

THE FUTURE OF THE UK'S CHURCH BUILDINGS

CONSULTATION ANALYSIS - APRIL 2022



In November 2021, The National Churches Trust published 'The Future of the UK's Church Buildings', a selection of views by public figures including clergy, historians, politicians and heritage experts from around the UK. The publication was designed to start a public debate about the purpose of churches and how best to ensure their future.

As part of the public debate, the National Churches Trust held an online consultation allowing the public to have their say on the future of church buildings.

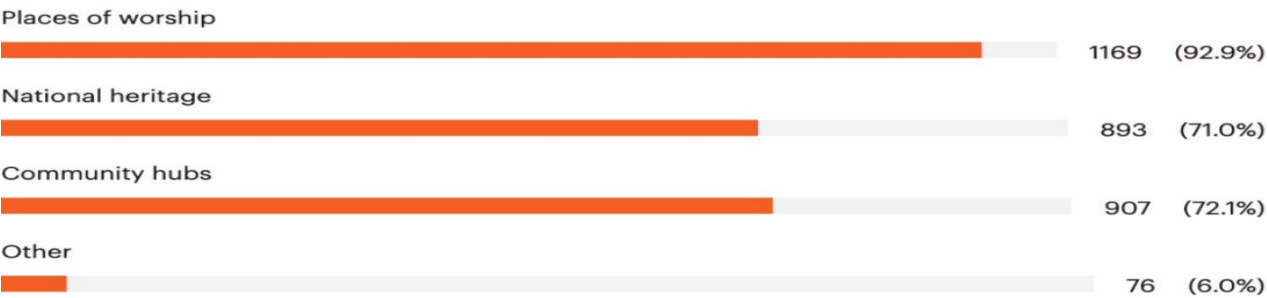
1,250 people took part in the consultation, which ran between November 2021 and February 2022. The consultation was run online on The National Churches Trust's website. Those taking part were asked to answer a number of questions and there was also an opportunity to leave comments and make suggestions.

84% of those taking part in the consultation were from England, 4.5% from Wales, 3.2% from Scotland and 1.2 % from Northern Ireland, with 3.5% from outside the UK.

The analysis below presents details of the responses to the questions asked in the consultation. It includes quotations from people taking part in the consultation, which have been anonymised.

We wanted to know what people think are the main purposes of church buidings. So we suggested three and allowed people to suggest others and comment more broadly on the purpposes and uses of church buildings.

“1. What do you think are the main purposes of church buildings? (please tick as many choices as you wish)”



In addition to the three suggested purposes of church buildings – as places of worship, as national heritage and as community hubs, a range of other purposes were suggested by people taking part in the consultation. These included:

“Places for quiet reflection (call it prayer if you want but many people wouldn’t.”

“As a bell ringer, churches are also places where I practice my hobby.”

“Places to visit when out walking.”

“Environmental habitat (bats, barn owls, and also wildlife in the churchyard).”

“Due to lack of ploughing or pesticide use over hundreds of years, our church has a churchyard rich in diverse wild flora which has been recognised by the Wildlife Trust. With the church building this resource is an invaluable environmental resource (with potential for improving mental health?)”

“Symbols of continuity for villages.”

"They provide vital services (food banks, debt advice, mental health support, etc) in some of the most deprived areas of the UK. Council cuts have meant that the churches are filling a vital gap."

"Social history and art in wood, stone and paintings."

"Funerals are more often than not arranged by irregular church-goers and they still need the comfort and social cohesion provided by a church service."

"Church buildings should be used for as many purposes as possible i.e. worship, education, fellowship, pleasure, outreach clinics, MP surgeries, and P.A.C.T. meetings (police)."

"They could be used as meeting halls, music or arts venues, art/craft studios, village shops, post offices, village or community hubs etc, and the chancel (where this is a separate space) sometimes but not always continuing in use as a place of worship."

There were many and varied more detailed comments about the purposes of church buildings in the UK. Many of these spoke about the importance of the history of local churches and about a sense of 'place' which churches bring to communities.

"Churches are amongst the longest standing and reliable 'social glues' that the UK has ever experienced. I see no reason why this should change as long as humans need social spaces and have a spiritual component."

"Churches are often the embodiment of the highest craftsmanship of that time and into the future, we must preserve as much of our heritage as we can for the future. "

"My church is a place of worship and the celebration of life's milestones such as weddings. It is also a community hub and includes secular activity that does not compromise the church's values..... It is not a museum about Christianity but an old Christian building that serves the people of today and those long gone. "

"Churches are an important part of our country's history and the present time. They are landmarks both in place and time. They are monuments to what is best in people, our ancestors, as they are buildings which were constructed out of a sense of humility and gratitude for the protection and grace of God. Churches are a place of worship, free from the intrusion of the State, of politics; where any person is free to join with God through prayer, quiet contemplation, and thus find sanctuary for a while from the troubles and events outside, beyond the wooden doors. Churches are unique in that they belong solely to the people, even those who own no other property have a stake in the Church. Our Church buildings are testament to the spirit of sharing and generosity to strangers that underpins Christianity."

"Church buildings are an essential part of our national life and culture. Some buildings may continue to become redundant but wherever possible church buildings should be kept going as a community resource. Buildings of architectural importance should be preserved and enhanced so that they can continue to enrich our national life."

"Churches not only contribute to the built heritage of a locality and our cities, towns and villages but also to their identity as a community. They also become places of memories and celebrations for families and local groups, often being the most substantial records of local history, both written and in stone."

Purposes also included the possibility of use for religious revival.

"Small rural village churches have an important symbolic significance for local communities - historic, aesthetic, cultural - and they also offer a future opportunity for revival which would be lost forever if they closed."

People who do not regard themselves as religious also had a positive view of church buildings.

"I am not a churchgoer for services but I am a keen walker and love visiting old churches on my travels. The buildings themselves are very interesting, the various inscriptions, tombs etc are unique to that church, as a military history buff I find memorials, regimental colours etc as hidden gems and there can be a Commonwealth War Grave outside. Perhaps most of all I find small village churches as a peaceful place for quiet contemplation. To lose these little gems would be a very sad thing indeed."

"Churches are part of the fabric of our history and important symbols of Western civilisation. Ecclesiastical architecture must be maintained to preserve it - it would be a tragedy not to. Once it is gone, it is gone. It is possible to do this if churches are given an extended purpose. People are unlikely to return to religion in numbers, so the congregations of the past will not return, but you don't need to worship to go to a church. People can seek comfort, moments of peace and interaction with others at a church that welcomes them regardless of their views. I am not religious, but attend church and have been made most welcome."

The link between church buildings and local schools was raised by several people.

"We have a CofE school in our village and they use the church a lot. Where would they go if it was not operating?"

Increased community use of and community uses for churches was seen by many as the only possible way of keeping churches open.

"The Church in Wales is currently reorganising country parishes into Ministry Areas - my ministry area consists of 20 beautiful (mostly listed) rural churches. Average age of congregations is OLD, no youngsters are interested and the Church in Wales relies on fewer and fewer hard-working volunteers to keep the churches going. We will lose these beautiful places if nothing is done to find new community uses for these buildings."

Some were concerned that too much community use would lose the spiritual essence of church buildings and that the priority use should be as a place for worship.

"The priority for church buildings must be for worship and inspiration and spirituality nurture - then for serving the local community in other ways too, and to keep as many buildings as possible as part of national heritage. The notion of a community hub needs to be handled with great care. They were not built to be Post Offices or secular dance venues. The essential character must be as a Spiritual Hub - looking and feeling like a church - it cannot be wrecked by well-meaning alterations turning churches into what effectively is more of a secular community centre."

The role of church buildings as venues for the arts and in particular music was seen as significant by a number of people.

"Churches are vital to the survival of local music making in the UK. Millions of us rehearse & perform in local churches not least because of the lack of any other community buildings of adequate size. We need churches to have adequate kitchen and toilet facilities to run our rehearsals and performances and our organisations are central to the community."

A number of people had imaginative ideas about uses for church buildings; one related to the growth of pilgrimages.

"The Church's huge asset is their buildings. They are at the centre of every community in Britain and have been for a thousand years. The need for spirituality in people's lives is very great, but church services are no longer answering this need. Walking and nature does. If churches were to provide simple overnight accommodation for pilgrims they would be revitalised, used in a different but still worshipful and relevant way."

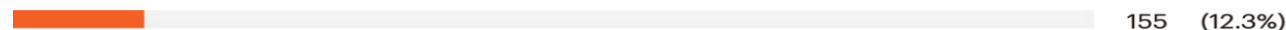
Sometimes people refer to church buildings as an asset. However, sometimes people think that they are a burden, especially if the building needs expensive repairs, costs a lot to run or does not allow for modern forms of worship or community use. So we asked the question directly.

“2. Are church buildings assets or burdens?”

Assets



Burdens



A number of people said that church buildings were both assets and burdens.

A comment from a vicar of a large Victorian church summed up a ‘love-hate’ relationship with the building and the sometimes difficult balancing act between heritage and community need.

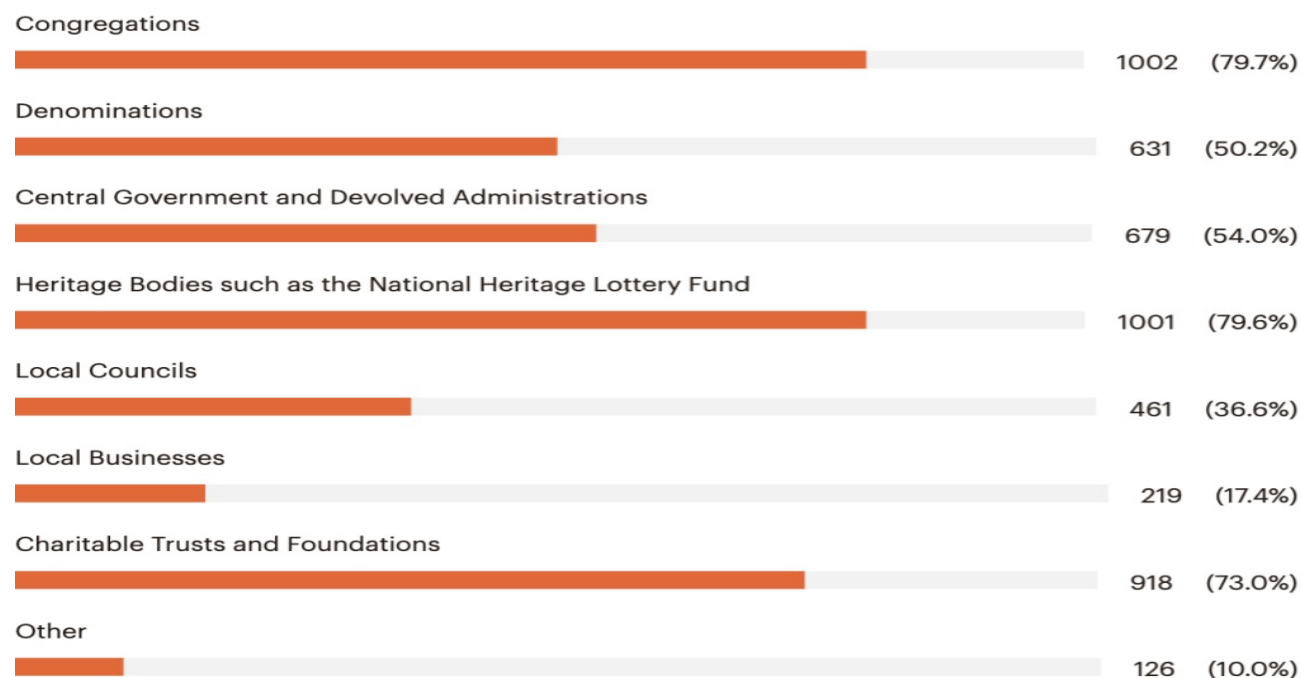
“Some people find it magnificent, others rather gloomy and cold. There are no toilets and it takes 4 hours to get the heating up to temperature. I am a custodian of this building but am also a priest to the church community and a parish of 10,000 people. The people and community needs always come first, yet I have to care for the building that houses us. I want to see the building as an asset (for worship, community projects, gigs, exhibitions etc) but if people aren’t prepared to pay towards its upkeep, I’d rather sell it and buy a building fit for purpose. I will do everything in my power to promote our building as a great community space but it needs community buy-in to make it a sustainable proposition. I resent the fact that heritage societies’ interest in preserving old buildings potentially prohibits what we can do as a church community (in terms of refurbishment). I am not in favour of preserving buildings at the expense of serving community needs.”

The mixed feelings about church buildings was well summed up a lay- person, who could see both sides of the argument.

*“Medieval churches are a burden to a parish in respect of the running costs and repairs not to mention the cost of conservation of newly discovered heritage items or existing ones. The church is a community for mission, not a heritage conservation society. Also in terms of current eucharistic theology and understanding of worship, they are not fit for purpose. **BUT** as a church crawler for 50 years I would not want any church to fall into decay of any kind because each one has its own story to tell and its contribution to make to the bigger picture of religious art and history in this country.”*

With over 900 churches on Historic England’s ‘Heritage at Risk Register’, and with many more in poor condition in Wales, Scotland and Northern Ireland, funding the repair and maintenance of church buildings is a key question when considering their future. The Church of England alone estimates that it will need to find £1 billion to pay for the upkeep of its churches over the next five years. So we asked people who they thought should be responsible for funding church buildings.

“3. Who should be responsible for funding the repair and maintenance of church buildings? (please tick as many choices as you wish)”



This topic elicited a very large number of individual responses.

Congregations and local people were seen as having a very important role to play.

"I believe the main purpose of a church building is a place of worship. However churches are additionally places of national heritage and are/can be community hubs. Therefore I think funding should primarily be provided by the congregation. There is also a place for funding from the local community (local council or individuals) when the church is used as a community hub."

"Private giving, not only by locals but also those with family connections, and those with no connection at all who simply appreciate a particular church for a variety of personal reasons."

Many people taking part in the consultation thought that the state had a major role to play in safeguarding church heritage.

"Funding is the main issue for the survival of buildings. National heritage is a government responsibility to ensure it survives. Some buildings will be lost, as has already happened, but this needs to be carefully managed so that the heritage of this country is preserved."

"Increasingly the burden of church repairs falls on the local congregation. In rural areas this is often a small but dedicated group of volunteers who work hard to keep the church open for prayer and worship. Their fundamental focus is not the preservation of a heritage asset for the nation - the church is not the National Trust at prayer. Increasingly these local volunteers simply do not have the energy, inclination or resources to fund the necessary repairs. If as a nation we wish to keep our church buildings in good condition then the Government needs to find ways to provide the necessary funding through the lottery and if necessary through budgeting. The decision of the National Lottery to reduce its funding for churches is counterproductive and expecting small rural churches to continue to maintain its buildings is short sighted. Fundamentally we are at a crossroads between allowing many of buildings close and decay or finding a Government led National solution."

As well as central government, the possibility of funding by local councils held promise for some.

"How about a requirement for councils to be legally required to support churches as community assets and spaces with an obligation not to let them be split into spaces that cannot be used by the community or turned into housing. Housing developments no longer seem to have any places of worship in their planning. Local Business Funding - Section 106 money from developers to be used to improve churches as public places."

Some pointed to the experience of other countries.

"The issue of maintaining our important heritage and saving buildings in small communities does not get solved unless Government and local authorities get involved in their upkeep. Saving our national heritage is a national issue which is unfairly placed on the shoulders of local communities. In other European countries the State is responsible for the upkeep of historic churches "

One comment noted that despite having an official policy of secularism, in France church buildings are maintained by the state.

"Churches are often a burden but should be an asset. In France the state and religion are separate and yet the state maintains the buildings along with local authorities."

The role for central funding was seen as becoming increasingly important in view of an expected decline in religious belief.

"As an atheist, I have no personal interest in churches for religious purposes but I still think they fulfil that use for many. ...However, I also believe these should be centrally funded as open community assets, a multipurpose resource available to the majority and not just a handful of a slowly shrinking religious few. Religion is slowly becoming irrelevant to the majority and there is little likelihood that that trend will be reversed. As a result, expecting decreasing local congregations to fund an increasing building budget is unrealistic, especially when the central C of E church expects parishes to provide the finance instead of taking a broader view to allocation of resources nationally."

Several people commented that the Church of England, as the national church, could put money directly into the funding of its buildings.

"The Church Commissioners should take full responsibility for the upkeep of Grade One listed churches, it's unfair to expect a small community to have to raise money for major works. The Church Commissioners are sitting on £9 billion (yes, 9 billion) and should think about what that money could accomplish."

Others were critical of the 'parish share' model of the Church of England.

The message from the Diocese offices seems to be pay the full amount of the Parish Offer at all costs, regardless of whether the churches can afford to cover the cost. The Church of England needs to take a long hard look NOW at how individual churches are not going to survive. The current economic climate in the UK means that many parishioners are now in the position that they have to choose between what they can afford, rising prices of food, heating, clothing or increasing donations to church. So, WAKE UP CofE take notice that things are going to get worse and closing churches cannot be left to the parishioners who cannot afford to keep funding donations. "

It was thought that churches also needed to look harder about how to generate more income themselves.

"Church buildings have to become income generating - delivering services for a charge that contributes to their maintenance. So in effect our communities / users must fund their survival."

A greener approach was seen as being economically advantageous.

"Updating heating systems also becomes very important, and taking an energy efficient long term approach can turn a liability into an asset."

"The buildings need to be made sustainable by greening (if we had solar panels as well as e-chargers and an airsource heat pump heating system we would be selling electricity back to the grid and making our building much cheaper to heat) and by the starting of social enterprises to help pay for their upkeep."

A number of people gave first hand accounts of the increasing difficulty faced in fundraising to keep churches open and in good repair.

"I'm a church fundraiser and am currently thinking I need to switch career! I am extremely concerned about the future of churches, particularly those in rural areas... The funding landscape seems to be getting bleaker and bleaker, as pots shrink and funders change their criteria to respond to the COVID pandemic... wanting to see a range of economic outcomes which rural churches are highly unlikely to achieve. Meanwhile, Quinquennial Inspection Reports are getting longer and longer, congregations are dwindling, and the massive responsibility of maintaining our century-old churches are causing clergy and PCC members ... a great deal of stress and anxiety... These jewels of national heritage are indeed assets, but the responsibility of maintaining and keeping them open is a burden for the increasingly tired and demotivated church communities. We need more capital funding programmes from government, and the National Lottery Heritage Fund shouldn't be the only option for major, 100,000+ repair programmes... which are becoming the norm!"

"There is a misconception that we receive funding from the Diocese and disbelief that we have to pay for our parish priest through parish share. To make ends meet we are using our financial reserves and, with rising costs, we will run out of money in the next 5 years. We have sought grant funding but, understandably, there is strong competition for awards and few volunteers in our local community are willing to offer help to prepare what can be complex applications. There has been a parish priest associated with our village for (almost all of) the last 800 years. It would be disappointing if we were the generation recognised in history for not being able to afford a parish priest because our limited finances are being spent on essential maintenance. My opinion is that church buildings should be managed in a similar way to other historic buildings by a charitable foundation such as The National Trust."

"As a PCC Treasurer the knowledge I have gained in the past 6 years of the way in which local parish churches operate has amazed me. I find it hard to believe in these days that individual church congregation contributors are asked to provide funds to cover the maintenance costs of churches that lie empty for 95% of the time each week and pay amounts that they cannot afford for the Parish Offer as contribution towards stipends, housing, pensions, training. The result in most churches is expenditure exceeds income. In addition because the churches are operating at a loss they are unable to fund any missionary projects."

A concern was raised about the difficulty of funding repair work in deprived parts of the county.

"Some Victorian churches are in areas of high deprivation - so congregations are unlikely to fund building modification or repair. Are local people - local authorities?"

"A new funding model is needed for estate churches. By their nature, location & community, they are unable to support the upkeep and improvement of their buildings. Their buildings are more likely to be 'ugly ducklings' & so won't benefit from things like friends groups or tourists... dioceses won't promote them as they don't fit the mould of a 'successful' church with a large congregation that looks good on social media. So who will speak up & who will fund estate churches whose presence makes a real difference to the lives of people in its locality. Or do we just resort to a funding model where local churches only exist for the wealthy & everyone has to commute to them?"

Not everyone, however, reported negative experiences.

"Amazingly two churches in our benefice, with congregations of under 10 people, have been saved and restored, so there is hope. The first was saved largely by private donors, the second by lottery and government funding both guided by churchwardens and fund raising committees."

The lack of understanding amongst the public of how church buildings are financed was a source of frustration.

"Non-churchgoers expect the church to be there and have no concern or knowledge at all of the cost of (for example) installing toilets, providing adequate disabled access...the inevitable structural repairs...Often I find that people think we (the church in general) are quite rich and that the local church is subsidized by the central church and/or by the government."

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to pay for it. How we finance church running costs needs a radical overhaul. If we do nothing, we are managing decline. My opinion is that church buildings should be managed in a similar way to other historic buildings by a charitable foundation such as The National Trust."

The plethora of organisations concerned with church buildings and church heritage was noted in several responses.

"There are many organisations working towards preserving church buildings; they all do great work but would perhaps be more effective, and almost certainly more supported, if there was a single national body for England, say a 'National Trust for Churches'."

Such a central body was also seen as a vehicle for making churches more attractive to visitors.

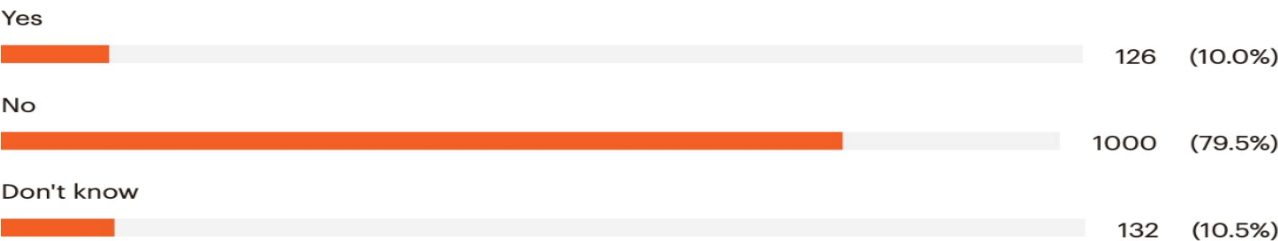
"Together churches are a hugely significant aspect of our national heritage. Their accessibility and presentation for the non-religious visitor is lamentable. Visiting them can be a nightmare. There is no coordination or feeling of responsibility."

One response proposed a new model for the ownership of church buildings which has been used in other sectors.

"I'm interested in models where A N Other owns / manages the building and the worshipping community just rent it back for the time they need it for worship and mission."

During the COVID-19 lockdowns, many churches turned to digital worship. Others have been expanding their reach through other online initiatives. We wanted to know if this meant that people thought that church building were no longer needed.

“4. Have digital services reduced the need for church buildings?”



The use of digital technology during COVID-19 led to new ways of worship which brought. However for the overwhelming majority of people taking part in the consultation, this did not mean that church buildings have lost their importance. One response summed up the position.

"Our congregation has increased with the use of online services as they make access easier for those who find it difficult to attend services in church buildings, but I cannot stress enough how joyful, those of us who can attend services in our local churches again, are to meet together."

One possible way of reducing the amount of money spent on church buildings would be to allow different congregations to use the same building for worship. This already happens in cases where a congregation does not have its own building.

“5. Should congregations share church buildings so that, perhaps, fewer buildings are needed overall?”



The sharing of church buildings drew a wide range of responses. For some, this did not appear to be a possibility.

“People choose where and how to worship. For example in our benefice of five parish churches, some are quite strongly oriented to the Book of Common Prayer, some to more 'modern' services. In some places 'church buildings' could also include Methodist or other chapels. In a nearby town there's a CofE church that is 'far up the candle' - people travel up to fifteen miles to join its worship. A neighbouring village has a traditionalist Roman Catholic church - people move into the village for the benefit of its worship and for the strongly faith-oriented education of the associated school. If disparate congregations share a building for worship, how does that building establish the kind of love and loyalty that keeps so many parish churches going.”

For others, there was an understanding that this could be considered on a case by case basis.

“I am Catholic and use my church as a place of worship but appreciate that other denominations can and do successfully share the use of their church buildings to form vital and successful community spaces. Churches should always be open to all - there is a fruitful structured conversation still about the appropriate use for churches considering their significance and each case is very different.”

“Church communities should take a long hard look at amalgamation with other churches. Attendance has reduced substantially as a result of the covid pandemic, members of congregations are getting older and don't want to risk attendance in cold churches and meeting with young families

that may infect them. As a consequence, income from donations and collections is significantly reducing. The PCCs are finding it difficult to fund the expenditure levels for individual churches. It makes common sense to close poorly attended churches and amalgamate into main community churches.

Most thought that sharing of church buildings would not work in rural areas due to travel distances.

"Sharing buildings is basically an urban concept distances in deeply rural areas precludes this."

"Lay-led services are better than no services for small rural congregations who cannot pay enough to secure even a share of a priest. Elderly members still prefer their own churches or are unable to access other churches due to lack of personal mobility/transport."

One person thought that rural churches were being kept open at the expense of urban churches.

"Rural priests have too many churches and so are spread too thinly. Better to concentrate worship and community resources in fewer churches."

Over the last few years, an increasing number of church buildings have closed. The number of churches open and being used for worship has fallen from around 42,000 to 39,800 in the last ten years. In a small number of cases, churches facing closure have been taken over by community groups and local trusts. But do people think that community ownership of church buildings is possible or desirable?

“6. If a church is threatened with closure, should local people be able to take ownership of the building so it can be used as: (please tick as many choices as you wish)”



The option of community ownership of church buildings facing closure stimulated many of those taking part in the consultation. In general, people felt that ways should be explored of making this possible

"Church buildings can be a burden to local dwindling congregations but are deemed an asset to the community. More should be done to help congregations share their buildings and develop them for community use."

"A matter for local people, based on the value they place on the church as a building and their preference for its future use. It should be open to local people to register the church building as a local community asset so as to create an opportunity to acquire it, just the same as a pub."

"Where congregations are declining and can't be sustained, instead of churches being lost and redeveloped as private dwellings, churches threatened with closure should stay at the service of the community, perhaps offered to or under an arrangement for local authority control. To allay fears of maintenance costs, a portion of national lottery funds should set aside specifically to provide grants to maintain churches in this situation. They may no longer draw a congregation of any denomination but churches can always play an important role within the community; as

a meeting place, space to think, to be still, to find quietness, to be counselled and create a form of voluntary lay pastoral care. Empty churches retain a soft power that is still retain the power to help bind communities."

However, it was recognized that community ownership brought with it significant responsibilities.

"Many churches are threatened with closure due to costs of repairs and lack of funds, that issue doesn't go away by passing it onto another group, particularly another voluntary one. Even some commercial groups have found the cost of repairs outweigh any gain, even through conversion to houses, so what hope have voluntary groups got!!"

"Yes, local people should be able to take responsibility for the building, or at least in support of the PCC. But there needs to be a viable, long term plan, or the problem of closure is merely kicked down the road, with the resultant disposal of a more dilapidated building sometime in the future. Which needs to be maintained and insured etc etc by 'someone' at someone's expense' whilst a new user is found."

One person doubted whether a local of community trust would be able to cope with the challenges of a large historic church.

"I am a churchwarden of a town centre church. The tower and spire are C14 the Nave and chancel were built between 1820-1870. The congregation do not have the resources to maintain the building. The cost of running is enormous as it is probably 10 times the size it needs to be and with the listing it is impossible to make the building energy efficient. It is also poorly designed meaning it does not have good sight lines so it is difficult to use for concerts and performances. As a church I would gladly hand the building over to a local trust, I just don't think there would be any takers."

In terms of community use of church buildings, a number of people suggested that the land owned by churches be turned into housing.

"More church land within heritage curtilage could be released for affordable housing initiatives, we appreciate medieval almshouses adjacent to churchyards but fail to see modern expressions of housing justice in the same light."

The example of the community ownership of pubs, made possible through listing them as an asset of community value (ACV) was seen as a possible way forward.

"The example of community owned pubs and shops demonstrates the potential. Further to this, local businesses could prosper as result of promotion of churches as cultural capital (as in tourism). A balance of worship, community functions and e.g. arts venue should contribute to costs."

One comment had a negative view of their diocese as regards taking over the running of a closed church and using it as a community centre.

"Our church has been closed. The community would like it to be a heritage and community centre. We have formed a charitable trust. The diocese have been most unhelpful. We are still waiting for a lease despite completing all the necessary consultations with the Church Commissioners. the building has been allowed to fall into disrepair. We had local fundraising events before Covid. We had a successful crowdfunding exercise. We have had some small grants but our bid for Lottery funding was refused. We are at a loss where to turn to next for help. We are all volunteers with limited time. The building is grade II listed."

As well as responding to the question directly, a fear was expressed by some that the closure of churches would send a negative signal about the position of religion in the UK.

"I meet many people (from all sorts of religions and from none) for whom churches, particularly country churches, are of great spiritual significance. The closure of these often ancient and always sacred buildings would be a signal that, as a country, we had turned our back on a real possibility of the spiritual life."

Others saw the closure of churches as diminishing not only faith but also social cohesion.

"Church buildings are the beating heart of the spiritual life of the country as they have been for centuries, and they also play a vital role in bringing together people throughout local communities across the boundaries of age, class, gender and religion. They are also a unique part of our spiritual, social and architectural heritage, their memorials are a precious part of our local history and must always be preserved as such. In a world of deepening divisions, rivalries and tensions, to lose a local church diminishes further our faith, our society and our cohesion as a nation."

For some, however, closure was not seen to be a problem, as the proceeds of a sale could be put to good use.

"Sold with money going to other local church maintenance."

"If the upkeep of a church building is no longer financially sustainable, and it contributes well to the £55 billion of economic and social value to the UK each year, then measures should be taken to preserve it. However there are far too many places of worship in the country to be viable and once no longer used for worship, some contribute little value. These should generally be sold."

About the National Churches Trust

We want to keep churches open and in use.

Churches, chapels and meeting houses are impressive, exciting and surprising places.

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Working together with churches across all four nations, we help to maintain these wonderful historic buildings and keep them thriving today, and tomorrow.

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For further information, please contact Eddie Tulasiewicz, Head of Communications and Public Affairs. eddie@nationalchurchestrust.org

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