

RESOURCING RENEWAL

Autumn Newsletter 2025



RESOURCE

ALIVE IN THE SPIRIT
ACTIVE IN MISSION

Giver of Life

What it means to believe in the Holy Spirit

Reimagining Ministry

Growing lay leadership in multi-parish contexts

Beyond the Happy Clappy

Reflecting on personal stories from charismatic history



ReSource exists to support local churches in spiritual renewal. With Anglican roots, we work in the Church of England and beyond, with a particular focus on 'little, local, ordinary' churches and their leaders, lay and ordained.



Contents

- 2 From the Director
- 4 Empowering Lay Leadership through Reimagining Ministry
- 6 What I learned through 'Beyond the Happy Clappy'
- 8 Giver of Life: what it means to believe in the Holy Spirit
- 10 Living Prophetically in Rural Contexts
- 12 Imprints of the Spirit?
- 14 Upcoming Events
- 15 Equipping the Church for 'Quiet Revival' National Day Conference

ReSource

Meeting Point House

Telford

Shropshire

TF3 4HS

Charity no. 1180394

01952 371300

www.resourcingrenewal.org

 @resourcingrenewal

 @ReSourceARM

I wonder if 'Quiet Awakening' is a better term than 'Quiet Revival'?

We do seem to be seeing a new awakening of interest in Christian faith in this country, especially among some young adults. But I'm not convinced we've yet seen much of an impact that fulfils broad historical criteria for 'revival'.

I was struck by a comment from the missiologist Phil Knox, who noted, 'If this is 'revival' then I'm disappointed. But it's something. And it's a start. There has never been a year in my lifetime when the national media have reported so widely on church growth.'

The challenge is that no-one is well served if it turns out that this apparent growth isn't quite what it seems in the original YouGov research. The respected sociologist of religion, David Voas, has pointed to some of the methodological limitations in the 'Quiet Revival' surveys, noting that 'people opt in to YouGov's survey panel and are rewarded after completing a certain number of surveys. The risk of low-quality or even bogus responses is considerable.'

And yet, many church leaders have anecdotal accounts of increased numbers of enquirers, or a steady trickle of younger new worshippers, in a way that wasn't seen a few years ago. So how to respond?

Part of my concern is that we match an honesty about what is happening in terms of awakening or revival, with a similar honesty about the nature of the church which we hope to see revived.

Following a by-election in the Lichfield diocese, I attended my first General Synod as a clergy representative earlier this year. There were plenty of stirring conversations about how the church can grow and flourish, and honest discussions about the way national funds to foster growth are allocated to dioceses via competitive tendering processes.

One of my observations is that so many of these programmes, over the last decade or so, have concentrated on flagship projects in urban centres. (And I am not criticising these per se – I see the fruit of such investment in ReSource’s home base of Telford.) But I do wish to suggest that the ordinary local parish church has often been neglected in these funding rounds.

It’s worth recalling some of the relevant statistics. The median Church of England church has a usual Sunday attendance of twenty-four adults and one child. 75% of English parishes have fewer than 50 people at a typical Sunday service. Most of these churches will share a vicar, often with several other parishes. Yet so many mission initiatives seem to be aimed at larger churches, where a vicar consistently leads the same congregation Sunday by Sunday, and that congregation comprises at least 80 adults and a dozen or more children.

My point is that both topics – discussions about the ‘Quiet Revival’, and the funding of Church of England initiatives – require a reality check. We need to be fearlessly honest about limitations in statistical research, even when it’s saying things we’re keen to hear; and we need the same fearless honesty to address the numerical reality of most Church of England parishes, especially if we are interested in how they might be renewed.

In this issue of *Resourcing Renewal*, I hope you will find various articles that respond to these challenges. I am particularly grateful that David Heywood is sharing his work on ‘Reimagining Ministry’, for it seems to me that this offers a realistic and Spirit-filled way forward that addresses the grounded reality of many multi-parish or multi-church contexts. And I hope you will smile as I did, when Professor Jane Williams admits she would rather ‘pack up the church, and not waste people’s time and money, if it is not the church in the power of the Holy Spirit’.

Our November conference seeks to encourage anyone with a heart for renewal, particularly in smaller local churches, with both realism and hope. Please do read the further details on page 15, and book on if you feel stirred.

Historical accounts of awakening and revival seem to be consistent in their retelling of occasions when God sovereignly intervened, regardless of anything planned in human strength. But God does seem to be consistent in visiting those who, with open hearts, surrender themselves to His purposes, and pray afresh for the coming of His kingdom. May that be our journey, in faith, in the months ahead... the eventual outcomes are God’s business.



Christopher Landau

Director of ReSource

Empowering Lay Leadership through Reimagining Ministry

Few initiatives for church renewal focus specifically on the challenges facing multi-church or multi-parish contexts. Revd Dr David Heywood introduces a new eight step process for churches where clergy resources are stretched, and lay leaders need training and encouragement.

One of the features of the charismatic movement from its earliest days was a flowering of lay ministry. It's not difficult to see why. 1 Corinthians 12 tells us that God gives gifts to all his people. Ephesians 4 shows us that leadership gifts are given to empower the whole church for ministry. And Paul goes on to show that this is the gateway to maturity as a church: as each individual uses their gift for the good of all, we grow together into the full stature of Christ.

One Church of England report in the 1980s called this a 'coming to life of the laity'. But it gave many clergy a problem. They had often been trained to do all the ministry themselves, rather than to share ministry and leadership with lay people. And this uneasy situation has continued, with many clergy and congregations uncertain about sharing ministry.

More recently, there is another factor in the mix: the number of clergy coping with multiple churches, finding it more and more difficult to fulfil the role of the 'traditional vicar' in multiple widespread communities.

This is the situation for which *Reimagining Ministry* is offered. It grew out of my wife Meg's experience as an associate minister in a multi-church parish, certain that when she retired she would not be replaced. Over five years, she worked with the congregation to prepare them to take ownership of the life and ministry of their church. In her last year, we provided a six-session course for the lay leaders to empower them to take over the leadership with oversight from the rector of the parish.



Out of this grew the eight steps of *Reimagining Ministry*:

- Step 1: What is Ministry?
- Step 2: What is the Church for?
- Step 3: Following Jesus
- Step 4: What is leadership?
- Step 5: How can churches work together well?
- Step 6: How do you deal with conflict?
- Step 7: The ministry of oversight
- Step 8: From dependence to interdependence

Reimagining Ministry is not meant to be a standard eight-week course. Instead, the eight Steps take as long as might be needed in each situation. Each church nominates a group of potential leaders. For each Step, they do some preliminary work. There is a video to watch and a briefing paper to read. There is a passage from the Bible to study; and they might be asked to explore a website, watch a video on YouTube and do some reflection exercises. Then they come together for a two-hour session to share their reflections from the study material and decide together how to take it forward.

There is then a range of suggestions for follow-up with two purposes: to

ensure that what they have learned is thoroughly embedded in the life of the church, and that the whole congregation shares the journey.

For some clergy and churches, this is a massive change in culture. It may challenge the expectations of the congregations and the wider institution. But where churches are being led by their lay leaders with oversight from the clergy, it is bringing life. There may be growth in numbers, in depth of spirituality, in engagement with the local community, or a combination of all three.

Reimagining Ministry is a stand-alone course that any church or group of churches can use. But for rural multi-parish benefices, we also offer a Learning Community (starting in January 2026) for those who wish to make the journey together, encouraging one another and learning from each other. You can find the full details on the Courses and Resources section of the ReSource website.



David Heywood

Courses and Resources Editor

On Wednesday 21st October, at Shallowford House in Staffordshire, ReSource is holding a Taster Day for anyone interested in learning more about the Rural Renewal Learning Community.

Visit resourcingrenewal.org/events for more details.



What I learned through 'Beyond the Happy Clappy'

With the first series of ReSource's new podcast complete, one of the three presenters, Revd Eleanor Jeans, shares some lasting impressions...

When we set out on the 'Beyond the Happy Clappy' journey, I wasn't sure what to expect. It was daunting to know I would have to listen to an interview live and then immediately respond, especially when recording with someone with a PhD and another working towards one! However, I need not have worried. It was pure joy to listen to each rich interview, and hear so many inspiring stories of the move of God.

What I heard in these interviews was a vast tapestry of interactions with the Holy Spirit that are just a tiny glimpse of the breadth of ways God works. So, here are some of my learning points from this series.

Transformation

We heard multiple stories of the transforming power of the Spirit. I loved hearing Felicity Lawson's descriptions of herself as a shy person who, through encounter with God's Spirit, gained such confidence; or John and David Hughes sharing their memories of Corrie Ten Boom's radiance and joy in spite of all she had experienced in a concentration camp.

***"She talked about the Spirit...
He gave us power to change"***

(David and John Hughes on Corrie Ten Boom)

Unity

This series showed me that the Spirit is a powerful advocate and enabler of unity. It really shouldn't be a surprise when this happens - Jesus himself prays that we may be one (John 17). Yet so often we see silos of Christian groups working apart from one another. What a privilege it was to hear about the unity the Spirit brought in David and Mary Pytches' ministry in South America: those from different expressions of faith working together as the Holy Spirit moved through them.

God isn't boundaried by tradition or style

The experience of Sandy Millar at Holy Trinity Brompton in BCP services, and Bishop Graham Dow describing the events at Holy Trinity Coventry, remind us that God won't come by his Spirit only in certain situations. We can so easily put God in a box and give him a set of rules and conditions.

But God isn't bound by this. He can't be manipulated to work! He doesn't have a preferred style of worship, or favourite musical instrument. It's far more about my next point!

The Holy Spirit comes where he is welcome, and is for all of us.

We just need to give him space. That was clear when Bishop Graham described how he led services in Coventry, even in the setting of a more traditional communion service. The Spirit just needed space to be welcome and this isn't for just a select few. He longs to be welcome whoever we are.

"We believed that no-one was completely whole, therefore we believed that the invitation was for all to come forward and receive ministry." (Felicity Lawson)

Renewal is about much more than an experience

Although we heard stories about personal encounters with the Holy Spirit, we heard far more about the impact this had. The Spirit sends us out, equips us and gives us power. This, I believe, is so key. I wonder whether it is a challenge to us. Yes, there are encounters and experiences with the Holy Spirit, but it doesn't stop there.

You can listen to all five episodes of 'Beyond the Happy Clappy' on Spotify, Apple Podcasts or at resourcingrenewal.org/podcast. And look out for a new series later in the autumn!

"As he went he was just blessing everybody" Felicity Lawson, reflecting on Brian's transformation when he came alive in the Holy Spirit

Prayer is the bedrock of renewal

Prayer prepares the ground. The Hughes twins described the way that, at a night of prayer, it was only after praying for a few hours, and after a powerful time of confession, that the Spirit began to move amongst them. Throughout the podcasts, prayer is never far away. May that be our experience too.

I cannot say everything in a short article, but I was left pondering over some particular themes, such as power, manipulation and healing. I wonder what you were left with? Most of all, I find myself thinking more deeply about what I believe and what it means to be charismatic.

Throughout the episodes I sensed a humility in those who were there in the right place, at the right time. They were willing and open to doing things which were unfamiliar or potentially unpopular at the time.

Are we ready to do the same? What might the Holy Spirit do next?

"The next move of God is not going to be like the last one."

(Mary Pytches)



Eleanor Jeans

Associate Vicar, St Paul's, Leamington Spa & ReSource Trustee

Giver of Life: what it means to believe in the Holy Spirit

Dr Jane Williams is the McDonald Professor in Christian Theology at St Mellitus College. Her new book, "Giver of Life: The Holy Spirit in the Creed and in the Christian Life Today" has just been published by SPCK...

What motivated you to write the book?

I am cheating by writing a book about the Holy Spirit, in the wake of the anniversary of the Council of Nicaea, because the Council has one sentence about the Holy Spirit - it says, 'we believe in the Holy Spirit'. It's not until a later version of the creed that the whole paragraph about the Holy Spirit is added. But I desperately wanted to write about this, at this time in which we're really considering the basis of our faith. I encounter people who have a huge love of the Holy Spirit, and know their lives are filled with the gifts of the Holy Spirit, but are very often unable to express who the Holy Spirit is, in relation to the Father and the Son. In theory, any of us who use liturgy shouldn't be able to view the Holy Spirit as irrelevant, because that Trinitarian formula - in the name of the Father and the Son and the Holy Spirit - is so deeply embedded in the liturgy.

Does our language about the Spirit sometimes become a barrier?

A lot of people in the early church saw the Holy Spirit as a strange add-on, that you don't really need to bother too much about. When we say 'Father'

and 'Son' they're words that we have parallels for. And that's one of the really quite helpful things the Holy Spirit does for us: remind us that God is always going to be bigger than our language. Those terms, Father, Son, Holy Spirit - they're not proper names. They're not like Christopher and Jane, but they describe relations. And so they take us into the heart of it, that all reality comes from God who is relational and loving. God isn't first on God's own, and then creates other bits of God to be friendly with God. When we say God, that's what we're talking about: Father, Son and Holy Spirit, utterly one... and yet, with these three real distinctions within God. I find that such a profoundly world-changing understanding.

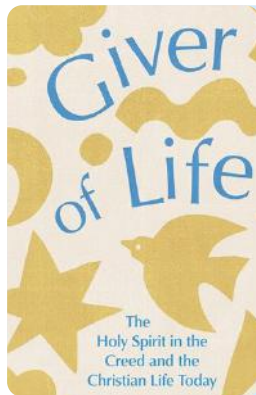


Image: Cover of "Giver of Life: The Holy Spirit in the Creed" by Jane Williams.

"Let's pack up the church, and not waste people's time and money, if it is not the church in the power of the Holy Spirit"

How much do you think those involved with the debates around Nicaea were discussing the place of what we now might call defining encounters with the Spirit?

In this period in the fourth century, the Christian church is emerging from a time of sometimes concentrated, sometimes sporadic persecution, in which being held in the Spirit, into the life and witness of Jesus, is absolutely essential to their survival. There would be no Christian church if they had not encountered, and been assured of, and lived daily from that grace of the Holy Spirit - enabling them to remain as disciples of Christ. I think it's easy to think of the people who put together the creed as like Oxbridge theologians in a large common room somewhere, and forget how extraordinarily diverse the signatories of that first creed were, from all over the Roman Empire at that time.

What kind of reliance on the Spirit, or openness to the Spirit, do you think we need in the church today?

Total! This is the way in which God creates a community of people who are the beginning of the new creation, who are learning together to be daughters and sons, in whom the Holy Spirit prays, Abba Father. Let's pack up the church, and not waste people's time and money, if it is not the church in the power of the Holy

Spirit, enabling people to be sons and daughters alongside the Son. We keep trying to build churches that have some claim to our loyalty independently of God, and that's never going to work. So yes, we need to be humbled constantly. And yes, we need to be constantly reliant on the Holy Spirit. And yes, we need, perhaps, to let various ways of being church die. We don't believe in the church as our salvation. We believe in God as our salvation, and it's God's church. It is extraordinary when you think about it, that people go on coming to faith in church, when you think what a mess we've made of it over the centuries. If that doesn't keep us humble, and make us think the church is a miracle of the Holy Spirit, then I don't know what will really. And therefore we have to carry on, but in the power of the Spirit, not in our own strength.



Jane Williams

McDonald Professor in Christian Theology, St Mellitus College

An extended version of this interview will form part of the next series of ReSource's podcast, 'Beyond the Happy Clappy'.

You can find previous episodes at resourcingrenewal.org/podcast.

Living Prophetically in Rural Contexts

Revd Jo Allen is a pioneer minister in Oxfordshire, and co-director of Rural Ministries. She is currently engaged in doctoral research about the use of prophetic gifts in everyday life, and she is also a church leader in ReSource's Alongside Scheme.

Can you recall a moment when God spoke with unmistakable clarity, guiding your path? For me, it wasn't during a quiet moment of prayer or in my study, but while walking through a field, letting my fingers brush the soft, prickly wheat. "There's going to be a harvest," I heard in my spirit. I knew instantly: God was calling our community to plant something new. That field became the birthplace of a missional community, a Spirit-led adventure in a rural village. Some of the wheat from that field now sits in my office as a testimony, a reminder of what God promised and what the Spirit brought to life.

If we believe that mission is God's, indeed, part of God's very self-giving nature, then mission is not something we do, but something we are invited to join. The term *missio Dei*, meaning "the mission of God," reminds us that mission belongs not to the Church, but to God. It is not an action we initiate, but a movement we participate in. When it comes to mission, listening must be our first and constant action,

listening to God's voice and discerning the Spirit's guidance so that we, the Church, can join in with God's activity and plans.

But how do we do this?

Through the work I'm engaged in and the research I've been part of, I've noticed several ways that intentionally missional church communities discern the Spirit's movement:

1. Prayer
2. Working together
3. The Prophetic

Each of these involves attentiveness, openness, and a posture of noticing, allowing those seeking God to remain sensitive to the often surprising and untamed voice of the Spirit.

One often overlooked aspect in the missional conversation is *the prophetic*. While the term is familiar within charismatic and pentecostal circles, in a broader missional setting, it takes on a richer, more integrated meaning. The prophetic is not just



about speaking God's words aloud; it involves a lifestyle of discernment, through creativity, imagination, and the recognition of the Spirit's presence in everyday life.

Picture this: you're sitting in the barber's chair, chatting about family and local news, and the barber begins talking about the village's need for a community space, somewhere for the young and old to come together. To the undiscerning ear, it's just a thoughtful comment. To the activist, it's a call to action. But to the prophetic missional ear, it prompts a deeper question: *Is this a God-nudge?*

When those nudges keep coming, again and again, and you take them to God in prayer with your church community, that's when the Spirit begins to reveal the next step... and the next. Before long, you find yourself serving in a café that God has called into being to bring people together in your village. And soon, those who serve or visit the café begin to ask questions about faith. This is *prophetic dialogue*, genuine conversation involving deep listening, both to God and to our communities (see work by Stephen Bevans and Cathy Ross). It's about being dialogical with the world, and prophetic in response to God's call.

In rural contexts, we are gifted with unique opportunities for prophetic discernment: access to nature;



moments of stillness rarely found in busy cities; tightly-knit communities where people naturally care for one another; local gathering places like pubs and barber shops where stories and needs are shared; and small groups of believers who can build the trust needed for communal discernment. All of these are fertile ground for the prophetic to flourish.

In his book *The Go Between God*, John V. Taylor wrote (in 1972), "To realise that the heart of mission is communion with God in the midst of the world's life will save us from the demented activism of these days." It is still the case that too often, churches rush to do mission as if it were just another programme. But mission isn't simply activity, it's a deep alignment with God's self-giving love. And if that's true, then mission must begin with prayer, with listening, and with openness to the Spirit's action, especially through the prophetic.



Jo Allen

Joint CEO, Rural Ministries



Imprints of the Spirit?

ReSource's project, considering the history of charismatic renewal in the period 1960-2000, continues to grow and develop. Canon Dr John Lawson is a Priest-Vicar at Rochester Cathedral, and a member of the Steering Group. He senses that the Spirit is driving this work on...

Autumn 2023: the first phase begins

Online *Witness Seminars* became a very popular method of recording significant memories, and engaging afresh with those who had been involved in charismatic renewal in the past. These lively monthly gatherings were hosted by ReSource, and chaired by Dr John Maiden of the Open University (who is author of a major work, 'Age of the Spirit' - soon to be available in paperback!). Seminar topics included John Wimber, the Toronto Blessing and the work of Anglican Renewal Ministries. If you missed the seminars, you can access recordings on the ReSource YouTube channel; more seminars are planned for this autumn.

May 2024: an in-depth historical questionnaire

A total of 119 detailed responses were received, and analysed by a small team from the Steering Group. There is still the opportunity to submit a response via the ReSource website. An Advisory group of theologians, church leaders and church historians was formed to support the project. Also, an Archive of specific materials on the subject began to fill with tapes, letters and

publications from 'the renewal', as it was sometimes referred to.

July 2024: four emerging themes

1. The effect of the experience of Baptism in the Holy Spirit on individuals and the church.
2. Transformed worship and the use of the spiritual gifts.
3. The drawing together in unity of different denominations and traditions.
4. Mission and evangelism.

September 2024: first Consultation

A residential consultation was organised at Wycliffe Hall in Oxford (as reported in the Spring 2025 edition of this newsletter - photo below.) It provided a valuable space to listen to each other's stories and experiences. The four emerging themes were explored, recognised and affirmed.



October 2024: an additional theme is added

Following the Consultation, it was felt that there was enough material and scope to consider 'Leadership and Lay Ministry' as a separate theme.

November 2024: listening to God

The Steering Group had time to pause, pray and listen between the Consultation and their 'post consultation' feedback meeting. What was the way forward? What was to be the shape of any future work? Where was the Spirit leading them? What options might there be once the 'pause button' was released? Did they need a new process for a further phase?

December 2024: buzzing hives...

One member of the group shared a 'picture' as they prayed about the future:

“...as I prayed, I was left with a picture that wouldn't leave me, of a beehive. It was new and empty. It needed to be populated by bees quickly. I discovered that there is a method of populating a new beehive whereby an existing small, but highly productive colony is introduced into the hive first. High production of honey can be the result - they certainly make for buzzing hives”

Could five 'hives' (small groups, working productively) be created which would 'buzz' with life to deepen and extend the existing research? A sort of second phase? Each 'hive' would work on one of the five emerging themes.

February 2025: doing the detailed work

It seemed good to the 'Holy Spirit and to the Steering group' (Acts 15:18) to spend time exploring what a 'hive' might look like:

The ideal number in a hive was envisaged to be around five or six. Each would benefit from a good gender balance, practitioner input and would be asked to consider representation from those who are pioneers/leaders in newer models of being church. A hive 'convenor' would work with a 'recorder'. Also, there would be much to gain in having someone who could promote a deeper and wider theological perspective. Since April 2025, the hunt has been on to contact possible members of the hives. Some are fully 'up and active' and others are still being populated...

Autumn 2025: next steps

Over to you: have you... booked in to our *Witness Seminar* programme, or completed a questionnaire... and have you considered attending our next Consultation in June 2026? Bookings are now open via the ReSource website! Visit resourcingrenewal.org/charismatic-history.



John Lawson

Charismatic History Project
steering group member

Upcoming Events

ReSource Regional Gatherings | 10am-4pm, £15 (lunch included)

We're meeting on Saturdays at the following locations this autumn:

Saturday 20th September		Cumbria - St Mary's, Windermere
Saturday 27th September		South East - Christ Church, Tunbridge Wells
Saturday 11th October		Wales - St Mary's Church, Begelly
Saturday 18th October		South East - All Saints, Marlow

These regional gatherings combine worship, prayer, spoken input and discussion, with a particular focus on praying for spiritual renewal in smaller churches. They offer an opportunity for anyone to find out more about ReSource's ministry and how we work with churches, while enabling those already engaged with the ministry of ReSource to meet together for fellowship and mutual support.

Rural Renewal 'Taster Day'

Tuesday 21st October, 10.30am-4pm
Shallowford House, Staffordshire

A day for clergy and lay leaders in rural, multi-parish benefices and other multi-church groups to learn about the support in ministry offered by ReSource, and to consider joining a Rural Renewal Learning Community, beginning in early 2026.



Witness Seminars

As part of the ongoing work of the Charismatic Renewal History Project, ReSource is holding another series of online Witness Seminars, based around the five key themes which are emerging from the ongoing work of the project, chaired by Dr John Maiden of the Open University.

Thursdays at 2pm:

18th September - Baptism in the Spirit and its impact on the local church

2nd October - Unity and Community

16th October - Transformed Worship and the Gifts of the Spirit

6th November - Mission and Evangelism

20th November - Leadership and Lay Ministry



resourcingrenewal.org/events

Coming Up...

Don't forget to look out for the next series of our podcast later this autumn!



You're invited to ReSource's National Conference in Telford

Equipping the Church for 'Quiet Revival'

Wednesday 12th November, Telford Minster

Join us at our 'home base' for a day focussed on how the renewing work of the Holy Spirit can be welcomed afresh in our own lives, and in local churches.

Our keynote speaker is **Revd Dr Helen Collins**, author of *Charismatic Christianity: Introducing Its Theology Through the Gifts of the Spirit*. Helen will offer both theological teaching and practical application, focussed on what it is for the church to be renewed in the spiritual gifts that defined its early expansion.

The day will also include a variety of workshops (offering opportunities to be equipped for ministry even in the smallest or least well-resourced contexts), alongside times of prayer and worship. There will also be the offer of personal prayer ministry and anointing.

In the evening there will be a time of celebration open to all, with breakfast and morning worship available the following morning if you are staying in Telford overnight.

Full details at: www.resourcingrenewal.org/events/quietrevival





RESOURCE

**ALIVE IN THE SPIRIT
ACTIVE IN MISSION**

Retreats & Events

including Sanctuary Days at your church,
led by ReSource Ministers

Courses & Resources

Saints Alive! and more, enabling renewal
in ordinary local churches

Alongside Scheme

Prayerful, one-to-one personal support
for anyone in church leadership

Please contact the office if you would like to explore
how ReSource can support you in ministry

Who's Who in the ReSource family

Bishop Mark Tanner
Patron

Lydia Farnham
Administrator

Katie Nessler
Alongside Project Officer

Christopher Landau
Director

Clare Olliver
Bookings Coordinator

Kathy Smith
Finance Officer &
Church Partnerships Officer

David Heywood
Courses & Resources Editor

Byron Walkley
Media Manager (Maternity Cover)

Bishop John Holbrook
Chair of Trustees

Jolyon Trickey
Alongside Manager

Mutsa James
Media Manager

Details of our ReSource Ministers, Alongside Companions
and Trustees can be found on the website

Giving to ReSource

We are so thankful for all those whose giving makes ReSource's ministry possible.

Regular monthly giving is particularly helpful for us, even in small amounts;
direct debits can be set up via the Donate button on our website.

Donations can also be made directly to our CAF Bank account number 00032578,
sort code 40-52-40, in the name of ReSource for Anglican Renewal Ministries.

Gift Aid forms are available on the website, where you can also find
information about remembering ReSource in your will.

www.resourcingrenewal.org

Charity no. 1180394