As the *Newsweek* article highlights, the majority of its members are in Africa, but it has established itself as a growing church network in Britain. As a movement they are committed to embracing all five ministries mentioned in Ephesians 4:11–13, but their church structures do not as yet have a position solely for the apostle, although there are moves in Nigeria to create one. The founder Pastor Adeboye is very much viewed as having an apostolic grace, although in reference to him he is not titled as an apostle.⁹⁹

In summary, within these independent Charismatic churches/networks the doctrine of charismatic apostolates differs from one to another. Therefore, we find emphasis on recognizing and affirming the gift of apostle publicly within groups such as Newfrontiers International (NFI) and Kingdom Faith (KF); whereas there is a softer doctrine focusing on the function within networks such as Ichthus and Vineyard, where little attention, if any, is given to naming. In relation to all of the black-majority mega-churches looked at there is a recognition of the charismatic apostolate, but the usual manner of addressing the “apostolic leader” is using titles such as “pastor.”

CONCLUSION

As in the USA, there is within the British Charismatic sector of the church a widespread embracing of the charismatic apostolate in various guises. There are distinct differences between the American and British church scene: in Britain there is an established church whereas in the USA there is not and the independent church sector is much larger proportionately in the USA. Nevertheless, many patterns that have emerged there are evident here; for example, Wagner has identified several traits of “apostolic

the European Central Office, Babatunde Adedibu, had different figures which if correct highlight the extraordinary growth of this denomination. He e-mailed the following on October 12, 2009: “The churches currently have over four hundred and eighty parishes in United Kingdom. The church currently has over 12,000 parishes globally and is present in six continents.”

98. Miller, “Adeboye.”

99. Babatunde Adedibu, telephone conversation with author, September 10, 2009.

networks” which appear on both sides of the Atlantic: apostolic networks are translocal, based on relationships and have one overall leader.¹⁰⁰ Similarly, his description of churches that are part of the New Apostolic Reformation can be identified in the USA and the UK.¹⁰¹ Many things that are popular in America find their way over to Britain,¹⁰² and to a limited extent vice versa (Alpha being one of the most successful UK Christian exports). Yet the fascination with the charismatic apostolate is a trend that is found on both sides of the Atlantic, and apostolic networks have become a feature in both contexts. It is noteworthy that in all my correspondences and interviews with people in the USA and Britain no one was unfamiliar with the idea of a modern charismatic apostolate.

The impact of the New Apostolic Reformation is minimal in comparison to the USA, and the independent Charismatic churches and networks do not appear to have the same appeal here as they do in the USA, although they are still collectively a significant feature of the British church scene. The British historic Pentecostal denominations have not reneged on their initial convictions concerning the charismatic apostolate. As a result of the influx and growth of the Black Pentecostal churches there is another substantial witness to the charismatic apostolate. Charismatic churches of all denominations that tie into either American Renewal hotspots and ministries, or UK radical House Churches and other UK independent church networks, have clearly been influenced by the apostolic agenda; yet even beyond Pentecostal Charismatic Movement-influenced churches there are noteworthy developments outside that stream that are advocating similar forms of ministry but using different terminology. Of particular interest is the Fresh Expressions movement with its advocacy of pioneer ministers within the older British churches; although there are Charismatics involved in Fresh Expressions they are not all so linked. As in the USA the type of apostle being advocated often differs from group to group as undergirding theologies and ecclesiologies inevitably affect the form of charismatic apostolate deemed acceptable in differing circles.

The religious landscape has so changed that there is a greater openness to the charismatic apostolate, and it is not uncommon to hear talk of charismatic apostles and apostolic ministry by renowned Renewalists

100. Wagner, *Churchquake*, 126–29.

101. See Wagner, “The New Apostolic Reformation” in Wagner, ed., *New Apostolic Churches*, chap. 1, for his generic markers of churches that are part of this movement.

102. For a helpful contrast of receptivity between the North America and Britain see Martin, *Pentecostalism*, 28–70.

who are still deeply committed to older churches.¹⁰³ Undoubtedly there are tensions with older structures that inhibit the kind of church planting activity that many advocates of the charismatic apostolate see as the hallmark of that ministry, nevertheless, there is an optimism amongst many denominational Charismatics that increasingly space is being made for this type of ministry and perception of it is more positive. Inevitably the type of charismatic apostolate will in practice differ according to the context and the individuality of the leader,¹⁰⁴ nevertheless, popular theologies undergirding them are being read, listened to, and incorporated in the USA and UK. It is often these views rather than esteemed academics that are influencing churches. Therefore, it is important that we are aware of what is being advocated, so in our next chapter we will consider some influential Christian teachers' understanding of the charismatic apostolate today.

SAMPLE

103. My correspondences/interviews with the following committed Anglicans revealed this: Rev Barry Kissell, Rev Bruce Collins, Rt. Rev David Pytches, and Rev Bob Hopkins; similarly, within Baptist circles as my correspondences/interviews with Nigel Wright and Rob White have shown.

104. Ian Stackhouse highlighted how, in his experience of new church apostles, the doctrine of apostleship and shape of it flowed from the influential leader's own doctrinal framework. Ian Stackhouse, interview with author, August 5, 2008.