

A fifty-year perspective of the origins, development and identity of the Salt & Light church network. What does the future hold for it and the other apostolic networks and are they likely to become the dominant expression of Pentecostal/Charismatic Christianity?

A dissertation submitted in partial fulfilment of the requirements for the degree
of Masters of Arts in Pentecostal and Charismatic Studies

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30th August 2019

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Acknowledgements

I must begin by acknowledging the steadfast encouragement of Prof. Allan Anderson both before and during the MA programme and that of Prof. Michael Wilkinson during this Dissertation. I especially thank the leaders and former members of the Salt & Light family who were willing to be interviewed, without whom this would not have been possible. Likewise my colleagues and friends at LifeChurch Manchester for their interest and support. Last, and not least, my heartfelt thanks to my wife, Jane, for her support and forbearance over the last two years!

1. Introduction

At the outset of the MA programme, one of my particular interests was the development and significant growth over my lifetime of the British apostolic networks. This dissertation focusses on the Salt & Light^{1 2} network and begins by asking why and how it came into being, what its origins were and how it has developed over the last forty years. I then explore its evolving identity during that period and what have been some of the particular distinctives that have marked it out as similar to and different from other networks. I continue by considering a number of the current challenges it faces, including leadership succession. I conclude that section by asking what the future may hold for it.

The next chapter contains some sociological analysis with regard to apostolic networks and their classification and applies social network theory to Salt & Light by considering the last fifteen years of its national events. In the final chapter, I consider whether Pentecostal/Charismatic networks are likely to continue to grow rapidly at the expense of the historic denominations and to become the dominant expression of Pentecostal/Charismatic Christianity.

1.1 Significance of this Research

The research on the subject of apostolic networks that I have read to date either was written over thirteen years ago in the case of the British networks or has focussed specifically on North American networks. Furthermore, there have been two significant developments during the last thirty years in this area: A second generation of independent apostolic networks has emerged and networks have come into being *within* the historic denominations. Both of these factors have challenged the older apostolic networks, as a number of their congregants have opted to move to the newer more attractive networks both within and outside the historic denominations. I therefore believe that there is considerable value in revisiting this area, using Salt & Light as the lens through which to do so.

¹ <https://www.saltlight.org/>, accessed 10 June 2019.

² Hereafter abbreviated to 'Salt & Light'.

Over the last forty years or so sociologists have been asking whether the various apostolic networks are likely to continue to thrive and grow rapidly at the expense of the historic denominations, perhaps even replacing them, as larger numbers of Christians are drawn to newer forms of church that they find more attractive or relevant. I propose that it is worthwhile asking that question again.

1.2 Literature Review

The extensive work by Andrew Walker³ and William Kay⁴ on the House Church Movement and apostolic networks serves as an excellent first point of reference for research on the UK-based apostolic networks. Written using sociological methods and concepts, Walker produced a compelling “warts and all” history and analysis of several of the groups that developed into apostolic networks. His work provides a helpful context for understanding the genesis of Salt & Light, as well as a number of historical details. Two decades later, Kay produced a more traditional academic work, combining historical accounts of twelve British apostolic networks with some detailed qualitative and quantitative analysis that enabled a number of theological and sociological comments. The latter includes a chapter on how these networks fit in both the historic and more recent approaches to classifying religious movements, and I return to this topic in chapter 5. Kay’s chapter on ‘Barney Coombs and Salt & Light’ is a key source for research on the network’s history.⁵ However as Walker focusses mainly on other networks and Salt & Light is only one of the networks that Kay covers, it was necessary to seek out a number of more specialised publications and other literature in order to carry out more detailed research.

The first academic publication⁶ about the British House Church Movement that I have identified was by Joyce Thurman, based on material that she presented for her MA at Birmingham University. This includes a case history of The Church at Merryfield House, Witney, which helped inform my understanding of Salt & Light’s origins and underlined its roots in the Brethren movement.

³ Walker, *Restoring the Kingdom: The Radical Christianity of the House Church Movement*.

⁴ Kay, *Apostolic Networks in Britain: New Ways of Being Church*.

⁵ *Ibid.*, pp.82-99.

⁶ Thurman, *New Wineskins: A Study of the House Church Movement*, pp.43-47.

Anglicans Tony Higton and Gilbert Kirby write of the House Church Movement as a 'loose umbrella title covering a variety of independent charismatic groups...few of them meet in houses'.⁷ The challenge of attempting to group together different movements and networks is one that I touch in in chapter 5.

Ron Trudinger (1919-2013) was a Bible translator amongst Australian indigenous peoples who relocated to the UK in the early 1970s to carry out doctoral research into his seventeenth century forebears, the Moravians.⁸ The founding father of Salt & Light, Barney Combs (1937 - 2018), welcomed him into the church⁹ he was leading and Trudinger went on to become one of the British Restoration Movement's early theological shapers.¹⁰

A few years later Bob Whitchurch, a British Salt & Light pastor and later a church-planter in France, wrote a brief history of Salt & Light.¹¹ This has served as a key source for my research into the origins and development of the movement.

Mike Thompson's PhD Thesis is relevant because it explores whether the categories of church, denomination and sect can be applied to the Newfrontiers International apostolic network, the most similar network to Salt & Light. He concludes that both church and denomination are partial fits.¹²

In an article written in 2016, Michael Wilkinson examines the function of networks among charismatic Christians with particular reference to two high-profile North American ones: Catch the Fire and the Revival Alliance. His case study applies social network theory to those networks and I draw on his work as I apply it to Salt & Light.¹³ Brad Christerson and Richard Flory (C&F) began their research about ten years ago on Independent Network Charismatic Christianity.¹⁴ C&F trace the development and growth of the latter through a sociological lens, concluding that '...religious groups that are organized around networks will continue to gain market share in the

⁷ Higton & Kirby, *The Challenge of the Housechurches*, p.5.

⁸ Trudinger, *Cells for Life*, p.29.

⁹ Basingstoke Baptist Church.

¹⁰ Trudinger, *Built to Last*.

¹¹ Whitchurch, *The Journey*.

¹² Thompson, *An Illustrated Theology of Churches and "Sects"*.

¹³ Wilkinson, 'Charismatic Christianity and the Role of Networks: Catch the Fire and the Revival Alliance'.

¹⁴ Christerson & Flory, *The Rise of Network Christianity*, pp.165-6.

near future, while traditionally organized denominations and congregations will continue to lose market share', whilst '...there will always be a market for traditionally organized religion'.

Salt and Light has helpfully been a prolific producer of printed literature, including magazines, conferences flyers and programmes. I draw substantially on these for my research, as well as charismatic and house church magazines *Renewal*, *Restoration* and *Fulness*.

1.3 Research Methodology

I did not carry out a longitudinal study because of the limited timescale mandated by an MA dissertation. I considered whether I could answer my research questions purely by drawing on the published and other literature, but having reviewed those, there proved to be a limited range of relevant books and articles. My in-depth knowledge Salt & Light and the fact that I have ready access to its senior leaders led me to conclude that I should research the latter through a case study approach by carrying out semi-structured interviews with several of the network's senior leaders and former members. I selected the interviewees based on who from my knowledge of them would be able to provide the most comprehensive, accurate and relevant answers to my questions. I specifically chose to involve some former Salt & Light members as I was of the view that their current detachment from the movement would enable them to offer answers that are more objective. I believe that the combination of drawing on relevant literature and carrying out a case study has provided a sufficiently broad basis for answering the research questions.

I also considered whether the use of a carefully planned questionnaire might be appropriate, for use with leaders and church members. But several factors led me to the decision not to use that data-gathering method: I have no expertise in creating, administering and analysing questionnaires of this type; the relatively tight timescale involved; my conclusion that the issues I wished to explore would be best addressed with a few senior leaders in Salt & Light and a few former leaders, rather than a larger number of congregation members.

I gathered mainly qualitative data by secondary analysis, drawing on the books and other publications referred to above. This included an analysis of the speakers invited to the national

and international Salt & Light conferences that took place in the UK during 2004-2019. However, because of my insider status where Salt & Light is concerned, it was important that I was aware of the possibility of essentialist and normative tendencies,¹⁵ for example, where essentialism is concerned by the application of typologies to apostolic networks.

As an insider, I may also be at risk of applying normative tendencies in my research into Salt & Light, and for example seeing as 'usual' aspects of what I am studying. I inevitably come to the dissertation with my own presuppositions, fed by my particular history, personality and preferences. I am acting as a constructivist and not a positivist researcher through my involvement with Salt & Light and its members, and I believe that it is quite possible that both researcher and the researched will be influenced by the findings.¹⁶ My insider status provided me with a head start in terms of gaining understanding of apostolic networks, but it is important that I am mindful throughout of the potential implications of that status and bring a critical evaluation to the literature, including a proper assessment of its strengths and weaknesses.¹⁷

¹⁵ Anderson et al (eds), *Studying Global Pentecostalism*, pp.30-50.

¹⁶ *Ibid.*, pp.42-43.

¹⁷ *Ibid.*, pp.210-211.

2. Salt & Light - History

2.1 Origins

The origins of Salt & Light can be traced back to three sources. The prime one was Barney Coombs (1937 -2018) and Basingstoke Baptist Church, which he led from 1966 to 1977.¹⁸ Coombs became the father figure to Salt & Light and his early years were highly significant in shaping what he and Salt & Light were to become some decades later. He was raised in a Brethren church in Whitstable, Kent, where his father, Sid, was an elder and very active evangelist. Barney committed his life to Christ at the age of seven. Sid used to take his son with him to Sunday preaching engagements, training him from a young age to lead parts of the services. On leaving school, Coombs became a cadet in London's Metropolitan Police and was inspired by attending Billy Graham's 1954 evangelistic crusade in the Harringay Arena to lead nine of his fellow cadets to Christ.¹⁹ Coombs' subsequent visits to Pentecostal churches in Leeds and Slough had a major impact on him: "I'd been spoiled for life. Once you've tasted the manifest presence you know what it is, and anything less than that is unsatisfying." He went on to receive Spirit baptism in 1965 whilst kneeling in prayer in his room, prompted by a leaflet by Dennis Bennett²⁰. That year Coombs also attended a conference in Devon on *The Apostolic Commission* organized by former Brethren²¹ Arthur Wallis, David Lillie and Campbell McAlpine, with Pentecostal missionary and prolific church-planter in Africa, Willie Burton, as one of the speakers.²² For Walker this conference was 'the beginning of the Restoration story proper'.²³ Wallis and Burton were to become significant mentors to Coombs through the late 1960s and 1970s also. It is likely that through those relationships Coombs developed the practice of 'personal pastoring' that he later encouraged widely in the Salt & Light.^{19 24}

The 1960s saw the start of what became known as the Charismatic Movement or Charismatic Renewal in North America and Britain, when Anglican, Episcopalian,²⁰ Baptist, Catholic and

¹⁸ I visited occasionally in the early 1970s.

¹⁹ Kay, *Apostolic Networks in Britain*, pp.82-83.

²⁰ Father Bennett was a priest at St. Mark's, Van Nuys, California, and was one of the early leaders in the Charismatic Movement.

²¹ Higton & Kirby highlight in *The Challenge of the Housechurches* p.11 the 'striking similarities between the beginnings of the house church movement and the early days of the Christian Brethren'.

²² Emmett, 'An Examination of the Development of a Distinctive Restoration Doctrine during the years 1975-1985...', pp.9-14.

²³ Walker, *Restoring the Kingdom: The Radical Christianity of the House Church Movement*, p.56.

²⁴ Whitchurch, *The Journey*, pp.13-16.

other congregations began to experience the Spirit and exercise charismatic gifts.²⁵ Walker describes how at first Wallis and other pioneers of Restorationism were happy to be drawn into the new revivalism that was impacting many denominational churches, seeing it as both ‘an answer to prayer and proof that the Pentecostal experience could transcend denominational barriers’. The Fountain Trust was formed in 1964 to promote the Charismatic Movement, naming its magazine *Renewal*. Wallis and Coombs were invited to speak at their conferences²⁶ alongside Anglican and other speakers. However, in the decade that followed, Wallis and other Restorationists increasingly diverged from the Renewalists; the debate between them was captured well in a pair of articles by Wallis and David Watson, under the heading ‘Stay In or Come Out?’.²⁷ Walker describes how the Dales Bible Week²⁸ ‘attracted many disaffected charismatics from the mainstream churches’ and wondered whether ‘the historical role of Charismatic Renewal has not been to renew the Church, but to aid (albeit unwittingly) the rise of a new sectarianism?’.²⁹ Kay expresses a similar view, both more emphatically and more positively: ‘The argument of this book is that the charismatic movement, with all its energies, innovations, activities and dreams, eventuated in the house churches and these, in many cases, rapidly became apostolic networks.’³⁰ Then looking back some forty years after its emergence, Steve Thomas commented that ‘The Charismatic Movement had been a wonderful refreshing move of God’s Holy Spirit across many denominations’ which had resulted in ‘somewhat chaotic fruit’ including the establishment of a number of new churches. As many of their leaders began to look for connections that would provide some stability and fatherhood, a number of apostolic networks emerged, including what was to become Salt & Light, with ‘Restoration theology’ serving as ‘the byword for the understanding of what God was doing’.³¹

Returning to Coombs’ story, he sensed a call out of the Police and into full-time ministry in 1965. His then pastor was doubtful about this but conceded that he “might perhaps be able to become a pastor of a little church meeting in a Nissen hut with a tin roof”.³² Despite re-joining this less than fulsome endorsement, Coombs went to Capernwray Bible School and then his wife Janette in Basingstoke in 1966, where he was invited to lead Basingstoke Baptist Church on

²⁵ Whitchurch, *The Journey*, pp.9-12.

²⁶ *Renewal*, No.58:39

²⁷ Watson & Wallis, ‘Stay In or Come Out’, *Renewal* No.52:10-16.

²⁸ This was the main annual Restorationist event of the mid-late 1970s, gathering about 5,000 each year. I was one of the 5,000.

²⁹ Walker, *Restoring the Kingdom: The Radical Christianity of the House Church Movement*, pp.57-60.

³⁰ Kay, *Apostolic Networks in Britain*, pp.344-345.

³¹ Thomas, ‘Prophetic and Pioneering Again?’, *Leader* Issue 7:1.

³² Coombs’ calling was vindicated by Salt & Light eventually growing to over 1,000 churches across four continents.

a temporary basis. Mike Pusey had been its pastor; having received Spirit baptism, he had started to make changes in what had hitherto been a traditional Baptist church prior to being impacted by the Charismatic Movement. Coombs was invited to become its permanent pastor in October 1966.³³

At the start, Coombs struggled to hold together opposing factions within the church, but a dramatic prophetic dream³⁴ emboldened him to take a stronger lead and bring about some changes. These are summarised as follows on the church's website:

He was instrumental in reshaping the church to accommodate: a more informal style of worship; the regular use of the spiritual gifts in church meetings (including speaking in tongues and prophecy); the emphasis of house groups as a basic unit of church life and the place where individuals could find pastoral care, fellowship and personal development, and where new leadership could emerge; the breaking down of traditional denominational barriers; and a renewed long-standing missionary focus.³⁵

At a Church Meeting, the members took the unusual step of voting against democracy and church government by elected deacons; elders were then appointed to provide the spiritual leadership of the church. Although some of the congregation left, the church grew significantly, thus fulfilling the promise that Coombs had received from God "that for everyone who left, ten others would take their place". Its average weekly offerings increased by 2,000% over a thirteen-year period.³⁶ Numerous Charismatic and Restorationist speakers started visiting the church, including Wallis, McAlpine, Burton, Bryn Jones,³⁷ Jean Darnell and Peter Lyne. In 1970, Lyne prophesied that the Basingstoke church would be like the Antioch church in the Book of Acts, sending as well as receiving people to and from many nations. This proved to be true for both the local church and for the Salt & Light family of churches that was to come into being later. Coombs' thinking was also significantly shaped at this time by American authors DeVern Fromke, E. Stanley Jones and George Eldon Ladd, from whom he drew his lifelong emphases on spiritual fatherhood, the role of the five-fold ministries³⁸ in equipping individual believers for "body ministry" and the church's role in advancing the kingdom of God on earth such that it

³³ Pusey & Coombs, 'A tale of two churches', *Fulness* Vol.7:7-8. This issue's cover featured a maze with a 'way out' sign, with the paths spelling 'Denominationalism'.

³⁴ Trudinger, *Built to Last*, pp.16-17.

³⁵ <https://www.bccnet.org.uk/our-story>, accessed 11 July 2019.

³⁶ Trudinger, *Built to Last*, p.15.

³⁷ Jones founded the Harvestime (later Covenant Ministries International).

³⁸ Ephesians 4:11.

impacts every area of society.^{39 40} The next few years were highly significant for Coombs and the church, during which they began to gain a national and even international profile. Influential future leaders in Salt & Light arrived in Basingstoke, including former missionaries Vic & Jenny Gledhill from Nepal and Ron & Sue Trudinger from Australia. Tony & Doreen Gray and David & Maureen Church came from elsewhere in the UK. Coombs played a key role in the UK tour of the Christian musical *Come Together*⁴¹ which and was filmed by the BBC and played in various large venues including the Royal Albert Hall. The various inter-denominational choirs⁴² who performed *Come Together* brought a call to Christian unity and an experience of contemporary worship, both of which were amongst the main features of the large monthly 'All Saints Nights'⁴³ that Coombs convened in Basingstoke with speakers such as Wallis and Terry Virgo⁴⁴. These inter-denominational gatherings were accompanied by about 40 Basingstoke church leaders also meeting as a monthly fellowship, with Coombs beginning to exercise a pastor-to-pastors role⁴⁵ that was to become one of the hallmarks of his leadership of Salt & Light. During this period, Coombs was also invited to speak at British Fountain Trust conferences, for example with Colin Urquhart in 1975,⁴⁶ at the Capel Bible Week²² in addition to charismatic conferences in India, Kenya, Nepal, New Zealand, Canada, Japan, Nigeria and Eastern Europe.^{39 40}

In 1975, Coombs invited Wallis and Jones to carry out an apostolic review of the church, which was now known as Basingstoke Community Churches (BCC). From late 1974 BCC had started meeting weekly in each of the town's twelve housing estates,⁴³ a predecessor arrangement to the formation of six community churches that met separately most Sundays but came together for monthly 'celebrations' in a large high school, with an attendance of 1,000+. Andrew Walker identified one word which he saw as summarising BCC, and that was 'relationships'; he went on to say that '...it was a word that was set against 'office', 'committee' or 'denomination''. That emphasis was to shape Salt & Light and is explored in more detail in the next chapter. BCC continued to diverge from its traditional Baptist roots; Coombs describes it thus: 'We soon

³⁹ Kay, *Apostolic Networks in Britain*, pp.83-87.

⁴⁰ Whitchurch, *The Journey*, pp.16-21, 27.

⁴¹ <http://www.jimmyandcarolowens.com/store/music/come-together/>, accessed 8 July 2019.

⁴² My wife and I met in the Basingstoke/Reading choir.

⁴³ Coombs, 'It All Fits Together', *Restoration* Vol.1:19. I attended one of these 'All Saints' gatherings.

⁴⁴ Virgo went on to establish Newfrontiers International.

⁴⁵ Coombs, *Fulness* vol.10:18-19, 'Relating to Local Leaders'.

⁴⁶ *Renewal* No.58:39.

found new wine cannot be corked up in a Baptist bottle, and so the cork went pop.⁴⁷ The church accordingly opted to leave the Baptist Union in 1977. At around that time Coombs moved to Canada to lead St. Margaret's Church in Vancouver, with Vic Gledhill taking on the leadership of BCC and Dave Richards then replacing him in 1981.^{39 40}

In order to trace Salt & Light's second main root it is necessary to go back to the early 1970s and to a quite different context, the youth group in the Methodist Church in Witney, Oxfordshire, led by Dave & Chris Richards and Geoff & Mary Norridge. They all received Spirit Baptism through the ministry of a local Anglican vicar who had come to preach at the church and began to meet in the Norridge's house, gathering around fifty people there, including the Methodist young people.⁶ The group connected with an independent Pentecostal church in South Chard, Somerset, where some of them were baptised by immersion. The two leadership couples and two single women decided to live in community and sold their own homes in order to buy Merryfield House in 1973. That became the group's new meeting place once they had been encouraged in 1974 to leave the Methodist Church because of their practice of adult baptism in Merryfield House's swimming pool.⁵⁰ Members of the youth group had also received Spirit baptism and that was another factor that made it difficult to stay in the Methodist Church. The new house church known as 'Church at Merryfield House' found a new freedom in praise and worship, experimented with healing and deliverance,⁴⁸ exercised charismatic gifts and baptized more of its members. However their leaders felt that they were not strong enough to stand on their own and so decided to contact Gledhill and Coombs in Basingstoke.⁵¹ That led to a strong and enduring relationship between Coombs and Richards and the Merryfield house church. One outworking of that was the visit of Coombs and Gledhill in 1976 to "set in" Richards and Norridge as elders by the laying on of hands and prophesy.⁶ One of the youth group members was Mark Mumford who went on to become one of the main apostolic leaders in Salt & Light. He sees Salt & Light originating from these two very different churches: the long-established Baptist Church in Basingstoke that came into Charismatic renewal and the house church in Witney, '...a group of people with no real theological base whatsoever' and who were 'highly experiential'. Mumford observes the mutual benefits of what he saw as a God-inspired connection: the Merryfield House young people brought 'an injection of life and

⁴⁷ Coombs, *Renewal* No.60:18-20, 'New wineskins in Basingstoke'.

⁴⁸ I visited once in the mid-1970s, when most of the congregation responded to an appeal for 'deliverance from the demons of nail-biting'; I declined.

energy’, but the connection with Coombs and the Basingstoke church stopped them ‘becoming a cult’.⁴⁹ The Witney church continued to grow, such that Richards and Norridge left their teaching jobs in 1976 and started to be paid by the church.⁶ It continued to receive visiting speakers from a variety of contexts, including Sid Purse and Ian Andrews from South Chard, and Keri Jones, Goos Vedder, George Tarleton and Peter Hill from various house churches.^{49 50 51}

The third milestone in Salt & Light’s history was the connection with Steve Thomas and Cote Baptist Church in Oxfordshire, an old church that dated back to the start of the 18th Century. Thomas had grown up in a Baptist church in Liverpool, studied Classics at Wadham College, Oxford, and then Theology at Regent’s Park College, where he trained for Baptist ordination. Following a spell at Cote Baptist Church as a student pastor, Thomas was invited to become its permanent pastor in 1974. The church underwent Charismatic renewal; Thomas received Spirit Baptism and then began to connect with Richards and the nearby Merryfield house church. That led to Thomas being introduced to Coombs in 1977, which was to be the start of another lifelong relationship. Like Richards, he appreciated Coombs’ pastoral insight and experience and felt that he also had ‘significant wisdom on how to grow churches under the power and influence of the Holy Spirit’. Thomas found some of the Merryfield church’s practices extreme, but appreciated their authentic faith and friendships and was invited to take on its leadership in 1981.^{50 52}

It was noted above how the Charismatic Movement was a significant factor in the birth of the British House Church or Restorationist movement, which in turn led to the establishment of the various apostolic networks, including Salt & Light. The latter can be seen to have benefited in particular from three main formative influences: the Plymouth Brethren, the Baptist movement and Methodism. Pentecostalism’s influence on Coombs through prolific missionary church-planter Willie Burton²² should also be noted.²⁵

Its origins in the Brethren, through Coombs being raised in that movement, are reflected in Salt & Light’s emphasis on “body ministry”, with no clergy/laity divide and the possibility of every male church member taking part in the Sunday services and with the church being led by

⁴⁹ Mumford interview 16 May 2019.

⁵⁰ Whitchurch, *The Journey*, pp.22-26.

⁵¹ Richards interview 23 May 2019.

⁵² Thomas interview 18 June 2019.

mainly unpaid elders. From the Brethren Coombs also drew his belief in the practice of “the Lord’s Supper” in a simple manner. The influence of Wallis and the other ex-Brethren pioneers of the House Church/Restoration Movement was also significant in shaping Coombs’ leadership and theology. Thurman also identifies that many leaders in that movement came from the Brethren and noted the fundamentalist approach that both movements have in common. She also highlights the Brethren’s history of schisms around personalities and over doctrines.⁵³ Chapter 4 asks whether Salt & Light may be on a similar trajectory.

Coombs’ deep “love for the Word” acquired from his Brethren upbringing was reinforced by his and Thomas’s Baptist roots, another evangelical tradition where strongly Bible-based sermons featured prominently, along with baptism by immersion and some Reformed leanings. However, Salt & Light’s Methodist origins, through Richards, Mumford and others, are reflected in the emphases on the role of the Spirit in empowering each believer, the place of small groups for mutual challenge and edification and the importance of the church’s role in challenging injustice and poverty. Those Methodist roots can also be seen in the more Arminian theological position of what became the Synergy sphere of Salt & Light in the East Midlands, with one of its constituent parts being a group of former Methodists in Derby.⁷⁷ Mumford, as was noted above, came out of Methodism in Oxfordshire, and led Salt & Light in the East Midlands until very recently.

2.2 Development

The connections between the churches in Basingstoke, Witney and Cote expanded to include other churches in the UK: Eastwood,⁵⁴ Cirencester and Kidlington. Likewise in Canada, through Vancouver-based Coombs: Winnipeg, Vernon and Niagara Falls. Strategic moves were made from small towns to cities: from Kidlington to Oxford and from Eastwood to Derby, with Thomas relocating to form Oxford Community Church and Mumford moving to establish East Midlands Christian Fellowships in Derby.^{39 50} Coombs had connected with Bob Mumford⁵⁵ soon after arriving in Vancouver and that led to a strong link being forged with Christian Growth Ministries (CGM) in Fort Lauderdale, Florida. CGM was led by Bob Mumford, Charles Simpson,

⁵³ Thurman, *New Wineskins: A Study of the House Church Movement*, pp.81-85.

⁵⁴ Eastwood was a group of former Pentecostals led by ex-Elm pastor John Micklefield – email from Gibbs 26/8/2019.

⁵⁵ (American) Bob Mumford and (British) Mark Mumford are not related; the former is referred to as ‘Bob Mumford’; other references to ‘Mumford’ refer to the latter.

Don Basham, Ern Baxter and Derek Prince.⁵⁶ Richards recounts⁵¹ that it was at a meeting with Bob Mumford in Vancouver in the late 1970s that he, Coombs and Thomas covenanted to work together in what was to become Salt & Light. It is interesting to note Trudinger used the phrase 'salt and light' in 1979 with reference to Basingstoke Baptist Church.⁵⁷ Salt & Light Ministries was not formally established as a Trust until 1985;⁵⁸ the motivation for doing so was primarily in order to have a Charity through whom funds could be routed to orphanages and educational projects overseas, as well as for leaders' conferences in the UK.

Salt & Light's connections with other leaders and churches and church networks multiplied significantly over the next two decades, continuing in the UK, Canada and the USA, but also expanding into Kenya, Zimbabwe, Uganda, India, New Zealand and Sweden, through the ministry of Coombs, Richards, Gledhill and Thomas in particular. Whilst in the UK Salt & Light's growth happened in large measure by church planting, elsewhere Salt & Light mainly grew by connecting with networks of churches, for example Faith Ministries⁵⁹ in Zimbabwe led by Ngwiza Mnkandla. Unlike most other networks, Salt & Light did not impose its name and identity on them, but was very happy to for them to continue as separate networks. The connections that were formed were thus mainly strong relationships between Coombs, Richards, Gledhill and Thomas with the main leader of the separate networks.^{51 60}

That same period also saw an explosion in Salt & Light's activities across the world. Church Relief International, Salt & Light's relief arm for channelling finance and personnel into many medical, educational and poverty-relief projects in Africa and India was created. King's Bible College was established in Canada, prior to its relocation to the UK a few years later. A number of Christian Schools were set up, both in the UK and Canada. Senior leadership teams were established for the UK, Europe and North America, functioning under the overall guidance of an international team led by Coombs. Annual leaders' conferences were started in the UK and the other Continents. The first summer "family camp" was held in the south of England, which was to be followed by many similar annual events, both in the UK and mainland Europe. A pregnancy crisis centre was opened in Basingstoke; this expanded into a national network, and

⁵⁶ aka 'The Fort Lauderdale Five', publishers of *New Wine* magazine and leaders of the controversial 'Shepherding Movement'.

⁵⁷ Trudinger, *Cells for Life*, p.2.

⁵⁸ Kay, *Apostolic Networks in Britain*, p.90 shows this as happening in 1982, but according to UK Charity Commission it was not until 1985.

⁵⁹ <http://www.faithministrieshub.org/>, accessed 21 July 2019.

⁶⁰ Whitchurch, *The Journey*, pp.27-39.

then developed internationally.⁶¹ Interviewee Anon highlights a number of those areas and others as particular distinctives that he sees in Salt & Light: Christian education, social justice and pro-life issues; the European vision⁶²; the more recent, and necessarily much less public, initiative to send teams to live amongst “unreached people groups”.⁷⁵

Just before the turn of the century, Swedish Pastor Kiell Tofters brought a clear prophetic call at a Salt & Light leaders’ conference in Bristol to “Go to Europe”.⁶² This was to be the catalyst for more investment into the existing connections in mainland Europe and the sending of teams and forging of new connections in France, Belgium, Switzerland, Germany, Spain, Sweden, Norway, Finland, Denmark and Poland. The result is that today Salt & Light has a significant presence in both Scandinavia and French-speaking Europe.

Meanwhile, Salt & Light grew to about 75 churches in the UK.⁶³ This happened by a combination of the planting of new churches from the main hub churches in Basingstoke, Oxford and Derby, and by adoption, whereby the pastors of various Baptist,¹⁰⁸ Pentecostal, independent and other churches connected with one of the “apostolic ministries” and decided to become part of the Salt & Light family. These churches sometimes also retained their original denominational affiliation.¹⁰⁸ The annual camps gathered 2,000-3,000 people, with Salt & Light probably reaching its heyday in the first decade of this century. Chapter 4 touches on the tensions that led to a pragmatic devolution of Salt & Light UK into separate “spheres”, with the possibility of one or more of those formally breaking away in the next year or two. The latter is one of three changes that Cambridge theologian and former Salt & Light member Barney Aspray has observed⁷⁶ in Salt & Light in the UK over the last twenty-five years, a topic that is returned to in chapter 4. The second such change is an increased openness to the academic study of theology, which in his view led to a more careful attention to biblical scholarship. Thirdly, a growing institutionalization, which is discussed further in the next chapter, where Salt & Light is looked at over the same timeline, but through the lens of its evolution from ‘family’ to ‘movement’ and its potential trajectory towards ‘denomination’.

⁶¹ Whitchurch, *The Journey*, pp.40-52.

⁶² *Ibid.*, p.49.

3. Salt & Light - Identity

The previous chapter saw how Salt & Light came into being out of ‘a bunch of friends’^{52 63} coming together from a variety of backgrounds, but with a shared desire to support each other’s ministries in both renewing existing churches and in planting new ones, accompanied by the excitement of doing things in fresh ways under the inspiration of the Spirit. The latter was further fuelled by a growing awareness of other church leaders, both in the UK and then in other nations, who were also establishing new relationships that transcended those they had experienced in their denominational contexts. This all took place in overlap with the Charismatic Movement that had started in the UK in the 1960s and was increasingly impacting denominational churches.

Because the genesis of Salt & Light was friendships, which in many cases went on to, become lifelong relationships,⁶⁴ from its very inception ‘family’ and ‘family of churches’ were the main descriptors that were used to characterize Salt & Light.⁵¹ Thomas describes how two days of prayer and fasting in about 1983 led to the formulation of the first mission statement, which described Salt & Light ‘as *a family on mission*, building church, extending the kingdom and blessing the nations’. He describes this as ‘hugely significant for us, in that it was an articulation of what we felt God had put us together for’.⁵² From around 2006, ‘*a family of churches together on mission*’ became Salt & Light’s strapline.⁶⁵ This shift is described thus:

Adding ‘mission’ to ‘family’: A number of years ago God brought the Salt & Light family together as a family on good foundations. It was life and hope for many of us, who had been like orphans in the Body of Christ. We found fatherhood, family and belonging. This was the first prophetic phase. However, a few years ago God began to speak that he wants to do more within us. He wanted us to not only a *family*, but a *family together on mission*. We’re in that second phase: God is speaking about further change and fruitfulness to more fully become missional churches and a church-planting movement.⁶⁶

⁶³ O’Connell interview 17 April 2019.

⁶⁴ Trudinger, *Cells for Life*, pp.85-86.

⁶⁵ *Update*, Spring 2006.

⁶⁶ *2020 Vision*, undated, but probably published in late 2008, pp.3, 4-5, 7, 13.

*Forward*⁶⁷ referred in 2008 to the ‘relational network of UK leaders’ that had formed in England, planted churches in the UK and then into mainland Europe – developing into ‘an international family’, including churches and networks in North America, India, various African countries and New Zealand. A little later in 2008, the strapline used in *Leader*⁶⁸ was ‘family becomes a movement’. Then in a brochure⁶⁶ which presented Salt & Light’s ‘2020 vision’, prior to the latter’s formal launch in 2009 at the *springboard 28:18* national camp, the goal of becoming a ‘...movement of churches.....having doubled in size’ by 2020 is clearly stated. The context for that is presented as follows: ‘We continue to be a family of churches together on mission yet God wants us to pursue our mission with far greater intentionality, purposefulness and togetherness’. This theme is developed under the heading of ‘A call to cohesion’ and a sub-heading of ‘Gather the battalions under a new banner?’, with the use of a number of further martial words, including ‘generals, army, trumpet call and marauding bands’. The article explains:

We started to wonder what it meant to have a new banner. A few months later a prophetic leader...challenged us that “We need to move away from being ‘static Salt & Light’ to respond to the missional challenge. We have been trying to change over the last five years, yet we still need to ‘rebrand’.”⁶⁶

Then in 2007, at Salt & Light’s annual camp, there was ‘a significant prophetic encounter’ and ‘a powerful response to God’s prophetic call to “rise up”’:

There is a calling of troops to battle. An ordering and an organising; a putting into ranks and a forming of men into regiments and battalions. The call goes out to line up alongside, to come under authority – a call to the banner. A call to structure, a call out of independence and a call into unity under the banner. The family becomes a movement; the movement becomes a regiment.

The article concluded as follows:

We feel challenged that we’ve allowed our commitment to not be ‘denominational’ to take us into an independent spirit. God has a lot to say about the spirit of independence and wants a change of heart in this area – he wants our family to become ‘a movement’, ‘an army’ – a family together on mission.⁶⁶

⁶⁷ *Forward*, March 2008 pp.4-5.

⁶⁸ *Leader*, July 2008, p.1.

Occasionally Salt & Light describes itself as a 'network', but alongside the continuing use of 'family of churches'.⁶⁹ Richards strongly prefers the latter designation over 'network': "I've been very clear...we are not a network.we're a family and we really don't subscribe to 'network'. Barney [Coombs] would go nuts if we said we're a network....we've developed into a family of families."⁵¹ Thomas however sees Salt & Light as having started as 'a network of apostolic leaders' and that '...it is more accurate now to call it a network of apostolic networks'. But he also is of the view that '...family is probably the word that describes us more than anything else', summarising the use of these different terms as 'a difference of perceptions and it's not that either's wrong'.⁵² O'Connell, who for many years has been the editor of Salt & Light's various magazines and has played a key role in the formulation of its strategy, describes the evolution of its language as follows:

My guess is that way back Barney [Coombs] particularly valued the family concept and totally didn't want to be a denomination.... The 'family' language is helpfully fuzzy but unhelpfully fuzzy as well and has given us problems later on because people understand all kinds of things by 'family'.... 'networks' is a bit sharper. I think we use different words in different contexts because we're trying to make different points, so we want to be a family in our DNA. But there are limits to the word 'family'... The [Salt & Light] networks outside of the UK would probably have 'family' as their primary word but they wouldn't use it in such a fuzzy way as us Europeans would.⁶³

The international website¹ describes Salt & Light as an 'international family of several different apostolic spheres, joined through the relationship of leaders', with 'Family' as the first of its '4 Core Family Values'. However the 'network' descriptor that is the one much more commonly used by others, especially sociologists, when writing about Salt & Light.⁷⁰

Salt & Light shared with the other apostolic networks that came into being in Britain in the 1970s a strong sense of being anti-denominational.⁷¹ That was clearly voiced in 1975 in a memorable⁷² series of talks by Ern Baxter,⁷³ when he contrasted the "'head and shoulders" government as represented by Saul and a true spiritual government, reflected by David'. The

⁶⁹ *Leader*, March 2007, p.18; November 2010, p.2; issue 7 Summer 2013, p.1.

⁷⁰ For example: Kay, *Apostolic Networks in Britain*, p.91.

⁷¹ Walker, *Restoring the Kingdom: The Radical Christianity of the House Church Movement*, p.225.

⁷² At the Lakes Bible Week 1975, which I attended. 44 years later I still recall those talks by Ern Baxter as the most impacting preaching I have ever heard.

⁷³ <https://csmpublishing.org/about/leadership/ern-baxter/>, accessed 10 August 2019, describes Baxter 'as one of the greatest Christian preachers of the 20th Century'.

denominations exercised that “head and shoulders” government’ whereas the new churches enjoyed ‘true spiritual government’.⁷² Most of the early participants in the new churches had left the newer Protestant denominations, including Methodist, Pentecostal and Brethren churches, and were later joined by others from the older denominations. They were drawn to fresh and simpler ways of being a church community, as they explored new ways of responding to the Spirit, unencumbered by what they perceived as legalism and ecclesiastical structures that lacked vitality. Salt & Light continues to be resistant to the thought of becoming ‘a denomination’. In that connection, Anon recalls the ‘key sermon’ given to Salt & Light by Bob Mumford about 20 years ago,⁷⁴ when the story of Dr Frankenstein’s attempt to create life in his laboratory was graphically recounted, with the memorable image of his creation sliding off the table and Frankenstein then losing control of it as it wreaked havoc. In an echo of the powerful messages⁷² of twenty-one years earlier by Baxter, his former close associate, Mumford brought a prophetic warning to Salt & Light about the dangers of it becoming such an ugly monster, a corporation rather than the beautiful Spirit-creation that it had started out being. Anon asks whether that has happened in what he sees as Salt & Light’s shift to denominationalism.⁷⁵ Interestingly it was two^{75 76} of the three⁷⁷ interviewees who are no longer part of Salt & Light who were most strongly of the view that it had become another denomination. They did not offer that view as a particular criticism, as all three are now part of older denominations, indeed they see the value in the structure and authority hierarchy in their churches in holding them together through change and challenges, for example during senior leadership transitions.

What are the arguments that are cited^{75 75} for Salt & Light UK having transitioned from a network based on friendships between leaders to an entity much more like ‘a denomination’? The existence of both an international team and a national team comprising the apostolic ministries who lead the international networks and the UK spheres plus a few other senior leaders, who determine Salt & Light’s ‘Core Commitments’ that set out Salt & Light’s ‘Core Beliefs’, ‘Core Family Values’, ‘Mission Goals’ and Team Priorities⁷⁸; the creation in 2009 of a ‘2020 Vision’⁶⁶ that set out ambitious goals for the multiplication of leaders, churches and

⁷⁴ Whitchurch, *The Journey*, p.49. This message was preached at the 1996 ‘Days of Destiny’ camp in Harrogate. Coombs also passed on the European leadership of Salt & Light to Thomas at the Harrogate camp in 1998. I was present on both occasions.

⁷⁵ Anon interview 26 April 2019.

⁷⁶ Aspray interview 25 June 2019.

⁷⁷ Gibbs interview 23 May 2019.

⁷⁸ <https://www.saltlight.org/core-commitments/>, accessed 21 July 2019.

apostolic teams; the existence for nearly thirty years of a Bible College; a small foreign missions department; international and national leaders' conferences; national annual or biannual camps. O'Connell explains that '...as we've become bigger we've had to formalize how teams relate to other teams, ...budgets...vision and values and mission priorities...'.⁶³

Thomas O'Dea describes how 'charismatic moments' proceed towards 'routinization' and sees that as 'an unavoidable social process' and a 'necessary institutionalization'. 'The circle of disciples gathered about a charismatic leader' undergoes 'a process of routinization into a...rational-legal structure made up of a chief and an administrative staff.' Max Weber first wrote about the routinization of charismatic leadership, typically accompanied by the emergence of a distinction between the office and its incumbent, with the Catholic Church being a prime example.⁷⁹ Aspray frames the 'denomination or not' question within the observation that all religious movements undergo institutionalization and applies that to Salt & Light's initial relational connections becoming more institutional over time. He sees this as 'a necessary stage of maturity,' rather than 'an intrinsically bad thing'.⁷⁶ According to Walter Hollenweger, writing in 1982 '...the House Church Movement is the result of a failed attempt at reviving the existing churches and thus will become – not immediately, but in time – another denomination.'⁸⁰ Walker discussed at length whether the Restoration Movement should be considered a denomination and concluded that it was still a 'sect' that had yet to evolve into a denomination. However, he ended that chapter with the perceptive comment that 'Denominationalism is a sly process, it sneaks up on you and catches you unawares. When you an active and committed member of a new religious movement, you are often the last to know that you have been caught.'⁸¹ Writing a decade later, Kay asks the same questions about the apostolic networks that grew out of Walker's Restoration Movement. He concludes that '...by some definitions these networks are denominations but that by democratic decision-making processes, bureaucracies and hierarchical tendencies,' they are not.⁸² Chapter 5 explores whether an adequate way of categorising apostolic networks and Salt & Light in particular can be proposed.

⁷⁹ O'Dea, *Five Dilemmas in the Institutionalization of Religion*, pp.32-35

⁸⁰ Thurman, *New Wineskins: A Study of the House Church Movement*, Preface by Hollenweger, p.8.

⁸¹ Walker, *Restoring the Kingdom: The Radical Christianity of the House Church Movement*, pp.212-227.

⁸² Kay, *Apostolic Networks in Britain*, pp.273-292.

4. Salt & Light - Leadership Succession and its Future?

Religious movements are prone to stumble when transitioning from their charismatic founder to his or her successor. The older denominations have well-established procedures for transferring their senior leadership from one generation to the next and these almost always involve voting. However, apostolic networks tend to be strongly opposed to that method of leadership transition, often relying instead on the founding apostle nominating his⁸³ successor. This happened smoothly within Salt & Light as Coombs passed the European team leadership to Thomas^{76 84} and then in 2010 also that of the International Team,⁴⁹ even though those first two leaders are quite different: Coombs whose educational qualifications consisted of a high-school education and a Bible College certificate, Thomas with Classics and Theology degrees from Oxford University. Kay remarks 'What is impressive about Salt and Light...is the overall stability of the entire operation,' citing *inter alia* the longevity of the leaders working in its churches, the strong relationships between them, aided by intermarriage between leading families. He quotes the example of the transition from Coombs to Thomas, with 'apostolic ministry reproducing itself,' as evidence that the apostolic networks have '...against the odds, found a way to solve the problem of charismatic succession.'⁸⁴ As will be seen later in this chapter, the long-term stability of Salt & Light that particularly struck Kay is in jeopardy twelve years on.

Others of the British apostolic networks have handled this differently. Bryn Jones' CMI had started to splinter prior to his sudden death in 2003 whilst he was still in his early 60s. What had been CMI became five networks, with one led by Keri Jones.⁸⁵ The Pioneer Network decentralised into a network of networks in about 2006, when its founder, Gerald Coates, invited Billy Kennedy to take on its leadership. Coates was in his early 60s at that point; he is still actively speaking and writing today, but is not evidently part of Pioneer. Kennedy has brought a new cohesiveness to Pioneer over the last decade or so, with a particular emphasis on affirming women in church ministry and leadership,⁸³ an aspect that has not been a feature of most of the other British apostolic networks.⁸⁴ However, where the largest of the other UK-based apostolic networks is concerned, Newfrontiers International's founder Terry Virgo decided that he should not name one successor. Instead, in 2011 at the age of 71, he identified

⁸³ They tend to be men, a current exception being the Pioneer network, which has recently passed its UK leadership from Billy Kennedy to Ness Wilson <https://www.openheaven.org/pioneer>, accessed 11 August 2019.

⁸⁴ Kay, *Apostolic Networks in Britain*, pp.62, 98-99, 103, 350-351.

⁸⁵ Robertson, 'An Evaluative History of Covenant Ministries International and its offshoots from 1995 to the present day', pp.83-87.

15 apostles, each of whom was leading an “apostolic sphere”. By then Newfrontiers had grown to 800 churches in 70 nations. That decentralisation seems to have served them well, as since then those 15 apostles have grown to 23 and the number of affiliated churches worldwide has nearly doubled.⁸⁶ David Devenish has been asked by the other apostles to lead ‘what we do together’. They describe themselves as a ‘...group of apostolic leaders partnering together on global mission, joined by common values and beliefs, shared mission and genuine relationships’. One of them, Steve Tibbert, provides ‘facilitating leadership’ for their UK spheres.⁸⁷ Now nearly eighty, Virgo continues to preach in Newfrontiers churches around the world but is not involved in its leadership.

Returning to Salt & Light, with Coombs having died last year, Thomas in his late 60s and Richards in his early 70s, the question of leadership transition to the next generation is one that they both have given considerable thought to.^{51 52} Thomas had passed the leadership of Salt & Light’s UK Team to Mark Mumford in 2008, but then had to take that role on again when Mumford resigned in 2014. The reason for that was the debate that had been taking place at a national level around the role of women in church leadership, with Thomas, the International Team and most of the UK Team taking the view that ‘...male headship in marriage, family and church is a core value and building principle’. Mumford however wanted ‘...to lead a UK team that embraces diversity and doesn’t make this a defining issue’.⁸⁸ However, Kay writes of Coombs as ‘...absolutely emphatic about the priority of the male in respect of leadership roles within the church.’⁸⁹ Nearly 25 years ago Coombs listed and answered in some detail⁹⁰ what he saw as the nine main arguments that are used to ‘explain away’ God’s disposition that ‘...spiritual government in the Bible clearly is male.’ His reading of the Bible’s call for male headship in the church and the home is based on his understanding of God’s fatherhood and God the Father’s relationship with the other members of the Trinity. Coombs’ was likened to ‘the fourth member of the Trinity’ because of his ‘very strong influence’ in that and other areas by one of the interviewees.⁷⁷ Coombs makes a clear distinction between men and women being *redemptively* equal in the sight of God, but not *functionally*. Virgo expressed very similar views: ‘You will not find women in governmental leadership in (Newfrontiers) churches... We simply

⁸⁶ <http://www.terryvirgo.org/>, accessed 29 August 2019.

⁸⁷ <https://newfrontierstogether.org/about-us/timeline/>, accessed 31 July 2019.

⁸⁸ Statement to Regional Leaders 16 June 2014 from Steve Thomas, Andy O’Connell and Rick Thomas.

⁸⁹ Kay, *Apostolic Networks in Britain*, pp.97-99.

⁹⁰ Coombs, *Apostles Today*, pp.155-175.

and honestly believe that the Bible shows us that there are roles in the church that are gender specific.’⁹¹

Salt & Light’s UK senior leadership team was reconfigured with Thomas back at its helm in the second half of 2014 and it commissioned an ‘external national review’ to help it understand how best to proceed. The review was led by two senior Salt & Light leaders from other nations and two others from outside the movement; it published its recommendations⁹² in March 2015. This document set the context as follows: ‘Questions about male leadership and the appointment of female elders have exposed a range of opinions that affect the way we relate and function.’ The main recommendations were that the eleven “regions” should become five “spheres”, with the freedom for each sphere to decide to appoint women elders in its churches, but not women lead elders. This ‘accommodation’ would then be reviewed in three years’ time. The document stated that this would be discussed with Salt & Light’s international team, ‘...as we are an international family and we have no wish that the UK should act in an independent spirit’, but explained that the international team ‘was not seen as having a veto’ on this matter. The regional leaders were asked to consult with their regional teams about these recommendations.

That consultation led to the devolution of Salt & Light UK into five spheres but the issue of women’s roles in the leadership of its churches continued to be discussed at a national level. Some saw this as a first order doctrine but others took the view, along with the bulk of British Evangelicalism, that this should be seen as a second order matter and therefore not one that should be allowed to jeopardise unity. Thomas led the UK Team until 2018, when Martin Dunkley took on its leadership and Mumford left that team. The International Team met in 2019 and reaffirmed⁹³ the UK Team’s 2015 position on women’s roles in Salt & Light churches, but this time framed within a statement about who ‘may remain part of the family’ and with no mention of a future review date. Richards describes this as ‘...a compromise which none of us are happy with’.⁵¹ In a similar vein, O’Connell notes that ‘...some people are very unhappy that there is any concession at all’.⁶³

⁹¹ Virgo, *No Well Worn Paths: One Man’s Journey*, p.303

⁹² O’Connell & Oliver, on behalf of Salt & Light UK Team, *March 15 National Salt & Light Review*.

⁹³ ‘The Northampton Statement: Men and women working together in leadership in churches in the Salt & Light family’, Salt & Light International Apostolic Team, 21 February 2019.

Mumford sees Salt & Light facing 'a challenging moment', following Coombs' death last year, as the next generation is about to ask 'what is Salt & Light today?' He notes that Salt & Light is being defined more clearly, with certain boundaries, leading to whether '...you're in it or you're not in it', rather than the choice to stay '...essentially relational and more family-focussed', with 'a lot more blurry edges'. Mumford is unsure whether the next generation or younger emerging leaders are being listened to, wondering whether the motivation for not doing so is the conviction that Salt & Light should not function in a democratic manner. Because of Thomas's and Richards' 'massive credibility, capacity and anointing', Mumford does not see any younger leaders emerging 'with that sort of following or ability to hold things together' who could take on Salt & Light's international leadership. He can however envisage a scenario whereby there is no *one* successor nominated by Thomas, the solution that Newfrontiers initially opted for, with the various sphere leaders relating as peers. Mumford commends the fact that the Assemblies of God GB (AoG) recently made a generational jump by appointing someone aged in their 40s, Glyn Barrett, as their new National Leader⁹⁴ and notes the helpfulness of having a democratic process for doing so.⁴⁹

Gary Gibbs, who served as an evangelist with Salt & Light and is now Elim UK's director of evangelism and church planting, also affirms the structures that his denomination has in place for choosing their new national leader, the General Superintendent. This is done by a national vote involving both the salaried and lay leaders from their 550 churches, and this method makes for smooth transitions and outcomes that are fully owned across the movement. Gibbs echoes Mumford's concerns around the release of the next generation. '...we ought to be pleased when our kids go further and higher than we've gone. In reality...within church sometimes we just want to keep them in place a little bit. We just want to be the senior guy and say you just stay there, we're pleased you've come, but don't try to take over.' Gibbs anticipates that the question of the role of women in church leadership will be the issue over which there will be some splintering of Salt & Light in the UK.⁷⁷

Like Mumford, interviewee Anon cannot see a natural successor to Thomas and therefore believes that the movement will fragment after Thomas and Richards are no longer its senior leaders, as the glue of shared history is no longer sufficient to hold it together. However, he

⁹⁴ <https://www.aog.org.uk/announcing-the-new-national-leader-of-assemblies-of-god-gb>, accessed 30 July 2019.

believes that some relationships will persist. Because of its 'come out from among them' origins, he suggests that it was always going to be prone to a high possibility of schism, but he would also say the same about evangelicalism as a whole. Like Gibbs, Anon believes that Salt & Light UK will probably divide in the next few years over the role of women in church leadership. He also is of the view that the same debate about sexuality that is happening in the Church of England currently will take place within Salt & Light UK in the next 5-10 years.⁷⁵

Aspray sees the decentralisation into separate spheres continuing as 'a gradual growing apart' rather than a formal split, as the different spheres develop 'rather different theological cultures'. He describes how that decentralisation decision was taken in the light of the continuing debate about the role of women in church leadership and whether that should be considered a primary or secondary issue, thus enabling each sphere some freedom to formulate their own policies and practices in that area. However he goes on to say:

The real issue is not to do with women in leadership at all...What is really going on is the same question that has always been there, which is the question of authority. Who has the authority to tell you what you are supposed to believe and...do in your church....in a church network emerging from a Protestant background that has always said that we don't need any authority apart from Scripture, when a disagreement arises over how to interpret Scripture suddenly...the question of the real authority to that leadership becomes an urgent one. And if people don't trust that the Holy Spirit is guiding the leaders in doctrinal decisions such that those doctrinal decisions are binding for the entire network, whether you like it or not the people don't have that trust in the authority of the church leadership, then a split is totally inevitable and can't be avoided. ...if Salt & Light does hold together it will be because a centralized leadership will have made an executive decision about whether certain doctrines and practices are to be followed or whether diversity is to be tolerated concerning them and that everybody in Salt and Light will have submitted to that decision as one that was guided by the Holy Spirit and no longer question it, whether they like it or not.

Aspray comments on his own recent move into a much older Christian tradition and on the decisions that its hierarchy takes '...if you don't agree, if you choose not to trust the authority, you have to leave. And so for me that is the heart of the question'.⁷⁶

Richards talks of many movements not lasting beyond their first generation and recounts that he has discussed the future of Salt & Light and leadership succession with Coombs and Thomas. He quotes Coombs as saying sixteen years ago that it “is built on relationships”. A few leaders whose main connection into Salt & Light was Coombs have left. The others have stayed because of their relationship with Richards or Thomas or with another senior leader who is in turn connected to them. Richards is clear that ‘we don’t promote Salt & Light’.⁵¹ Mumford notes the lack of brand loyalty in the movement and cites the diversity across the Salt & Light churches as one of its distinctives. Whereas in the Newfrontiers and especially the Hillsong networks, there is a much greater consistency worldwide, with a brand that is very recognisable and engenders considerable loyalty.⁴⁹ However, Richards is optimistic about the movement continuing beyond the founding fathers because many next generation leaders have formed relationships across Salt & Light, and it is their family. He has personally prioritised the raising up of successors in the many nations where he is involved. Richards links a shift to ‘a different theological track’ on the part of two of the main Salt & Light UK leaders to when they undertook Masters in Biblical Studies at Regent College, Vancouver, twenty years ago. He is of the view that whilst the question in the UK of women’s roles in church leadership is the presenting problem, it is not the root problem. He sets the UK part of Salt & Light in context by explaining that ‘...the fulcrum of what we do has definitely shifted from the UK’ and the latter is only a small part of the family of churches.⁵¹

Andy O’Connell, Salt & Light’s International Team Administrator, shares Richards’ optimism about the bulk of Salt & Light, especially the non-UK elements, staying together due to the strength of relationships. However, he sees that the generation of leaders below that of the founding fathers and the one below that may relate to each other differently, less as fathers-to-sons and perhaps on more of a peer-to-peer friendship basis. He accepts that one or more of the UK spheres may leave, seeing that as a part of the natural life cycle of movements, whereby some leaders and their churches join and some leave. A network whose basis for connecting is relationships is bound to be prone to some flux, as some relationships are likely to change over time. When that factor is overlaid with the context of new networks coming into being that may seem more attractive, those historic relationships can come under pressure as some leaders sample what those newer networks have to offer. There’s ‘...a much bigger pond to fish in’ in the UK where networks are concerned, alongside a decrease in denominational loyalty for

young adults in particular and a rise in ‘...church as a consumer culture experience...culture’. However, O’Connell believes that if and when one or more of the Salt & Light UK spheres separate from the movement, it will ultimately be down to relational issues and not theological reasons. He reflects on the need for movements to undergo ‘ongoing reformation’, commenting that some, like Newfrontiers, have done that more effectively than others, in their case by moving to the more conservative end of the charismatic spectrum and becoming ‘new reformed churches’. O’Connell differs to Mumford⁴⁹ with regard to the significance of Coombs’ death, suggesting instead that its impact on the movement was minimal because Coombs had passed its leadership and most of the key relationships on to Thomas over a number of years.⁶³

Lastly, and significantly, I turn to Thomas’s perspectives on leadership succession and the future of Salt & Light – topics that ‘...preoccupy him quite a lot’. He understandably offers no comment on who his successor(s) might be but is confident that ‘there is enough strong relationship that in one form or other the Salt & Light family will continue. It might change shape but I think it will continue robustly. So the sort of relationships that Dave [Richards] and I and some others have built ... will stand the test of time beyond us... there’s no question about that.’ Thomas asks whether ‘...relationship will trump the desire for change in certain values’ or vice versa? Thomas is very clear that Salt & Light was never just built on relationships, but from the start and throughout its existence, it has always had at its core a solid base of Evangelical beliefs, with male leadership as part of that package. This is the main value that is under challenge in parts of Salt & Light in the UK and Scandinavia. However, like all the interviewees, Thomas sees other factors beyond or behind the presenting issue of the role of women in church leadership that could lead to certain Salt & Light leaders and their churches breaking away. The interviewees nearly all differ as to what those factors might be, but for Thomas it is about how one reads the Bible: is it ‘...a plumb line which we hold up against our lives theologically, or a trajectory that we follow somehow?’, the latter approach being sometimes called “narrative theology”.⁵²

The interviewees are in broad agreement, but not unanimity, and with different degrees of emphasis on these matters: There is no sense yet of who might lead Salt & Light internationally beyond Thomas’s tenure, or whether it might go the route that Newfrontiers did, with a number of apostles around the world relating as peers rather than one successor to Virgo being

appointed. The strength of relationships in the generations below that of the founding fathers is such that Salt & Light is very likely to persist beyond the departure of Thomas and Richards, but perhaps as a looser network of apostolic leaders. However, Salt & Light in the UK will probably see one or more of the six spheres separate amicably from the network, whilst retaining many personal relationships between different leaders and maybe also some formal connections. This separation is likely to be presented as being about certain spheres wanting the freedom to appoint women to any role in their churches, but may well be symptomatic of one or more broader areas of growing divergence such as biblical interpretation and spiritual authority, alongside a weakening of certain historic relationships and their replacement by new ones in new contexts.

5. Sociological analysis

5.1 Apostolic networks and their classification

During the 20th century, Sociologists proposed various ways that new Christian religious movements might be classified and those discussions have continued into the current century.

In his work on the British House Church Movement that began in the late 1960s, Andrew Walker begins by explaining why he considered that designation is inappropriate for a number of reasons, including the fact that a number of the groups that tend to be considered under this rubric are disparate. He therefore opts to focus his research on 'kingdom people', under the heading of 'Restorationism', on the basis that 'to talk sociologically of Restoration is primarily to understand the movements we are investigating as approximating an ideal type'. He then proposes a working model that names the first of the two movements under investigation as 'Restoration 1' (R1) and the second as 'Restoration 2' (R2), this categorisation reflecting the fact that he sees R1 as closer to the ideal type.⁹⁵ Walker notes that 'Restorationists eschew notions that they are a new denomination or sect...'⁹⁶ and Salt & Light's distinct aversion to that possibility was seen in chapter 3.

Kay returns to this topic from a broader sociological perspective in his work on apostolic networks. He opens his discussion with reference to the historic classifications of 'church' and 'sect' proposed by Ernst Troeltsch and then developed by Max Weber. Chaves asks whether denominations should be understood '...as confederations of relatively autonomous organizations'.⁹⁷ J.Milton Yinger expands 'church' into 'universal church' and 'ecclesia', and 'sect' into 'sect' and institutionalised sect', and adds 'denomination' in between the latter and 'ecclesia'. Bryan Wilson expands sect into seven categories, and Kay argues that those and the two church types provide sociologists with a way of classifying most religious groups, with the three main categories, church, denomination and sect, being the most helpful.⁹⁸ Kay also refers to Mike Thompson's application of these three categories to a particular network, Newfrontiers

⁹⁵ My experience of being part of both R1 and R2 churches was that the reality on the ground was much closer to a *range* of beliefs and practices than two distinct movements, but that classification serves as a helpful model for Walker's work.

⁹⁶ Walker, *Restoring the Kingdom*, pp.33-50.

⁹⁷ Chaves, 'Religious Organizations', pp.1530-1531.

⁹⁸ Kay, *Apostolic Networks in Britain*, pp.273-282.

International,⁹⁹ but concludes that apostolic networks do not readily fit into these schema and asks whether ‘...the networks represent *a new kind of sociological animal*’.¹⁰⁰

I propose however that several of the categories proposed by sociologists and discussed above are a reasonable fit for Salt & Light. If *sects*⁹⁸ are ‘...voluntary associations that appeal to a small number of members seeking high spiritual ideals and following rigorous moral precepts,’ ‘...theologically exclusive and uncompromising in their claims’, ‘countercultural havens’ and ‘rail vociferously against traditional churches from which they have broken away’, then the British House Church Movement of the 1970s comprised a number of sects or proto-sects, including Salt & Light.

If *denominations*^{97 98} are marked out by their distinctive doctrines, local/regional/national/international organization, criteria for membership mandated from the top of the hierarchy, ministerial lists, publications, annual conferences, lifestyle emphases, training colleges, foreign missions departments, committees, a central bureaucracy and democratic decision-making, then Salt & Light has acquired all of those in some measure, with the exception of the last, and could therefore be argued as being well on the journey from *sect* to *denomination*, as was proposed by two of the interviewees^{75 76} in chapter 3. Trudinger, Salt & Light’s early strategist, detailed¹⁰¹ a number of the distinctions that he saw between ‘koinonia’ and ‘institution’, including ‘democratic’ as opposed to ‘theocratic’, ‘open to constant change’ and ‘flexible’ as opposed to ‘resistant to change’ and ‘inflexible’, ‘Holy Spirit-led patterns of structure’ as opposed to ‘imposed, often historical patterns of structure’, ‘revelation’ as opposed to ‘tradition-led’. Trudinger continued in similar vein in 1982, when he denounced a clergy/laity dichotomy which he saw to be ‘a divergence from biblical patterns’, happening in ‘institutions’ and ‘organizations’, as opposed to ‘organism, body, family’. ‘Denominationalism’ is ‘...man’s ways’ and ‘invalid’.¹⁰² Two decades later, Whitchurch, Salt & Light’s in-house historian, was able to say that ‘There is no binding constitution or doctrinal statement for Salt and Light Ministries, though all the churches believe in the fundamentals of the biblical evangelical

⁹⁹ Thompson, *An Illustrated Theology of Churches and “Sects”*.

¹⁰⁰ Kay, *Apostolic Networks in Britain*, p.292.

¹⁰¹ Trudinger, *Cells for Life*, pp.122-123.

¹⁰² Trudinger, *Built to Last*, p.159.

faith.¹⁰³ That is no longer the case, following the publication of the Core Commitments document⁷⁸ about ten years ago, and updated in 2018.

Salt & Light, along with some of the other apostolic networks such as Newfrontiers, also show evidences of being *churches*⁹⁸, as they have become more and more “part of the furniture of the pan-evangelical world...part of the establishment...”⁷⁷ and as they increasingly become more similar to Charismatic or Pentecostal congregations in for example the Church of England and the Assemblies of God. This is exemplified by the Pioneer network leader, Billy Kennedy, being appointed a few years ago one of the Presidents of Churches Together in England¹⁰⁴ and consequently being regularly pictured at official occasions alongside the Archbishop of Canterbury and the Cardinal of Westminster.

However, that sect to denomination to church model of evolution fits less well the complex and quite varied range of apostolic networks. In the UK, we have the phenomenon of networks within denominations, such as New Wine and Holy Trinity Brompton within the Anglican Church, and Fresh Streams within the Baptist Union. Hillsong is quite different, an international network run by highly energetic CEO-like ‘Global Senior Pastor’ Brian Houston, who ensures a consistent church ‘product’ in an ever-expanding number of countries worldwide. In their recent work, Christerson and Flory decided to group a variety of US-based networks under the term ‘Independent Network Charismatic’ (INCs).¹⁰⁵ These include Bethel, led by the highly charismatic figure of Bill Johnson, which plants no churches but spreads its global influence through its media products and conferences and Catch the Fire (CTF), an international network of churches that was born out of the Toronto Vineyard led by John & Carol Arnott. Another such network is Youth With A Mission (YWAM), a global missionary movement founded nearly sixty years ago by American Loren Cunningham that mobilises young people into mission. Given their wide variety, I do not believe that a single taxonomy can be proposed that encompasses all the North American, Australian and other networks along with the rather different British apostolic networks, including Salt & Light.

¹⁰³ Witchurch, *The Journey*, p.54.

¹⁰⁴ <https://www.cte.org.uk/Publisher/File.aspx?ID=140529>, accessed 19 July 2019.

¹⁰⁵ Christerson & Flory, *The Rise of Network Christianity*, pp.6-12.

5.2 Apostolic networks and social network theory

Sociologists have used social network theory for the last thirty years or so, with for example Barry Wellman and S.D. Berkowitz advocating the use of structural analysis for the study of social networks. Michael Wilkinson quotes Stanley Wasserman and Katherine Faust as defining a social network thus: 'A *social network* consists of a finite set or sets of actors and the relation or relations defined on them.' Social network research has been applied specifically to their work on Pentecostalism and Charismatics by William Kay, Joel Robbins, Michael Wilkinson and Peter Althouse. They have used network theory to understand the structure of networks, their asymmetrical nature, how apostolic authority is used as a form of religious power within the network, the relational nature of these networks and the extent to which members of particular networks maintain connections with leaders in other such networks.¹⁰⁶

I have carried out an analysis of the speakers invited to the national and international Salt & Light conferences and camps that took place in the UK during 2004-2019, by referring to event flyers and programs and adverts in its magazines. The purpose was to answer questions around the strength of the social ties within the network and with other networks; whether it is competitive or collaborative; whether there are other apostolic networks with whom Salt & Light appears to have few or no connections; whether the speakers are typically aged 40+ and British; whether the network is gendered in favour of men, at least as far as its choice of national and international event speakers. The results are shown in Appendix B, with the following headlines: two hundred and eighty speakers from seventeen¹⁰⁷ different nations participated in twenty-six events, with nearly two thirds of the speakers being drawn from within Salt & Light and with just over one third being guests.

Of the Salt & Light speakers, the current international leader and therefore the network's most senior "apostolic ministry", Steve Thomas, was by far the most frequent, speaking at fifteen of the events. The next most frequent was Mark Mumford, another "apostolic ministry" who was the UK Salt & Light Team Leader during 2008-2014. These findings are consonant with Max Weber's view that charismatic authority is demonstrated in this kind of 'power relationship' between 'followers' and their 'charismatic leaders'.¹⁰⁶ Younger leaders Kate & Richard Colbrook

¹⁰⁶ Wilkinson, 'Charismatic Christianity and the Role of Networks', pp.37-41.

¹⁰⁷ 85% of the speakers were British, with the other 15% coming from 16 other nations across 5 continents.

and Andy Barclay-Watt were amongst the speakers nearly as frequently as Mumford was. The Colbrooks are recognized as evangelists within the network; Barclay-Watt is an “apostolic ministry” who leads one of the six Salt & Light UK spheres.¹⁰⁸ It is interesting to note that there were no less than eighty two *different* speakers drawn from across Salt & Light internationally, reflecting both the desire¹⁰⁹ to involve many more than the senior leaders of the network and the fact that it is endowed with many men and women who are of an appropriate calibre to speak at national and international events.

Given Salt & Light’s position on women not occupying senior leadership roles in its churches, it is perhaps surprising that a quarter of the speakers were women, with that proportion rising to a third during the latter five years of the period surveyed. Another survey of twenty-two other national conferences in 2014 also reported women speakers as comprising a third of the total.¹¹⁰ The vast majority of the speakers were aged over forty, but again during the latter five years, the proportion of speakers aged under forty increased to a quarter. This is because in recent years there has been a concerted effort¹⁰⁹ to invite speakers who are younger, female or both. However only one in seven of the *main* speakers were women over the period in question, rising to one in six during the latter five years, which suggests that the network is gendered fairly strongly in favour of men.

Main guest speakers were narrowly the majority. This demonstrates Salt & Light’s collaborative rather than competitive nature, wanting to draw from other leaders and networks. These speakers were usually chosen because one or more of Salt & Light UK’s senior leadership had a *relationship* with them. For example, Steve Thomas studied at Oxford with N.T. Wright. These guest speakers either were Anglicans including N.T. Wright, Sandy Millar, J. John, Amy Orr-Ewing and Charlie Cleverly, or came mainly from other apostolic networks, with Newfrontiers the most popular. That is consonant with Newfrontiers being the closest of those networks to Salt & Light in several ways including theology, organization, values and through relationships. The relationship between Salt & Light and the other networks is asymmetrical, with some ties being closer than others are. The absence of speakers from a number of the British apostolic

¹⁰⁸ Barclay-Watt is also the senior leader of LifeChurch Manchester which I have been part of for 31 years and where I serve as an elder and am currently employed. This was Sale Baptist Church prior to its connection with Salt & Light, when Steve Thomas’s mother was the Church Secretary. It was through his visits in the 1980s that the Salt & Light connection was first made.

¹⁰⁹ I was involved in the invitation of speakers as the Events Manager for Salt & Light for most of the period in question.

¹¹⁰ Collins, UK National Christian Conferences Male/Female Speaker Ratios Report 2014.

networks, for example Ground Level, Kingdom Faith and the various successor-networks to Bryn Jones's CMI, suggest a lack of relational ties with those networks. The most frequent individual guest speaker was Malcom Duncan,¹¹¹ with six appearances, followed by Dave Smith,¹¹² who spoke at four events, highlighting Salt & Light's close relationship with those leaders.

The guest speakers who attracted the most interest from outside Salt & Light were internationally known but quite different: Heidi Baker and N.T. Wright. There is a relatively small pool of speakers and worship leaders who take part in the various annual Evangelical and Charismatic festivals, camps and conferences in the UK. These events vary from inter-denominational ones such as the *Keswick Convention* and *Spring Harvest* to those run by specific networks and denominations such as *New Wine* and *ONE Event*. They range in size and from conservative evangelical to strongly charismatic, gathering from around one thousand over one week in one location, to several tens of thousands over several weeks and locations. The larger, more popular events are better placed than the smaller ones to attract the "big name speakers", with the latter gaining greater social capital, including social advantages such as friendship, reputation and economic benefits,¹⁰⁶ from participating in for example one or more of the New Wine weeks, as opposed to the rather smaller Salt & Light summer camps.

¹¹¹ Then Senior Minister at Goldhill Baptist Church.

¹¹² Senior Pastor, Kingsgate Community Church.

6. The future: denominations or networks?

A second wave of apostolic networks has come into being over the last three decades, founded and led mainly by a set of younger husband-and-wife leaders, many of them with Australian or other overseas roots.⁷⁷ In the UK, these include for example Wolverhampton-based All Nations led by Steve Uppal, Peterborough-based Kingsgate led by Dave Smith and Sheffield-based Hope City led by Dave Gilpin. The Hope City network (twelve churches in four nations and three continents) is in turn part of the large Sydney-based C3 Church Global network. The typical history of these newer networks is of one large church moving to a 'multi-site' configuration as they start congregations nearby, then in other cities, then in other countries. Larger ones like Hillsong with its 100+ campuses in 23 countries still portray themselves as one church in many locations, but in reality, and despite their denials,¹¹³ they appear to be a new denomination following their separation last year from the AG in Australia. In recent years, they have expanded their reach further by inviting independent churches into the 'Hillsong Family'.

Wilkinson points out that networks and denominations are similar in that they are organized nationally and both have international ministries that connect with other such ministries. However, networks are less centrally organized and their connections with other networks tend to be looser ones that are not embedded in their structures.¹¹⁴ As was seen in the previous chapter where Salt & Light is concerned, those network connections are typically strongly relational rather than formal organizational ones. Kay wrote¹¹⁵ with foresight twelve years ago about the possibility of church groups within denominations reinventing themselves as networks, with people moving from apostolic network congregations to Anglican ones that offer them everything that apostolic networks offer. Exactly that is happening currently, as charismatic networks within the Church of England such as New Wine and HTB are planting vigorously into new town and cities, usually by reclaiming redundant churches. For example, when HTB refurbished St Werburgh's in Derby and started a new church there, quite a number joined it from the relatively thriving Salt & Light church in the city.⁷⁷ Ralph Turner quotes Kay's

¹¹³ <https://hillsong.com/family/about-hillsong-family/>, accessed 29 August 2019.

¹¹⁴ Wilkinson, 'Charismatic Christianity and the Role of Networks', p.48.

¹¹⁵ Kay, *Apostolic Networks in Britain*, pp.352-3.

view that the AoG and to a lesser extent the Anglicans have adopted apostolic language, and that the AoG would consider themselves to be 'apostolically led'.¹¹⁶

Kay comments that 'Apostolic networks came into being at a point when social organization itself was undergoing change" and that "...apostolic networks may be precisely the right kind of religious organization to map onto a society that is itself composed of networks..."¹¹⁷ The Salt & Light interviewees agreed that apostolic networks will continue to grow both in the UK and around the world, often attracting people from the older churches, but they will not replace them in the foreseeable future. That perspective is reinforced when one considers the phenomenon of Anglican churches and others reinventing themselves into networks, with some from the older apostolic networks moving from the latter to the former.

¹¹⁶ Turner, *57 Years of Restoration in the UK – Ongoing Legacy or 57 Varieties?*, pp.74-79.

¹¹⁷ Kay, *Apostolic Networks in Britain*, pp.287-290.

7. Conclusion

In the previous chapters, I examined the origins and development of Salt & Light in order to understand how they shaped its identity and particular distinctives. With its main founder dying last year I was eager to understand the leadership succession that had already happened and was likely to happen in the next few years and how the movement might develop or retrench in the future. I continued by asking some sociological questions with regard to apostolic networks and their classification, and social network theory. Lastly, I considered whether Pentecostal/Charismatic networks are likely to continue to grow rapidly at the expense of the historic denominations and to become the dominant expression of Pentecostal/Charismatic Christianity.

Salt & Light was found to have three main formative influences, within the broader setting of the Charismatic Movement that preceded its formation and continued through its early years. Firstly, the influence of the Brethren movement on Salt & Light was notable through Coombs' Brethren upbringing. This was reinforced during the early years of his Baptist ministry in Basingstoke by his association with Arthur Wallis and other former Brethren leaders who were amongst the pioneers of the British house church movement. The second key formative strand for Salt & Light can be traced back to Methodism, through Richards and Mumford in Oxfordshire and then the church of former Methodists that Mumford took on in Derby. The third strand is a strong Baptist one, shaped both by Coombs' tenure as pastor of Basingstoke Baptist Church and by Thomas, whose background was entirely Baptist and included beginning his Salt & Light involvement as an ordained Baptist Minister, a ministerial accreditation that he kept for most of his time as a Salt & Light leader. The subsequent adoption into Salt & Light of a thriving Baptist Church in Manchester¹⁰⁸ reinforced the former's Baptist flavour.

From its very beginnings, Salt & Light had a determined international reach, quite quickly forging strong connections with leaders and their churches in five continents. Both internationally and in the UK Salt & Light has "punched above its weight" despite its modest size in Britain, especially when compared to some larger networks and denominations, as it has had a national influence in areas such as Christian Education, social justice and pro-life issues.

One of Salt & Light's early distinctives was Coombs' desire to connect with other leaders and churches as 'family', with a strong resistance to this movement becoming 'a denomination'. Of the next generation of Salt & Light's senior leaders, Richards continues to hold most clearly to that position, whereas Thomas and O'Connell are more pragmatic, seeing as necessary and helpful that the movement incorporates some structure and common aims,⁶⁶ alongside some formalization of values and doctrines.^{63 88} However next year is likely to see most if not all of the goals of Salt & Light's *2020 Vision*⁶⁶ unfulfilled and may be notable instead for one or more of the UK spheres separating from the movement. If the latter happens the overt rationale is likely to be the 'women in church leadership' issue, but underlying that there seem to be some cracks in the movement that have been present and widening slowly for some years. However, the signs are that Salt & Light will persist in its various international settings and flourish through the next generational change of senior leaders as a network of networks, albeit with the significance of the *Salt & Light* label further diminishing. A feasible scenario is that in due course the various national and international network leaders will simply meet as "ministers' fraternalists" for mutual encouragement and support.

Sociologists have proposed various ways of classifying religious movements. One that sees Christian movements beginning as sects, which then become denominations and then in some cases, churches, would appear to be a reasonable fit for Salt & Light, albeit that the absence of *electing* its senior leaders does reduce its credentials as a 'denomination'. However, given the variety of different apostolic networks that exist, including networks *within* the historic denominations, there does not appear to be a single taxonomy that can encompass them all.

When social network theory was applied to Salt & Light's choice of speakers at its national and international events over the last fifteen years, a number of conclusions were reached: Nearly 200 different speakers were invited to twenty-six events, drawn from seventeen nations; the majority were men aged 40+, a third were from outside Salt & Light, most of them because of a prior relationship with one or more senior Salt & Light leaders. The guests however increased to just over half when only 'main' speakers are considered. Just four of the latter comprised nearly a quarter of the 150 main speakers, with international team leader Thomas speaking fifteen times, in line with Weber's work on charismatic leaders.¹⁰⁶ During the last five years, the proportion of women speakers has increased to a third, interestingly a similar proportion to the

results of a survey of twenty-two *other* national events,¹¹⁰ in both cases suggesting a gradual shift towards the networks being less gendered in favour of men.

Over the last thirty years a second generation of national and international apostolic networks has come into being, both independent networks and within the historic denominations. The attraction of newer networks, typically offering one or more attractive Sunday show-services, has proved to be seductive for members of the older networks, especially ones like Salt & Light that have a weak 'brand' identity. A fair degree of 'transfer growth' has therefore taken place over the last twenty years or so, with the beneficiaries being networks and churches that provide a 'product' that whilst still within orthodox evangelical parameters, is less demanding than that presented by their more conservative evangelical forebears. Given several of the historic denominations' ability to reinvent themselves, including into more network-like guises, Pentecostal/Charismatic churches seem set to continue for the foreseeable future under the umbrellas of both denominations and networks.

The dissertation inevitably has a number of limitations, in part due to its time and length constraints, including the relatively small number of interviews that were carried out and the fact that they involved only Salt & Light senior leaders and former members. Interviews with a larger number of leaders, both within and outside of Salt & Light, might produce a wider range of perspectives, as would an appropriate engagement with congregation members. Another limitation was the absence of an in-depth study of Salt & Light's theology and that of other apostolic networks; those theological aspects would benefit from further research. A third related topic that it would be interesting to research in depth is the ever-growing number of apostolic networks across the world. Some work has been done in that area, especially in North America,^{14 114} but I believe that an overview of the phenomenon and its implications has not yet been written.

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Appendix A: Semi-structured Interviews

a) Questions

Salt & Light – past, current and future?

1. When and how did you first get involved with Salt & Light?
2. How would you characterize Salt & Light's development since then?
3. Would you say that 'a network of apostolic networks' describes Salt & Light? Or is it in reality a network of apostolic leaders?
4. Salt & Light began as one of several 'Restorationist' apostolic networks, as documented in particular by Andrew Walker in *Restoring the Kingdom*. Was that 'Restoration' emphasis evident to you when you first connected with Salt & Light, or had it waned by then?
5. Coming up-to-date, what would you see as Salt & Light's main distinctives now?
6. Looking ahead, do you think that Salt & Light will hold together – in the UK and/or internationally – after the founding fathers' retirement in due course? It seems to have weathered the Coombs-to-Thomas transition well.
7. If it holds together, what will have that been due to?
8. However if it doesn't hold together, and perhaps devolves into separate networks in the UK and/or internationally, what would you say the main factors in that may well have been?
9. How significant, in your view, has the influence of the North American networks such as Bethel and the Arnotts/Catch the Fire been on Salt & Light?
10. Some sociologists are suggesting that church networks of various types – will increasingly replace the older church denominations. What's your view on that and why?

b) Interviewees

Date	Name	Qualifications	Anonymity waived?	Current role(s)
17-Apr	Andy O'Connell	BA, DPhil	Y	International Operations Director, Salt & Light Executive Pastor & Trustee, Oxford Community Church
26-Apr	Anon		N	
16-May	Mark Mumford	Cert Ed	Y	Senior Leader, Reach Derby Church

23-May	Revd Gary Gibbs	MTh, Cert Ed (Oxon)	Y	Director of REACH, Elim Pentecostal Churches
23-May	Dave Richards	Cert Ed (Oxon)	Y	Apostolic Leader, Salt & Light International
18-Jun	Rev Steve Thomas	BA, MA	Y	Team Leader, Salt & Light International
25-Jun	Barnabas Aspray	BSc, MCS, MPhil	Y	PhD student at Cambridge University Track leader for Theology and Biblical Studies, King's School of Theology

Appendix B: Speakers at Salt & Light conferences 2000-2017:

Salt & Light Ministries - National, European and International conference and camps in the UK 2004-2019

Year	Event	Speakers	Salt & Light	Network or affiliation	main speakers		Country	Male	Female	age < 40
					Salt & Light	other				
2004	European Leaders	Dave Richards	1		1		UK	1		
2004	European Leaders	Rob Parsons		Care for the Family		1	UK	1		
2004	European Leaders	Andy Hawthorne		The Message Trust		1	UK	1		
2004	European Leaders	Colin Baron		Newfrontiers		1	UK	1		
2004	European Leaders	Len Bartlotti	1		1		UK	1		
2004	European Leaders	Bryan Mason		Christians in Sport			UK	1		
2004	European Leaders	N.T. Wright		Anglican		1	UK	1		
2004	European Leaders	Ruth Norris	1		1		UK		1	
2005	European Leaders	Philippa Stroud		Newfrontiers		1	UK		1	
2005	European Leaders	Terry Virgo		Newfrontiers		1	UK	1		
2005	European Leaders	John Kelly	1				UK	1		
2005	European Leaders	Paul Williams	1				UK	1		1
2005	European Leaders	Gary Bastin	1				UK	1		1
2005	European Leaders	Dave Gilpin		Hope City Church		1	UK	1		
2005	Summer camp	Edmund Kivuye	1		1		Burundi	1		
2005	Summer camp	Steve Thomas	1		1		UK	1		
2005	Summer camp	Greg Burson	1				New Zealand	1		
2005	Summer camp	Fraser Hardy	1		1		New Zealand	1		
2007	Summer camp	David Carr		Independent Methodist		1	UK	1		
2007	Summer camp	Mark Ritchie		AoG / Evangelist		1	UK	1		1
2007	Summer camp	Steve Thomas	1		1		UK	1		
2007	Summer camp	Nom Bilson	1		1		France		1	1
2007	Summer camp	Andy & Emma Barclay-Watt	2				UK	1	1	
2007	Summer camp	Rich & Kate Colbrook	2				UK	1	1	
2007	Summer camp	Martin & Linda Dunkley	2				UK	1	1	
2007	Summer camp	Ron & Mary MacLean	2		1		Canada	1		
2007	European Leaders	Dave Devenish		Newfrontiers		1	UK	1		
2007	European Leaders	Tony Thompson		Newfrontiers			UK	1		
2007	European Leaders	Sandy Millar		Anglican		1	UK	1		
2007	European Leaders	Ngwiza Mnkandla	1		1		Zimbabwe	1		
2007	European Leaders	Barney Coombs	1			1	Canada	1		
2007	European Leaders	Rick Thomas	1				UK	1		
2007	European Leaders	Di Taylor	1		1		UK		1	
2007	European Leaders	Dave Oliver	1				UK	1		
2007	European Leaders	Chris Stoddard		Reaching the Unchurched Network			UK	1		
2007	European Leaders	Mark Harland	1				UK	1		
2007	European Leaders	Jo Bray	1		1		UK		1	
2007	European Leaders	Steve Thomas	1		1		UK	1		
2008	European Leaders	John Wright		Vineyard		1	UK	1		
2008	European Leaders	Mark Stibbe		Anglican		1	UK	1		
2008	European Leaders	Mark Greene		LICC		1	UK	1		
2008	European Leaders	Sally Harding	1		1		UK		1	
2008	European Leaders	Mark Mumford	1				UK	1		
2008	European Leaders	Martin Dunkley	1		1		UK	1		
2008	Youth	Amy Orr-Ewing		Anglican / RZIM		1	UK		1	1
2008	Youth	Fraser Hardy	1			1	New Zealand	1		
2008	Youth	Dale Hardy	1				New Zealand		1	
2009	European Leaders	Krish Kandiah		Evangelical Alliance		1	UK	1		
2009	European Leaders	John Kirkby		Christians Against Poverty		1	UK	1		
2009	European Leaders	Lady Caroline Cox				1	UK		1	
2009	European Leaders	Dave Perry	1		1		UK	1		
2009	European Leaders	Steve Thomas	1		1		UK	1		
2009	European Leaders	Marc Walther	1				Switzerland	1		
2009	European Leaders	Glenn Middleton	1		1		USA	1		
2009	European Leaders	Barney Coombs	1		1		Canada	1		
2009	Summer camp	Francois van Niekerk				1	South Africa	1		
2009	Summer camp	Simon Guillebaud				1	Burundi	1		
2009	Summer camp	Dave Richards	1		1		UK	1		
2009	Summer camp	Steve Thomas	1		1		UK	1		
2009	Summer camp	Mark Mumford	1		1		UK	1		
2009	Summer camp	Dave Perry	1		1		UK	1		
2009	Summer camp	Tony Gray	1		1		UK	1		
2009	Summer camp	Ailly Kay	1		1		UK	1		
2009	Summer camp	Graham Coyle	1		1		UK	1		
2009	Summer camp	Dave Hollow	1		1		UK	1		1
2010	European Leaders	Dave Smith		Kingsgate Community Churches		1	UK	1		
2010	European Leaders	Brother Andrew		Open Doors		1	UK	1		
2010	European Leaders	Stefan Lov	1		1		Sweden	1		
2010	European Leaders	Dave Richards	1		1		UK	1		

2010	European Leaders	Di Taylor	1		1		UK		1	
2010	European Leaders	Steve Thomas	1		1		UK	1		
2010	European Leaders	Andy Barclay-Watt	1				UK	1		
2010	European Leaders	Mats Norden	1				Sweden	1		1
2010	European Leaders	Mark Mumford	1				UK	1		
2010	European Leaders	Agnes Pillonnel	1				France		1	
2010	European Leaders	Rick Thomas	1				UK	1		
2010	European Leaders	Malcolm Duncan		Goldhill Baptist Church	1		UK	1		
2010	European Leaders	Barney Coombs	1				Canada	1		
2010	European Leaders	Kate Colbrook	1				UK		1	
2010	European Leaders	Debra Green		Redeeming Our Communities			UK		1	
2010	Summer camp	Phil Collins		Saltmine	1		UK	1		
2010	Summer camp	Chris Thackery	1				UK	1		
2010	Summer camp	Dave Smith		Kingsgate Community Churches	1		UK	1		
2010	Summer camp	Rich & Kate Colbrook	2				UK	1	1	
2010	Summer camp	Philip Jinadu		Woodlands Church, Bristol	1		UK	1		
2010	Summer camp	Andy Barclay-Watt	1		1		UK	1		
2010	Summer camp	Nikki Sudlow	1		1		N.Africa		1	
2010	Summer camp	Joel Edwards			1		UK	1		
2010	Summer camp	Stewart Keiller		Bath City Church		1	UK	1		
2010	Summer camp	Mark Mumford	1		1		UK	1		
2010	Summer camp	Steve Thomas	1		1		UK	1		
2010	Summer camp	Lizzie Green	1		1		UK		1	1
2011	European Leaders	Heidi Baker		Iris Ministries		1	Mozambique		1	
2011	European Leaders	Malcolm Duncan		Goldhill Baptist Church	1		UK	1		
2011	European Leaders	Terry Tennens		International Justice Mission	1		UK	1		
2011	European Leaders	Amy Orr-Ewing		Anglican / RZIM	1		UK	1		1
2011	European Leaders	Charlie Cleverly		Anglican	1		UK	1		
2011	European Leaders	Len Bartlotti		Frontiers	1		UK	1		
2011	UK Leaders	Paul Maconochie		3DM, Sheffield		1	UK	1		
2011	Summer camp	Dave Stroud		Newfrontiers		1	UK	1		
2011	Summer camp	Mark Mumford	1		1		UK	1		
2011	Summer camp	Michael Green		Anglican		1	UK	1		
2011	Summer camp	Andy Hawthorne		The Message Trust		1	UK	1		
2011	Summer camp	Greg Burson	1		1		UK	1		
2011	Summer camp	Steve Thomas	1		1		UK	1		
2011	Summer camp	Martin Dunkley	1		1		UK	1		
2012	International Leaders	David MacFarlane		BGEA		1	Canada	1		
2012	International Leaders	J.B. Masinde	1		1		Kenya	1		
2012	International Leaders	Steve Thomas	1		1		UK	1		
2012	International Leaders	Doug Kreighbaum	1		1		USA	1		
2012	Summer camp	Malcolm Duncan		Goldhill Baptist Church		1	UK	1		
2012	Summer camp	Katherine Ruonala		Katherine Ruonala Ministries		1	Australia		1	1
2012	Summer camp	James Lawrence	1		1		UK	1		
2012	Summer camp	Malcolm Duncan		Goldhill Baptist Church		1	UK	1		
2012	Summer camp	Rich & Kate Colbrook	2				UK	1	1	
2012	Summer camp	Mark Mumford	1		1		UK	1		
2012	Summer camp	Roger Cole	1				UK	1		
2012	Summer camp	Ally Kay	1				UK	1		
2012	Summer camp	Lucy Snowball	1				UK	1	1	1
2012	Summer camp	Terry & Anne Young	1				UK	1	1	
2012	Summer camp	Steve Jones	1				UK	1		
2012	Summer camp	Simon Shaw	1				UK	1		1
2012	Summer camp	Keith Elmitt	1				UK	1		
2012	Summer camp	Mark Harland	1				UK	1		
2013	UK Leaders	Andrew Wilson		Newfrontiers		1	UK	1		1
2013	UK Leaders	Billy Kennedy		Pioneer		1	UK	1		
2013	UK Leaders	Mark Mumford	1		1		UK	1		
2013	UK Leaders	Krish Kandiah		Evangelical Alliance			UK	1		
2013	UK Leaders	Rich Robinson		3DM, Sheffield			UK	1		1
2013	UK Leaders	Roy Godwin		Grace Outpouring, Wales		1	UK	1		
2013	UK Leaders	Dave Richards	1		1		UK	1		
2013	UK Leaders	Dave Oliver	1				UK	1		
2013	UK Leaders	Aled Griffith	1				UK	1		
2013	UK Leaders	Andy Barclay-Watt	1		1		UK	1		
2013	UK Leaders	Jonathan Oloyede		Global Day of Prayer		1	UK	1		
2013	Summer camp	Jackie Pullinger				1	Hong Kong		1	
2013	Summer camp	Dave Smith		Kingsgate Community Churches		1	UK	1		
2013	Summer camp	Andy Barclay-Watt	1		1		UK	1		
2013	Summer camp	Len Bartlotti				1	UK	1		
2013	Summer camp	Jamie Hill		The Message Trust			UK	1		1
2013	Summer camp	Roy Godwin		Grace Outpouring, Wales		1	UK	1		
2013	Summer camp		1				UK	1		

2013	Summer camp		1				UK	1		
2013	Summer camp		1				UK	1		
2013	Summer camp		1				UK	1	1	
2013	Summer camp		1				UK		1	
2014	International Leaders	Pete Greig		Anglican / 24-7 Prayer		1	UK	1		
2014	International Leaders	Jerry Trousdale				1	USA	1		
2014	International Leaders	Doug Kreighbaum	1				USA	1		
2014	International Leaders	Steve Thomas	1		1		UK	1		
2014	International Leaders	Stanley Mehta	1		1		India	1		
2014	International Leaders	Ngwiza Mkandla	1		1		Zimbabwe	1		
2014	International Leaders	Nikki Sudlow	1		1		N.Africa		1	
2014	International Leaders	Mats & Monica Norden	2				Sweden	1	1	
2014	International Leaders	Keith Elmitt	1				UK	1		
2014	International Leaders	Steve Jones	1				UK	1		
2014	International Leaders	Eddie Wallez	1				Belgium	1		1
2014	International Leaders	Adam & Karina Martin	2				UK	1	1	
2014	International Leaders	Stanley Mehta	1				India	1		
2014	International Leaders	John Bilson	1				France	1		1
2014	International Leaders	Titus Oundo	1				Uganda	1		
2014	International Leaders	Doug Kreighbaum	1				USA	1		
2014	Summer camp	Andrew Wilson		Newfrontiers		1	UK	1		1
2014	Summer camp	Russell Rook		Chapel Street		1	UK	1		
2014	Summer camp	Richard Taylor		Victory Churches, Wales		1	UK	1		
2014	Summer camp	Andrew Wilson		Newfrontiers		1	UK	1		1
2014	Summer camp	Dave Gilpin		Hope City		1	UK	1		
2014	Summer camp	Steve Thomas	1		1		UK	1		
2014	Summer camp	Claire Roberts	1		1		UK		1	1
2014	Summer camp	Mike Beaumont	1		1		UK	1		
2014	Summer camp	Martin & Linda Dunkley	2				UK	1	1	
2014	Summer camp	Ben & Esther Rook	2				UK	1	1	2
2014	Summer camp	Rich & Kate Colbrook	2				UK	1	1	
2014	Summer camp	Kara Lawman					UK		1	
2014	Summer camp	Ian Henderson		Naked Truth			UK	1		1
2015	UK Leaders	David Stroud		Newfrontiers		1	UK	1		
2015	UK Leaders	Sarah Williams		Regent College	1		Canada		1	
2015	UK Leaders	Paul Williams		Regent College	1		UK	1		
2015	UK Leaders	Lizzie Hollow	1		1		UK		1	1
2015	UK Leaders	Emily Harland	1				UK		1	1
2015	UK Leaders	Tim Nelson		Hope for Justice			UK	1		1
2015	UK Leaders	Catherine Gladwell	1				UK		1	1
2015	UK Leaders	Phil Barnett					UK	1		
2015	UK Leaders	Peter Saunders		Christian Medical Fellowship			UK	1		
2015	UK Leaders	Michael Gladwell	1				UK	1		1
2015	UK Leaders	Adam Martin	1				UK	1		
2015	UK Leaders	Simon Shaw	1				UK	1		
2015	UK Leaders	Chris Greenhalgh	1				UK	1		1
2015	UK Leaders	Gaynor Shaw	1				UK			1
2015	UK Leaders	Martin & Ann Flatman	2				UK	1	1	
2015	UK Leaders	Matt Johnson					UK	1		
2015	Summer camp	Jeff Lucas				1	UK	1		
2015	Summer camp	Miriam Swaffield		Fusion		1	UK		1	1
2015	Summer camp	Andy Hawthorne		The Message Trust		1	UK	1		
2015	Summer camp	Karl Martin		Central, Edinburgh		1	UK	1		
2015	Summer camp	Mo Timbo				1	UK	1		1
2015	Summer camp	Emily Harland	1				UK		1	1
2015	Summer camp	Steve Jones	1				UK	1		
2015	Summer camp	Phil Norris	1				UK	1		
2015	Summer camp	Kara Lawman					UK		1	
2015	Summer camp	Richard Taylor	1				UK	1		
2015	Summer camp	Karina Martin	1				UK		1	
2015	Summer camp	Chris Richards	1				UK		1	
2015	Summer camp	Tim & Heidi Summersby	2				UK	1	1	
2016	UK Leaders	Dave Smith		Kingsgate Community Churches		1	UK	1		
2016	UK Leaders	Philip Jinadu		Woodlands Church, Bristol		1	UK	1		
2016	UK Leaders	Charles Hippsley		LICC			UK	1		
2016	UK Leaders	Phil & Sarah Smith		Vinelifa, Manchester			UK	1	1	
2016	UK Leaders	Catherine Gladwell	1				UK		1	1
2016	UK Leaders	Rachel Jordan		Anglican		1	UK		1	1
2016	UK Leaders	Roger Sutton		Evangelical Alliance			UK	1		
2016	UK Leaders	Paul Rogers	1				UK	1		
2016	UK Leaders	Emily Harland	1				UK		1	1
2016	UK Leaders	Sean Sankey	1				UK	1		1
2016	UK Leaders	Karina Martin	1				UK		1	

2016	UK Leaders	Margaret Bristow	1				UK		1	
2016	International Leaders	Michael Ramsden		RZIM		1	UK	1		
2016	International Leaders	Steve Thomas	1				UK	1		
2016	International Leaders	Len Bartlotti	1				USA	1		
2016	Summer camp	J.John		Anglican / Evangelist		1	UK	1		
2016	Summer camp	David Stroud		Christchurch, London		1	UK	1		
2016	Summer camp	Miriam Swaffield		Fusion		1	UK		1	1
2016	Summer camp	Yinka Oyekan		The Turning / Baptist		1	UK	1		
2016	Summer camp	Richard Larcombe	1			1	UK	1		1
2016	Summer camp	Steve Thomas	1				UK	1		
2016	Summer camp	Emily Harland	1				UK		1	1
2016	Summer camp	Steve Jones	1				UK	1		
2016	Summer camp	Margaret Bristow					UK		1	
2016	Summer camp	Rich & Kate Colbrook	2				UK	1	1	
2016	Summer camp	Scott McNamara		Vineyard		1	UK	1		
2017	UK Leaders	Malcolm Duncan		Goldhill Baptist Church		1	UK	1		
2017	UK Leaders	Eddie Lyle		Open Doors			UK	1		
2017	UK Leaders	Ash Barker		Newbegin...		1	UK	1		
2017	UK Leaders	Karina Martin	1				UK		1	
2017	UK Leaders	Steve MacFarlane	1				UK	1		
2017	UK Leaders	Rich Colbrook	1				UK	1		
2017	UK Leaders	Dave Mumford	1				UK	1		1
2017	UK Leaders	Steve Jones	1				UK	1		
2017	UK Leaders	Dave Hollow	1				UK	1		1
2017	UK Leaders	Catherine Gladwell	1				UK		1	1
2017	UK Leaders	Meg Vale	1				UK		1	1
2017	UK Leaders	Krish Kandiah		Evangelical Alliance			UK	1		
2017	Summer camp	Malcolm Duncan		Goldhill Baptist Church		1	UK	1		
2017	Summer camp	Paul Manwaring		Bethel		1	UK	1		
2017	Summer camp	Grace Wheeler		Youth for Christ		1	UK		1	1
2017	Summer camp	Ruth Norris	1				UK		1	
2017	Summer camp	Charlotte Osborn	1				UK		1	1
2017	Summer camp	Phil Norris	1				UK	1		
2017	Summer camp	Dave Oliver	1				UK	1		
2017	Summer camp	Ben Rook	1				UK	1		
2017	Summer camp	Aled Griffith	1				UK	1		
2017	Summer camp	Keith Elmitt	1				UK	1		
2017	Summer camp	Neil Townsend	1				UK	1		
2017	Summer camp	Steve Thomas	1			1	UK	1		
2017	Summer camp	Mark Harland	1				UK	1		
2017	Summer camp	Karina Martin	1				UK		1	
2019	UK Leaders	Doug Kreighbaum	1			1	USA	1		
2019	UK Leaders	Elyse Horner	1				UK		1	1
2019	UK Leaders	Andy Barclay-Watt	1			1	UK	1		
2019	UK Leaders	Ben Rook	1				UK	1		
2019	UK Leaders	Aled Griffith	1				UK	1		
2019	UK Leaders	Chris Richards	1				UK		1	

2019	UK Leaders	Kate Colbrook	1				UK		1	
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25 events	totals	178	102	72	77	213	67	46
	proportions	64%	36%	48%	52%	76%	24%	16%
		Salt & Light	Guest	Salt & Light	other	Male	Female	age < 40
		all speakers		main speakers				

Salt & Light / guest	name	frequency	network	frequency	source nations
S&L	Steve Thomas	15	Anglican	11	UK: 85% other: 15% 17 nations
S&L	Mark Mumford	7	Newfrontiers	10	
S&L	Kate Colbrook	7			
S&L	Richard Colbrook	6			
S&L	Andy Barclay-Watt	6			
guest	Malcolm Duncan	6			
S&L	Steve Jones	5			
guest	Dave Smith	4			

Appendix C: Ethical Review Documentation

Each interviewee was asked if he could be quoted. The 'anonymity waived' column above shows who replied affirmatively.

College of Arts and Law Ethical Review Form for UG and PGT Students

Students should complete the first part of this form, and take it to their dissertation supervisor BEFORE they begin their research. Please bear in mind that all students and supervisors are bound by the University of Birmingham Code of Ethics.

1. Student Details:

Name: **David Rolles**
School/Department: **School of Philosophy, Theology and Religion - PGT Programmes / Department of Theology and Religion**
Email address: [djir715@student.bham.ac.uk](mailto:djr715@student.bham.ac.uk)
Programme of Study: **Pentecostal and Charismatic Studies MA**
Name of module: **Dissertation (04269)**
ID Number: **1817615**
Name of supervisor: **Prof. Michael Wilkinson**

2. Describe your research topic. **Whether apostolic networks will become the dominant expression of Pentecostal/Charismatic Christianity by the mid-21st century, at the expense of the traditional Protestant churches and denominations.**

3. What research methods do you intend to use?
(e.g. Questionnaire, structured interview, semi-structured interview, focus group, observation)

Semi-structured interviews

4. How many people do you plan to involve in your project? **5 or 6**

Do you understand what is meant by the following terms/phrases?

- Informed consent **YES/NO**
- Confidentiality **YES/NO**
- Anonymity **YES/NO**
- Minimising the risk to research participants of psychological or physical harm **YES/NO**

You must discuss with your supervisor the measures you propose to take to ensure that you conduct your research in an ethical manner. If you are unsure about any of the terms above, please ask your supervisor to explain them to you BEFORE you start your research.

6. Will your research involve any vulnerable participants?
(e.g. the under-18s, adults or children with a learning disability or cognitive impairment.)

YES/NO

Signed..... D.J. Rolles Date **25 March 2019**

Ethical Review Form for Supervisors of UG / PGT Dissertations

Name of Student: David Rolles

Project Title: The Role of Apostolic Networks and the Transformation of Pentecostal/
Charismatic Christianity

1. Are you satisfied that the student understands the following terms/phrases?

- Informed consent YES/~~NO~~
- Confidentiality YES/~~NO~~
- Anonymity YES/~~NO~~
- Minimising the risk to research participants of psychological or physical harm
YES/~~NO~~

2. Has the student received any training that enables him/her to take reasonable precautions and conduct his/her research in an ethical manner? If not, please explain how the student has been made aware of their ethical responsibilities.

The student has taken a course on research methods for the MA programme and discussed issues around ethics with the supervisor.

3. Do you have any specific concerns about the ethical implications of this project? This is particularly important for projects which involve vulnerable participants or danger to the researcher.

I do not have any ethical concerns for this project.

4. Are there any issues that you think the College Research Ethics Officer should consider?

I do not think there are any issues to be considered by the Office.

Please sign this form and forward it to the caethicalreview@contacts.bham.ac.uk who will allocate it to a member of College staff for ethical approval. Confirmation of ethical approval will be emailed back to the student and their supervisor.

Compliance with the University of Birmingham Code of Ethics does not outweigh the need to meet the ethical requirements of the country in which you are working. It is the researcher's responsibility to ensure that they meet those requirements.

Signed by Supervisor...*Michael Wilkinson*..... Date...26/03/2019.....

Ethical Review Definitions of Terms

Informed Consent

Informed consent means that the individual has agreed to take part in the research with full knowledge of the risks and issues involved and the purpose of the research. They should also be aware that they have the option to decline to participate in the research at any time. It is the responsibility of the researcher to provide the participant with enough information that they can give informed consent.

Confidentiality

Data from your research should be treated confidentially. This means that you should not disclose information relating to the individual to others or link specific individuals to particular elements of your research without their permission. You should also ensure that any data you collect is only accessible by those authorised to have access.

Anonymity

Unless participants have agreed otherwise, you should conceal their identities when you write up your research. This may mean using synonyms to discuss specific cases, or grouping your data in such a way as to ensure that it is not possible to identify individuals from your results.

Minimising the risk to research participants of psychological or physical harm

When you plan your research, you need to ensure that you will not put any of your participants at risk of psychological or physical harm. This may mean, for example, ensuring that your research takes place in a location that has been assessed for hazards. It may also mean ensuring that the questions you will be asking will not distress those who are answering them. If you plan to discuss issues that may be upsetting, you should ensure that you gain informed consent from your participants before you start your research.

Data Protection

You have a duty to ensure that any data you collect as part of your research is kept securely and confidentially, and is only retained for as long as it is needed. For more information on data protection, please see the [University internet pages on data protection](#), and the [University's Data Protection Policy](#).