

Independent Review into New Wine

Fiona Scolding KC, Alasdair Henderson
and Ben Fullbrook

12 February 2025



TABLE OF CONTENTS

EXECUTIVE SUMMARY..... 5

..... 6

INTRODUCTION..... 7

The Review..... 7

Thanks..... 8

A brief history of New Wine..... 8

 The Movement..... 8

 The structure of New Wine 9

How we have carried out this review 10

Mr Pilavachi and the allegations against him 11

THE LINKS BETWEEN NEW WINE AND SOUL SURVIVOR 16

The formation of Soul Survivor 16

Ongoing links between Soul Survivor and New Wine 17

 Governance links..... 17

 Staffing links 19

 Financial links..... 19

 Operational links..... 21

 Other links..... 21

Summary of the links between Soul Survivor and New Wine 22

DID NEW WINE ENABLE OR FAIL TO PREVENT Mr PILAVACHI'S CONDUCT?

..... 25

The period between 1989 and 2000 25

 The responsibility to ensure that Mr Pilavachi was fit for the roles that he was being sent to do 26

The period after 2000 33

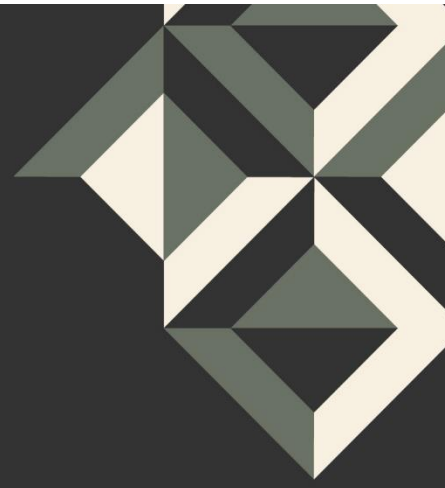
Overall conclusion..... 37

RECOMMENDATIONS 39

APPENDICES..... 41

Appendix 1 - Terms of Reference..... 41

Appendix 2 - Bibliography52



1. Executive Summary

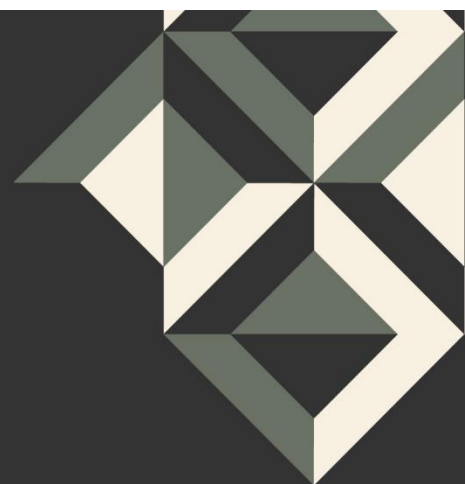


EXECUTIVE SUMMARY

This review has been carried out as an addendum to the Independent Review into Soul Survivor. It has considered the extent to which New Wine knew of the allegations against Mr Pilavachi and/or whether the conduct specified in those allegations was condoned or exacerbated by deficiencies in the governance, policies, practices, arrangements and oversight at New Wine.

We have determined that New Wine and Soul Survivor had significant governance, staffing, financial, operational and other links. Soul Survivor was established out of New Wine and, in this context, we consider that New Wine and those involved bore a responsibility to ensure that Mr Pilavachi was fit for the role which he was being sent to do – i.e. leading Soul Survivor. We consider that senior people in New Wine may have demonstrated some failings in this regard.

However, as Soul Survivor and Mr Pilavachi's own ministry grew, there was less that New Wine (and its leadership) could be expected to know or do about Mr Pilavachi, and it is difficult to fix it with responsibility for the issues which emerged during this time. The possible exception to this are "low-level concerns", which people confessed to having about Mr Pilavachi. Had there been appropriate systems in place to log these concerns, it is possible that they could have been acted upon. It is also the case that Mr. Pilavachi's close relationships with young men were remarked upon at New Wine conferences by some of those who attended.



2. Introduction



INTRODUCTION

The Review

This review into New Wine was launched in March 2024 by the Trustees of New Wine. The Terms of Reference are set out in full in Appendix 1. In summary, this review has arisen out of allegations which have been made against Mike Pilavachi (Mr Pilavachi) and found to be substantiated by an investigation carried out in 2023 by the Church of England's National Safeguarding Team (NST) and the Diocese of St Albans. The NST stated:¹

It was concluded that [Mr Pilavachi] used his spiritual authority to control people and that his coercive and controlling behaviour led to inappropriate relationships, the physical wrestling of youths and massaging of young male interns

Mr Pilavachi is best known for his role in Soul Survivor Church and Soul Survivor Ministries, which he led for almost 30 years. The trustees of those organisations have already commissioned us² to carry out an independent review into Mr Pilavachi's behaviour and the extent to which this was enabled, contributed to, dependent upon, or produced by, the wider culture of both Soul Survivor and the Charismatic movement and the Church of England in general. This review was published on 26 September 2024.³ We will refer to this review below as "the Soul Survivor Review".

As we have set out in the Soul Survivor Review, Soul Survivor as a movement grew out of New Wine, where Mr Pilavachi formerly led youth groups. The two organisations remained connected after that point, sharing premises and finances. New Wine has instructed us to investigate the extent of these connections and the extent to which trustees or others involved

¹ <https://www.churchofengland.org/media/press-releases/concerns-substantiated-MR.-pilavachi-investigation>

² This review was carried out by Fiona Scolding KC and Ben Fullbrook and references to "we" and "us" in this context below refer to these authors only.

³ [Fiona Scolding KC and Ben Fullbrook, *Independent Review of Soul Survivor* \(September 2024\).](#)

in New Wine knew of the allegations against Mr Pilavachi and/or whether the conduct specified in those allegations was condoned or exacerbated by deficiencies in the governance, policies, practices, arrangements and oversight at New Wine.

In carrying out this task we have drawn from the findings of the Soul Survivor Review, which itself sets out much of the background to Mr Pilavachi's ministry and the allegations against him. The Soul Survivor Review also includes extensive analysis of where things went wrong and recommendations for improvement. For this reason, this review cannot be read independently of the Soul Survivor Review; rather it has been written (and thus should be read) as an addendum to it. This review focuses specifically on Mr Pilavachi's connections with New Wine but its findings must be seen in this wider context.

Thanks

We are very grateful to those, mostly former trustees or leaders at New Wine and the current New Wine leadership, who have assisted us in carrying out this review. In our opinion they have been fully cooperative. We are also grateful to all those who have been affected by Mr Pilavachi's behaviour who have spoken to us either the context of this review or the Soul Survivor Review. They have shown great courage and fortitude in coming forward and speaking out.

A brief history of New Wine

The Movement

The New Wine movement was founded by David and Mary Pytches, as a result of thinking between David and Mary Pytches and Barry Kissell. David Pytches was the Bishop of Chile, Bolivia and Peru for the Church of England between 1970-1977. From 1976-1996, he was the Vicar of St. Andrew's Church, Chorleywood, Hertfordshire. New Wine was founded in 1989 and is a Charismatic Evangelical organisation, whose aim is to equip Christian churches in spiritual renewal, worship and church planting. Spiritual renewal can take many forms, but is generally a process whereby a church or organisation experiences what it perceives to be an outpouring of the Holy Spirit. The style of worship characteristic of this form of Christianity includes a range of activities such as preaching and prayer over individuals and is typically interwoven with the collective singing of worship songs led by a band or music group. More detail on Charismatic Christianity can be found in section 2.8 of the Soul Survivor Review.

New Wine is not a church or denomination in and of itself. New Wine is led by a leadership team, supported by a staff team and is overseen by a Board of Trustees. New Wine runs an annual leadership conference and summer festival. There has been a summer event every summer since 1989 with the 2024 event attracting over 14,000 delegates. In addition to this, New Wine run regular events, training courses and gatherings for church members and church leaders, often with the support and involvement of local churches and church leaders around the country. Those involved in some form of church leadership are able to become members of a “leadership network” for free, which ensures they are informed about New Wine activity and able to contribute to the life and activity of New Wine. There is not a mechanism for churches to be members of New Wine, but many would identify as being committed to New Wine. New Wine has support and engagement from leaders and churches from a range of denominations and non-denominational churches.

The structure of New Wine

As noted above, New Wine was founded in 1989. Details of the governance of New Wine prior to 2000 are sketchy due to an absence of records. We understand from various sources that New Wine was formed as an unincorporated trust. The trustees provided governance, whilst the day-to-day running of New Wine was carried out by the national leadership team, which was comprised of leaders from various churches across the UK. The trust employed a small number of individuals to assist it with its operations.

In 1994 New Wine (Chorleywood) Limited was incorporated in order to publish and promote Christian music and journals. All the directors held one share as nominee for New Wine Trust, which indicates that all profits generated by the company were put back into the New Wine Trust.

The New Wine Trust was incorporated in December 2000. As with the previous trust, the trustees provided governance, whilst the day-to-day running of New Wine was carried out by the national leadership team. New Wine also continued to employ a growing staff team to assist it with its operations. In 2001, the New Wine Trust registered as a charity and assets and liabilities of the unincorporated trust were transferred to it.

In 2001 New Wine Resources Limited was formed as a wholly owned subsidiary of the New Wine Trust to manage commercial activities linked to the charity (publishing books, music

and spoken word CDs, selling advertising space, running cafes and renting space at conferences). Its profits are all paid to the New Wine Trust charity by way of gift aid.

Until the appointment of Paul Harcourt as National Leader of New Wine in 2016 the National Leader had also acted as the chair of trustees of the New Wine Trust. This ceased under Paul Harcourt's tenure as the view was taken that the leadership should be separate from the Trust whose job was to oversee it.

The documents which have been provided to us also contain numerous references to an organisation called the Kingdom Power Trust. We understand that the Kingdom Power Trust was the beneficiary of a legacy that had been left to Bishop David Pytches for the benefit of advancing the development of New Wine. It donated funds to New Wine and affiliates for this purpose and it also gave money to Soul Survivor between 1993-2000. In c.2016, the Kingdom Power Trust transferred its assets to New Wine with the exception of a £60,000 debt which remains owed to it. The Kingdom Power Trust still formally exists in order to collect this debt but is otherwise in abeyance.

How we have carried out this review

As we noted above, we have been provided with a broadly comprehensive collection of records pertaining to the governance of the New Wine Trust from 2000 onwards. These include trustee minutes and accounts. We have also been provided with archived footage and audio of New Wine events, programmes and magazines. We have examined these carefully, although we have only reviewed a selection of the archived footage and audio. In addition, on our behalf, New Wine has examined its safeguarding files for any incidents relating to Mr Pilavachi (none were found).

In consultation with New Wine, we also identified a number of individuals who had held significant positions in New Wine (either as trustees or in the leadership) in the period between 1989 and the present day. We have interviewed these individuals, mostly via Microsoft Teams. Although these interviews were facilitated by New Wine, they were not attended by representatives from New Wine (unless they were the interviewee) and we have not shared the records of these interviews with the New Wine Trust.

In addition to this, we have advertised this review online and via social media and invited any individuals affected by matters falling within this review's terms of references to contact

us directly via an email account created for this purpose. We have only received contact from a handful of people via this method. We are not surprised by this since the majority of those affected by Mr Pilavachi would have already been aware of the Soul Survivor Review and contacted us in that context. Two individuals approached us with issues which were out of scope for this review. We have directly communicated with the trustees about the issues that they raise, but have not included information about them in the report.

As with the Soul Survivor Review, all those who provided us with information were told that they could do so on the basis that we would not name them in this report or release the notes of our interviews with them. This is because many did not wish to be publicly identified as victims or as witnesses. In giving this undertaking, it is our hope that we have encouraged as many people to come forward as possible. We have drawn from the information provided by these individuals (including notes and transcripts) for the purpose of this report, but consistently with our undertaking, we have taken all reasonable steps to anonymise victims and witnesses. As we have explained to people, New Wine, although a large movement, is still relatively small in population terms and so it may be that, despite our best efforts, some may be able to guess at the identities of contributors. We would strongly discourage speculation of this sort.

As we acknowledged at section 2.12 of the Soul Survivor Review, this anonymity does create issues of fairness, particularly as far as Mr Pilavachi is concerned. We have borne this in mind.

Finally, we are also aware that this review spans a period of over 30 years and that this may affect the ability of those who have spoken to this to recall events. At section 2.13 of the Soul Survivor Review we have set out our approach to this and the issues this raises in respect of people's memories and our reliance, at least in part, on those memories.

Mr Pilavachi and the allegations against him

Full details of Mr Pilavachi's ministry and the allegations against him are provided in the Soul Survivor Review and it is not the purpose of this review to revisit those matters. However, we provide a brief summary of them here for convenience. We would stress that this is not a substitute for the detailed analysis contained in the Soul Survivor Review and should not be read independently of that.

In summary, Mr Pilavachi was one of the most successful Christian pastors of his generation. The Soul Survivor movement which he founded, and which included a series of festivals, a church and a gap year scheme, a record label and book publisher. He became known the world over and his festivals led to thousands of young people converting to Christianity. The Soul Survivor review identifies that a substantial number of those currently in Christian ministry, either as an Anglican priest or in other Christian organisation, attended the Soul Survivor festivals, bought the Soul Survivor books or attended the gap year scheme run by Soul Survivor Ministries with Soul Survivor Watford (i.e. the organisation which ran the festivals and the church founded as Soul Survivor).

Evidence given to the Soul Survivor Review was of Mr Pilavachi's speaking abilities, charisma and generosity to others. Alongside that, however, as is detailed in the report, was his bullying, need for control and dominance, lack of respecting of boundaries, abuse of power and wholly inappropriate behaviours which were or should have been known about and dealt with by the organisations.

Alongside his manipulation of young men, he treated those who worked alongside him and were close to him in ways which were hurtful and inappropriate to any workplace. The behaviour was described as ghosting – being inappropriately close and then withdrawing, often on a small pretext and refusing to communicate or talk for a number of months. This was discombobulating, and caused individuals to be uncertain, frightened and worried about their friendship or career. This caused significant psychological and emotional harm to a number of men and women, which has frequently endured, and which has sometimes led to loss of faith. Again, we found that those behaviours were well known to many of those who worked or were involved at a senior level in Soul Survivor, but yet little to nothing was done to address these concerns. It was seen as something one put up with, or which was acceptable given the gifts which Mr Pilavachi possessed. Like in many other cases involving the abuse of power by a leader, those around are often either unwilling or unable to take effective steps to control the transgressive behaviour.

In 2023 allegations about Mr Pilavachi's conduct came to be reported in the press. Mr Pilavachi resigned from his roles at Soul Survivor. He has voluntarily relinquished his holy orders. The allegations against Mr Pilavachi were reviewed by the Diocese of St Albans and the NST which, as outlined above, concluded that the concerns about Mr Pilavachi had been "substantiated".

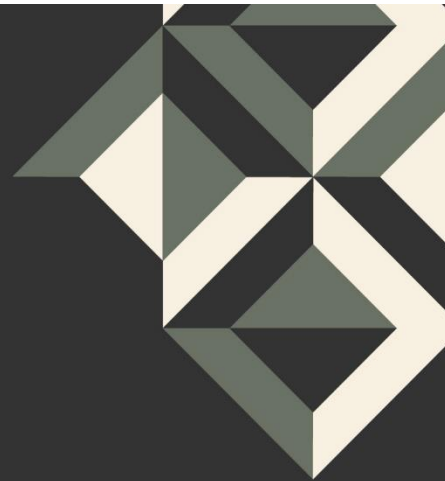
In the course of carrying out the Soul Survivor Review, we found credible and consistent evidence of the following behaviours on Mr Pilavachi's part:

- (1) Mr Pilavachi developed inappropriately close relationships with young men, which would then be followed by long periods of "ghosting" whereby Mr Pilavachi would seem to break off all contact with an individual for no apparent reason. This behaviour, which also affected women with roles of responsibility within the organisations overseen by Mr Pilavachi, was extremely hurtful for the individuals concerned;
- (2) Mr Pilavachi exhibited inappropriate levels of controlling behaviour in the way in which he ran Soul Survivor Church and the summer festivals;
- (3) Mr Pilavachi engaged in lengthy, one-on-one wrestling sessions in private with young men in the 1990s, 2000s and possibly even the 2010s;
- (4) Mr Pilavachi gave one-on-one massages to young men in private in the 2000s. The men involved would be only partially clothed (often only in their underwear) and lie on Mr Pilavachi's bed;
- (5) Mr Pilavachi, and others, displayed poor safeguarding practice in several cases involving third parties.

We concluded that people in positions of leadership in the church and trustees (although not all) knew of Mr Pilavachi's relationships with young men and his "ghosting". It was not possible for us to identify exactly who knew what and when, but we consider that those most involved in the church and its leadership would have known about Mr. Pilavachi's behaviours towards others. It is likely that some (albeit not the majority of the trustees or those in positions of leadership) also knew of the wrestling, at least to some extent, and highly likely that a very small number of people knew about the massages – at least well before they came to public attention in 2023. We identified that, as has been recognised in many organisations, transgressive behaviours are very difficult to "call out" in those with leadership positions, with few mechanisms and processes to be able to "speak up" even if encouraged to do so. In the case of the Soul Survivor, we found that when people did speak up their concerns were dismissed or ignored. That dismissal percolated to others working in the organisation who then got the signal that nothing would be done. The transgressive behaviour therefore

continued and became seen as “normal” or not something to be challenged for fear of the consequences. Some experts on organisational culture identify that there is a “credibility gap” whereby those who raise concerns are not believed because they are seen as so egregious that people cannot believe they have happened, or there is a complex and ambiguous pattern which makes it challenging to deal with.

In the Soul Survivor Review, we sought to analyse why these things happened. Clearly Mr. Pilavachi is primarily responsible for his own poor conduct. However, our analysis suggested that various other matters are likely to have contributed, including the notion of spiritual celebrity and the anointed leader, the blurring of boundaries within the Soul Survivor organisations, inadequate performance management and oversight from the trustees and the Church of England, and a failure to take action when matters became known. Overarching all this was the view that, when an organisation is seen as successful, people do not look too carefully about what the price may be for such success.



3. The Links Between New Wine and Soul Survivor

THE LINKS BETWEEN NEW WINE AND SOUL SURVIVOR

The formation of Soul Survivor

The links between Soul Survivor and New Wine can only really be understood if one understands how and when Soul Survivor came to be formed.

As we have noted above, New Wine was the result of thinking by Bishop David Pytches alongside Barry Kissell who was the vicar of St Andrew's Chorleywood. In 1987, Mr. Pilavachi (a former accountant) started to work at St Andrew's as a youth worker. He developed a close relationship with Bishop David Pytches, who some have described as being a quasi-father figure and mentor to Mr Pilavachi. We have dealt with Mr. Pilavachi's relationship with young men (under the age of 18) whilst working at St. Andrew's Chorleywood in the Soul Survivor report, and identified that he developed inappropriate relationships with some of those young men, in particular Matt Redman.

In 1989, Mr Pilavachi took on responsibility for running the youth work at the New Wine Festival and other events in addition to his responsibilities towards St Andrew's. We understand that, in the first years, the teenagers at the festival would attend main meetings with adults and then would have a separate meeting (just for them) with a worship band, a talk, some ice breakers and prayer. The youth meetings continued to grow over the next 3-4 years at which point a decision was made to start a separate festival solely for youth. This was Soul Survivor.

The first Soul Survivor festival took place in 1993. Soul Survivor was advertised in New Wine marketing materials as follows:

Almost immediately prior to the New Wine week will be Soul Survivor – a new weekend event for young people. You can send off for a special Soul Survivor brochure by ticking the relevant box on the booking form on the reverse of this brochure.

...a new youth event the weekend before New Wine '93. Your chance to hear the Royal Bath and West Showground rock to the sound of the best bands; roll with Steve Chalke, Mr Pilavachi and Kevin Prosch; watch David Pytches and Barry Kissell shimmer on their zimmers. Tick the box on the booking form for a separate brochure and booking form.

Mr Pilavachi has explained that the decision was taken to set up Soul Survivor separately because it had grown so large that there was a feeling that it could no longer develop within New Wine, but instead had to be something different. Others have suggested that Mr Pilavachi preferred to operate independently than within an existing structure. Following the first Soul Survivor festivals, a decision was made in 1993 to start a Soul Survivor Church. The history of this is set out in section 2.3.2 of the Soul Survivor Review.

Soul Survivor and New Wine gradually diverged over the years that followed. However the two organisations retained governance, staffing, financial, operational and other links which we analyse separately and in more detail as follows.

Ongoing links between Soul Survivor and New Wine

Governance links

Soul Survivor continued to be run and overseen by the New Wine Trust until c.1996, at which point it came to be overseen by its own trust Soul Survivor Ministries, chaired by Bishop Graham Cray. Mr Pilavachi has described attending New Wine Trustee meetings during this period and being allocated a 30 minute slot to discuss matters relating to Soul Survivor.

After c.1996, Soul Survivor and New Wine were always operated by different trusts. However, trustee reports from the New Wine Trust between 2003 and 2010 contained statements to the following effect:

The charity has no formal association with other charities but works closely with Soul Survivor, a charity which has the same main objects as New Wine, and which organises a number of youth events in the UK and abroad.

In the 2011 trustee report the wording of this statement changed slightly to read as follows:

New Wine has no formal association with other charities but works closely with several other Christian charities to share best practice on sustainable holistic mission from local churches and notably with Soul Survivor, a charity which has the same main objects as New Wine, and which organises a number of youth events in the UK and abroad.

This same statement remained in the New Wine Trust annual reports until 2016, when it was replaced by a more generic statement: “*New Wine has no formal association with other charities but works closely with several other Christian charities to share best practice*”. Trustees and others to whom we have spoken have been unable to provide any real detail on what best practice was shared between Soul Survivor and New Wine. However, this wording does indicate a degree of closeness between the two governing bodies, even if that was just in the minds of trustees. Indeed, for a number of years, several trustees of New Wine were also trustees of Soul Survivor Ministries, key examples being Bishop David Pytches, Peter Maskrey and Joyce Wills.

In addition to this, Mr Pilavachi remained on the leadership team at New Wine for a period of time after 1996 and probably until the very early 2000s, although we cannot be entirely certain when this stopped. One interviewee recalls Mr Pilavachi attending meetings from 1999. We have been told that Mr Pilavachi’s contributions were generally related to developments which Mr Pilavachi perceived in youth culture and that these contributions were considered to be helpful.

In the early 2000s there is a sense from those to whom we spoke that Mr Pilavachi personally drifted away from New Wine. Mr Pilavachi has told us that he suddenly stopped receiving dates of leadership meetings or any correspondence from New Wine. We have been unable to corroborate this. Others at New Wine suggested that Mr Pilavachi’s drifting away was because Mr Pilavachi began not to rate New Wine very highly. In fairness, Mr Pilavachi has also suggested to us that he felt that New Wine had slightly lost its way and moved away from a model of visionary leadership to something which was trying to be “a bit of everything”. What does seem clear is that Mr Pilavachi’s drifting away from New Wine does not appear to have been due to any issues directly relating to the allegations which have subsequently been made against Mr Pilavachi and are summarised above.

Staffing links

In its early years, Soul Survivor was effectively run and operated by staff working for New Wine. Mr Pilavachi explained that Soul Survivor was initially run from a caravan on the driveway of Bishop David Pytches' vicarage. The administration of the early festivals was carried out by staff working for New Wine, although from the early 1990s staff were appointed specifically to help run Soul Survivor, most notably Liz Biddulph, who was employed by New Wine from 1992 and became joint CEO of Soul Survivor Ministries with Mr Pilavachi once Soul Survivor separated from New Wine in c.1996. Despite this, various Soul Survivor staff continued to be paid (at least in part) by New Wine or the Kingdom Power Trust for some years afterwards, which we discuss in further detail below.

Soul Survivor and New Wine do not appear to have shared any staff after this point, although staff from both organisations continued to interact, particularly at an operational level in relation to the festivals, which both ran consecutively from the same site and therefore required close liaison.

Financial links

New Wine and the Kingdom Power Trust made significant financial contributions to Soul Survivor throughout the operation of Soul Survivor Ministries.

This included contributions to the salaries of key individuals, even after New Wine and Soul Survivor had formally separated. In particular, we understand that New Wine formally employed Liz Biddulph until as late as 2000 and that, partly as a consequence, it agreed in 2011 to make a contribution to her pension. New Wine trustee minutes from 28 July 2011 indicate that although Liz Biddulph might have been employed by New Wine, her salary had been paid by the Kingdom Power Trust. We also understand that between 1993-2000 the Kingdom Power Trust paid 50% of Mr Pilavachi's salary.

After 2000 the financial links between New Wine and Soul Survivor appear to have been less regular and formal. Given that both organisations shared the same site for their festivals there was an annual negotiation about who should bear various shared costs associated with this. However, in addition to this, the New Wine Trust made a number of significant financial contributions to Soul Survivor Ministries, including:

- (1) A financial transfer of £199,386 to Soul Survivor in October 2001.
- (2) A grant of £74,000 to Soul Survivor in December 2004.
- (3) A grant of £26,000 to Soul Survivor in December 2005.
- (4) A grant of £20,000 to Soul Survivor in December 2007.
- (5) A grant of £34,348 to Soul Survivor in December 2014.

It is not possible for us to be certain about the reason for these payments as they are not clearly set out in the minutes of any meetings or accounts from the time.

We hypothesise that the transfer of £199,386 in 2001 may have been a rebalancing or reallocation of shared funds following the incorporation of the New Wine Trust in 2000.

We consider it likely that the £74,000 grant from September 2004 was connected to Soul in the City, which was a large event which Soul Survivor had run in London in the summer of that year and which was widely known to have put Soul Survivor in significant financial difficulty, such that it needed to be supported by generous donations from third parties, not exclusively New Wine.

We have been given plausible explanations for the remainder of the payments which are that, in some years, New Wine would invite attendees to its festival to give towards certain listed charities. In some years Soul Survivor was one of those charities and so the donations were passed on to it. In addition, on some occasions, Soul Survivor would be unable to pay bills relating to the use of shared facilities for the festivals and these debts would be written off by New Wine and recorded as grants. We have no reason to doubt these explanations.

A number of those involved in New Wine noted that Soul Survivor was often close to running out of money, partly because young people were not able to pay very much and so it was difficult to make it a profitable enterprise. For its part New Wine was broadly supportive of Soul Survivor and it is clear that it subsidised Soul Survivor and Mr Pilavachi's ministry up to 2014. One interviewee likened New Wine and Soul Survivor to a parent and a teenager, whereby the teenager would go off and do its own thing and the parent would end up bailing them out.

Operational links

As noted above, New Wine and Soul Survivor festivals both operated consecutively from the same site and so, as a result, both organisations were required to cooperate on an operational level. We understand that this involved conversations about, for example, the placement of the marquees on the site. These discussions rarely involved trustees or those in senior leadership and they certainly rarely if ever involved Mr Pilavachi. The operational relationship between Soul Survivor and New Wine ebbed and flowed partly depending on the relationships between the personnel involved. The decision of Soul Survivor to move from its Shepton Mallet site to Peterborough in 2017 was a particularly difficult time as some in New Wine felt that they had been given limited (if any) notice of this decision which had significant costs implications for it.

Other links

We have found evidence of other links between Soul Survivor and New Wine over the period 1993-2023.

In particular, Mr Pilavachi was often invited to speak at New Wine. We cannot be sure exactly when Mr Pilavachi spoke at New Wine events because New Wine is missing a set of its programmes from its archives between 1995-2005. However, we understand that after 2005 Mr Pilavachi spoke at the following events at least:

2007	London & South East Conference	Mentioned in programme, but not clear what session he led
2010	Central & South West Conference	Thursday 5 August, 7pm and Friday 6 August, 7pm
2011	Central & South West Conference	Friday 5 August, 7pm
2012	Central & South West Conference	Friday 3 August, 7pm
	London & South East Conference	Friday 27 July, 7pm
2013	North & East Summer Conference	Mentioned in programme, but not clear what session he led
	London & South East Conference	Mentioned in programme, but not clear what session he led
	Central & South West Conference	Mentioned in programme, but not clear what session he led
2014	United National Gathering	Friday 1 August, 7pm and Wednesday 6 August, 7pm
2022	United National Gathering	Friday and Saturday Evening Celebrations, afternoon seminar

We understand that Mr Pilavachi may have been invited to speak at more events, but declined invitations. Mr Pilavachi was described as a popular speaker, but a difficult person to get to know. He rarely spent time on site or spoke to people other than to give his talks. Some said he was a bit of a “lone wolf”. His aloofness has also been remarked upon by those who attended the Soul Survivor festivals, with a very common description by interviewees of his disappearing off by himself when he was not speaking.

We have also identified other connections of interest between Soul Survivor and New Wine:

- The New Wine quarterly magazine from 1997 to 2001 had a regular ‘Soul Survivor update’ one-page feature providing an update about Soul Survivor’s ministry, sometimes written or contributed to by Mr Pilavachi.
- A course called ‘the Discipleship Year’ was run by New Wine in association with St Mellitus College in 2014-15 and 2015-16, at which Mr Pilavachi was a speaker.
- Mr Pilavachi contributed the occasional article to the New Wine magazine; the most significant one was in Winter 2012 (a three-page spread) with a linked advert for a three day conference led by Mr Pilavachi with Andy Croft and Christy Wimber on 14-18 February 2012 called ‘Naturally Supernatural’.
- Other one-off events or initiatives with which Mr Pilavachi was involved were also advertised in the New Wine magazine e.g. ‘heartheadhands2013’ on 20 April 2013.

Interestingly, though, Soul Survivor itself was not generally advertised in the New Wine magazine or Conference programmes throughout the period 2000-2019.

Summary of the links between Soul Survivor and New Wine

On 13 September 2023, after the NST had publicly announced that the allegations against Mr Pilavachi had been substantiated, New Wine published the following statement on X, formerly known as Twitter:⁴

⁴ <https://x.com/NewWineEngland/status/1702004212429992206/photo/1>

We are deeply troubled and disheartened by the recent developments surrounding the safeguarding investigation of Mike Pilavachi. The details that have come to light over the past six months have been shocking and deeply disappointing.

We want to express our sadness and empathy with the pain so many are feeling and recognise and comment the courage of the victims, those who have bravely shared their stories, and those seeking to make the church safer for all.

Mr Pilavachi was a leader in the youth ministry at New Wine from 1989 until he founded Soul Survivor in 1993, both organisations have always operated as separate entities. Mr Pilavachi has made various appearances as a visiting speaker at New Wine which has been our continued connection since 1993...

It is clear from our analysis (set out above) that this statement was inaccurate and significantly underplayed the extent of the ongoing connection between New Wine and Soul Survivor after 1993. In fairness to New Wine, two days later on 15 September 2023, it published a further statement on X, stating as follows:⁵

We fully recognise that this statement caused great pain, disappointment, and confusion. We deeply regret that the statement implied we were trying to minimise the relationship between New Wine and Mr Pilavachi

We are profoundly sorry.

Our utmost priority is to cultivate a safe and nurturing environment where survivors' voices are not only heard but cherished with love and utmost respect. We want anyone from our community and anywhere throughout the Church, to feel supported and safe in being heard.

If you have specific safeguarding concerns relating to this situation, we encourage you to contact the Church of England's National Safeguarding team on safeguarding@churchofengland.org. If this has raised concerns for you which are outside of the remit of this investigation, you can speak to thirtyone:eight on 0303 003 1111 or the Safe Spaces helpline on 0300 303 1056.

Bishop Jill Duff, Chair of Trustees &

⁵ <https://x.com/NewWineEngland/status/1702685081511350577>

Rich Johnson, National Leader, New Wine

We consider that New Wine was right to make this apology.

Overall, if we were to choose an analogy to help describe the relationship between Soul New Wine and Soul Survivor, it would likely be that of a parent and child. Soul Survivor was quite clearly born out of New Wine, both in terms of its personnel and finances but also in terms of its philosophy and theology. As Soul Survivor grew, it became more independent from New Wine, but the two organisations clearly retained a relationship and we would go as far as to suggest that New Wine continued for a long time to feel a degree of obligation to ensure the success of Soul Survivor, particularly as far as its finances and operations were concerned. The publicity and invitations to Mr Pilavachi to speak at New Wine conferences indicate to us that New Wine wished to keep Mr Pilavachi in the fold, at least publicly, most likely due to his popularity and success as a speaker. There is nothing inherently wrong with this *per se*; however, in light of what has since emerged about Mr Pilavachi's conduct during this time, it does raise questions for New Wine about whether it enabled or failed to prevent that conduct. We explore this further below.



4. Did New Wine enable or fail to prevent Mr Pilavachi's conduct?



DID NEW WINE ENABLE OR FAIL TO PREVENT MR PILAVACHI'S CONDUCT?

This question is at the heart of our review, but it is very much bound up with our analysis above about the extent of the connection between New Wine and Soul Survivor.

The period between 1989 and 2000

In our opinion, between 1989 and 2000, Soul Survivor/Mr Pilavachi and New Wine were very close. A number of key personnel and trustees overlapped as described above and this remained the case even after Soul Survivor started to run its own festival from 1993. Mr

Pilavachi also remained on the New Wine leadership team for much of this time. New Wine openly promoted Soul Survivor in its promotional materials and gave it significant funding, either directly or via the Kingdom Power Trust.

Because of this, we consider that, during this time in particular, New Wine did have two key responsibilities in respect of Mr Pilavachi and Soul Survivor: (i) a responsibility to ensure that Mr Pilavachi was fit for the roles that he was being sent to do and (ii) a responsibility to monitor Mr Pilavachi's ongoing ministry.

The responsibility to ensure that Mr Pilavachi was fit for the roles that he was being sent to do

New Wine and its trustees and leadership were, in our view, responsible for assuring themselves that Mr Pilavachi was adequately equipped for the roles that he was being given. New Wine was effectively sending Mr Pilavachi out into ministry and it therefore should have assured itself that Mr Pilavachi was fit for such a task. In our view, on the facts, it is likely that particular responsibility for this lay with Bishop David Pytches who gave Mr Pilavachi his first role in ministry and who was the leading figure in New Wine at this time, although others were also involved in these decisions .

We are not aware of any formal process which was adopted before Mr Pilavachi was recruited as a youth leader at St Andrews, asked to lead the youth services at New Wine and then permitted to go ahead and run Soul Survivor. Indeed, Mr Pilavachi has told us that, during the first Soul Survivor festival, Bishop Pytches visited and said words to this effect:

I came to tell you that this would be the first and last festival . It is killing the team and costing a fortune. But as I have walked around, God is here and he is doing wonderful things. Who am I to argue with God? You can carry on.

We feel that this statement encapsulates a key issue which we also identified in the Soul Survivor Review: people were often willing to overlook issues with Mr Pilavachi and his ministry because it appeared to be fruitful. Young people were being enthused about God and/or becoming Christians. God appeared to be at work and so it was not necessary to look too carefully at what might have been going on beneath the surface, and obvious flaws were brushed away by a view that the positive outweighed the negative.

Whilst we are acutely conscious that these events took place over 30 years ago and that Bishop Pytches has died and is no longer able to speak about them, we consider that we should proffer some tentative criticism of him (and New Wine more broadly) for their role in allowing Mr Pilavachi to lead Soul Survivor. Mr Pilavachi might have been (and by most accounts was) highly gifted in his ability to communicate with young people about Christianity and to minister to them in the Holy Spirit. However, this does not necessarily mean that he was the right person to *lead* Soul Survivor. He also, as we set out in the Soul Survivor Review, was not qualified in youth work, despite there being such qualifications (and the Church of England organising specific training for their youth workers at this time). As we have said above and in the Soul Survivor Review, the trustees did appoint other people to undertake leadership roles and there was a board of trustees, but the clear message from the Soul Survivor report is that Mr. Pilavachi had an outsized influence on decision making even after those appointments were made.

Indeed, Mr Pilavachi has been clear with us that he lacked the skills necessary to lead a large team: he preferred to work alone and struggled with conflict and day to day organisation. Others have provided similar observations. We suspect that Bishop Pytches may have had some inkling of these limitations and, at the very least, we consider that, as someone who had employed and worked with Mr Pilavachi for six years prior to this point, he should have been aware. We feel that Mr Pilavachi was empowered to lead an organisation with limited oversight and that this was a role for which he was poorly equipped.

We do accept, however, that this criticism (although tentatively made) is made with the benefit of hindsight. Clearly Bishop Pytches and others in New Wine could not have known that Soul Survivor would turn into such a large organisation or that Mr Pilavachi himself would attract such a large following. In addition, we also accept that Mr Pilavachi was not left to run Soul Survivor alone and that, for example, Liz Biddulph was appointed as his joint CEO precisely because she was deemed to be a good person to look after the operational side of the Ministry and, in so doing, compensate for Mr Pilavachi's deficiencies in this area. Furthermore, the rapid growth in the Soul Survivor festivals could not have necessarily been predicated by Bishop Pytches or others.

Overall, though, we still feel that more consideration should have been given to discerning whether Mr Pilavachi truly was the best person to lead Soul Survivor (rather than, for example, being a figurehead or a key speaker). Mr Pilavachi's recollection of Bishop Pytches'

words at the first Soul Survivor⁶ festival does suggest at least a hope that the organisation would be a success and we therefore think that more steps should have been taken, at the outset, to plan for this eventuality. This would have involved asking questions like: is Mr Pilavachi equipped to lead a large team and how can we ensure that Mr Pilavachi's work is properly overseen and that he is accountable? We do not feel that these questions were really asked and consider that, on balance, they should have been, if not at the very beginning, then when the church had grown and the festivals were becoming a success. At the very least we would hope that, in light of the conclusions of the Soul Survivor Review and its recommendations, these questions would be asked in future.

We also recognise that times were different in the early 1990s, with less emphasis upon the organisational development of new churches than would be the case today (and without any adequate legal mechanism for governance readily available for those who wanted to start a new church, rather than join with an already existing parish). However, there was a tradition of church planting at this time, most evident in Holy Trinity Brompton and other forms of what became known as "fresh expressions." People were aware of the possible pitfalls of youth led churches without diocesan accountability with, for example, the rise and then demise of the Nine o Clock service in Sheffield (which took place in 1995).

Furthermore, as we identify in the Soul Survivor Review (and above), there was training for youth leaders both within and without the Anglican church in the early 1990s, so it is not clear why such training was not insisted upon before running a youth organisation.

Whilst there were not the same levels of understanding, education, oversight or responsibilities in respect of child protection (or those who are vulnerable adults) as exist today, at least in respect of children there was guidance in place from central government to voluntary organisations - which would have included both the Church of England and all other religious organisations - about child protection. "Safe from Harm", a document issued in 1993 by the Home Office, was a lengthy document which set out both things to look out for to spot signs of abuse in children, but also that organisations needed to have practices and policies in respect of identifying such abuse, and have agreed procedures for all staff and volunteers, and using staff supervision and support to protect children. From information we have been given, whilst there were policies in place at the Soul Survivor festivals, it is not clear

⁶ Which, sadly, we have not been able to confirm with Bishop Pytches.

whether those policies translated across to the way that, for example, Matt Redman was treated and dealt with (as he was a child when he first began travelling extensively with Mr Pilavachi).

Furthermore, a “gap year” project and various informal “internships” or “discipleships” ran alongside Soul Survivor church not long after it had been founded, without thought or consideration to the issues raised by running such projects without outside accountability brought up by events surrounding Bishop Peter Ball and his “Give a Year to God” scheme which happened in 1992.

There were no guidelines on managing vulnerable adults at that time (and it took some decades for such to be in place on a national basis within the Church of England). However, the church has always been a place where those who are vulnerable or facing difficult times in their lives come to seek solace and support. Whilst no formal training or guidelines existed, it is undoubtedly the case that the bullying behaviours and overly intense relationships with a number of young people would not have been acceptable even in that time.

It should also be identified that, when Soul Survivor first started, its relationship with the Church of England and Diocesan processes was not clear. The Diocese have provided us with information (in the Soul Survivor Review) that setting up the church in Watford and attaching it informally to a local parish church was not welcomed by it. The vicar in post at the time identifies in his evidence that he was asked by a Bishop to allow Soul Survivor to work with him in the parish church. Whatever the position in canon law and trust law, Soul Survivor viewed itself as an emanation of and part of the Church of England in spirit. It should not have been the responsibility of a local parish priest to then have responsibility for the large church it became without further mechanisms for oversight. We know why this may have been the case – because of the difficulty in creating in canon law a church that was not a parish church – but this was a failure of the Church of England as a whole to have the relevant procedures in place for such new identities to have been formalised prior to 2011 .

The responsibility to monitor Mr Pilavachi’s ongoing ministry

We consider that, during this period, the trustees and leadership of New Wine retained a responsibility to ensure that Mr Pilavachi was conducting himself appropriately in his ministry, including (we feel) in relation to Soul Survivor and its staff. We accept that, once Soul Survivor began to operate under its own trust, *primary* responsibility fell to that trust. However, New Wine was effectively enabling and promoting Mr Pilavachi's ministry during this period and so retained at least *secondary* responsibility for him. This is obviously compounded by the fact that many of Soul Survivor's trustees were also trustees of New Wine, as described above. We therefore feel that anything that Soul Survivor's trustees knew or should have known about Mr Pilavachi's conduct during this time should equally have been known or passed on to New Wine's trustees.

The difficulty is that we have struggled to establish what was known about Mr Pilavachi and his behaviour during this period, which was approximately 30 years ago.

As we have outlined above, we think that people did or should have known that Mr Pilavachi was likely to face difficulties in leading a team of people. At the very least this should have encouraged New Wine to exercise significant oversight over Mr Pilavachi's personal ministry during this period. It certainly appears clear from the start of Soul Survivor that there were accounts of "ghosting" and inappropriately close relationships with young men, in particular, most obviously Matt Redman. As far as we can see, no-one stopped to think or consider whether this individual was more suited to preaching than managing others.

In the Soul Survivor Review (section 3), we analysed the nature of the allegations against Mr Pilavachi under several themes:

- (1) Inappropriately intense relationships with young men and "ghosting"
- (2) Controlling behaviour and emotional manipulation
- (3) Wrestling
- (4) Massage and inappropriate physical contact
- (5) Poor safeguarding practice

We reached various conclusions about the extent to which individuals in positions of responsibility knew or should have known about these behaviours and during which period of time.

In respect of theme 1 (Inappropriately intense relationships with young men and “ghosting”) we concluded (section 3.1) that individuals began to experience this behaviour from the start of Mr Pilavachi’s ministry in the 1980s. It was not practised behind closed doors. We concluded that the behaviour was “*widespread and open*” and that it must have been known to at least some of the Soul Survivor trustees and those in positions of leadership in Soul Survivor. In 2004 in particular senior staff at Soul Survivor complained about it to the chair of trustees of Soul Survivor Ministries, Bishop Graham Cray. We consider it is highly likely to have been sufficiently apparent in the preceding decade to have been noted – in particular given that there was turnover of staff and others closely involved in the organisation without questioning of why they were leaving and what that may say about the organisation. Given this, and given in particular the extent of overlap between Soul Survivor and New Wine in this period, we think that it was probably also known by New Wine (or at least some trustees of the New Wine Trust). If it was not known by New Wine, we think that it would have been had New Wine exercised the level of oversight over Mr Pilavachi’s personal ministry during this time that it should have done. However, we suspect (although we cannot say for certain) that, like several of Mr Pilavachi’s flaws, it is likely to have been excused or overlooked on the basis that Mr Pilavachi’s ministry appeared to be bearing fruit.

In respect of theme 2 (controlling behaviour and emotional manipulation), whilst it is possible that this behaviour would have been apparent prior to 2000, most of the evidence in relation to this post-dates this time (see section 3.2 of the Soul Survivor Review) and so we find it difficult to criticise New Wine (which would have been one step removed from this) for not knowing about or taking action to prevent it.

In respect of theme 3, in the Soul Survivor Review (section 3.3.1) we concluded that Mr Pilavachi had openly engaged in “playfighting” with young people in the 1980s-90s. We heard mixed reports about whether such behaviour was typical of its time or not. We conclude that, even in the 1990s, there would have been many who would have viewed it as at least unwise if not improper. We cannot be sure how much those involved in New Wine would have known about this behaviour. However, given that some of it occurred whilst Mr Pilavachi was a youth worker at St Andrews, we would be surprised if, for example Bishop Pytches and others who were involved in youth work at St. Andrews at the time were

unaware of it.⁷ We suspect that this is likely to be true for many others involved in New Wine in that period, some of whom were also involved in Soul Survivor. On balance we would take the view (again tentatively) that New Wine could and should have flagged this behaviour as inappropriate. Again, though, we accept that primary responsibility would have rested with Soul Survivor.

There is also evidence of Mr Pilavachi engaging in intimate wrestling with young people throughout the 1990s (see section 3.3.2 of the Soul Survivor Review). However, this wrestling occurred in private and we have found no conclusive evidence that those in positions of leadership or governance of Soul Survivor knew about it. We are critical of Soul Survivor for not having known (if indeed it did not know) but that criticism inevitably has less force in respect of New Wine, which as we have said was arguably one step removed. Proper oversight of Mr Pilavachi's ministry (appropriate to New Wine's status as its enabler) might have picked it up, but it is difficult to say this with any real confidence. Mr. Pilavachi's relationship with young people – his inviting them to his home, his close relationship with many of them (some of them under 18, some above this age) during his time as a youth worker and after setting up Soul Survivor – should all have been examined to ensure that it was appropriate and was not breaching boundaries given the imbalance of power between the young people and Mr. Pilavachi. This lack of oversight and concern was not appropriate for an organisation dedicated to improving the lives of teenagers and young adults, where careful thought should have been given to these issues and the problems which may arise.

In respect of theme 4 (massage and inappropriate physical contact), with one possible exception, the evidence we have received in this investigation (which as we note in the Soul Survivor investigation is not necessarily all the material that would have been before the National Safeguarding Team) suggests that this happened after 2000 and therefore we do not consider that it is something that New Wine could have known prior this period. For that one exception, whilst New Wine as an organisation may not have known of the inappropriate physical contact by way of intimate massages, the nature of the relationship between Matt Redman and Mike Pilavachi was well known to those who worked at St. Andrews or were involved in setting up Soul Survivor and should have raised questions as to its appropriateness, in particular given Mr. Redman's vulnerability.

⁷ As stated, we have been unable to check this with Bishop Pytches.

Finally, in respect of theme 5 (poor safeguarding practice), we have already (in section 3.5.1 of the Soul Survivor Review) been critical of Bishop Pytches' role in the handling of Matt Redman's disclosure of sexual abuse by his then stepfather. To some extent, given Bishop Pytches' key role, this criticism reflects poorly on New Wine as an organisation and its likely grasp of appropriate safeguarding procedures at that time. However, we are not in a position to offer any specific criticism of New Wine in this regard.

The period after 2000

As we have outlined above, after 2000 Soul Survivor and Mr Pilavachi began to diverge from New Wine. Whilst New Wine continued to support Soul Survivor and Mr Pilavachi continued to speak at New Wine, the extent to which the organisations overlapped was much reduced, as was the degree to which those in New Wine could reasonably be expected to be familiar with what was going on in Soul Survivor and to act on it – bearing in mind that Mr Pilavachi was primarily accountable to the Soul Survivor trustees.

We have seen no substantive evidence that Mr Pilavachi behaved inappropriately to individuals within a New Wine context, for example at a New Wine event or towards a New Wine member of staff. With one exception, we have also seen no evidence that individuals involved in the leadership and governance of New Wine knew about the extent or seriousness of Mr Pilavachi's behaviour, although it appears from some reports that we received that it was "common knowledge" that Mr. Pilavachi's relationship with young men was inappropriately close. We have seen no evidence that anyone at New Wine was aware that Mr Pilavachi had engaged in intimate, private wrestling sessions with young men or (save for one exception) that he had engaged in massages with young men. The one exception to this is that, as recorded in section 3.4.1 of the Soul Survivor Review, we have seen some limited, circumstantial evidence that Bishop Pytches may have spoken to Mr Pilavachi about massaging young people in c.2005. However, we cannot be certain of this and we recognise that this view is a contested one. Bishop Pytches remained a trustee of New Wine Trust until 14 October 2011.

However, there appears to have been some greater general awareness of Mr Pilavachi's more emotionally abusive behaviour. For example, one person who had been involved with New Wine leadership told us that he had heard (second hand) from some individual who had done a gap year with Soul Survivor, and had been close to Mr Pilavachi, but then Mr Pilavachi

had cut off contact from him. This same individual told us that there was “a general consensus that Mr Pilavachi could be difficult relationally”, although this was said to be just anecdotal.

Another individual, who had previously attended Soul Survivor festivals, told us that he was “uncomfortable” with the event as a whole and Mr Pilavachi’s leadership of it. He said there were “lots of little things” that he did not consider to be significant at the time but when looking back did seem to be part of a pattern. As an example, he referred to the programmes that were produced for Soul Survivor festivals having a Q&A page at the back, which included the question “why is Mr Pilavachi always so mean to people on stage?” He also noticed that others in leadership positions within Soul Survivor were always subordinate to Mr. Pilavachi.

Another individual told us that it was commonly discussed that Mr. Pilavachi’s relationships with young people were inappropriately close, in particular his interns. One person said that he heard another discuss concern about horseplay between Mr Pilavachi and interns at a New Wine event.

Another person who had been involved with the leadership of New Wine said that Mr Pilavachi was known to be “a bit of a gossip” and to talk others down, whilst a further person said that he had heard from former Soul 61 interns that they had had a difficult year and that Mr Pilavachi had been prone to having favourites.

We should note that none of these individuals professed to have had many direct interactions with Mr Pilavachi and that much of their information is second hand. In addition, it is being given with the benefit of significant hindsight and in the light of the NST’s findings against Mr Pilavachi. These individuals also served with New Wine at different times.

There has been much discussion in safeguarding circles in recent years about the concept of “low-level concerns”. One example of such a discussion can be found in the Department for Education’s statutory guidance “Keeping Children Safe in Education” (2024).⁸ This defines “low-level concerns” as follows:

433. The term ‘low-level’ concern does not mean that it is insignificant. A low-level concern is any concern – no matter how small, and even if no more than causing a sense of unease or a

⁸ [DfE, Keeping Children Safe in Education \(2024\)](#)

'nagging doubt' - that an adult working in or on behalf of the school or college may have acted in a way that:

- *is inconsistent with the staff code of conduct, including inappropriate conduct outside of work, and*
- *does not meet the harm threshold or is otherwise not serious enough to consider a referral to the LADO.*

Examples of such behaviour [in a child protection context] could include, but are not limited to:

- *being over friendly with children*
- *having favourites*
- *taking photographs of children on their mobile phone, contrary to school policy*
- *engaging with a child on a one-to-one basis in a secluded area or behind a closed door, or*
- *humiliating children.*

434. Such behaviour can exist on a wide spectrum, from the inadvertent or thoughtless, or behaviour that may look to be inappropriate, but might not be in specific circumstances, through to that which is ultimately intended to enable abuse.

435. Low-level concerns may arise in several ways and from a number of sources. For example : suspicion; complaint; or disclosure made by a child, parent or other adult within or outside of the organisation; or as a result of vetting checks undertaken.

436. It is crucial that all low-level concerns are shared responsibly with the right person and recorded and dealt with appropriately. Ensuring they are dealt with effectively should also protect those working in or on behalf of schools and colleges from becoming the subject of potential false low-level concerns or misunderstandings.

We appreciate that this guidance is not directly analogous to New Wine's situation. However, what it says about low-level concerns is helpful. Many of the concerns which we have described immediately above could be described as "nagging doubts" about Mr Pilavachi's suitability to minister. Had New Wine had some kind of mechanism for centrally recording such concerns and had that system been properly operated, it is possible that, when put

together, these would have led New Wine to take steps to address Mr Pilavachi's behaviour with Soul Survivor or to cease its support for him and his ministry. We consider that this could be a learning point for New Wine moving forwards.

Overall, in considering whether New Wine enabled or failed to prevent Mr Pilavachi's conduct after 2000 one has to ask whether New Wine owed a duty to ensure that individuals whose ministry it was promoting and supporting were not acting inappropriately in private. New Wine is a large and successful Christian organisation and so its endorsement of an individual was likely to enhance that person's reputation and bestow a degree of credibility on them. By inviting a person to a New Wine event, New Wine also potentially exposes attendees to that person's ministry.

Given this, we consider that New Wine does have a duty to carry out some vetting of its speakers. What this duty requires is likely to depend on the circumstances of each case, although it would be sensible for New Wine to adopt a standard *minimum* approach if it does not otherwise do so. However, in our view, a number of the circumstances of Mr Pilavachi's case support the view that New Wine would have been entitled to adopt a fairly light touch approach:

- (1) After 2005, Mr Pilavachi already had a significant public profile and we think it is unlikely to have been enhanced by his association with New Wine.
- (2) Mr Pilavachi appears to have been invited as an occasional speaker at New Wine events, but the extent of his contact with individuals whilst operating under a New Wine banner is likely to be limited as is the extent that he would have been able to cause any harm.
- (3) Mr Pilavachi had a legacy of involvement with New Wine dating back from its inception.
- (4) Mr Pilavachi was the leader of a church and accountable to his own trustees for his conduct. New Wine was, in our opinion, entitled to presume that those trustees would be in a position to identify and manage any issues which may have arisen with Mr Pilavachi.

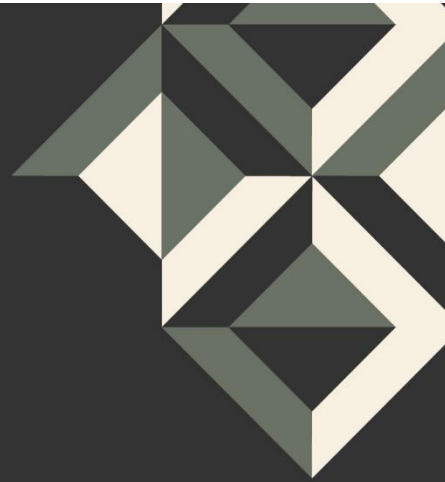
Should New Wine have done more in Mr Pilavachi's case? It is possible that New Wine could have done more to act on the low-level concerns about Mr Pilavachi of which some in its leadership appear to have been aware. However, on balance, we consider that those in

positions of leadership and governance of New Wine after 2000 are unlikely to have known of the seriousness or extent of Mr Pilavachi's behaviour and that they were entitled to assume that Soul Survivor's trustees would do their job in holding him to account.

We have also been provided with some evidence that the bullying behaviours shown by Mr. Pilavachi were not confined to him. A complainant has told of bullying and harassment on New Wine courses, including humiliation, sarcasm and dismissive treatment. Despite complaining to a number of sources, including an Archbishop, no steps were taken to undertake a formal enquiry. The Church of England is not responsible for New Wine as an organisation, but of course, those who carried out any such behaviours would have been subject to the relevant disciplinary and/or safeguarding procedures in place in respect of their roles, if they undertook voluntary or paid roles within the Church of England. It would seem that there were no or limited adequate mechanisms for such complaints to be independently or formally investigated.

Overall conclusion

It is helpful here to return to our parent and child analogy. When Soul Survivor and Mr Pilavachi's ministry were in their infancy and still closely associated with New Wine, New Wine bore a much greater responsibility to ensure that Mr Pilavachi was equipped for the ministry he was being sent to do and that he was subjected to proper oversight in that role. We consider that senior people in New Wine may have demonstrated some failings in this regard. However, there comes a point in every parent and child relationship where a parent stops being responsible for their child's actions and, as Soul Survivor grew (and grew apart from New Wine), there was less that New Wine (and its leadership) could be expected to know or do about Mr Pilavachi. The principal exception to this is the "low-level concerns", which clearly were known and could potentially have been acted upon had appropriate systems been in place.

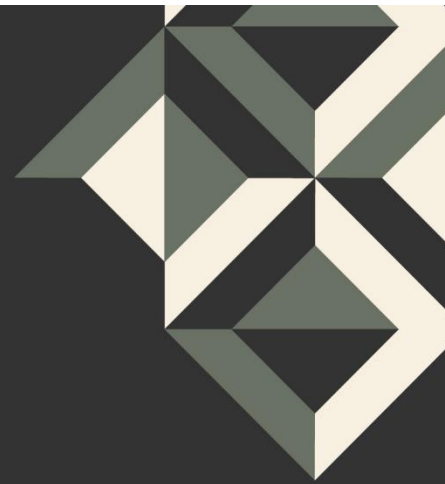


5. Recommendations

RECOMMENDATIONS

We have made a number of recommendations to Soul Survivor, the Church of England and the church at large in section 6 of the Soul Survivor Review. What follows are recommendations which flow solely from our examination of New Wine's role.

1. New Wine should exercise discernment in promoting new leaders even where those leaders are obviously gifted in certain areas. It should ask whether the role that a person is being promoted to do is actually a good fit for that person's skillset.
2. If it has not already done so, New Wine should develop minimum vetting procedures for visiting speakers and individuals whose ministry it promotes so as to ensure (as far as possible) that it is not exposing people to harm.
3. New Wine should develop a system for reporting, recording and monitoring low level concerns about the conduct of its staff and visiting speakers.
4. New Wine should have in place a more robust and easily accessible complaints policy which can be used by all those attending its courses, festivals or other activities, which has the opportunity for the complainant to be heard, and listened to and for there to be some form of investigation (which, if necessary, should be conducted by someone independent of the organisation).



6. Appendices

APPENDICES

Appendix 1 - Terms of Reference

**THE INDEPENDENT REVIEW INTO ALLEGATIONS MADE CONCERNING MIKE
PILAVACHI AS THEY RELATE TO NEW WINE**

TERMS OF REFERENCE

4 March 2024.

Overview

1. New Wine Trust has commissioned Fiona Scolding KC to lead a team consisting of herself and Ben Fullbrook (a barrister) and Alasdair Henderson (a barrister) (hereafter “the Reviewers”) to conduct an Independent Review following on from the review commissioned by the Trustees of Soul Survivor Watford and Soul61 (“The Soul Survivor Review”) as to the relationship between Mike Pilavachi and the New Wine and Kingdom Power Trust.
2. This review is to understand the degree to which Kingdom Power Trust was involved in providing financial and other support to Soul Survivor during the 1990s, including through sharing personnel and premises during that time.
3. This review shall seek to bring understanding and learning from the Soul Survivor Review, and use the findings of that review but shall not seek to use the material gathered during the course of the Soul Survivor review without the express consent of those individuals from whom the material was gathered, which shall be undertaken on a case by case exceptional basis. It is not envisaged nor necessary that those who have already provided information to the Soul Survivor Review shall be asked to give further evidence or material, unless they wish to do so.
4. The review shall be conducted independently of all third parties including the Trustees of New Wine Trust, the Church of England and any charity or person associated with them. The Reviewers shall decide how to conduct the review and upon the content of any reports.

Background

5. Mike Pilavachi was a youth pastor at St Andrews, Chorleywood from where, in 1993,

he planted a new church called Soul Survivor Watford (“SSW”). This is an Anglican church based in former warehouse premises in Watford. Until 2014, SSW was informally part of the Church of England via the permission of the then Vicar of St Peter’s Church, North Watford. In 2014 SSW became a Bishops Mission Order in the Diocese of St Albans. Mike Pilavachi is the founder, previous leader and was until recently, an associate pastor of SSW. Soul Survivor is perhaps best known for running annual summer festivals from 1993-2019 under a separate charity, Soul Survivor Festivals, which were aimed at 12–18-year-olds and attended by up to 35,000 people each summer. Soul Survivor, since 2011 through Soul61, also ran a number of religious gap year courses, previously known as Bodybuilders and Soultime but latterly as Soul61 as well as programmes for interns.

6. In 2013, Mike Pilavachi was ordained in the Church of England. In 2016 Mike Pilavachi was made an Honorary Canon of St Albans Cathedral and in 2019 he was made an MBE for services to young people. In 2020 he received an award from the Archbishop of Canterbury for his outstanding contribution to evangelism and discipleship amongst young people in the United Kingdom. Today, Soul Survivor has a family of linked churches in this country and abroad.
7. The Kingdom Power Trust, which is from what we understand a predecessor charity to New Wine Trust, from 1993 provided financial support to both the festivals and to the church in Watford through payments made to support Mike Pilavachi’s salary, but also to the cost of premises. There was a degree of subsidy by New Wine of the organisation and costs of the Soul Survivor organisations throughout the 1990s, and premises were also shared at various points.

8. The allegations which are the subject of the Soul Survivor review have been considered by the NST and the St Albans Diocese, which have investigated and reached conclusions on safeguarding concerns and how others responded to concerns raised with them in accordance with the Church of England's internal guidance.
9. On 6th September 2023, upon the conclusion of the internal Church of England investigation the Church of England announced that: "Having explored the safeguarding concerns fully, according to House of Bishops guidance, the investigation team has concluded that they are substantiated. These relate to conduct in his leadership and ministry, both before and after he was ordained in 2012, spanning 40 years from his time as a youth leader through to current day".
10. The overall substantiated concerns are described as an abuse of power relating to his ministry, and spiritual abuse; described in guidance as 'a form of emotional and psychological abuse characterised by a systematic pattern of coercive and controlling behaviour in a religious context'. It was concluded that he used his spiritual authority to control people and that his coercive and controlling behaviour led to inappropriate relationships, the physical wrestling of youths and massaging of young male interns."
11. The internal process operated by the Diocese working with the NST was a safeguarding investigation, which was not about establishing guilt and was not an HR or disciplinary process. Its purpose, according to House of Bishops guidance, was to examine the safeguarding concerns surrounding Mike Pilavachi's behaviour and ministry and asked the question: Is Mike Pilavachi 'safe' clergy to minister today?
12. If, during the course of this review or arising from its findings and recommendations,

there is discovery of criminal activity or further allegations of safeguarding breaches, these will be passed to the police or the Local Authority Designated Officer for Hertfordshire, the Diocesan Safeguarding Advisor and the National Safeguarding Team. Any discoveries that require urgent action, but which do not meet thresholds would be communicated to the Trustees of New Wine Trust for them to action according to their internal procedures. The process of the review is not to determine if Mike Pilavachi has breached any safeguarding guidance, measures or practices or has acted contrary to his role as pastor for the purposes of clergy discipline measure and/or other internal Diocesan or Church of England internal procedures.

Terms of review

13. The **purpose** of the review is to:
 - (a) Understand what the relationship was between Kingdom Power Trust, New Wine Trust and the Soul Survivor Trusts from 1993 until September 2023, and identify what oversight, support, guidance or governance was undertaken by Kingdom Power Trust and New Wine Trust of the Soul Survivor trusts and/or Mike Pilavachi and/or the Soul Survivor Festivals given their financial subsidies and premises sharing during periods of time covered by the review.
 - (b) Understand whether and if the trustees and/or others involved with the New Wine Trust were aware of allegations against Mike Pilavachi and if so, what steps were taken to bring them to the attention of either the Soul Survivor organisations or other bodies.
 - (c) Understand how any safeguarding allegations against Mike Pilavachi in

connection with New Wine were handled, including whether he was, or was not, challenged if issues were raised (and /or if the values practices and processes in place at the time within New Wine Trust acted to inhibit the reporting of such concerns or to an absence of oversight or accountability of Mike Pilavachi).

- (d) Consider the extent to which the conduct specified in the allegations against Mike Pilavachi was, whether tacitly or explicitly, enabled, condoned or exacerbated by deficiencies in the governance, policies, practices, arrangements and oversight by the Trustees of New Wine Trust or others in leadership position or those who had oversight in respect of governance, management, pastoral or other oversight.
- (e) If it is found that safeguarding allegations against Mike Pilavachi in connection with New Wine were known, understand the scope and prevalence of past and current harmful experiences that arose as a result of any poor safeguarding practice at New Wine Trust or the abuse of power (making decisions on the balance of probabilities).
- (f) Provide an opportunity for those who are alleged to have been harmed by their involvement with Mike Pilavachi at New Wine Trust to have their voices heard and for Mike Pilavachi to have a full and informed opportunity to respond to the allegations, in as much as those allegations are separate to or different from those raised during the course of the Soul Survivor review.
- (g) Understand the extent of compliance with the legislation in force at the time,

any statutory guidance applicable to the organisation, any Church of England measures, guidance or procedures and general safeguarding practice in place at the time in question and the adequacy of the policies and guidance in place within organisations with oversight of New Wine Trust (if any) to meet such practice and guidance.

- (h) Apply the learning from the above to improve practice and safeguarding arrangements at New Wine Trust.
- (i) Seek to identify learning from the past to shape future development of governance and oversight at New Wine Trust.
- (j) The review shall not seek to replicate the Soul Survivor review, but to build upon its work and to form an addendum to that report (so that both reports will need to be read together for the full picture to be examined).

Individual complaints/referral to statutory authorities

- 14. The review shall only consider matters which concern New Wine Trust and shall not determine the merits or outcome of any individual complaints made. The Reviewers cannot determine if events did or did not occur or make any findings of fact as to any individual allegations.

Evidence gathering

- 15. The Reviewers shall:-
 - (a) Use the findings of the Soul Survivor review to provide insight into the activities of Mike Pilavachi and to use as background for the exploration of issues

concerning the New Wine Trust and Kingdom Power Trust.

- (b) The Reviewers shall invite information (whether in oral or written form) from Mike Pilavachi as well as any organisation or individuals they consider appropriate.
16. The Reviewers cannot compel the production of information or the interviewing of any individual or organisation.
17. The Reviewers may ask questions about the information provided to the review to corroborate, test or investigate it and may make reference to such in the final report.
18. It is not proposed that those who have already provided evidence or information to the Soul Survivor Review will need to come forward again, save if they wish to do so to provide additional information. The information gathered during the Soul Survivor review shall not be shared with the New Wine Trust not used in any way other than as background material upon which the reviewers can then seek to examine the distinct role of the New Wine Trust.
19. It is only proposed to invite evidence from those who either (a) have not already come forward or (b) those who have concerns specific to Mike Pilavachi's engagement with the New Wine or Kingdom Power Trust , whether during the conferences and/or events run by New Wine or any other matter related to those trusts. It is understood that there is a cross over in personnel between the various trusts at points from the 1990s onwards. The reviewers would particularly like those who were Trustees or employees of New Wine Trust and/or the Kingdom Power Trust to come forward. A specific email address has been set up for the Trust at : newwine@landmarkchambers.co.uk .

Support

20. Those who have come forward to the NST and the St Albans Diocese have, where appropriate, already been offered support. People have the ability to continue to approach the St Albans Diocese and they will continue, where appropriate, to be offered support. If any person does not wish to approach the St Albans Diocese and is in need of support, then the Reviewers will refer them to Safe Spaces or 31:8 so that, where appropriate, support can be offered.

Final Report

21. At the conclusion of the review, the Reviewers shall produce a final written report which shall be provided to New Wine Trust and will form an addendum to the Soul Survivor report and should be read alongside it. To demonstrate openness and transparency, New Wine Trust will publish the report, subject to any relevant legal considerations. The Reviewers shall complete the report in a timely manner.

Identification

22. The Reviewers will not name any complainant or those who make allegations against Mike Pilavachi to him during the course of the review save with their express consent to do so. They will not be named in any final report save where they give their consent to be so named to the Reviewers in writing. The Reviewers will also take all reasonable steps to prevent identification by way of “jigsaw identification”. Any organisation involved in the governance, management, oversight or provision of financial support to Soul Survivor organisations/ New Wine/Kingdom Power Trust shall be named in the report, save where there are legal and/or reasons of confidentiality and/or other compelling justification for not naming them. People involved in the organisation may

be named in the report if reasonably necessary to fulfil the purpose of the Review.

23. Anyone who is the subject of significant criticism within the report shall be given an opportunity to comment upon such criticism in writing prior to the finalisation of the report. The Reviewers may, but are not compelled to, amend the draft report as a result of any comments or concerns raised.

Implementation of Recommendations

24. The Trustees of New Wine Trust shall carefully consider the recommendations by the Reviewers and determine the manner in which any recommendations are to be taken forward and implemented, within 3 months of receipt of the final report by way of publishing a response identifying how any recommendations are being implemented and the timescales for such implementation.

Confidentiality

25. The Reviewers shall keep confidential all confidential information disclosed as a result of the Review and shall not use or disclose the same save as set out below or as required by law.
26. The Reviewers shall ensure that all information provided via safeguarding complaints and/or information which was subject to safeguarding investigations is kept confidential and is processed in accordance with best practice for such information and in line with the data processing notices which shall be provided upon request.
27. All information submitted to the Reviewers shall be held confidentially on a server which is secure and independent of New Wine Trust.

28. Information can only be accessed by the Reviewers and any adviser and/or support staff required to view the information.
29. Information shall always be processed in line with the Information Commissioner guidance, the Data Protection Act 2018 and GDPR.
30. The Reviewers shall not share any evidence received by themselves with New Wine Trust or any other third party save where a decision has been taken to disclose information for the specific purposes set out in the terms of reference.
31. Any individual who submits any information to the review shall not be mentioned by name or otherwise identified in any report produced for the purposes of this review unless they have given their express written consent to such identification to the Reviewers.
32. Any other person who wishes to submit information anonymously shall explain in writing at the time of submitting information why they wish to submit information anonymously and the Reviewers will consider whether they are able to agree to this or will seek further information to understand why the request has been made.
33. At the completion of the Review, any information held by the Reviewers shall be retained only as long as it is required for the purposes of the Review.

Appendix 2 - Bibliography

Books and journal articles

Brierley (Ed), *Prospects for the nineties: trends and tables from the 1989 English Church census* (1989)

DeGroat, *When Narcissism Comes to Church: Healing your community from emotional and spiritual abuse* (2020)

Humphreys and Oakley, *Escaping the maze of spiritual abuse* (2019)

Harcourt and Turner, *Greater Things: The story of New Wine so far* (2019)

Honeysett, *Powerful Leaders: When church leadership goes wrong and how to prevent it* (2022)

Smith, 'What is youth work? Exploring the history, theory and practice of work with young people', *The encyclopedia of pedagogy and informal education* (accessed 1 July 2024)

Kruger, *Bully Pulpit: Confronting the problem of spiritual abuse in the Church* (2022)

Langberg, *Redeeming Power: Understanding Authority and Abuse in the Church* (2020)

Church of England publications and guidance

Church of England, *Breaking New Ground: Church planting in the Church of England* (1994)

Archbishop's Council, *Mission-Shaped Church: Church planting and fresh expressions of church in a changing context* (2004)

Church of England, *Protecting God's Children 4th edition* (2010).

Church of England, *Professional Guidelines for the Conduct of Clergy* (2015)

GS 2109 Mission and Pastoral Measure 2011: Part 7 Mission Initiatives; Code of Practice (2018)

GS 2161: General Synod Paper on Children and Youth Ministry (2020)

GS2314 General Synod Paper on Revitalising our Parishes for Mission (2024)

Other safeguarding reports

Independent Inquiry into Child Sexual Abuse, *The Anglican Case Studies* (2019)

Independent Inquiry into Child Sexual Abuse, *The Anglican Church: Investigation Report* (2020)

Thirtyone:eight, *Independent lessons learnt review concerning Jonathan Fletcher and Emmanuel Church Wimbledon* (2021)

Jay, *The Future of Church Safeguarding* (2024)

Speeches, blogs and podcasts

Christianity Today, *The rise and fall of Mars Hill* (2021)

Lord Justice Popplewell, *Judging Truth from Science* (2023)

Bullivant, *When the music fades* (2023)

Matt and Beth Redman, *Let there be light* (2024).

Premier Plus, *Soul Survivors* (2024)

James Heywood: various blogs concerning Soul Survivor and its charitable status (2023 , 2024)

Case law

R v Lucas [1981] EWCA Crim JO519-8

Gestmin v Credit Suisse Uk [2013] EWHC 3560 (Comm)