



SAVE THE PARISH Manifesto 2026



About STP

Save the Parish is a grassroots movement working to resource the parish system across the nation, ensuring the poorest communities are not abandoned, and that dioceses and the national church have, at their core, the call to put their parishes first.

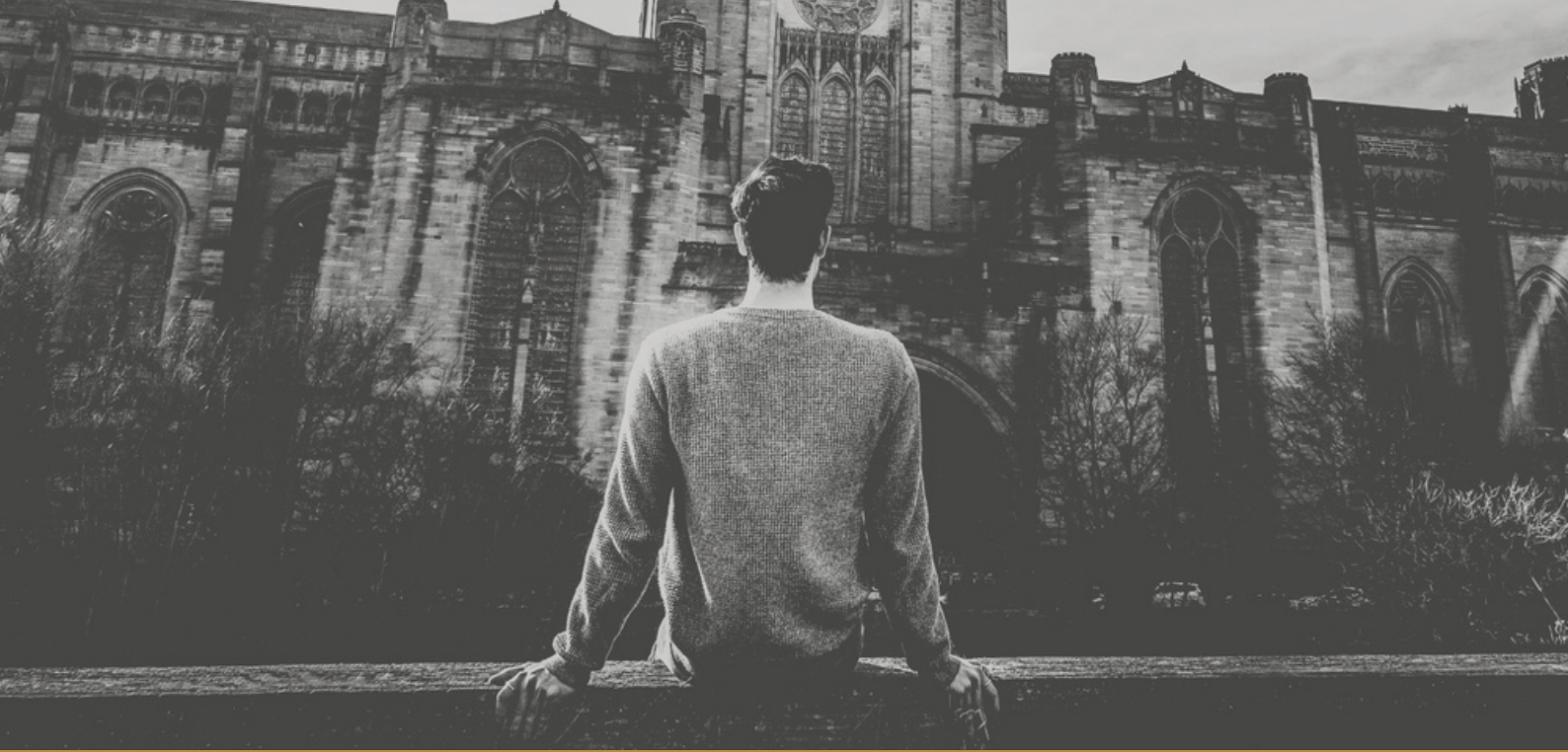
One of the joys of Save the Parish has been the way in which people across the divides of church and national politics have been able to work together and become friends. We are united on these key issues because we are united in our commitment to Jesus Christ and to growing His church here in England. We have a conscious policy of agreeing to disagree about all other matters, including LLF, Net Zero, and Project Spire, recognising that many among our number feel passionately about some, or all, of these important issues and many of our candidates will be standing with other Synod groupings at the same time.

Our Mission

To sustain a thriving, cradle-to-grave, parish system with well-trained clergy providing regular worship, pastoral care, and sacraments, fully embedded in and serving their local communities.

Contact

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Understanding Young Adult Journeys to Faith in the Church of England (July 2026)

A ground-breaking report was published by the Church of England in July 2026 exploring what has brought young adults to faith. This section shows why a healthy parish system is vital for growth and the future health of the Church:

Having not grown up in churchgoing households, few were familiar with what Christian or Anglican worship involved, making it by no means the default option. Among new churchgoers, what did their (re)discovery of the Church of England look like, and what influenced their decision to join a specific congregation?

... A third category of people came to the Church of England first – not exploring other denominations – for reasons other than a direct personal connection. One was physical proximity. Mike, 20, and Tanya, 21, for example, had always lived near a cathedral but rarely visited, deciding to start attending after events in their personal lives moved them towards faith. This is an advantage of the Church of England's cathedral and parish system that offers a "Christian presence in every community": often, the Anglican church is the only (or at least the only visible) Christian presence in a community, leading people to gravitate towards it even when they have not been before.

Some explicitly articulated this in terms of the parish system. Having gotten to know the priest of his rural village, Zachary, 27, felt drawn to the friendly and familiar nature of parish churches, viewing them as an important part of local and national belonging:

"One reason I gravitated towards it, being English, is that the Church of England is split into parishes, so there's always going to be a church wherever I am in this country that I'll be able to walk into, someone I'll be able to have a good friendly conversation with."

Zachary, 27

Save the Parish!

The Church of England faces an existential crisis

- **Frontline cuts.** Full-time stipendiary positions in parishes have been axed down to a historic low of just 6,295 – down 28% since 2000.¹
- **Mega-parishes.** Churches are being consolidated into larger and larger groups, creating mega-parishes and mega-benefices – with some having 20 and 30 churches, an impossible task for any priest.
- **Abandonment of the poor.** Church Action on Poverty shows 40% of closed churches fell within the 10% most deprived parishes.²

Decisions by the central church have made this worse not better. While individual parishes and dioceses face painful cuts and near-bankruptcy, the National Church holds a vast £11.6 billion endowment, yet it routinely redirects hundreds of millions of pounds away from parochial ministry toward failed strategic grants and ballooning central staff. The burdens of unmanageably large benefices, unreasonable diocesan expectations, and ever-increasing regulations have resulted in widespread clergy exhaustion, clinical depression, and severe isolation, which in turn chokes the vocation pipeline and deters new ordinands. Finding volunteers for essential roles is increasingly difficult and both clergy and laity have seen a collapse of trust in central institutions.

Candidates standing with Save the Parish are offering a concrete set of proposals that we will advance to support **parish, priest, and people.**



Save the Parish in the last Synod



Save the Parish was founded in August 2021 and over 100 candidates stood for General Synod that Autumn. Over the last five years we have been working hard on a number of fronts. Here are main successes of these five years:

- **Changing the narrative.** Perhaps the most important consequence of Save the Parish has been the way in which the national church talks about parishes and the local. A decade ago the decision to withdraw funding from parishes was taken “to stop subsidising failure”. Nobody would use that language now, and every policy document goes to great lengths to explain how this would help local parishes. Fine words butter no parsnips, but it indicates a change of mind.
- **Stopping the Church Closers’ Charter.** The original plans to reform the Mission and Pastoral Measure, GS 2222, would have opened the floodgates to church closures and removed many of the rights of parishioners to object. We led the largest-ever response to a Church consultation and sent the plans back to the drawing-board and some of our STP-supporting General Synod representatives are now on the Revision Committee.
- **Putting a priority for the Parish into legislation.** Until 2018 any decision to spend the income of the Church Commissioners’ endowment had to be taken “with particular regard for the provision of the cure of souls in parishes where such assistance is most required”. In 2018 this ringfence was diluted - which has opened the floodgates for the church to redirect millions away from parish ministry. We built a coalition and amended the National Church Governance Measure, restoring that bar to Commissioners’ spending. (The whole governance measure has now been blocked by Parliament, so this fight will need to be had again in the next Synod).
- **Increasing the Lowest Income Communities Fund.** The one portion of the Church Commissioners’ money that is still fulfilling its old purpose is the Lowest Income Communities Fund, money paid to dioceses reflecting the level of deprivation they care for. We made a targeted pitch to the Triennium Funding Working Group to increase this money by a third and to send it directly to the poorest parishes. We won the first argument - next time we need to win the second!
- **Launching a complete review of national funding for the church.** Working with a number of bishops and with laity and clergy from the poorest parishes we persuaded Synod to agree a complete review of the way the whole church is funded. A number of STP supporters were engaged in this review and its findings will be debated - and may be amended - early in the next Synod. This could change everything.

Save the Parish in the next Synod

Parish

1. Restore Church Commissioners' funds to their founding purpose: stipendiary parish ministry.
2. Direct the parish share to mission and the cure of souls.

Priest

3. Adopt a Charter of Care that values our clergy and guards them from mental and physical exhaustion.
4. Renew rich theological resourcing for theological education which is ordinand-centred not budget-centred.

People

5. Adopt a 'Churchgoers' Charter' that honours the volunteers who hold our parishes together.
6. Reform the Mission and Pastoral Measure.



Parish

For where your treasure is, there will your heart be also.

Matthew 6:21

Some parishes are rich, some are poor. Some have rural poverty, some have urban poverty, some have both.

We have always known that the poorest churches cannot afford to pay for their own priests. Queen Anne knew that and left us a perpetual endowment to fund “the Cure of Souls in parishes where such assistance is most required”. That endowment stands in 2026 at £11.6 billion. In 2018 the restriction to spend that money primarily on parish ministry was lifted. Now **only 8% of the Church Commissioners’ planned annual distribution is ring-fenced for parish ministry.**³

In 1998 the Commissioners almost went bust. To save them it was decided to pass the cost of funding clergy pensions to the parishes and dioceses - *without the endowments to fund them*. The Commissioners now have billions while 35 dioceses run deficits; 23 hold less than three months’ reserves; 13 have no investment assets they can liquidate.⁴

This is an existential crisis, leaving bishops unable to fund their poorest churches while having to jump through hoops set by the National Church in order to win temporary grants.

5X

A church in the most deprived quintile is **FIVE TIMES** more likely to close than a church in the wealthiest quintile.

40%

of church closures are in the 10% most deprived parished in the country.

Church Buildings Council, Struggling, Closed and Closing Churches (2020)



£1 billion is raised each year in parishes.⁷ This is made up of Sunday donations, parish fairs, wedding fees, fees for hiring the church hall, and everything else. Most is used to fund mission and outreach, youth groups, heating, lighting, minor repairs, major renovations, administrators, worship bands, choirs. Of this, in 2024, £319 million was sent to the dioceses as parish share.

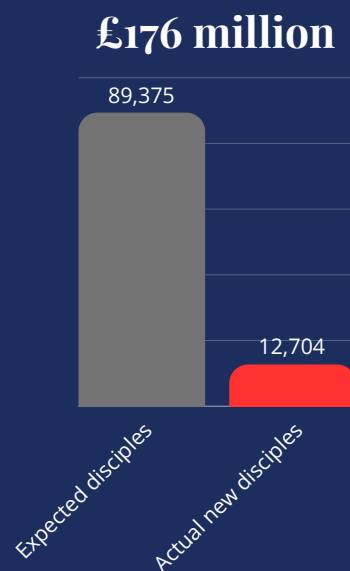
In 2024, the Church Commissioners held £11.1bn and dioceses held £6.1bn in permanent endowments left to support the ministry of the Church of England. These endowments are invested and make money, a large portion of which can then be spent on the Church. In 2024 they generated a distributable income of £491m and £162m respectively, a total of £653m.

The different accounts of the Church of England show that altogether £404m was spent by dioceses and the National Church on parish ministry (stipends, pensions, training, clergy housing, maintenance, etc). So when you subtract the £319m sent to the dioceses in parish share, **the net contribution to parochial ministry from the historic endowments of the church was a mere £85m out of a possible £653m.**⁸

To grant or not to grant

Since 2017 the Archbishops' Council decided that they would no longer fund parochial ministry directly through 'formula funding' (regular, predictable, money going to dioceses to fund ministry determined by the need and poverty of the parishes and dioceses). Instead they would fund time-limited grants for specific projects reflecting the national Vision and Strategy. Dioceses across the country implemented huge cuts to stipendiary clergy in response.

Sir Robert Chote, head of the Office for Budget Responsibility, investigated the £176 million spent on first iteration of this model: Strategic Development Funding.⁵ Among the many failings he uncovered, the most astonishing was the huge disparity between estimated new worshippers and those actually joining the church.



The 2024 'New Things' report has shown:⁶

- Out of 900 projects started under these schemes 'only 5 sit within the anglo-catholic or liberal-catholic traditions'.
- Dioceses had 'experienced significant financial pressure as a result of receiving SDF, having to part-fund projects from diocesan budgets.'
- Projects are failing because of the financial cliff edge as funding runs out.



Our First Commitment: Restore Church Commissioners' funds to their founding purpose - stipendiary parish ministry.

The one single practical change that would transform the life and future of our church is to restore our historic endowment to its proper priority: the parish (thereby also restoring diocesan finances as well). *This isn't to argue against any form of grant funding, but that the priority must return to its original purpose.*

During the last Synod Save the Parish built a majority and successfully won a landmark amendment to the National Church Governance Measure to restore the statutory requirement that income from the Church Commissioners' endowment must be spent "*with particular regard to the cure of souls in parishes where such assistance is most required*". As that entire measure has been blocked by Parliament, the question will return in the new Synod and our commitment is to work to enshrine a priority for the parish in legislation once more.

Save the Parish has successfully campaigned for a complete reconsideration of how the National Church distributes its wealth. As active participants in the major national funding review now underway, we will fight to ensure that any new distribution formula directs money to the parishes that need them most, without centrally imposed strategies, and guaranteeing that dioceses are sustainably resourced to keep priests in parishes.

Where has the money gone?

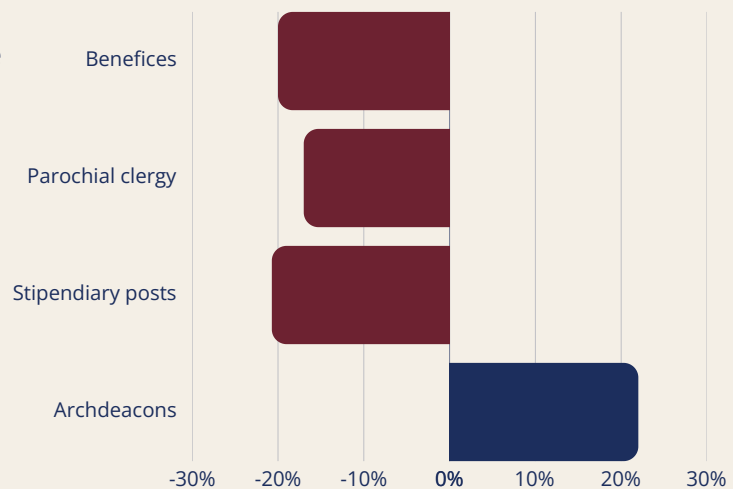
Some spending is welcome; £15m on Cathedrals, for example, is essential. A large amount, however, is spent on the highly controversial strategic grants system designed to fund missional activities aligned with the Archbishops' Council's Vision and Strategy - which demand (as a specific condition) very significant staffing at a national and diocesan level for monitoring and implementation. Hereford Diocese estimated that a grant of £450,000 demanded 500 working hours from their staff.⁹

£154m is now spent on diocesan overheads - which have ballooned by 29% in three years! One diocese has grown from 69 employees in 2014 to 134 in 2025 (and only 8 of the increase were safeguarding officers).¹⁰

Many are overstaffed, employing an average of 1 person at HQ to 3.5 parochial clergy.¹¹ In some cases this has slipped over the 1 to 1 mark: one diocese, for example, employs 82 FTE staff but only 72.8 stipendiary parochial clergy.¹² For reference, the average for the rest of the charity sector is 1 to 8.¹³

Plans to rebalance the national funding formula to provide the urgent relief dioceses need in order to fund parish ministry must be matched by a commitment from the dioceses to spend it well.

Changes 2000-2020¹⁴



980

number of clergy
working in Diocesan and
National HQs

CofE Ministry Statistics, 2020, p. 2

Our Second Commitment: Frontline First

We will campaign for the reversal of a ratio that has moved in the wrong direction for a generation: we will call for a disciplined staffing structure moving toward a charity sector average of 1 support staff member to every 8 member of the frontline parochial clergy (1 to 8) by 2031.

Priest

Then he said to his disciples, "The harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest."

Matthew 9:37-38

The Church of England faces a structural crisis of frontline retention that is directly starving our capacity to attract new vocations. The May 2026 Ministry Statistics reveal a harrowing historic milestone: the number of full-time stipendiary parochial clergy has plummeted to an all-time low of just 6,295 across the entire nation.¹⁵

Depressingly, the data exposes an institutional failure of retention rather than simply a lack of initial interest. In the same reporting, the number of active priests choosing to resign from ministry stood at 379, significantly outnumbering those who left due to normal, planned retirement, who numbered only 278.¹⁶

(Although we focus on stipendiary parish clergy here, we would like to salute the chaplains, TEI staff, Self-Supporting Ministers, and retired clergy without whom the whole church would collapse!)

47% of all stipendiary priests are over 55

36% more clergy resigned than retired in 2025

Only 37% of all active clergy are in stipendiary roles

25% decrease in new ordinands 2020-25

Calculated from Church of England Ministry Statistics¹⁷



Church of England's own reports

"Amalgamations of churches are more likely to decline. The larger the number of churches in the amalgamation the more likely they are to decline."

From Anecdote to Evidence (2013)

"...an increase in clergy is associated with the likelihood of growth in attendance, while a decrease in clergy is associated, on average, to a decline in attendance."

Going Deeper (2016)

Obstacles to vocations

71	Local clergy wellbeing
28	Demographic changes in society
24	Lack of diocesan resources for vocations
24	Institutional suspicion
21	LLF

Identified by attendees at the
Renewing Ministerial Vocations
Conversations, 2024

A joyful, supported priest is the most effective vocations officer for the Church.

But an exhausted clergy, crushed under the administrative weight of unmanageable multi-parish units, cannot act as an inspiring advertisement for a lifetime priestly calling.

The Living Ministry survey (2025) reveals the severe psychological toll of this neglect:

- **29% of active clergy now exhibit symptoms of depression**
- **35% of all incumbents exhibit symptoms of depression**
- **40% of clergy experience chronic loneliness**
- **3.9% of frontline clergy view national or diocesan church leadership as "a source of hope".¹⁸**

This visible weariness on the frontline has triggered a downstream collapse in new ordinands. While new entries into training peaked at 591 in 2020, they collapsed drastically to just 329 in 2024, seeing a minor recovery to 442 last year.¹⁹

At a national review of theological education leaders and Diocesan Directors of Ordinands, clergy wellbeing emerged as the runaway top concern, capturing a larger share of the vote than the next two issues combined.²⁰

Our Third Commitment: A Clergy Charter of Care

We will campaign to protect our frontline clergy from mental and physical exhaustion and change the institutional culture that treats them as administrative units. We suggest a formal Covenant of Care should be drawn up, to include:

An Immediate Halt to Clergy Cuts: We will work with dioceses to completely halt cutting stipendiary posts as a tool to balance budget deficits. Job security is a baseline prerequisite for a healthy church. This involves rebalancing the National Church's budget.

Dismantling Managerial Metrics of 'Success': Clergy are weighed down by metrics of growth, success, or failure. We back the rollout of a new "Impact Model" that values parish work by the impact of their particular ministry: the number of individual lives touched, funeral by funeral, cup of tea by cup of tea. We will campaign to end competitive bidding and numerical tracking systems that pit under-resourced parish priests against heavily funded resource churches.

Manageable benefices. Benefices must be of a size a priest can serve, where they can know and be known, one in which the priest can know the souls in their cure, across the whole geography, not only Sunday attenders, and in which the sacramental and pastoral needs of the parish can be met by the ordained ministry given to it. We should work to limit the size of benefices to no more than five manageable parishes.



Parish Ministry: Addressing the Crisis in Stipendiary Clergy Numbers in the Church of England

The Church of England faces a sustained decline in stipendiary clergy.

Convened by Save the Parish at St George's House, Windsor, in March 2026, a diverse group of participants examined vocations, training, and retention. They concluded that the Church has lost confidence in its own priestly vocation, that ordination training has become utilitarian and insufficiently Anglican, and that demoralised clergy feel undervalued and distrustful of the institution.

The report recommends recovering a confident theological vision of Anglican priesthood. Its proposals include a pilot course in Anglican fundamentals, properly funded residential and non-residential training, a national conference on priesthood, the removal of financial and age barriers, a covenant of care providing mentorship and job security, and revised metrics that value faithful parochial ministry.

Our Fourth Commitment: theologically rich, ordinand-centred training

We will campaign for a renewal in theological education. We have experienced a deep loss of institutional confidence and a shift toward purely utilitarian, managerial training models that leave ordinands unprepared for parish ministry. We commit to fighting for a national educational framework that delivers:

Deep theological training: Training must move from functional management courses and return to a robust, intellectually rigorous immersion in scripture, creeds, history, and Anglican liturgies. Every candidate must be properly resourced to study at the highest level of their academic capacity that their circumstances permit.

Fully funded residential theological colleges must be allowed to thrive alongside courses which allow a more flexible form of training. Training must be ordinand-driven not budget-driven.

People

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.

Ephesians 4:11-12

At its heart a parish is its people. The parish is where the enormity of our relations with God are worked out in reality - in space and time, among human beings all made in the image of God and all marred by sin. Within a parish our churches bear the stamp of each generation of people who have encountered the love of Christ within its walls. But their value goes well beyond the community which worships inside them. Parishes and their parishioners deliver an estimated £55 billion a year in social and economic value to the United Kingdom according to the ground-breaking House of Good study, using the Treasury's own evaluation guidelines.²¹

Behind it all, parishes are maintained by volunteers giving their love, time, money, and commitment to keep them thriving. The church owes them a debt of honour and gratitude, but instead subjects them to an ever-increasing mountain of compliance and paperwork, and a lack of trust in local common sense.

The Church Times conducted a vital investigation, showing:

- **Between a quarter and 40% of parishes now only have one churchwarden**
- **Up to 21% have no warden at all**
- **Half of all parishes can no longer find separate officers**
- **78% of wardens would resign tomorrow if they thought someone would take over.**²²

75%

Number of non-churchgoers who said closing church buildings had a negative effect on their community²³

£55bn

annual economic & social value generated by UK churches (using Treasury Green Book guidelines)

Vacancies make this much worse. Administrative burdens increase exponentially for the laity during a vacancy, but dioceses will leave posts vacant for years in order to cut the cost of stipends. This has a doubly bad consequence on parishes, where studies prove that vacancies of over six months lead to a serious drop in attendance and giving.²⁴

The church would collapse without the hard work of our laity. It should be celebrated, with gratitude, and made as easy as possible. We must simplify the faculty process, dramatically reduce compliance, make clear the difference between statutory demands and diocesan initiatives, and prioritise the speedy appointment of clergy to parishes that are manageable. In short, we need a Churchgoers' Charter.



House of Good: Update 2021 National Churches Trust

"Church buildings are the heart of a ready-made nationwide network of community care - helping the people most in need through providing volunteer-led help including drug and alcohol support, financial advice, youth clubs, after-school care, and job clubs. There are more foodbanks than McDonald's in the UK and almost every single one was set up by, is linked to, or is run by, a church and its volunteers."

Our Fifth Commitment: A Churchgoers' Charter

We will campaign to protect our grassroots lay leaders and congregations from administrative exhaustion, excessive internal regulation, and the routine assumption that a tired laity should simply be asked to do more. Lay ministry must be a celebrated companion to the ministerial priesthood, not a cheap administrative replacement used by dioceses to mask their clergy cuts. We propose the development of a charter with our churchgoers to include:

A "One In, Two Out" Regulatory Cap: We will campaign for a "one in, two out" standard on all new internal compliance, faculty restrictions, and procedural requirements (with an exemption for safeguarding) to make volunteering manageable, especially in the smallest rural parishes.

Separating diocesan demands from statutory necessity: Some demands made of volunteers are mandated by law, some are requests from dioceses reflecting their current fixations and strategies. These need to be clearly differentiated, allowing busy volunteers to focus on the mission of God in their corner of the vineyard.

Mandatory Shorter Vacancies: We will campaign to penalise the administrative manipulation of deliberately prolonged vacancies used by dioceses to cover diocesan deficits. As the definitive research of the Ven. Bob Jackson proves, a church vacancy extending beyond six months triggers severe, immediate congregational decline. Vacancy guidelines should put strict limits on vacancy lengths to protect churchwardens from burnout and safeguard local communities.





Our Sixth Commitment

We will work to reform to the Mission and Pastoral Measure

The Mission and Pastoral Measure is the law that governs some of the most controversial actions: closing churches, merging parishes, dispossessing priests. STP's first campaign was to stop the first draft of this new measure, the "Church Closers' Charter" - we got it stopped completely. The new draft is improving and we have a number of supporters on the revision committee going through it line by line. When it gets back to Synod we need the votes to ensure:

- **Equal access to justice** for parishes facing closure or merger. The diocese already gets expensive legal advice paid for by the parish share; it's only fair that parishes have legal advice and representation.
- **That the Church Buildings Council isn't sidelined** when deciding whether to close a church.
- **That parishes get money when vicarages are sold**, especially if the parish paid or built them (as most did). At the moment it all goes to the diocese and the Commissioners. The financial rules should not incentivise dioceses to sell vicarages, as the MPM legislation's purpose is supposed to be to make provision for "the better cure of souls".
- **Parish-led proposals must genuinely be parish-led.** A new streamlined process for proposals that have come from the parish must genuinely come from them and parishes must be able to stop the process if they change their mind.
- **A bishop must have due regard to the tradition of a parish** before appointing a Priest-in-Charge. This might help reduce the number of breakdowns between clergy and parish after using the streamlined process for appointing Priests-in-Charge.
- **No reduction in rights of consultation, representation, and appeal** when changes are planned to a parish or church, especially when this is being driven by the diocese (as is usually the case) and not the parish.

Election

*Then I heard the voice of the Lord saying,
"Whom shall I send? And who will go for us?"
And I said, "Here am I. Send me!"*

Isaiah 6:8

How can we ensure that the pure Word of God is preached, and the Sacraments be duly ministered (to use the definition of the church in the 39 Articles) in every community, up and down the land?

How can we look after the churches which make up **45% of all Grade I listed buildings?**

How can we continue to engage in **community activities estimated at £55 billion of value** a year?

Having well-trained priests embedding themselves in those communities and ministering in buildings designed for the purpose which reflect the deep and ongoing history of those communities would be the perfect place to start. **We have that system; we must resource it and allow it to thrive.**

Many of the decisions which will determine if our church will survive are taken at General Synod. We need people there, working hard to amend measures, interrogate finance, ask questions, and most importantly *vote*.

This manifesto gives some concrete proposals about how to how the church can support our parishes, its priests, and its people. We need your support - and we need you to stand for election to General Synod.



The Revd Marcus Walker
Save the Parish

General Synod

Standing for election to the House of Laity of the General Synod of the Church of England in 2026

Key facts and dates in brief

General Synod is the Church of England's 'Parliament', and meetings usually cover approximately ten days (encompassing both weekdays and weekends) each year, in two or three blocks. Each block is known as a 'Group of Sessions'. Expenses can be reclaimed.

Any lay (non-ordained) person is eligible to stand for the House of Laity, provided that you are a regular Anglican Communicant, and on a church Electoral Roll.

You will need to be proposed and seconded by any two Electors - that is, any two lay Deanery Synod members - in your Diocese.

Nominations open on Friday, 14th August and close on Monday, 7th September 2026. In the past, the closing date has varied by Diocese; but this year it has been standardised across all Dioceses.

You will also need to produce a written election address (up to two sides of A4), so that candidates will know whom to vote for, by the same date.

The election will be conducted online closing on Tuesday, 13th October, with results announced the following week.

For more information on how to stand, and what is involved visit:
www.savetheparish.com/get-involved/standing-for-general-synod/

If you are interested in standing for Save the Parish please register with us so that we can support you through the process. See the website for more details.

REFERENCES

1. Church of England Ministry Statistics, May 2026, table 15
Church Statistics 2000, published 2002, table 1
<https://www.churchofengland.org/sites/default/files/2019-08/church-statistics-2000.pdf>
2. Church on the Margins, Sarah Purcell and Fiona Tweedie, Church Action on Poverty, (2023) p. 12
3. The ring-fenced grant used here is Lowest Income Communities Funding (LInC): £42.8 million confirmed for payment to dioceses in January 2026, a 36% increase on 2025. Source: GS Misc 1443 Annex A, paragraph 6 (January 2026). LInC is the grant stream specifically designated for mission and ministry in the lowest-income parishes. The legacy Transitional Funding stream (2017–2026), which compensated dioceses disadvantaged by the switch from the previous 'Darlow' formula to LInC, has been absorbed into the enlarged LInC grant and ceases as a separate line from 2026. $£533\text{m} \div £42.8\text{m} = 8.03\%$, expressed in the body text as '8%'. The Diocesan Investment Programme (DIP) and Strategic Development Funding (SDF) are excluded from this calculation. Both direct resource towards diocesan plans that may include parish-level work, but they fund a wide range of activity – structural change, leadership pipelines, new worshipping communities, and other strategic investments – and cannot be disaggregated to identify what portion, if any, directly offsets the cost of stipendiary ministry. The Ministry Training Fund (MTF), introduced from 2026, is also excluded: the MTF is funded by diocesan contributions, not by CC distributions, and so falls outside the £533 million entirely.
4. GS 2380, Diocesan Finances Review: Update 2 (February 2025), presented to General Synod. <https://www.savetheparish.com/diocesan-finances-review-update-2025/>
5. Independent Review of Lowest Income Communities Funding and Strategic Development Funding, Sir Robert Chote, Archbishops' Council Oversight Committee Report (2022) p. 27, fig. 10
6. Will Foulger, 'New Things: a theological investigation into the work of starting new churches across 11 dioceses in the Church of England', Cranmer Hall Durham, 2024
7. 'Protecting Built Heritage', Third Report of the Culture Media and Sport Committee, 13 July 2026, p. 22
8. All figures are taken from the Annual Accounts of the Church Commissioners, the Archbishops' Council, and the 42 dioceses by our team of auditors and accountants. The working can be found here: <https://www.savetheparish.com/church-of-england-finances/>
9. Richard Jackson, Bishop of Hereford, speech in General Synod, 12 July 2025, Item 8
10. Diocese of London Annual Accounts (2025), Note 4; and answers to London Diocesan Synod questions: Feb 2025, Question I; June 2025, Question F.
11. Save the Parish Finance by Diocese 2024 spreadsheet, Consolidated sheet, rows 71 and 75 ([savetheparish.com/church-of-england-finance-by-diocese/](https://www.savetheparish.com/church-of-england-finance-by-diocese/)). Diocesan Staff FTE across 42 dioceses, 2024: 2,199.67; average stipendiary clergy, 2024: 6,557. Ratio: $2,199.67 \div 6,557 = 1$ diocesan staff to every 2.98 parochial clergy, expressed as 1:3 in the body text.
12. Diocesan employment figures: Carlisle DBF Annual Accounts 2024, p. 48
Clergy numbers, National Ministry Statistics June 2025, Table M

13 UK Civil Society Almanac 2024, Spending section <https://www.ncvo.org.uk/news-and-insights/news-index/uk-civil-society-almanac-2024/financials/spending/>

14. Statistics taken from General Synod February 2022 Question 34; Church Statistics 2000, tables 1 & 2; statistics for mission 2020, table 3.

15. Ministry Statistics, May 2026, table 15

16. Ministry Statistics, May 2026, table J

17. Ministry Statistics, May 2026. Total stipendiary clergy: 6,682. Total active clergy across all categories (including self-supporting, House for Duty, licensed non-stipendiary, and other categories): approximately 18,100. $6,682 \div 18,100 = 36.9\%$, expressed as 37% in the body text.

18. 'Lord for the years': Clergy Wellbeing 2017-2025, Living Ministry Survey, Research and Statistics Department, Church House, Westminster (2025) pp. 24, 33-4

19. 'New more generous support for ordinands announced as numbers in training rise for the first time in four years' Church of England press release

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