

EVALUATION OF THE TAYLOR REVIEW PILOT

**Emerging Monitoring and Evaluation Evidence:
September 2018 to March 2019**

A Report for the Department for Digital, Culture, Media and
Sport

November 2019

CONTENTS

Overview	4
Executive summary	8
The Taylor Review Pilot	8
Emerging monitoring evidence	10
1 Emerging monitoring evidence	17
1.1 The Taylor Review Pilot	17
1.2 The evaluation approach	17
2 Emerging monitoring evidence – learning about the inputs, activities and outputs of the pilot	23
2.1 Inputs	23
2.2 Activities	26
2.3 Outputs	33
3 Interim summative evaluation – learning on outcomes and impacts from the pilot	47
3.1 Early indications of outcomes of the pilot	47
3.2 Early indications of impacts of the pilot	50
4 Further observations	52
4.1 Areas to explore further in the final evaluation	52
Annex A Fabric Support Officer and Community Development Adviser activity data	55
Annex B Listed places of worship experiences of the pilot	59
Annex C Reflections on the evaluation design	65

OVERVIEW

Following an independent review of the sustainability of Church of England church and cathedral buildings chaired by Bernard Taylor, a report was presented to the Department for Digital, Culture, Media and Sport (DCMS) and published in 2017. This influential report made several recommendations that focused on listed places of worship and were intended to address the challenges they face which have adversely affected their financial sustainability and fabric maintenance.

The recommendations were intended to increase the engagement of communities, encourage a more strategic approach to the maintenance and repair of listed places of worship, and address legal barriers to the wider use of and responsibility for listed places of worship (churches in particular). The report also recommended a future funding model of specialist Community Development Advisers (CDAs) and Fabric Support Officers (FSOs) (DCMS, 2017¹). To test these recommendations and learn what works and under which conditions, the review also recommended that new approaches should be piloted in urban and rural locations.

In response to these recommendations, DCMS and Historic England developed a pilot programme to run from September 2018 until March 2020 in Greater Manchester (an urban area) and Suffolk (a rural area). The pilot scheme was available to listed places of worship of all faiths and denominations in the pilot areas. Components of the pilot in each area are:

- Support and advice from a CDA;
- Support and advice from an FSO;
- Eight workshops in each region, focussing on four different topics: why fabric maintenance and minor repairs matter; how to consult and build strong local partnerships; planning and managing change using action planning; and planning and managing change through building capacity and support; and
- A Minor Repair Grant Fund for minor repairs or maintenance works, capped at £10,000 per grant towards projects with a total value of no more than £12,000. The total funding available is £1 million over the course of the pilot.

Frontier Economics was appointed to evaluate the pilot in terms of what has and has not worked and, under which conditions and for whom. It was also asked to provide DCMS with an evidence base to inform decisions about future support for listed places of worship.

This report offers the emerging monitoring and evaluation evidence available on the performance of the pilot during its first seven months to the end of March 2019. It reports on the activities of the pilot teams and listed places of worship that have been observed, and explores the learning from how the various components of the pilot have been implemented to this point. At this early stage of the pilot it is too

¹ DCMS, 2017 "The Taylor Review: Sustainability of English Churches and Cathedrals". Available at <https://www.gov.uk/government/publications/the-taylor-review-sustainability-of-english-churches-and-cathedrals>

soon to say what the outcomes of the pilot have been – this will be for a later stage of the evaluation.²

Below is some important contextual information to help interpret the information presented:

- In Greater Manchester, there are 331 listed places of worship, 235 of which are Church of England and 20% of which are on the Heritage at Risk register.
- In Suffolk, there are 535 listed places of worship, 473 of which are Church of England and 4% of which are on the Heritage at Risk register.

The emerging monitoring and evaluation evidence over the period September 2018 to March 2019 is outlined below in relation to each component of the pilot. Overall, this evidence suggests there are signs that investments made in the pilot and the activities delivered on the ground are feasibly delivering the anticipated outcomes to at least some degree. Further evidence will be collected over the course of the pilot with a final evaluation to be published after the pilot has concluded in 2020. Some key highlights are offered below.

Total number of places of worship engaged

- The overall level of engagement of places of worship with the pilot has differed between the two pilot areas. In Suffolk, 197 listed places of worship (37%) either made enquiries to, or were contacted by, the pilot team. This compares with 97 listed places of worship (29%) in Greater Manchester.
- The relatively higher number of total engagements in Suffolk is likely to reflect the different levels of awareness of the pilot in the two areas. In Suffolk there was a high volume of enquiries received from the outset following promotion of the pilot by the Church of England Diocese of Ipswich and St Edmundsbury. This raised awareness of the pilot. However, this also initially limited opportunities for the pilot team to proactively seek out listed places of worship that may need support due to time constraints. In Greater Manchester, less awareness-raising activity was undertaken in advance, and the pilot team were able to take a more targeted approach to engaging listed places of worship.

Fabric Support Officers

- FSOs have provided support³ to 63 and 54 listed places of worship in Suffolk and Greater Manchester respectively. Most (78%) of the FSO engagements with Suffolk's listed places of worship have been 'low' level, while in Greater Manchester more than 90% of the engagements were at a more sustained 'medium' or 'high' level. This appears to reflect that although more places of worship were engaged overall in Suffolk, managing the high quantity of enquiries they received reduced the time available for the FSO to provide sustained support to listed places of worship.

² A separate technical appendix accompanies this document with further details on the evaluation methodology and the baseline position at the start of the pilot.

³ 'Support' is considered to be activities such as providing advice and practical guidance on developing a maintenance plan and/or grant application. The level of support is categorised into 'low', 'medium', or 'high' depending on the duration and nature of support the FSO has provided to each place of worship.

- All stakeholders interviewed reported valuing the face-to-face interactions they had with the FSOs, particularly in relation to: understanding the minor repair works that were needed, how to apply for minor repair grants (the processing of which is supported by the FSOs), the interdependency between minor repairs and major repairs, and developing sustainable multi-year maintenance plans.
- The focus on allocating £500,000 in Minor Repair Grant funding in the first seven months of the 18-month pilot appears to mean that both FSOs needed to spend the majority of their time on grant-related support and grant processing. This left less opportunity to provide broader support to places of worship on developing maintenance plans or advice on potential funding routes for larger repair projects. This will be monitored further for the final evaluation.

Community Development Advisers

- The evidence suggests that the CDAs have needed to be flexible to apply very different approaches for different listed places of worship. This reflects the characteristics of the local communities as well as the fact that the places start from different levels of existing engagement. For example, for some, opening outside of worship times is a major step, while others already have relatively high levels of community engagement and activities.
- The interviews with the CDAs and stakeholders in Greater Manchester identified some challenges with engaging listed places of worship in this urban area. Four reasons for this were identified:
 - Some places of worship are already very active in their community and so did not see the need for further support, or wished to focus their attention on charitable outreach rather than activities that might raise income for the place of worship;
 - Some places of worship are located near several other community facilities and congregations in this situation felt further community engagement would therefore prove challenging when faced with this competition;
 - Where there is a high density of places of worship, this can create a challenge in finding a distinctive role for each place of worship in engaging the community; and
 - Turnover of volunteers has disrupted progress in building connections with some places of worship for the pilot team.

Minor Repair Grant Fund

- A target was set to allocate £250,000 of grants in each of the pilot areas before the end of March 2019. Greater Manchester used slightly more of their grant funding allocation than Suffolk (£229,041 compared with £212,479 respectively). Despite significant efforts, particularly from the FSOs, the grant funding used in both areas was under target.
- A total of 54 grants were allocated in the period to March 2019, with 27 in each pilot area. This implies an average grant award per listed place of worship of £8,483 in Greater Manchester and £7,870 in Suffolk.

- Grant applications were submitted by the Church of England, Roman Catholic and Unitarian listed places of worship in both Greater Manchester and Suffolk. Jewish and Methodist listed places of worship also submitted grant applications in Greater Manchester (note that there are no minority faith listed places of worship in Suffolk).
- The grant applications were for slightly different types of projects in each area. In Suffolk, roof works and repair of external walls were the most common categories of works (accounting for 33% and 24% of the value of all grants awarded in Suffolk respectively). In Greater Manchester, roof works and rainwater disposal were the most common categories of works (each accounting for around 24% of grants awarded in Greater Manchester, i.e. around half the total when taken together).
- Listed places of worship interviewed for this interim evaluation valued the speed with which grants were assessed and approved, with it taking less than three months from meeting the FSO to being awarded grants in some examples.

Workshops

- Four workshops were hosted over the first seven months of the pilot. These included one Stitch in Time maintenance workshop (on fabric maintenance) and one workshop on Places of Worship and the Wider Community (on community engagement) in each of Suffolk and Greater Manchester. These workshops were designed and delivered by the Churches Conservation Trust with extensive design input from the Historic England Taylor Review Pilot team.
- Attendance was somewhat below the target of 30 attendees for three of the four workshops. For Stitch in Time workshops, there were 17 attendees in Greater Manchester and 14 in Suffolk. For the Places of Worship and the Wider Community workshops, there were 20 attendees in Greater Manchester and 32 in Suffolk.
- Feedback from workshop attendees was positive and suggested intentions to implement changes following the workshops. Following the Stitch in Time workshops, 75% of attendees surveyed in Greater Manchester and around 85% in Suffolk intended to implement a maintenance plan after the workshop. Following the Places of Worship and the Wider Community workshops, 100% of attendees surveyed in Greater Manchester and 90% in Suffolk said they were planning to work with others to develop new activities in their communities following the workshop. What is not clear is whether they were intending to do this anyway prior to the workshop, nor whether this intention will be translated into action. Whether actions are taken following the workshops will be tested with follow-up questionnaires further into the pilot.
- Stakeholders identified some of the potential barriers to attendance as: the distance to travel to reach the workshops; lack of awareness of them; and the availability of similar workshops/ events being run by other organisations locally (including denominational training).

EXECUTIVE SUMMARY

The Taylor Review Pilot

In recent years, listed places of worship⁴ across England have faced increasing challenges in terms of their financial sustainability and fabric maintenance. These challenges have arisen because of declines in their congregations experienced by many; a lack of skilled assistance to help volunteers and communities make the best use of these buildings and keep up with their maintenance and repair; a scarcity of resources to fund the work; and a common lack of strategic approach to target resources effectively and in a timely manner (DCMS, 2017⁵). An independent review, chaired by Bernard Taylor, into the sustainability of Church of England church and cathedral buildings was therefore undertaken. The final report, entitled 'The Taylor Review: Sustainability of English Churches and Cathedrals', was published in 2017 (DCMS, 2017). The report made several recommendations which were intended to increase the engagement of communities, encourage a more strategic approach to the maintenance and repair of listed places of worship and address legal barriers to the wider use of and responsibility for listed places of worship (churches in particular). It also proposed a future funding model of specialist Community Development Advisers (CDAs) and Fabric Support Officers (FSOs).

To test these recommendations and learn what works and under which conditions, the review also recommended that new approaches should be piloted in urban and rural locations.

In response to these recommendations, the Department for Digital, Culture, Media and Sport (DCMS) and Historic England developed a pilot programme to run from September 2018 until March 2020 in Greater Manchester (an urban area) and Suffolk (a rural area). The pilot programme has four key strands within each of the two geographical areas:

- Support and advice from a CDA;
- Support and advice from an FSO;
- Eight workshops in each region, focussing on four different topics: why fabric maintenance and minor repairs matter; how to consult and build strong local partnerships; planning and managing change using action planning; and planning and managing change through building capacity and support; and
- A Minor Repair Grant Fund for minor repairs or maintenance works, capped at £10,000 per grant towards projects with a total value of no more than £12,000. The total funding available is £1 million over the course of the pilot.

The support is open to all faith groups who manage listed places of worship in these areas.

⁴ Listed buildings are defined as those that have been designated by the Secretary of State for Digital, Culture, Media and Sport as of special architectural and historical interest. Designation is authorised under the Planning (Listed Buildings and Conservation Areas) Act 1990.

⁵ DCMS, 2017 "The Taylor Review: Sustainability of English Churches and Cathedrals". Available at <https://www.gov.uk/government/publications/the-taylor-review-sustainability-of-english-churches-and-cathedrals>

Alongside the launch of the pilot programme, Frontier Economics was commissioned to undertake an independent and robust evaluation of the programme. This aims to understand what has and has not worked, under which conditions and for whom, to provide DCMS with an evidence base to inform decisions about future support for listed places of worship.

This report offers the emerging monitoring and evaluation evidence available on the performance of the pilot during its first seven months to the end of March 2019. It reports on the activities of the pilot teams and listed places of worship that have been observed, and explores the learning from how the various components of the pilot have been implemented up to this point. At this early stage of the pilot it is too soon to say what the outcomes of the pilot have been – this will be for a later stage of the evaluation.⁶ The final evaluation will be delivered after the pilot ends in March 2020.

The evaluation

The evaluation aims to generate two particular forms of evidence:

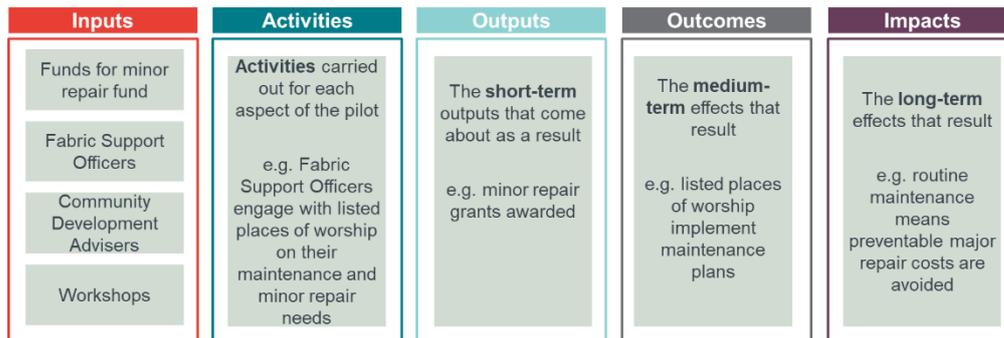
- **Formative evaluation evidence:** offering evidence-based learning about the design and implementation of the Taylor Review Pilot, undertaken in real time so that improvements can be made to implementation on an on-going basis; and
- **Summative evaluation evidence:** offering evidence-based learning about what has been delivered by the pilot and what outcomes it has led to relative to what would have been expected absent the pilot interventions. The summative evidence also includes data from a comparison of how those outcomes differ across the two pilot areas (Greater Manchester and Suffolk) and an assessment of the value for money achieved with the resources invested in the pilot.

To undertake the evaluation, best practice principles have been applied from HM Treasury guidance for government appraisals and evaluation (HMT, 2018⁷). The starting point has therefore been to set out in a simple diagram the nature of the intervention and the logic that sits behind how what is invested in the pilot (people time, grant funding etc., which together can be called ‘inputs’) is translated into activities and tangible deliverables on the ground (grants awarded or workshops delivered, for example, which together can be called ‘outputs’). The diagram then maps what difference those outputs make to the behaviours of people responsible for looking after the fabric of the place of worship, or how well they are used (also called ‘outcomes’). The ‘impacts’ then describe the long-term changes that result, such as a reduction in preventable major repair costs.

This simple diagram is known as a ‘logic model’ as shown in Figure 1 below.

⁶ A separate technical appendix accompanies this document with further details on the evaluation methodology and the baseline position at the start of the pilot.

⁷ HMT (2018) “The Green Book: Central Government Guidance on Appraisal and Evaluation”. Available at https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/685903/The_Green_Book.pdf

Figure 1 Overview of logic model approach

Source: Frontier Economics

Note: This overview is intended for illustrative purposes. The full logic model is included in Figure 3.

Within this framework, the evaluation:

- focuses on exploring what inputs have actually been invested in practice, how they were utilised to undertake particular activities and what they delivered on the ground.
- explores how effectively these activities were carried out; by whom; how they might have been facilitated or hindered; how effectively they were carried out and what may be learned as a result.
- provides evidence of the extent to which the anticipated changes are realised in practice, for whom these arise and under which conditions, and whether value for money has been achieved.

This is all valuable learning to inform if and how a roll-out to other geographical areas of the country might be justified.

The focus of the evaluation activity in this report is the formative evaluation with some observational evidence about early outcomes. At this early stage, i.e. just seven months into the 18-month pilot, most outcomes or longer-term impacts would not be expected to be observed. Evaluation activity will continue over the course of the pilot, which will have a greater emphasis on the summative aspects, i.e. learning about outcomes, what worked well or less well and likely value for money. These latter aspects will be reported on in the forthcoming final evaluation report after the completion of the pilot.

Emerging monitoring evidence

The emerging monitoring evidence is derived from several sources. These include Historic England data collected over time from the FSOs and CDAs about their activities and what has been delivered; data from DCMS and Historic England in relation to the grant applications and awards; as well as data from the teams leading the workshops in terms of what has been delivered, number of attendees and participant feedback forms. In addition, the evaluation team has held in-depth interviews with:

- Historic England staff, including the FSOs and CDAs, Historic England surveyors, the pilot Project Manager and a representative of the Historic England National Strategy Group; and
- Stakeholders in the pilot areas including listed places of worship in both Greater Manchester and Suffolk, Diocesan representatives from the Church of England and Roman Catholic churches, and local architects. Insights from these interviews are included throughout this report, with further details on eight places of worship interviewed provided in Annex B.

The emerging monitoring evidence on each of the four elements of the pilot are summarised below. Further evidence will be collected over the course of the pilot with a final evaluation to be published after the pilot has concluded in 2020.

Total number of places of worship engaged

- The overall level of engagement of places of worship with the pilot has differed between the two pilot areas. In Suffolk, 197 listed places of worship (37%) either made enquiries to, or were contacted by, the pilot team. This compares with 97 listed places of worship (29%) in Greater Manchester.
- The relatively higher number of total engagements in Suffolk is likely to reflect the different levels of awareness of the pilot in the two areas. In Suffolk there was a high volume of enquiries received from the outset following promotion of the pilot by the Church of England Diocese of Ipswich and St Edmundsbury. This raised awareness of the pilot. However, this also initially limited opportunities for the pilot team to proactively seek out listed places of worship that may need support due to time constraints. In Greater Manchester, less awareness-raising activity was undertaken in advance, and the pilot team were able to take a more targeted approach to engaging listed places of worship.

Fabric Support Officers

- FSOs have provided support⁸ to 63 and 54 listed places of worship in Suffolk and Greater Manchester respectively. Most (78%) of FSO engagements with Suffolk's listed places of worship have been 'low' level, while in Greater Manchester more than 90% of engagements were at a more sustained 'medium' or 'high' level. This appears to reflect that although more places of worship were engaged overall in Suffolk, managing the high quantity of enquiries they received reduced the time available for the FSO to provide sustained support to listed places of worship.
- All stakeholders interviewed reported valuing the face-to-face interactions they had with the FSOs, particularly in relation to: understanding the minor repair works that were needed, how to apply for minor repair grants (the processing of which is supported by the FSOs), the interdependency between minor repairs and major repairs, and developing sustainable multi-year maintenance plans.

⁸ 'Support' is considered to be activities such as providing advice and practical guidance on developing a maintenance plan and/or grant application. The level of support is categorised into 'low', 'medium', or 'high' depending on the duration and nature of support the FSO has provided to each place of worship.

- The focus on allocating £500,000 in Minor Repair Grant funding in the first seven months of the 18-month pilot appears to mean that both FSOs needed to spend the majority of their time on grant-related support and grant processing. This activity accounted for a substantial share of the FSO's time in Greater Manchester (52%) and around a quarter of the FSO's time in Suffolk, along with 26% of FSO casework time in Greater Manchester and 29% of FSO casework time in Suffolk. This left less opportunity to provide broader support to places of worship on developing maintenance plans or advice on potential funding routes for larger repair projects. This will be monitored further for the final evaluation.
- The listed places of worship interviewed reported that the grants from the Minor Repair Grant Fund and FSO support had meant they **brought forward maintenance and repairs works that otherwise would not have happened until later (perhaps by 2-7 years), if at all**. The reasons given for this were that:
 - The grant allowed more works to be undertaken in one go, whereas this would not otherwise have been possible because of financial constraints;
 - The advice of the FSO meant a more systematic approach was used to decide on the required maintenance and repairs which would otherwise have been undertaken in a more 'piecemeal' approach over a number of years; and
 - The minor repair fund and FSO advice meant more focus on maintenance and minor repairs, whereas the place of worship would previously have been focussed on major works projects instead.

Community Development Advisers

- The evidence suggests that the CDAs have needed to be flexible to apply very different approaches for different places of worship. This reflects the characteristics of the local communities, and the fact that the places start from different levels of existing engagement. For example, for some, opening outside of worship times is a major step, while others already have relatively high levels of engagement and activities.
- The qualitative research highlighted that new community engagement initiatives take time to develop and build momentum. At the time the qualitative research was undertaken in April, most places of worship interviewed were at the stage of developing new ideas. The key changes that they reported had come about as a result of the pilot were:
 - Developing new ideas to engage the wider community with the place of worship;
 - Fleshing out and bringing forward community engagement ideas that had already been considered but not taken forward previously; and
 - Starting, in some cases, to implement the ideas developed.

- The interviews with the CDA and stakeholders in Greater Manchester identified some challenges with engaging places of worship in this urban area. Four reasons for this were identified:
 - Some places of worship are already very active in their community and so did not see the need for further support, or wished to focus their attention on charitable outreach rather than activities that might raise income for the place of worship;
 - Some places of worship are located near several other community facilities and congregations in this situation felt further community engagement would therefore prove challenging when faced with this competition;
 - Where there is a high density of places of worship, this can create a challenge in finding a distinctive role for each place of worship in engaging the community; and
 - Turnover of volunteers has disrupted progress in building connections with some places of worship for the pilot team.

Minor Repair Grant Fund

- A target was set to allocate £250,000 of grants in each of the pilot areas before the end of March 2019. Greater Manchester used slightly more of their grant funding allocation than Suffolk (£229,041 compared with £212,479 respectively). Despite significant efforts, particularly from the FSOs, the grant funding used in both areas was under target.
- A total of 54 grants were allocated in the period to March 2019, with 27 in each pilot area. This implies an average grant award per listed place of worship of £8,483 in Greater Manchester and £7,870 in Suffolk.
- Grant applications were submitted by the Church of England, Roman Catholic and Unitarian listed places of worship in both Greater Manchester and Suffolk. Jewish and Methodist listed places of worship also submitted grant applications in Greater Manchester (note that there are no minority faith listed places of worship in Suffolk).
- The grant applications were for slightly different types of projects in each area. In Suffolk, roof works and repair of external walls were the most common categories of works (accounting for 33% and 24% of the value of all grants awarded in Suffolk respectively). In Greater Manchester, roof works and rainwater disposal were the most common categories of works (each accounting for around 24% of grants awarded in Greater Manchester, i.e. around half the total when taken together).
- Listed places of worship interviewed for this interim evaluation valued the speed with which grants were assessed and approved, with it taking less than three months from meeting the FSO to being awarded grants in some examples.

Workshops

- Four workshops were hosted over the first seven months of the pilot. These included one Stitch in Time maintenance workshop (on fabric maintenance)

and one workshop on Places of Worship and the Wider Community (on community engagement) in each of Suffolk and Greater Manchester. These workshops were designed and delivered by the Churches Conservation Trust with extensive design input from the Historic England Taylor Review Pilot team.

- Attendance was somewhat below the target of 30 attendees for three of the four workshops. For Stitch in Time workshops, there were 17 attendees in Greater Manchester and 14 in Suffolk. For the Places of Worship and the Wider Community workshops, there were 20 attendees in Greater Manchester and 32 in Suffolk.
- Feedback from workshop attendees was positive and suggested intentions to implement changes following the workshops. Following the Stitch in Time workshops, 75% of attendees surveyed in Greater Manchester and around 85% in Suffolk intended to implement a maintenance plan after the workshop. Following the Places of Worship and the Wider Community workshops, 100% of attendees surveyed in Greater Manchester and 90% in Suffolk said they were planning to work with others to develop new activities in their communities following the workshop. What is not clear is whether they were intending to do this anyway prior to the workshop, nor whether this intention will be translated into action. Whether actions are taken following the workshops will be tested with follow-up questionnaires further into the pilot.
- Stakeholders identified some of the potential barriers to attendance as: the distance to travel to reach the workshops; lack of awareness of them; and the availability of similar workshops/ events being run by other organisations locally (including denominational training).

Rapid action learning

On the basis of these learnings and observations from the formative evaluation, DCMS and Historic England have already made amendments to the implementation of the pilot. This reflects an approach of seeking to respond to feedback during the pilot in order to address specific issues and enhance its effectiveness. These are shown in Figure 2.

Figure 2 Summary of observations on the delivery of the pilot so far and actions identified by Historic England and DCMS

Pilot activity area	Observation	Actions taken by Historic England and DCMS to apply the formative learning
Cross-cutting	A high volume of enquiries received at the start of the pilot, particularly in Suffolk, has limited opportunities to proactively seek out vulnerable listed places of worship that may need support; and minority faith groups have been relatively hard to reach in Greater Manchester so far.	Once the initial high volume of enquiries received at the start of the pilot was addressed, a targeted effort has been made to seek out vulnerable ⁹ and minority faith group listed places of worship that may be able to benefit from the pilot but have not actively engaged for whatever reason.
Minor Repair Grant Fund	<p>Despite the high demand for grant funding, the target to distribute £250,000 in each area has not been met in either Greater Manchester or Suffolk (allocations have been around £229,000 in Greater Manchester and just over £212,000 in Suffolk).</p> <p>Applications to the minor repair fund have required intensive input from FSOs and HE staff as part of the process to help congregations prioritise urgent works. This has resulted in a high success rate, but some applications had to be deferred beyond March 2019 because further information was needed to reach the point of approval.</p>	In response to feedback from listed places of worship, the application form and supporting guidance have been refined to further streamline the requirements and provide greater clarity on the information needed. This aims to make the forms easier for listed places of worship to complete and reduce the need for FSOs to provide additional application support.
Fabric Support Officer	The target of distributing £250,000 of grant funding in each area has inevitably led to a need for FSOs to focus their time on supporting grant applications when working with listed places of worship.	With a longer period of time for the next tranche of grant funding to be distributed, this will reduce the need to focus on grants and free up time for the other aspects of the FSO role such as maintenance planning. A new maintenance checklist is being developed to support this.

Source: *Frontier Economics*

⁹ For Church of England listed places of worship, data was analysed in each region and those that demonstrated two or more of the following criteria were considered to be 'vulnerable': 25% most deprived areas, 25% lowest weekly attendance as a percentage of population, 25% lowest electoral roll as a percentage of population.

Pilot activity area	Observation	Actions taken by Historic England and DCMS to apply the formative learning
Community Development Adviser	The ability of the CDA to positively impact on listed places of worship is affected by local contextual factors, primarily the extent of choice of other facilities available for members of the community to use other than the listed places of worship.	An exercise has been undertaken to seek views on the CDA role from those experienced in similar roles in other areas, and the CDA job description has been refined in light of this. Peer-to-peer learning has been undertaken between the CDAs to learn from the approaches used in both pilot areas.
Workshops	Attendance was lower than anticipated at three out of the four workshops hosted.	The targeting for the next phase of workshops has been broadened, with more marketing undertaken and information sent to all listed places of worship in the pilot areas. The criteria for attending the workshops have also been relaxed, such as removing a limit of one attendee per place of worship. Monitoring of attendance and impact will continue.

1 EMERGING MONITORING EVIDENCE

1.1 The Taylor Review Pilot

The Taylor Review Pilot was launched by the Department for Digital, Culture, Media and Sport (DCMS) and Historic England on 3 September 2018. This interim evaluation report focuses on the first seven months of the 18-month duration of the pilot. At this early stage, the primary focus of the evaluative work is two-fold:

- **Formative evaluation evidence:** to report the information and learning gathered as part of the evaluation in relation to the design of the pilot and how it has been implemented in the two geographical areas of Greater Manchester and Suffolk. Collating and sharing learning at this stage and on an on-going basis is valuable because it provides the opportunity for DCMS and Historic England to adapt the elements of the pilot to maximise effectiveness.
- **Summative evaluation evidence:** this evidences what has been achieved by the pilot in terms of its outcomes and impacts on the ground, and considers the conditions under which effectiveness is more likely to be enhanced, along with exploring value for money. At this early stage of the evaluation, the intention of this report is to present what has been invested in the intervention, how those resources have been utilised to undertake different activities and what has been delivered on the ground as a result of those activities. It is too early to report at this stage on the outcomes or longer-term impacts of what has been delivered, or to consider the value for money or cost-effectiveness of the pilot. The final evaluation will present evidence on outcomes, impacts and value for money (or cost-effectiveness). The evaluation approach is explained further in the next section.

1.2 The evaluation approach

The pilot is complex to evaluate. To determine its impact, one would ideally compare the two areas in the pilot (Greater Manchester and Suffolk) with other areas of the country that share similar characteristics but do not have the pilot interventions. However, despite investigations into the data and discussions with various stakeholders including Historic England, DCMS and various faith groups, it is clear that such credible comparators do not exist. Therefore, this approach cannot be robustly undertaken.

The approach used to evaluate the pilot therefore must be more theory-based by comparing what we believe *should* be observed if certain resources are invested ('inputs') and certain activities are undertaken using those resources, such that particular 'outputs' can be delivered on the ground. These predicted 'outputs' can in turn lead to improved 'outcomes' and longer-term 'impacts' for listed places of worship along with those who are responsible for them and their wider communities.

This form of evaluation begins with a clear framework which is called a 'logic model', which maps a 'theory of change'. A logic model is read from left to right, beginning on the left by mapping what has been invested in the pilot intervention (the 'inputs'). We then *theorise* how these inputs would be utilised in such a way

that they deliver tangible ‘outputs’ (which might be workshops or grants offered to listed places of worship). These outputs are then, *in theory*, able to deliver a change in the ‘outcomes’ we observe. These ‘outcomes’ could be, for example, attendees at workshops feeling more informed about how to maintain the fabric of their listed places of worship, or minor repairs having been carried out such that the listed places of worship can be more intensively used for worship or other community activities. Over time, these ‘outcomes’ are, *in theory*, able to deliver changes in the longer-term impacts on listed places of worship. These ‘impacts’ could include, for example, enhanced financial sustainability or better maintained fabric of the building. This theory of change is tested by gathering evidence at each stage of the logic model (qualitative and quantitative) and inferring whether short-term outcomes and longer-term impacts have been caused by, or can be attributed to, the inputs invested and the activities and outputs that followed.

The evaluation gathers evidence from a range of sources such as quantitative operational data, financial data and qualitative data from interviews or workshop feedback forms. This data allows us to see what has been observed such that we can put the ‘theory of change’ to the test, while also being mindful of potential unintended consequences that may arise which might not have been anticipated.

This evidence-based approach is useful because piecing this information together – both quantitative and qualitative – allows us to generate evidence on whether the theory of change holds, and the conditions under which this is more (or less) likely to be the case. Policy makers can therefore be informed about whether roll-out of the interventions would be justified, and how this can be done to greatest effect.

To complement the logic model ‘theory-based’ evaluation approach, the evaluation also investigates the potential effectiveness of the pilot using several other approaches, namely by comparing what is observed in the areas before (or at the start of) the pilot, and what is observed during and after. Secondary analysis of published data and statistics is also undertaken, so that what is observed in the pilot areas can be compared in a high-level way with national or regional averages and trends.

Assessing whether the pilot has caused better outcomes to be realised (‘causality’)

Important to any evaluation is the consideration of ‘causality’. In other words, although we may observe particular inputs, activities, outputs and outcomes, we cannot often be certain that the outputs were *caused* by specific inputs and activities, and in turn that these outputs *caused* the outcomes that we finally observe. The assessment of *causality* is assessed through ‘contribution analysis’. This involves two aspects:

- Firstly, quantitative data is used to consider what has changed over time and whether it is likely that factors other than the pilot could have caused that change. This draws on available secondary data in other locations to compare the trends observed in those areas in an indicative way with what is observed in the pilot areas.
- Secondly, causality is assessed using the perspectives of those responsible for the pilot, listed places of worship representatives and other stakeholders who have been involved in or affected by the pilot. They are invited to offer views

(via a workshop and interviews) about the extent to which they have reason to believe that the pilot has delivered outcomes that look different to what might otherwise have been observed absent the pilot, and why. Piecing this information together allows a more confident assessment about whether the outcomes delivered are a result of each of the elements of the pilot.

This approach was developed following discussions with DCMS, Historic England and the Taylor Review Advisory Board, as well as consideration of best practice approaches for this type of policy intervention.¹⁰

By the end of the pilot period (March 2020), the evaluation activity aims to be able to address several evaluation questions, as shown in the box below.

OVERARCHING EVALUATION QUESTIONS

1. To what extent, and how, does the pilot help improve the knowledge, skills and capability of those responsible for listed places of worship to understand the importance of maintenance of their buildings and implement appropriate multi-year maintenance plans?¹¹
2. To what extent, and how, does the pilot help improve the knowledge, skills and capability of those responsible for places of worship to better engage with their communities to increase appropriate utilisation of their buildings and enhance their financial sustainability?
3. How effective is the Minor Repair Grant Fund in delivering cost-effective maintenance and minor repairs that would not otherwise have been possible?
4. Have modifications to the design of the pilot been required over the course of its duration? If so, what are they and why?
5. What are the conditions under which the pilot approach is more, or less, effective in delivering well-utilised buildings which have cost-effective multi-year maintenance programmes? (For example, how does 'what works' vary across rural/urban, by local area characteristics, for different faiths/denominations?)
6. To what extent are there gaps in the support provided through the pilot where places of worship need additional help? What is the nature of the additional needs identified?
7. Is there a case for rolling out the pilot's interventions to other geographical areas of the country, and if this were to be done, what can we learn from this pilot to inform the design of those interventions?

This report offers the emerging monitoring and evaluation evidence available on the performance of the pilot during its first seven months to the end of March 2019. It reports on the activities of the pilot teams and listed places of worship that have been observed, and explores the learning from how the various components of the pilot have been implemented to this point. At this early stage of the pilot it is too soon to say what the outcomes of the pilot have been – this will be for a later stage

¹⁰ Discussion of the evaluation design and evidence collected on the baseline position in the pilot areas at the start of the pilot is provided in Frontier Economics (2019), 'Interim evaluation of the Taylor Review Pilot: technical appendix'. The approach has been developed using best practice principles as described in Her Majesty's Treasury, 'The Green Book: Appraisal and Evaluation in Central Government' (HMT, 2018).

¹¹ National Churches Trust, for example, offers guidance on such plans, which can be found here: <https://www.nationalchurchestrust.org/caring-your-building/regular-maintenance>

of the evaluation.¹²The final evaluation evidence will be reported in 2020 after the pilot has ceased.

1.2.1 The logic model

The logic model that underpins this evaluation is shown below. As is clear from this logic model, there are various indicators and metrics that can be investigated.

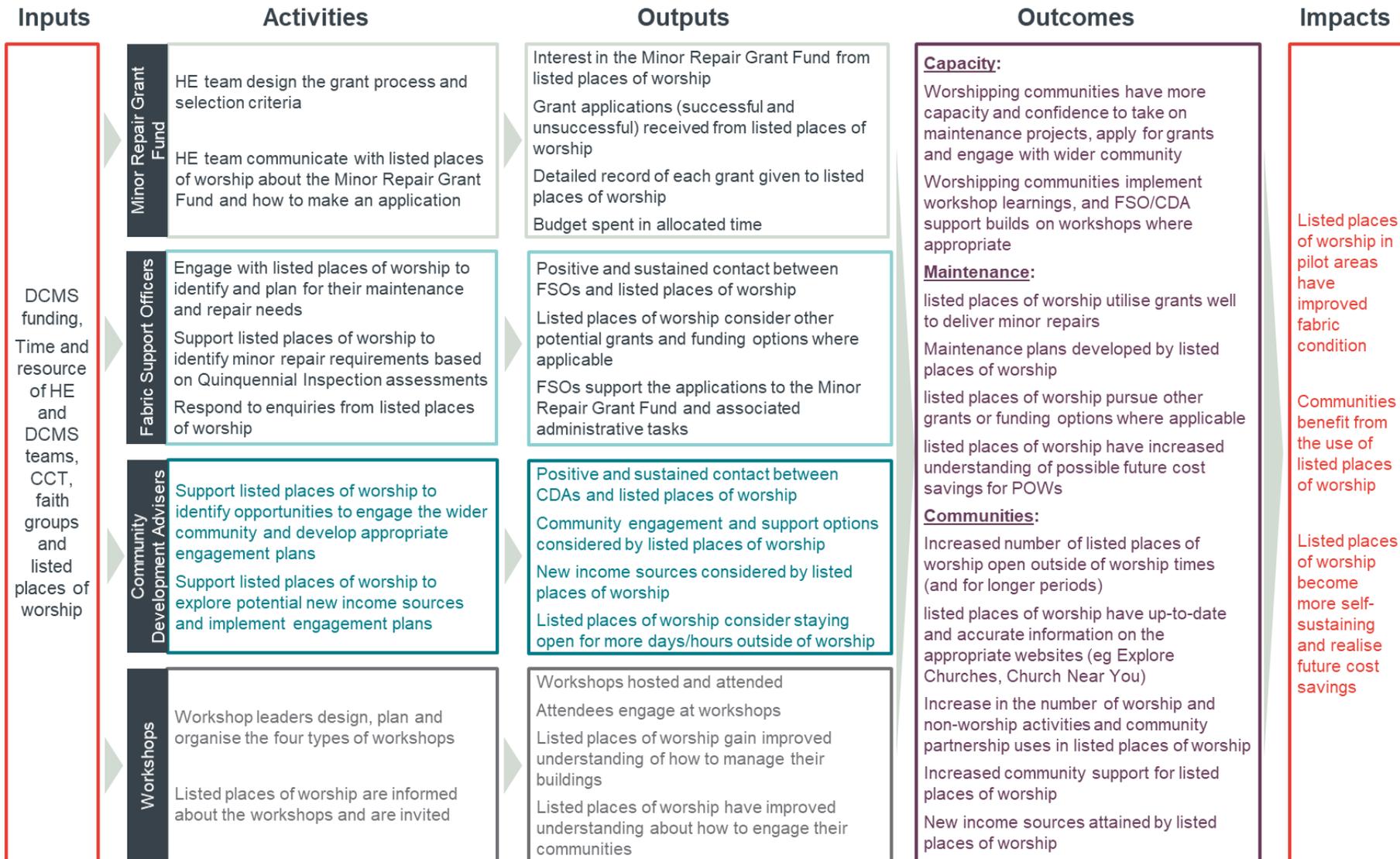
Not all metrics and indicators are possible to report on in this interim evaluation. Most outcomes and impacts will only be feasible to report on in the final evaluation report in 2020.

The logic model for the pilot is shown in Figure 3.

¹² A separate technical appendix accompanies this document with further details on the evaluation methodology and the baseline position at the start of the pilot.

EVALUATION OF THE TAYLOR REVIEW PILOT

Figure 3 The pilot logic model



Source: Frontier Economics

Note: Not all of the measures are possible to report on in this interim evaluation.

1.2.2 Structure of this report

This report is structured as follows:

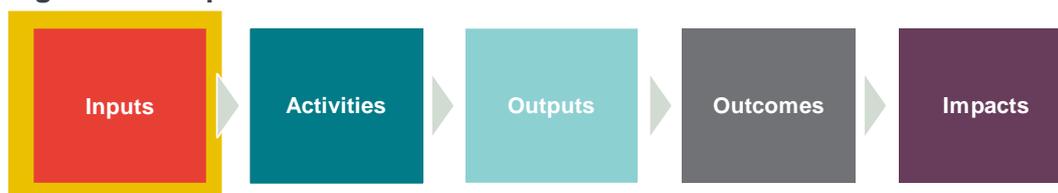
- Section 3 looks at the formative evaluation learning, drawing on data and evidence gathered on the inputs and activities of the pilot learning, along with relevant outputs.
- Section 4 looks at the summative evaluation learning, drawing on emerging data and evidence on outcomes and impacts. This is more limited given that this is an interim evaluation with much more evaluation activity and data collection yet to be carried out over time. This will be reported on in the final evaluation report in 2020.
- Section 5 provides an overview of what has been learned and the evaluation activity that will be continued, along with what will be reflected on in the final evaluation report.

2 EMERGING MONITORING EVIDENCE – LEARNING ABOUT THE INPUTS, ACTIVITIES AND OUTPUTS OF THE PILOT

This section summarises evidence of the implementation of the pilot over the seven-month period from September 2018 to March 2019, covering what has been invested (inputs), what was done to utilise those invested resources (activities) and what has been delivered on the ground (outputs). This section covers each of the four strands of the pilot (the Fabric Support Officers (FSOs), Community Development Advisers (CDAs), the Minor Repair Grant Fund and the workshops), with interpretation, comparison across the two pilot areas and discussion of reasons for the differences where at all possible.

2.1 Inputs

Figure 4 Inputs flow chart



Source: *Frontier Economics*

Inputs describe the funding, time and resources of the pilot. Various investments were made in terms of the design and implementation of the Taylor Review Pilot. This section draws on both quantitative and qualitative data and evidence collected for the interim evaluation to provide evidence of the inputs relating to the FSOs, the CDAs, the Minor Repair Grant Fund and the workshops.¹³

2.1.1 Fabric Support Officers

There are two full-time FSOs involved in the pilot, one in each pilot area of Greater Manchester and Suffolk. The FSO roles involve supporting those responsible for listed places of worship to be able to identify, coordinate and deliver minor repairs and associated on-going maintenance effectively and in a timely way. Specific responsibilities of the FSOs include:¹⁴

- Visiting listed places of worship participating in the pilot, assessing progress against the most recent fabric inspection report (Quinquennial Inspection) and supporting the development of a maintenance and minor repairs plan;

¹³ Further details on the inputs are also shown in the context of the logic model in Figure 3.

¹⁴ Historic England (2018), Fabric Support Officer Job Description.

- Identifying how the plan and repairs can be implemented using materials and contractors or volunteers that will ensure work is to a high standard and appropriate for the building's needs;
- Assisting those responsible for the fabric of listed places of worship to plan major repairs within the next five years, including identifying potential funding streams; and
- Encouraging and providing appropriate support to staff and volunteers responsible for eligible listed places of worship to submit well-evidenced and deliverable applications to the Minor Repair Grant Fund.

2.1.2 Community Development Advisers

There are two full-time CDAs, one in each pilot area. The CDA roles involve working with those responsible for listed places of worship to further community engagement, including to:¹⁵

- Support the development of appropriate new partnerships in the wider community;
- Work with listed places of worship to identify appropriate opportunities for use of the building and other activities; and
- Work with the listed places of worship to identify future income streams that could underpin repair and maintenance.

2.1.3 Minor Repair Grant Fund

A total of £1 million of funding has been assigned to the Minor Repair Grant Fund, with £500,000 assigned for allocation in each of the two financial years spanned by the pilot (2018/19 and 2019/20). The funding is intended to be split equally between the two pilot areas of Greater Manchester and Suffolk. Grants from the fund will be capped at £10,000 per listed place of worship and will be at a maximum of 90% of the financial costs of minor repairs at each listed place of worship (i.e. some level of match funding will be required in every case).

The size of the minor repair grant

Understandable enthusiasm and confusing media coverage of the announcement of the pilot meant there was some disappointment among stakeholders that the total project cost was initially limited to £15,000, of which the grant funding was capped at £10,000. This was increased by an expectation in both pilot areas that successful applications would be able to seek out match funding so that larger projects could be undertaken (around £20,000), with 50% provided by the minor repair grant. As a result, initial applications in Suffolk in particular were for projects with a total project cost that was over £15,000. Historic England was concerned that this did not reflect the Taylor Review recommendation that small grants should be available to top up congregational funding in order to enable urgent 'minor repairs' to be done quickly. For this reason, the £12,000 limit was applied very shortly after the start of the pilot, with a maximum grant level of £10,000.

¹⁵ Historic England (2018), Community Development Adviser Job Description.

Applications from any congregations that had applied in good faith before the revised caps were implemented were accepted. This highlights the importance of the clarity of messaging for any new initiatives in managing expectations.

Access costs for undertaking works, such as to access roofs and gutters, were also highlighted by several interviewees for this interim evaluation as a challenge within the size of the grant and project limits. This is because access can be costly for large places of worship, even for types of maintenance and repairs that are considered 'minor'. This was seen as a particular issue in Greater Manchester due to the presence of large Victorian churches but was also recognised as a challenge in Suffolk. For example, replacing dislodged roof slates or repairing gutters often requires scaffolding for larger places of worship, which can cost thousands of pounds. One suggestion offered by a stakeholder for consideration was for Department for Digital, Culture, Media and Sport (DCMS) and Historic England to implement a separate budget for access costs, such that the £10,000 grant could then be fully allocated to undertaking the minor repairs and maintenance.

2.1.4 Workshops

A total of 16 workshops were anticipated over the two years of the pilot, comprising eight in each pilot area. After public tendering, Historic England contracted the Churches Conservation Trust to deliver the following workshops:

- A Stitch in Time: Why maintenance and small repairs really matter (to be run three times in each pilot area);
- Places of Worship and the Wider Community: How to consult and build strong local partnerships (to be run three times in each pilot area);
- Planning and Managing Change 1: Turning your vision into a plan of action (to be run once in each pilot area); and
- Planning and Managing Change 2: Building capacity and support to deliver change (to be run once in each pilot area).

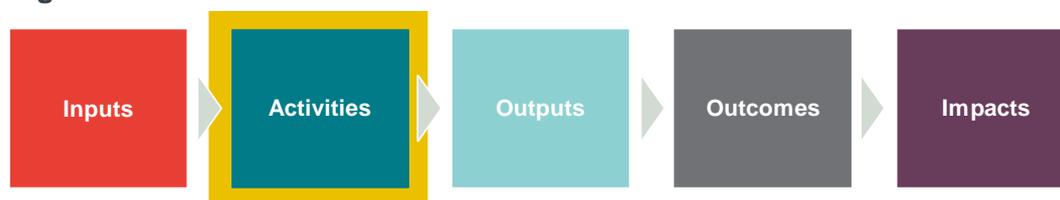
2.1.5 Supporting resources

As at April 2019, resources had been mobilised to deliver on each of the above elements of the pilot. Firstly, the FSOs and CDAs had been recruited and were in post, ready to begin their work on the launch date of 3 September 2018. Secondly, the Minor Repair Grant Fund was available shortly after launch, with eligibility criteria and the associated application process rapidly agreed with the pilot Programme Board and ready to invite applications from the autumn of 2018. Thirdly, the workshops had been sub-contracted, ready to begin marketing and delivery from October 2018.

To support delivery of the pilot, most staff from both DCMS and Historic England were in post from the launch date of the pilot. A Project Manager based in Historic England has been appointed, and other officials in both DCMS and Historic England ensure that the pilot is operating effectively. This is overseen by a DCMS Advisory Group and at an operational level by a Project Board within Historic England.

2.2 Activities

Figure 5 Activities flow chart



Source: Frontier Economics

This section reports on activities. As with the inputs, this section draws together qualitative and quantitative data, as well as evidence that has been collated for this interim evaluation by Historic England and in-depth interviews undertaken by Frontier Economics for this interim evaluation. Activities are shown in the context of the logic model in Figure 3.

Evidence on activities observed is described below for:¹⁶

- Pilot team (combined) engagement activity;
- FSOs;
- CDAs;
- Minor Repair Grant Fund; and
- Workshops.

To help interpret the data collected below, contextual data on the number of listed places of worship by each denomination is shown in Figure 6.

Figure 6 Listed places of worship by area of the pilot

Denomination of listed places of worship							
	Church of England	Christian (other)	United Reformed	Roman Catholic	Methodist	Baptist Union	Total
Listed places of worship in Suffolk	473	21	17	10	6	8	535
	Church of England	Christian (other)	United Reformed	Roman Catholic	Methodist	Other	Total
Listed places of worship in Greater Manchester	235	35	12	33	10	6	331

Source: Historic England Heritage Asset Management (HAM) Database

Note: Data collated at January 2019. Updates are regularly made to the database so there may be minor differences in the classifications over time.

¹⁶ Further details on the activities are also shown in the context of the logic model in Figure 3.

2.2.1 Pilot team engagement activity

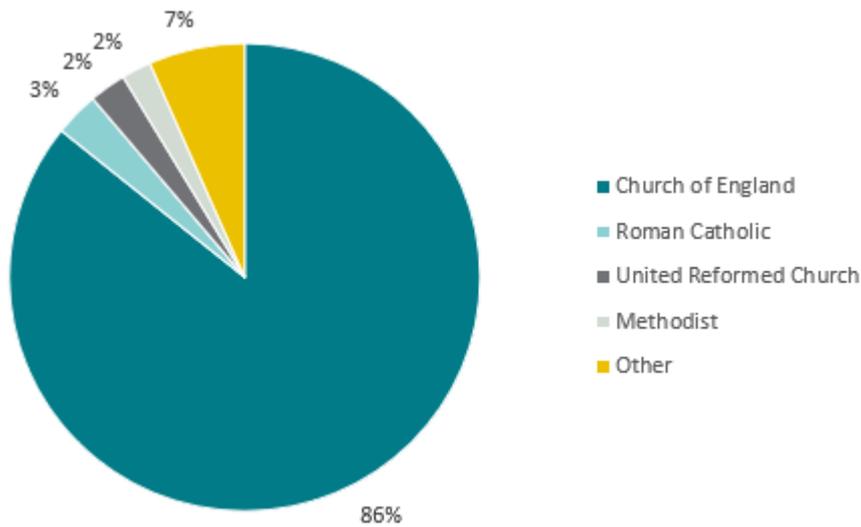
Figure 7 and Figure 8 show the total number of engagements with listed places of worship by the pilot team (FSOs, CDAs or other team members) over the seven-month period from September 2018 to March 2019. This captures all places of worship that the pilot teams received enquiries from or reached out to make contact with over this period. This is shown separately for Suffolk (Figure 7) and Greater Manchester (Figure 8).

The charts show that there has been a substantial difference in the level of engagement with listed places of worship in each area: in Suffolk, 197 listed places of worship were engaged, compared with 97 in Greater Manchester. For context, there are 535 listed places of worship in Suffolk and 331 listed places of worship in Greater Manchester. Therefore, the data translates to 37% of listed places of worship being engaged in some way in Suffolk, compared with 29% in Greater Manchester. The higher number of total engagements in Suffolk reflects different approaches from local partners in the two pilot areas. In Suffolk, there was a high volume of enquiries received from the outset following promotion of the pilot by the Church of England Diocese of Ipswich and St Edmundsbury. This raised awareness of the pilot, but the need to manage incoming enquiries initially limited opportunities for the pilot team to proactively seek out listed places of worship that may need support. On the other hand, in Greater Manchester the pilot team were able to take a more targeted approach from the start.

In terms of the denominations of the listed places of worship that have been engaged, the patterns reflect the presence of the denominations in each of the areas. In terms of context, in Suffolk 473 of the 535 listed places of worship (88%) are Church of England, and in Greater Manchester 235 of the 331 listed places of worship (71%) are Church of England. Therefore, it naturally follows that Church of England listed places of worship have the highest number of engagements in both pilot areas, followed by Roman Catholic listed places of worship. Indeed, the number of engagements match very closely the distribution of church denominations, as 86% of engagements in Suffolk were with Church of England churches (which account for 88% of listed places of worship in the area), and 72% of engagements in Greater Manchester are with Church of England listed places of worship (which account for 71% of all listed places of worship in the area).

Suffolk had no minority faith group engagements pre-April 2019, while Greater Manchester had one engagement with a Jewish place of worship. Importantly, there are no minority faith group listed places of worship in Suffolk and only six in Greater Manchester.

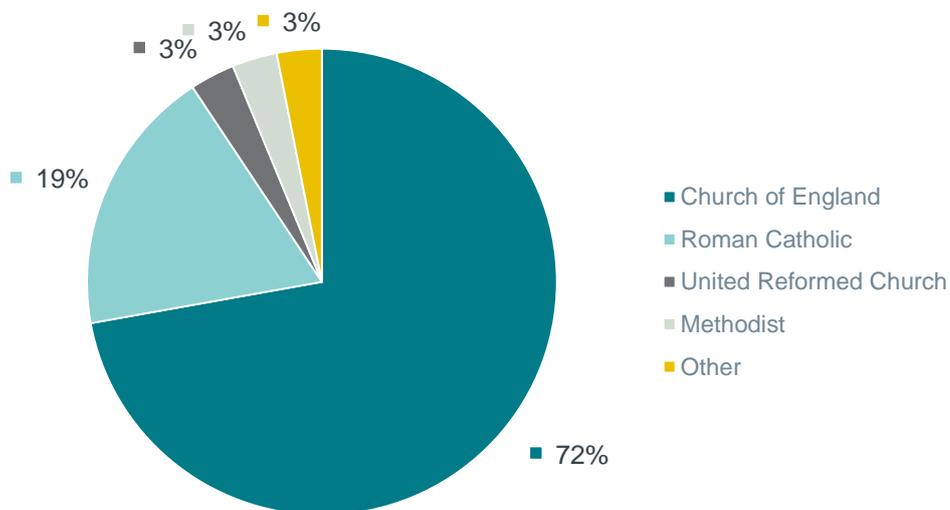
Figure 7 Suffolk – breakdown of total engagements with pilot teams by denomination/faith group pre-April 2019



Source: Historic England data (July 2019)

Note: Other relates to: Unitarian, Elim Pentecostal, Baptist, Quaker, Bethesda and 'unknown' listed places of worship

Figure 8 Greater Manchester – breakdown of total engagements with pilot teams by denomination/faith group pre-April 2019



Source: Historic England data (July 2019)

Note: Other relates to: Unitarian and Jewish places of worship

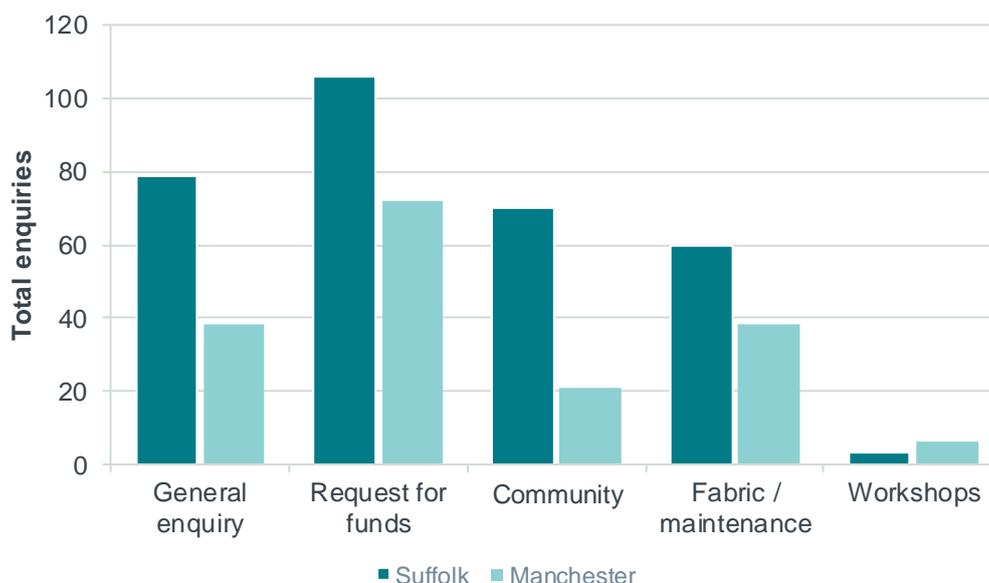
HE data was also collected on the topics about which listed places of worship submitted enquiries to the FSOs and CDAs. This is shown in Figure 9.

Figure 9 shows that in both pilot areas, the greatest share of enquiries related to 'request for funds', and the smallest share of enquiries related to the workshops. In absolute terms, there were more enquiries in Suffolk than in Greater Manchester – this might be as expected given that there are 535 listed places of worship in

Suffolk versus only 331 listed places of worship in Greater Manchester (as shown in Figure 6). In addition, the Church of England Diocese of St Edmundsbury and Ipswich promoted the pilot before launch, which generated interest among listed places of worship, many of whom were proactive in their approaches to the Suffolk FSO and CDA, whereas in Greater Manchester the pilot team were tasked with seeking out priority places of worship to work with.

It is apparent from Figure 9 that enquiries about community support were particularly low in Greater Manchester relative to Suffolk and relative to other areas of enquiry. This is interesting, and interviews have indicated that this could be because the urban settings of listed places of worship in Greater Manchester typically have more facilities with which they effectively compete when offering their facilities for community use, so find it hard to see how to gain value from working with the CDA. This ‘competition’ with nearby facilities did not feature as strongly in interviews in Suffolk, but was also raised by one interviewee, and is an issue that will be explored further in both pilot areas over the remainder of the evaluation.

Figure 9 Topics of pilot area enquiries pre-April 2019



Source: *Historic England data (July 2019)*

Note: *The number of enquiries presented here do not sum to the total number of enquiries above because a place of worship could enquire about more than one topic.*

2.2.2 Fabric Support Officers

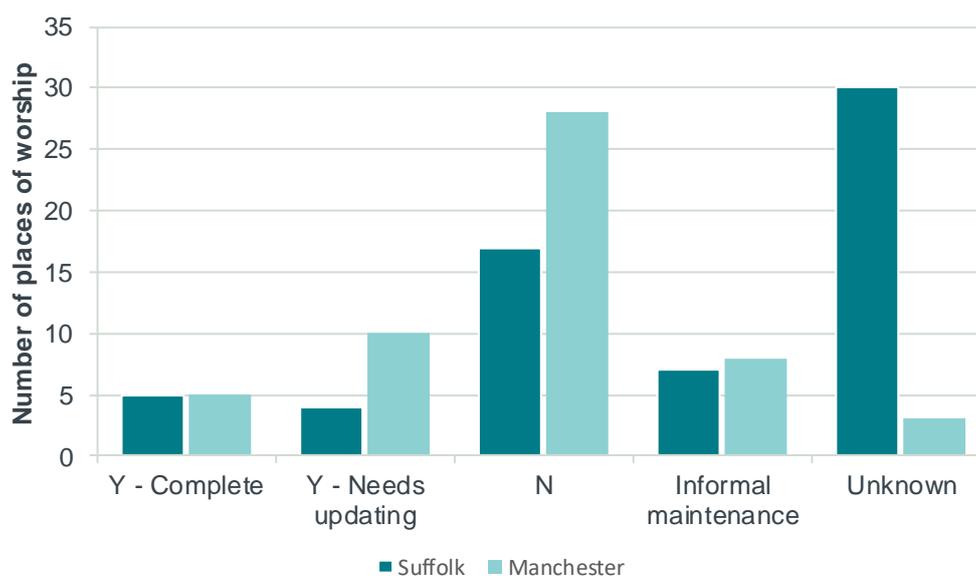
The places of worship interviewed in both pilot areas reported that the FSO engagement with them had been very positive. The following aspects of support were identified as particularly valued by listed places of worship in both pilot areas:

- The **knowledge and expertise** of the FSOs have helped places of worship to prioritise which works they need to focus on and the best way to tackle their maintenance and repair concerns. It was reported that the FSOs have helped identify necessary repair and maintenance works and specified which works could be eligible for potential Minor Repair Grant funding.

- The ‘human element’ of the FSO role has been greatly appreciated, with places of worship valuing the time taken by the expert to visit them to discuss their maintenance and repair issues and identify ways to help. This was seen as giving places of worship confidence to apply for funding and prioritise works which they otherwise might have neglected.
- The FSO interactions appear to have been a ‘catalyst for prioritising maintenance concerns’ more broadly. Listed places of worship interviewed reported that engagement with the FSOs had generated a greater willingness and desire to act on these concerns, both through the Minor Repair Grant Fund and more broadly.

As shown in the logic model, one of the activities of the FSOs is to provide support by using fabric condition information available to them to be able to develop maintenance plans. At this early stage of the evaluation, data was collected from each listed place of worship that the FSOs engaged with about whether they already had formalised maintenance plans in place. The collated data is shown in Figure 10.

Figure 10 Places of worship in each pilot area with a maintenance plan in place at the first point of contact with FSO



Source: *Historic England data (July 2019)*

Figure 10 shows that five listed places of worship in each pilot area had a complete and up-to-date maintenance plan in place. In addition, four and ten places of worship in Suffolk and Greater Manchester respectively had a maintenance plan which needed updating. Also, 17 and 28 places of worship in Suffolk and Greater Manchester, respectively, had no maintenance plans in place.¹⁷

Most of the places of worship interviewed had not yet received detailed support from the FSOs in relation to ‘maintenance planning’ but indicated they would be receptive to this in future. This appears to reflect the focus of the FSOs largely on

¹⁷ There is no maintenance plan information for 33 (30 in Suffolk and 3 in Greater Manchester) places of worship across the pilot areas.

delivery of the Minor Repair Grant Fund during the period to the end of March 2019. The FSOs in both pilot areas highlighted that a considerable amount of their time had been needed to support minor repair grant applications (for example, 52% of FSO time spent on delivering advice in Greater Manchester and around a quarter of such time in Suffolk. Further detail is in Annex A). This limited the time available to support maintenance planning.

2.2.3 Community Development Advisers

The places of worship interviewed which had received support from the CDAs were very positive about the CDA roles. Three themes were identified from the interviews with listed places of worship in both pilot areas:

- **Providing expertise, experience and insight:** the experience of the CDAs from working with other places of worship was seen as very valuable. This allowed listed places of worship to learn from the CDAs' experience of what had worked elsewhere, together with advice on how an approach could be applied in their local circumstances.
- **Providing confidence and assurance:** the places of worship interviewed highlighted that discussions with the CDAs had encouraged them to overcome challenges and given an impetus for starting to develop their ideas and carry out engagement work. For example, some places of worship highlighted how they had felt less isolated after meeting with the CDA and more confident to reach out to work with others.
- **Changing perceptions:** places of worship reported that their perceptions of what was meant by 'community' had changed as a result of engaging with the CDA and had broadened their outlooks on engagement possibilities. For example, they had started to consider how to attract new groups to visit the place of worship or broader community activities that they could organise.

The CDA in Suffolk highlighted that very different approaches had been needed for different listed places of worship. This reflects the characteristics of the local communities, and the fact that they start from different levels of existing engagement. For example, for some places of worship, opening outside of worship times is a major step, while others already do this to some degree and already have relatively high levels of community engagement. This highlights the importance of flexibility in the CDA role, and that there is not a set pathway that listed places of worship follow. The CDA also highlighted the high volume of enquiries for the Suffolk team, which made it challenging to respond quickly to places of worship.

The interviews with the CDA and stakeholders in Greater Manchester identified some challenges with engaging places of worship in this pilot area. Four reasons for this were identified:

- Some places of worship are already very active with their community and so did not see the need for further support or wished to focus their attention on charitable outreach rather than activities that might raise income for the listed place of worship.

- Some places of worship are located near several other community facilities and felt further community engagement would therefore prove challenging when faced with this competition.
- There is often a high density of listed places of worship, which can create a challenge in finding a role for each listed place of worship in engaging the community.
- Turnover of volunteers has disrupted progress in building connections of the CDA with some listed places of worship.

The pilot is still at an early stage for community engagement and so the extent to which these reported barriers persist is an area to monitor further as the pilot continues.

2.2.4 Minor Repair Grant Fund

The application forms and application process of the Minor Repair Grant Fund have generally been very well received by the listed places of worship and stakeholders interviewed for the interim evaluation. There were three common themes from the qualitative evidence:

- **FSO guidance:** the guidance of the FSOs on the application process was highlighted as very valuable in both pilot areas. This was particularly in terms of helping listed places of worship to understand what types of works would and would not be eligible. This provided clarity early on, rather than places of worship having to spend a long time trying to work this out for themselves or submitting applications for works that would not meet the fund's criteria.
- **Application form:** the application form was generally seen by places of worship interviewed as straightforward and streamlined compared to applications for larger grant funds, although the FSOs reported that significant support to complete the form was still required for many listed places of worship. Combined with the support from the FSOs, this was seen as helping to provide a quick and smooth application process. Some minor improvements were suggested for the applications form, such as providing more clarity on what supporting information is required for the application form, to reduce the need for follow-up queries with the FSO.
- **Quotation requirements:** the requirement to approach three contractors for quotations for works is designed to ensure value for money. However, some stakeholders, particularly those interviewed in Greater Manchester, felt this requirement was burdensome and not necessarily proportionate to the size of the grants. Three consequences of this were identified from the interviews:
 - Contractors were having to provide a high volume of quotes for small works, but with only a one-in-three chance of being successful. It was felt that these costs were ultimately likely to be passed on to listed places of worship;
 - Architects involved in supporting Minor Repair Grant Fund applications incur costs that some felt were difficult to recover on small projects. The extent of this issue appears to vary between architects; and
 - There was a concern that some places of worship may struggle to find three quotes or find the process time consuming.

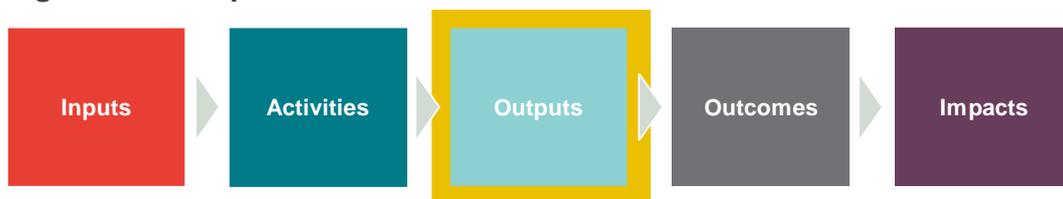
2.2.5 Workshops

When designing the workshops, the aims were to provide the opportunity for listed places of worship to come along and learn about different topics related to maintaining their listed places of worship and engaging with their wider communities. The secondary aim of the workshops was to provide a forum in which representatives of listed places of worship could engage with other listed places of worship also attending the workshops.

These aims remain sound. However, activities undertaken to realise these aims have been reflected upon, including the process of marketing, and these will be amended in the future (this is considered further under the discussion of outputs).

2.3 Outputs

Figure 11 Outputs flow chart



Source: Frontier Economics

This section reports the evidence on outputs over the period from September 2018 to end-March 2019. As with the inputs, this section draws together qualitative and quantitative data, as well as evidence that has been collated for this interim evaluation. Outputs are shown in the context of the logic model in Figure 3.

Evidence on outputs observed is described below for:¹⁸

- FSOs;
- CDAs;
- Minor Repair Grant Fund; and
- Workshops.

2.3.1 Fabric Support Officers

As the logic model indicates, it is anticipated that the activities of the FSOs will lead to the outputs of positive and sustained contact with listed places of worship; FSOs supporting listed places of worship in identifying other potential sources of funding to fulfil their minor repair and maintenance needs; and the FSOs supporting listed places of worship in making applications to the Minor Repair Grant Fund.

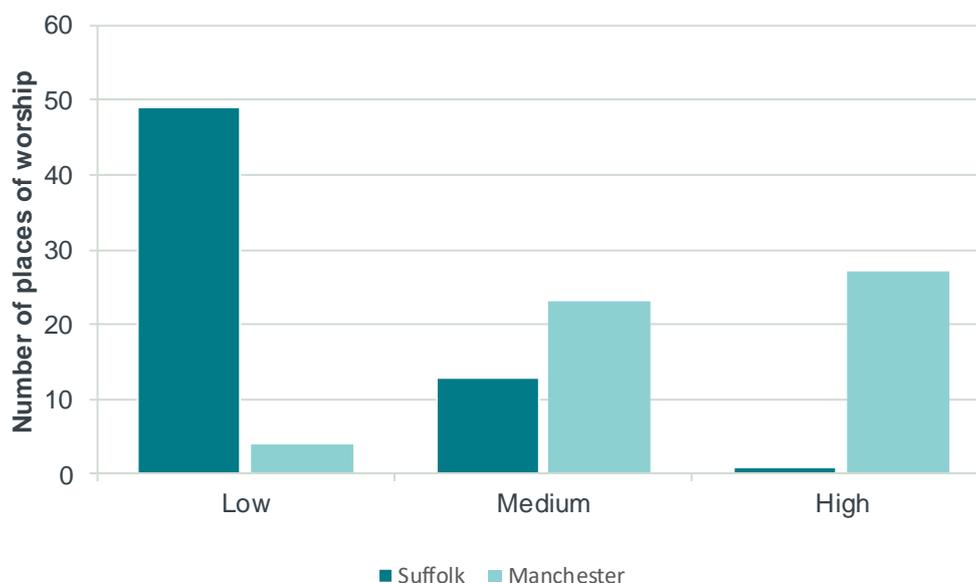
On the first – positive and sustained contact with listed places of worship – Historic England data collated for the evaluation indicates the level of engagement of the

¹⁸ Further details on the outputs are also shown in the context of the logic model in Figure 3.

FSOs with listed places of worship where it takes place. This is shown in Figure 12 as being low, medium or high engagement as assessed by the FSOs using a set of criteria on the nature of the engagement¹⁹.

Note that whereas Figure 7 and Figure 8 reported total engagement by both FSOs and CDAs combined, here the focus is on FSOs only and where support is sustained to at least a 'low' level.

Figure 12 Level of FSO support in both pilot areas pre-April 2019



Source: *Historic England data (July 2019)*

Figure 12 shows that FSOs engaged with 63 and 54 listed places of worship in Suffolk and Greater Manchester respectively. Most (78%) of FSO engagements with Suffolk listed places of worship have been 'low' level, compared with only 5% of FSO engagements with listed places of worship in Greater Manchester at this level. In addition, while 50% of FSO engagements with Greater Manchester listed places of worship were at a 'high' level, just 2% of FSO engagements with Suffolk places of worship have been at this level. This is a substantial difference in the level of engagement, with Greater Manchester appearing to provide much more intense support for the listed places of worship. This needs to be investigated further over the course of the evaluation, although this could reflect to some extent the fact that the Suffolk FSO had more engagements with listed places of worship (63) than in Greater Manchester (54).

¹⁹ **High:** FSOs guide the place of worship through an application for Minor Repairs grant funding and works with the place of worship to develop and implement a maintenance plan; expected to include a number of site visits and meetings; expected to require a total of 14.4 hours of FSO support per place of worship; expected to be offered to at least 50 places of worship in each region

Medium: FSOs advise on applications for other grants to complete fabric-related works; FSOs work with the place of worship to develop and implement a maintenance plan; expected to include one or two site visits or meetings; expected to require a total of 7.2 hours of FSO support per place of worship; expected to be offered to at least 5 places of worship for each region.

Low: FSOs provide a limited amount of support for places of worship with developing a maintenance plan and/or grant applications; expected to include limited face-to-face contact and continued contact via telephone or email; expected to require a total of 3.6 hours of FSO support per place of worship; expected to be offered to at least 5 places of worship for each region.

A potential reason for this difference in the level of engagement with the listed places of worship can be inferred from the in-depth interviews with stakeholders. This revealed that in Suffolk there was a very high level of proactive enquiries from listed places of worship, partly reflecting promotion of the pilot from the Church of England Diocese. This meant the Suffolk FSO was very busy reacting to enquiries from the outset, with less opportunity to take a proactive approach to the engagement with listed places of worship, as was more feasible in Greater Manchester.

In Greater Manchester there was less proactive publicity of the pilot and as a result there were fewer immediate enquiries coming into the pilot team from listed places of worship. The pilot team was therefore able to identify suitable projects using a more proactive approach. Listed places of worship from faiths and denominations without central contacts available to coordinate with the pilot teams have generally been harder to reach. Both pilot teams have proactively sought out individual places of worship from those faiths/denominations that are not managed under the Ecclesiastical Exemption Order 2010. Minority faith groups appear to have been harder to reach despite these attempts, although there have been examples of reaching Jewish listed places of worship in Greater Manchester (note, however, that there are no minority faith group listed places of worship in Suffolk, and only a handful in Greater Manchester).

The level of engagement will be explored further over the course of the evaluation.

The second output listed in the logic model for the FSOs is that the FSOs would be supporting the identification of other grants and funding options where applicable. This data is being collected and will be reported upon in the final evaluation.

In practice, however, interviews have revealed that discussions about funding typically overlap between the FSO and CDA. Indeed, in Suffolk, the FSO and CDA undertook initial site visits together to listed places of worship, in many cases so that they were both party to the information.

The third output identified in the logic model relates to support for listed places of worship in applying for grants from the Minor Repair Grant Fund.

Demand created by the grant scheme and the amount of help that congregations required to understand what work they needed to do have consumed more FSO time than was expected at the time of pilot design. Many congregations have found even this light-touch application process daunting and FSOs have been building capacity in these areas, so have not had time to finalise maintenance plans. This will be a priority for the remaining phase of the pilot.

The administration of the minor repair grant in both pilot areas has required a large proportion of FSO time. Timesheet data from the FSOs (shown in the Annex A) suggests that in Greater Manchester, grants advice accounted for 52% of the time the FSO spent on providing advice, and grant processing accounted for 26% of casework time. In Suffolk, grants advice accounted for 25% of time spent on delivering advice and grant processing accounted for 29% of casework time. This may be expected to change over time as FSOs' attention moves towards supporting the development of maintenance plans.

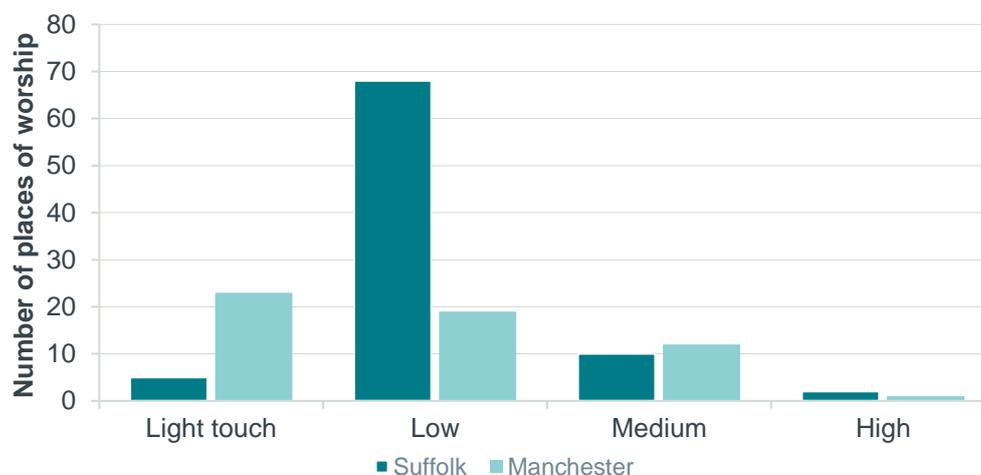
This focus appears to have resulted in part from the pilot aim to allocate half of the total Minor Repair Grant Fund budget over the first seven months of the pilot (i.e. £250,000 in each area over September 2018 to March 2019). Both FSOs described that this had meant an intensive focus on the Minor Repair Grant Fund from the outset so that the budget could be spent within the allocated financial year.

2.3.2 Community Development Advisers

As the logic model indicates, it is anticipated that the activities of the CDAs will lead to the outputs of positive and sustained contact between CDAs and listed places of worship; community engagement and support options considered by listed places of worship; new income sources considered by listed places of worship; and listed places of worship considering staying open for more days/hours outside of worship times.

On the first – positive and sustained contact between CDAs and listed places of worship – data and evidence on the engagement of CDAs with listed places of worship have been investigated. Figure 13 shows the level of engagement that CDAs have had split by light touch, low, medium or high based on an assessment by the CDAs using a set of criteria on the nature of the engagement.²⁰

Figure 13 Level of CDA support in both pilot areas pre-April 2019



Source: Historic England data (July 2019)

Note: One Greater Manchester listed place of worship had 'medium/high' as its level of engagement and has been recoded to medium.

Figure 13 shows that over the period from September 2018 to the end of March 2019, CDAs engaged with 85 and 56 places of worship in Suffolk and Greater Manchester respectively. The higher number of engagements in Suffolk is likely to

²⁰ The pilot team define the following levels of CDA contact:

High: CDAs are involved in developing a major project with a place of worship, for example providing extensive support to establish a series of community events, or detailed assistance with the community element of funding applications or developing a strong volunteer recruitment and training scheme.

Medium: CDAs provide on-going support for one project or a series of smaller projects.

Low: CDAs provide a limited amount of support for one project or a series of projects.

Light-touch: CDAs provide places of worship with basic guidance and/or signposting to useful contacts, organisations and funding schemes.

reflect the fact that there are more listed places of worship in Suffolk than in Greater Manchester, but also that listed places of worship were more proactive in approaching the FSOs and CDAs given the pre-launch promotion of the pilot, as well as the CDAs approaching listed places of worship. The higher number of places of worship receiving 'low' support in Suffolk also reflects that the CDA attended a number of group meetings with the Church of England Diocese where the CDA was able to provide advice and answer questions to several places of worship at once.

Of these, 86% of CDA engagements with Suffolk listed places of worship have been light touch or low level, compared with 75% of CDA engagements with Greater Manchester listed places of worship. At this stage of the pilot, there have been very few high-level engagements between CDAs and listed places of worship in either area. This would be expected to increase going forward.

It is too early in the evaluation to report on the other outputs listed but these will be carefully monitored over the remaining period of the evaluation.

2.3.3 Minor Repair Grant Fund

The aim was to allocate £250,000 to each of Greater Manchester and Suffolk to successful grant applicants over the first seven months of the pilot, leaving a further £250,000 to be allocated in each of the two areas over the remaining months of the pilot (to March 2020).

The logic model lists four particular outputs associated with the Minor Repair Grant Fund: interest from listed places of worship in the grants; applications received by Historic England and DCMS for grant funding; recording of successful grants awarded; and budget allocated.

On the first – interest from listed places of worship – this has been indicated above, particularly in Suffolk where the listed places of worship in the area were especially keen to find out more, having had the pilot promoted to them before launch. There are no other measures of interest to report on at this stage.

On the second – grant applications from listed places of worship in each area – as Figure 14 shows, there were 27 and 39 grant applications made in Suffolk and Greater Manchester respectively over September 2018 to March 2019 (inclusive). This indicates that despite Suffolk having had more engagements between the listed places of worship and the FSOs and there being more listed places of worship overall than in Greater Manchester, Greater Manchester listed places of worship submitted more grant applications than Suffolk.

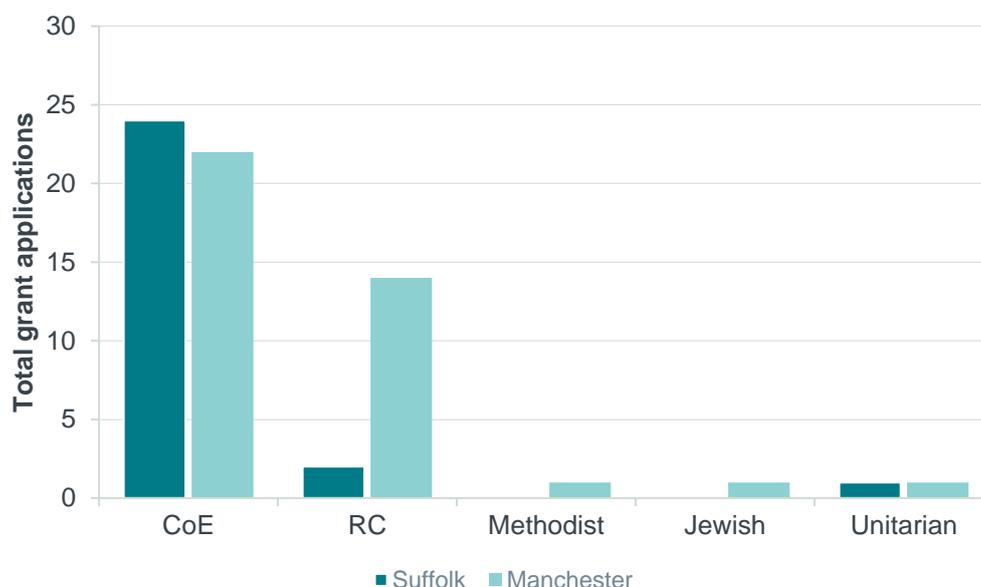
Grant applications were submitted by Church of England, Roman Catholic and Unitarian listed places of worship in both Greater Manchester and Suffolk; Jewish and Methodist listed places of worship also submitted grant applications in Greater Manchester.

The relatively higher number of Roman Catholic listed places of worship that submitted a grant application in Greater Manchester compared to Suffolk is likely to reflect the fact that there are 33 Roman Catholic listed places of worship in Greater Manchester compared to just 10 in Suffolk. It may also reflect the very

active engagement of the Roman Catholic Diocesan Property teams who attended the project launch and encouraged congregations to apply.

As might be expected, most grant applications in both areas were received from Church of England listed places of worship, reflecting that this denomination accounts for the majority of overall listed places of worship in each area.

Figure 14 Total grant applications broken down by denomination/faith group, in each pilot area pre-April 2019



Source: Historic England data (July 2019).

On the third output – record of the degree of success of the grant applications submitted – Figure 15 shows the number of grant applications received by Historic England and DCMS, the number of grant applications that were successful and awarded funding, and the number of grant applications that were initially declined or deferred. A total of 54 grants were approved up to March 2019, split equally between the two pilot areas. In Suffolk, all applications were successful. In Greater Manchester five were initially declined or deferred pending further information to progress their applications. The high application success rates in both pilot areas reflect intensive input from FSOs and Historic England staff to support those responsible for places of worship to prioritise suitable works and prepare their applications.

Figure 15 Table of pre-April 2019 grant application outcomes for each of the pilot areas

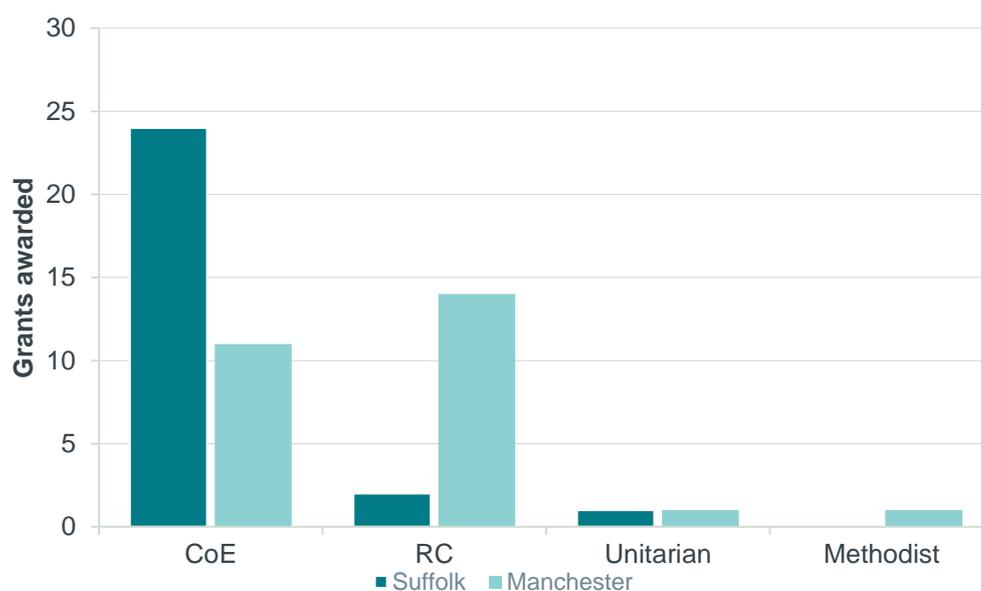
	Applications	Grants awarded	Grants initially declined/deferred
Suffolk	27	27	0
Greater Manchester	39	27	5
Total	66	54	5

Source: Historic England data (July 2019)

Note: 7 grants were awarded in April 2019, to places of worship which applied in Greater Manchester pre-April 2019. These have not been included in the table above.

The distribution of successful grant awards across the denominations is shown in Figure 16. The data suggests that the grant applications initially declined or deferred in Greater Manchester were from the Jewish listed place of worship and the remainder were Church of England. In line with the applications received, grant awards were made to more Roman Catholic listed places of worship in Greater Manchester than in Suffolk.

Figure 16 Total grants awarded by denomination/faith group, in each pilot area pre-April 2019



Source: Historic England data (July 2019)

Note: 7 grants were awarded in April 2019, to places of worship which applied in Greater Manchester pre-April 2019. These have not been included in the chart above.

On the fourth output – value of budget allocated to each area – the value of grants awarded is shown in Figure 17. This shows that despite exactly the same number of grants being awarded in each of the areas, Greater Manchester received slightly more grant funding than Suffolk (£229,041 compared with £212,479 respectively). This implies an average grant award per listed place of worship of £8,483 in Greater Manchester and £7,870 in Suffolk.

Figure 17 Value of all grants awarded pre-April 2019 across pilot areas and denomination/faith groups

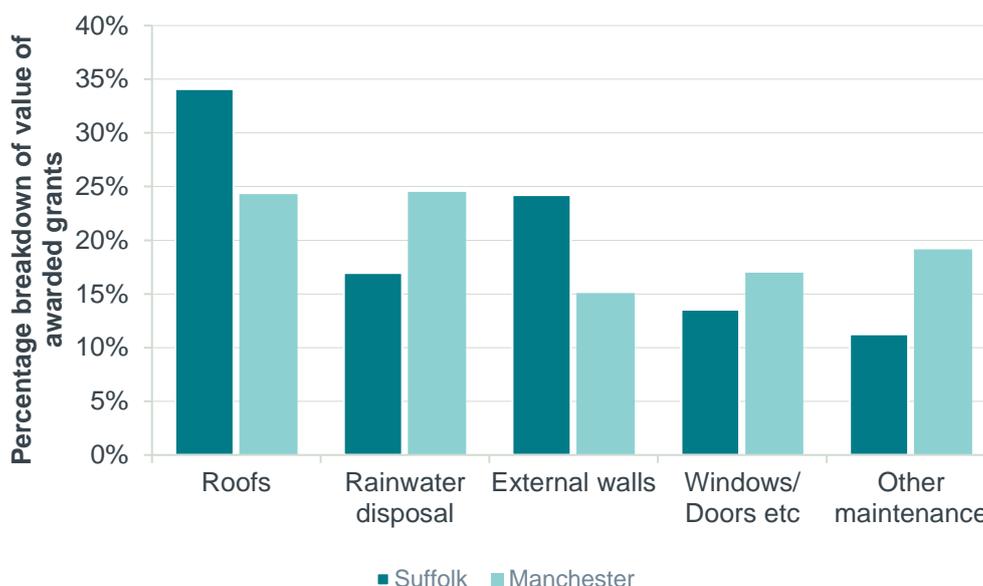
	Church of England	Roman Catholic	Unitarian	Methodist	Total
Suffolk	£184,896	£18,966	£8,617	£0	£212,479
Greater Manchester	£87,373	£129,414	£3,532	£8,722	£229,041
Total	£272,269	£148,380	£12,149	£8,722	£441,520

Source: Historic England logging spreadsheet

Note: Data relates to all 54 grants awarded pre-April 2019.

The grants were used for slightly different types of projects in each area. As shown in Figure 18, in Suffolk, roof works and repair of external walls were the most common categories of works (accounting for 33% and 24% of the value of all grants awarded in Suffolk respectively). In Greater Manchester, roof works and rainwater disposal were the most common categories of works (each accounting for around 24% of grants awarded in Greater Manchester, i.e. around half the total when taken together).

Figure 18 Types of works for which grants approved pre-April 2019



Source: *Historic England data report*

Note: *Data relates to all 27 approved Suffolk applications, and 24 of the 27 approved Greater Manchester applications. The 3 further Greater Manchester applications were approved but subject to minor adjustment and so data was not available at the time of reporting.*

2.3.4 Workshops

There are several outputs that are being monitored in line with the logic model. These are: the number of workshops hosted and attended; attendees engage at workshops; the listed places of worship gaining an improved understanding of how to manage their buildings; and listed places of worship generating an improved understanding about how to engage their communities.

On the first of these measures – the number of workshops hosted and attended – four workshops were hosted over the first seven months of the pilot. These included one Stitch in Time maintenance workshop and one Places of Worship and the Wider Community workshop in each of Suffolk and Greater Manchester. These workshops were designed and delivered by the Churches Conservation Trust with extensive design input from the Historic England Taylor Review Pilot team.

In terms of attendance at the Stitch in Time workshops, there were 17 attendees at the workshop in Greater Manchester and 14 in Suffolk. This compares to a target of 30 places at the two venues respectively. Therefore, neither workshop was able to attract the target number of attendees.

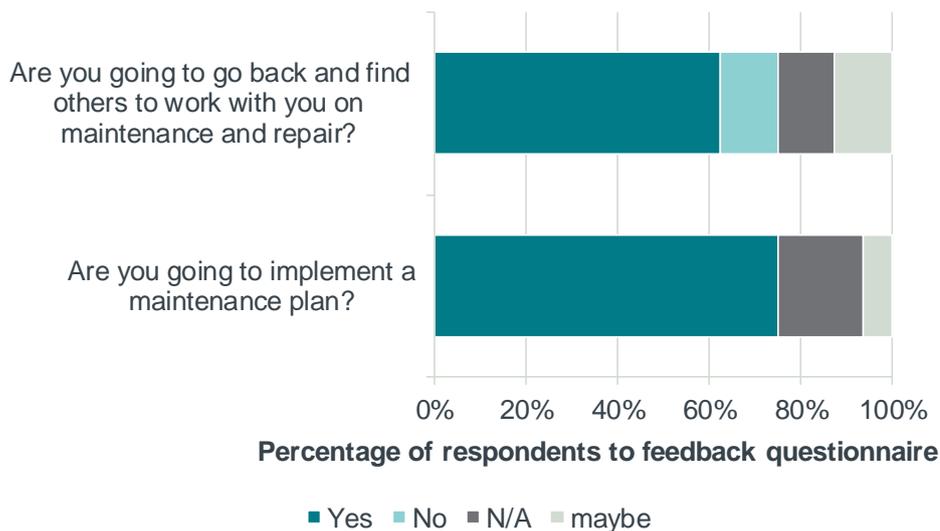
For the Places of Worship and the Wider Community workshops, there were 20 attendees at the Greater Manchester workshop and 32 in Suffolk. The target attendances were again 30 attendees at each; therefore, the only workshop to have exceeded its target for attendances was Suffolk.

For the second measure – attendees engage at workshops – data collected from feedback surveys completed by all attendees provides some valuable insights. Engagement resulting from the Stitch in Time workshops can be inferred by attendees’ intentions to implement the learnings from the workshop. This is shown in Figure 19 for Greater Manchester and Figure 20 for Suffolk. The results show that:

- More than 60% of attendees in Greater Manchester and more than 90% in Suffolk intended to find others to work with them on maintenance and repair after the workshop.
- Around 75% of attendees in Greater Manchester and around 85% in Suffolk intended to implement a maintenance plan after the workshop. The remainder replied either ‘maybe’ or ‘not applicable’ in both locations.

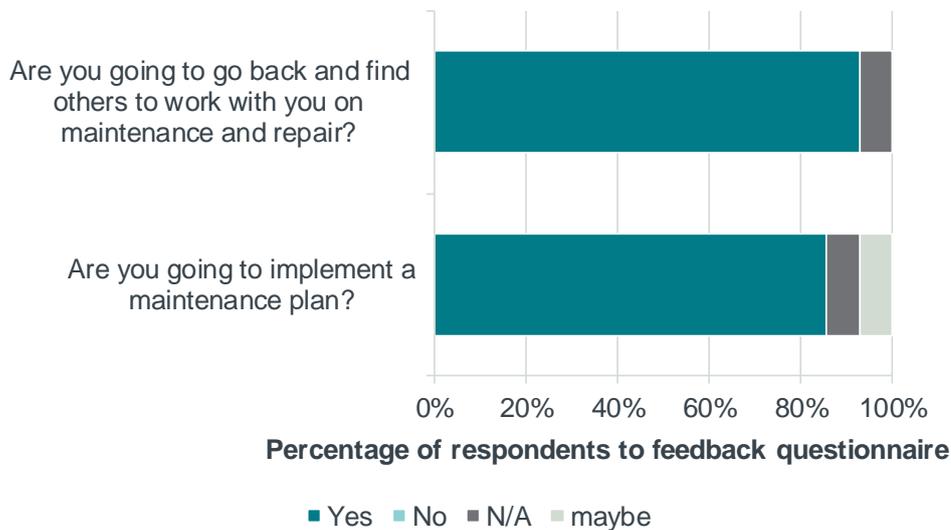
This feedback suggests positive engagement from the workshops in both areas, but more so in Suffolk. However, this does not provide any indication of the extent to which they had these intentions prior to the workshops, nor whether the intentions will be acted upon in practice.

Figure 19 Motivation to implement learnings from the Greater Manchester Stitch in Time workshop



Source: Frontier Economics analysis of Churches Conservation Trust feedback survey
 Notes: Sample size was 17 attendees in Greater Manchester (all completed feedback surveys).

Figure 20 Motivation to implement learnings from the Suffolk Stitch in Time workshop



Source: Frontier Economics analysis of Churches Conservation Trust feedback survey

Notes: Sample size was 14 attendees in Suffolk (all completed feedback surveys).

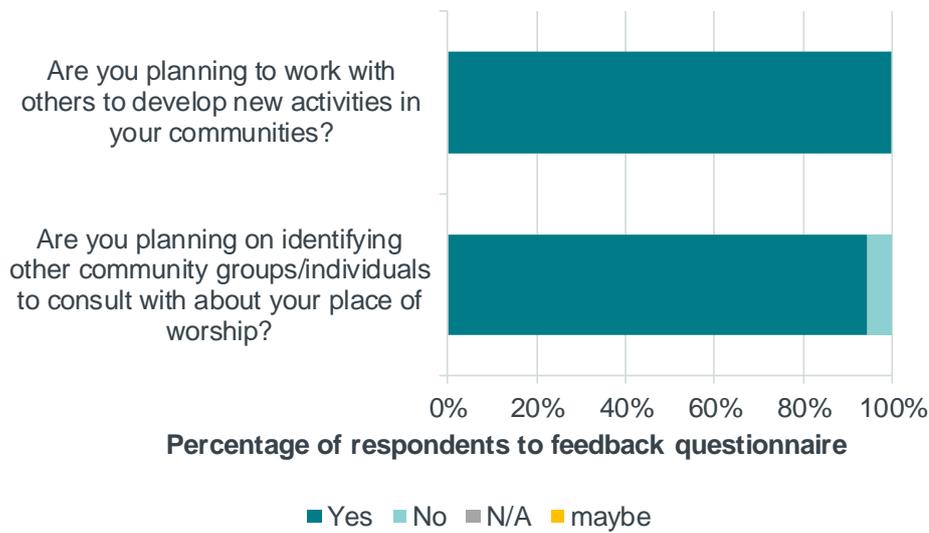
In terms of engagement at the Places of Worship and the Wider Community workshops, insights can be inferred from the feedback forms completed by 18 of the 20 attendees in Greater Manchester and 30 of the 32 attendees in Suffolk.

The feedback suggests:

- All respondents to the feedback survey in Greater Manchester and 90% in Suffolk planned to work with others to develop new community ideas after the workshop (see Figure 21 and Figure 22); and
- Around 90% of respondents in both areas were planning to identify other community groups/individuals to consult with following the workshop in both areas (see Figure 21 and Figure 22).

These findings suggest that although attendance was lower than target in Greater Manchester, the level of engagement and motivation to take further action following the workshops was high in both areas. This does not, however, indicate the extent to which these intentions differ from what they would have otherwise been intending before or absent the workshop, nor whether they will actually be implemented in practice. The final evaluation will explore this further with follow-up questionnaires to workshop attendees on what actions they have taken since the workshops.

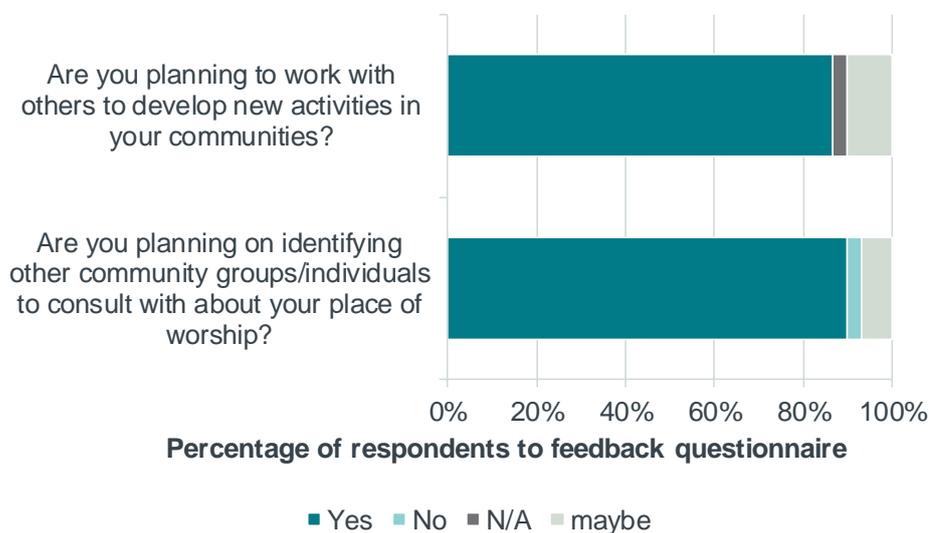
Figure 21 Motivation to implement learnings from the Greater Manchester community engagement workshop



Source: Frontier Economics analysis of Churches Conservation Trust feedback survey

Notes: Feedback was provided by 18 of the 20 attendees in Greater Manchester.

Figure 22 Motivation to implement learnings from the Suffolk community engagement workshop



Source: Frontier Economics analysis of Churches Conservation Trust feedback survey

Notes: Feedback was provided by 30 of the 32 attendees in Suffolk.

The third measure – attendees gained an understanding of how to better manage their buildings (from the Stitch in Time workshops) – can also be explored using data from the workshop attendees.

Responses to questions on improving understanding from the Stitch in Time workshops are shown below for Greater Manchester (Figure 23) and Suffolk (Figure 24). Attendees were asked about their level of confidence in terms of understanding various maintenance issues. This was graded in terms of ‘much more confident’, ‘a bit more confident’, ‘about the same’, ‘a bit less confident’ or ‘much less confident’.

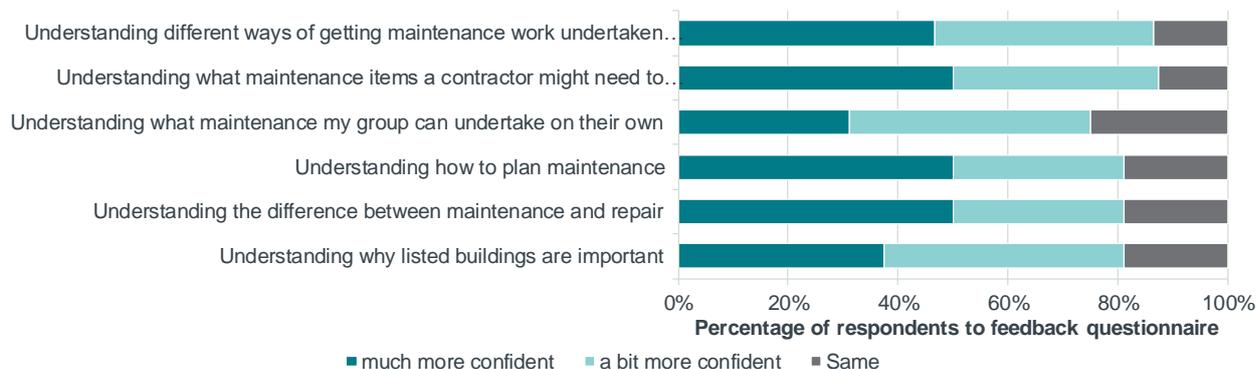
The results for Greater Manchester in Figure 23 show:

- 75% or more of attendees felt ‘a bit’ or ‘much more’ confident in all categories.
- The issues about which the majority (50% or more) of attendees reported feeling ‘much more confident’ were ‘understanding what maintenance items a contractor might need to undertake’, ‘how to plan maintenance’, and ‘the difference between maintenance and repair’.
- No attendees felt less confident, but two (13%) felt about the same level of confidence for each area.

The results for Suffolk in Figure 24 show:

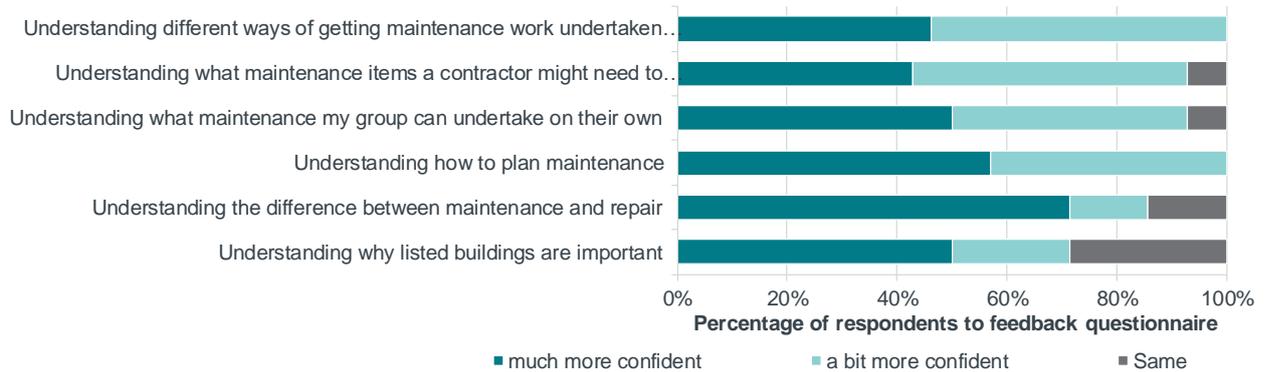
- 90% or more of attendees felt ‘a bit’ or ‘much more confident’ in all categories, apart from ‘understanding why listed buildings are important’, where this was around 70%.
- There were four areas where 50% or more of attendees felt much more confident. These related to ‘understanding what maintenance my group can undertake on its own’, ‘how to plan maintenance’, ‘the difference between maintenance and repair’, and ‘why listed buildings are important’.
- No attendees felt less confident in any of the areas.

Figure 23 Improving understanding from the Greater Manchester Stitch in Time workshop



Source: Frontier Economics analysis of Churches Conservation Trust feedback survey
 Notes: Sample size was 17 attendees in Greater Manchester (all completed feedback surveys).

Figure 24 Improving understanding from the Suffolk Stitch in Time workshop

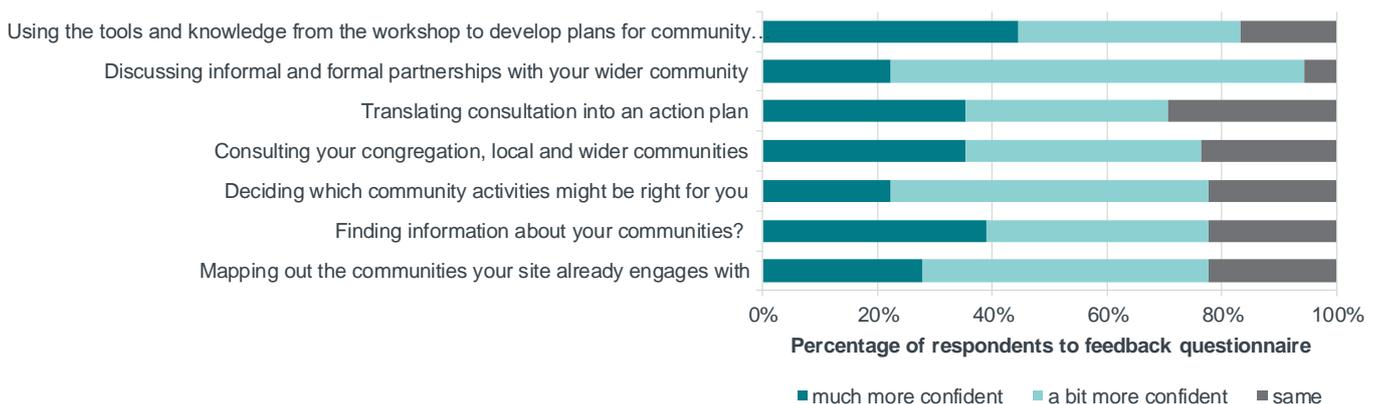


Source: Frontier Economics analysis of Churches Conservation Trust feedback survey
 Notes: Sample size was 14 in Suffolk (all completed feedback surveys).

For the Places of Worship and the Wider Community workshops, the feedback responses relating to improved understanding show that:

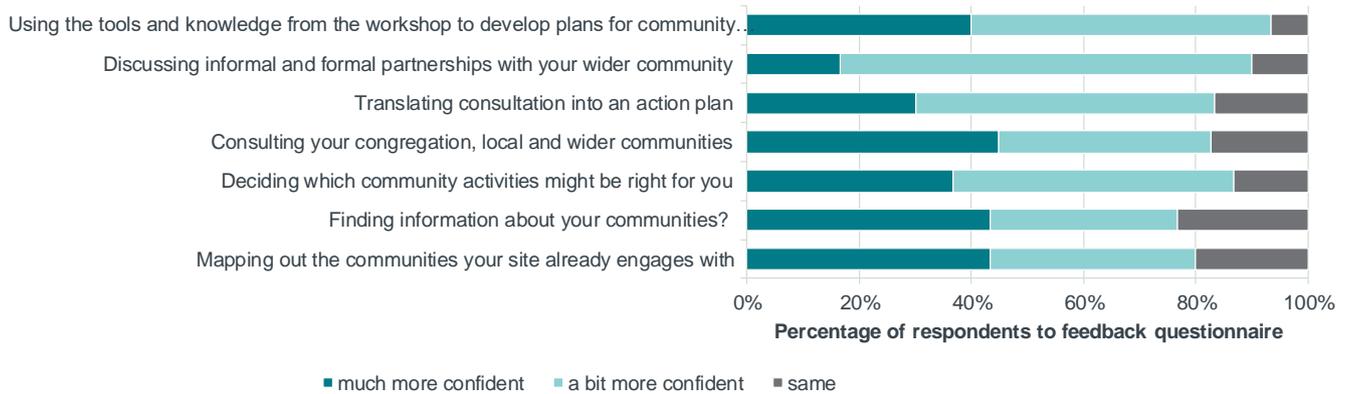
- Roughly 80% of respondents in Greater Manchester felt ‘much more’ or ‘a bit more’ confident about most topics covered by the workshop. This figure was around 90% for ‘discussing informal and formal partnerships with your wider community’ (see Figure 25).
- The results in Suffolk show that more than 80% of respondents felt ‘much more’ or ‘a bit more’ confident about most topics covered by the workshop. The topic about which most respondents (90%) felt ‘much more’ or ‘a bit more confident’ was ‘using the tools and knowledge of the workshop to develop plans for community engagement’ (see Figure 26).

Figure 25 Improving understanding from the Greater Manchester community engagement workshop



Source: Frontier Economics analysis of Churches Conservation Trust feedback survey
 Notes: Feedback was provided by 18 of the 20 attendees in Greater Manchester.

Figure 26 Improving understanding from the Suffolk community engagement workshop



Source: Frontier Economics analysis of Churches Conservation Trust feedback survey

Notes: Feedback was provided by 30 of the 32 attendees in Suffolk.

Therefore, the workshops do appear to have increased the confidence of those that attended in relation to engaging their local communities. Again, this does not however indicate the extent to which the confidence will be translated into action in practice. This will be explored in the final evaluation.

The overriding learning from the evaluation of workshop outputs is that although those who did attend appear to have gained value from the workshops in terms of enhancing their understanding and confidence on core topics related to fabric care and community engagement, the number of attendees has been lower than anticipated for three of the four workshops.

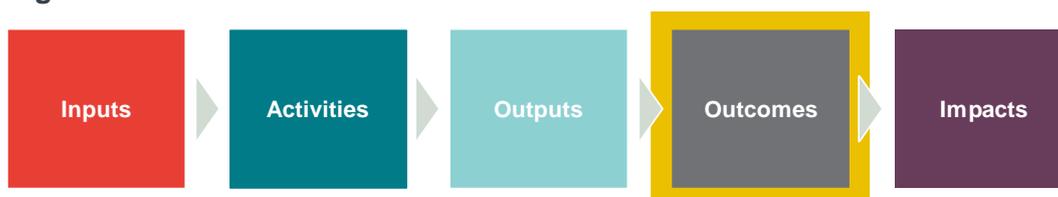
Some listed places of worship interviewed for the interim evaluation indicated that travelling to the workshops was seen as a barrier to attendance and that events held closer to places of worship could prompt more people to attend. For example, one of the listed places of worship in Suffolk explained how they had attended a drop-in ‘surgery’ held by the CDA and the Church of England Diocese of St Edmundsbury and Ipswich. They felt these sessions had been popular and helped to break down barriers to reach more places of worship by coming to the local area.

Those places of worship interviewed who had attended the workshops felt that the sessions had been helpful. For example, a listed place of worship in Greater Manchester that had attended the community engagement workshop had since started to develop and implement new engagement ideas. Feedback to Historic England also highlighted that workshop attendees particularly valued the opportunity for peer-to-peer learning with other attendees. This was an unexpected additional benefit of the workshops.

3 INTERIM SUMMATIVE EVALUATION – LEARNING ON OUTCOMES AND IMPACTS FROM THE PILOT

3.1 Early indications of outcomes of the pilot

Figure 27 Outcomes flow chart



Source: *Frontier Economics*

This section outlines the early evidence of what has been observed on the ground, i.e. the outcomes. As per the logic model, if the intervention is delivering according to the ‘theory of change’ mapped in the logic model, then the outcomes should flow from the outputs.

Given the early stages of the evaluation, quantitative data on outcomes would not be expected yet, hence this early assessment is based mainly on indicative qualitative evidence. The reliance on this evidence means that it should not be interpreted as robust and generalisable due to the small number of listed places of worship that were interviewed. This means that these results cannot be considered as representative of the wider population of listed places of worship.

However, the evidence presented below is indicative and suggests that such outcomes could potentially be similar for other listed places of worship. The evidence is therefore offered with this in mind.

The anticipated outcomes are considered in terms of three categories:²¹

- The first explores the ‘**capacity**’ of listed places of worship and worshipping communities to apply what they have learned from the workshops and from their engagements with the Fabric Support Officers (FSOs) and Community Development Advisers (CDAs) to more confidently develop appropriate maintenance plans for their listed places of worship, apply for grants, and build on what they have learned effectively.
- The second explores the extent to which there are better ‘**maintenance**’ outcomes as indicated by listed places of worship utilising grants well to deliver minor repairs, ensuring appropriate maintenance plans are in place, appropriately exploring other funding options and better understanding future cost savings from optimal maintenance regimes.
- The third relates to greater and more effective ‘**engagement with communities**’ in the way that listed places of worship operate. This includes

²¹ Further details on the outputs are also shown in the context of the logic model in Figure 3

listed places of worship being open outside of worship times to welcome community activities; them having better knowledge and understanding of the opportunities to better engage with their local communities using websites as appropriate; increasing community and worshipping activities in the listed places of worship; and building new income sources from across the community.

Vignettes from the stakeholder interviews are described below to demonstrate at least some early signs of the extent to which these outcomes have been observed in the first seven months of the pilot. These will be developed more fully for the final evaluation, bringing together qualitative data (interviews to understand how confident those responsible for listed places of worship are feeling about the maintenance plans and minor repair works, and whether they have translated that into action, for example) and quantitative data (in terms of the number of successful grant applications, successful delivery of minor repairs, number of listed places of worship with maintenance plans, etc.).

3.1.1 Capacity – skills and knowledge – of listed places of worship

Attendances were not as high as planned for the Stitch in Time workshops. However, the workshops appear to be helping to build understanding of maintenance issues among attendees. For example, around 75% of attendees surveyed in Greater Manchester and around 85% in Suffolk intended to implement a maintenance plan after the workshop.

The Places of Worship and the Wider Community workshop was well attended in Suffolk, but in Greater Manchester there were fewer attendees than planned. These workshops appear to have helped attendees develop understanding of key community engagement issues. For example, all respondents to the feedback survey in Greater Manchester and more than 80% in Suffolk planned to work with others to develop new community ideas after the workshop.

Whether and how these intentions translate into implementing changes will be monitored over the remainder of the pilot.

Listed places of worship interviewed also expressed how the advice of the FSO had enhanced their understanding of how best to take forward maintenance and repairs works. A vignette from a stakeholder interview that helps to provide an early indication of provisional outcomes that have resulted from engaging with the FSO is given below.

- St. Mary the Virgin Church in Yaxley, Suffolk had a visit from the FSO to help those responsible for fabric maintenance at the church to discuss maintenance and repair requirements and to identify works that had qualified for the minor repair grant. As part of this support, the FSO provided advice to help the church develop a maintenance plan. This was developed in the context of a programme of major repair works that were also identified as being required. The church representative reported that the maintenance plan had been useful for understanding how to best utilise funds for on-going maintenance issues and to 'professionalise' the approach to maintenance. The expertise of a qualified professional (the FSO) was seen as particularly valued. Prior to the

pilot, access to such expertise was seen as difficult. In addition, the church had previously been focussing on the major repair works that were required rather than on more routine maintenance and minor repairs. The church has been placed on the Historic England Heritage at Risk Register after being flagged as potentially at risk by the FSO because of the condition of the roof and windows.

Although this is indicative, it suggests that the activities and expertise of the FSO can positively impact church maintenance and provide guidance on balancing the focus of attention on minor repairs with major repairs. Hence this suggests that the ‘theory of change’ being tested could be feasible.

3.1.2 Maintenance of listed places of worship

The places of worship interviewed reported that the minor repair grants and FSO support had meant they **brought forward maintenance and repairs works that otherwise would not have happened until later, if at all**. The reasons given for this were that:

- The minor repair grants allowed more works to be undertaken in one go, whereas this would not have been possible otherwise because of financial constraints;
- The advice of the FSO had meant a more systematic approach was used to decide on the required maintenance and repairs, which would otherwise have been undertaken in a more ‘piecemeal’ approach over a number of years;

The minor repair grants and FSO advice had meant more focus on maintenance and minor repairs, whereas the listed place of worship would previously have been focussed on major works projects instead.

An example from the stakeholder interviews that provides some early indication of provisional outcomes is given below:

- The All Saints Church Hindley in Greater Manchester reported that the FSO visited the church to discuss maintenance and repair requirements. The FSO provided support on how to approach maintenance and repair issues, discussed concerns with the Historic England architect, provided guidance for potential major grant funding routes outside of the pilot, and flagged which repairs and maintenance concerns could be addressed through the Minor Repair Grant Fund. The church had a Minor Repair Grant Fund application approved to fund water ingress caused by chimney issues and for clearing the gutters. Work to address these issues was set to begin in late April 2019. The church representative felt that difficulties in fundraising for the level of costs involved in the works, and the focus of such fundraising typically directed towards larger works, meant that the minor repairs may not have been undertaken for around 6-7 years without the pilot.

3.1.3 Engagement with communities

Several of the places of worship interviewed described how their awareness of the importance of community engagement had been enhanced as a result of the pilot. A key aspect of this has been understanding a wider meaning of ‘community’ beyond the groups they had considered engaging with in the past.

Several places of worship interviewed for this interim evaluation highlighted how the CDA had helped them to develop new ideas or flesh out ideas they had considered before but not progressed. There were also numerous new engagement activities that places of worship said were being considered with support from the CDAs but had not yet been implemented at this stage, reflecting that it takes time to deliver outcomes from community engagement support. The places of worship interviewed were all very positive about the expertise and advice provided by the CDAs.

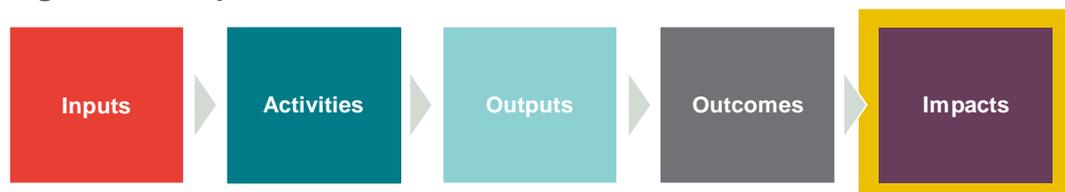
An example from the stakeholder interviews that provides some early indications of potential outcomes is below:

- St Margaret & All Saints, Chattisham in Suffolk: a representative of this listed place of worship met with the CDA and received follow-up advice on taking forward community engagement ideas and sign-posting materials such as the Crossing the Threshold toolkit. Chattisham had previously developed a set of potential ideas to engage with the local community, but progress on taking this forward had stalled. Following the CDA's advice and encouragement, discussions of next steps for community engagement were held in a social setting. At the time of the interview, volunteers were in the early stages of taking plans forward for a number of activities, including:
 - a discussion on the menopause;
 - a mindfulness event;
 - a stargazing evening;
 - a cello concert; and
 - activities outside of the church such as a moth walk.

Although this evidence is indicative and is not intended to be representative of the wider population of listed places of worship, it does suggest that the opportunity to speak with the CDAs and also attend workshops has impacted the extent to which ideas have been taken forward. Therefore, the theory of change again appears feasible.

3.2 Early indications of impacts of the pilot

Figure 28 Impacts flow chart



Source: *Frontier Economics*

The impacts of the pilot are intended to reflect what would be expected to be observed in the longer term as a result of the pilot. There are three main long-term impacts to assess from the pilot:²²

- Improvements in the condition of places of worship in the pilot areas;
- Communities benefiting from greater use of places of worship; and
- Places of worship becoming more self-sustaining and realising savings in future repair costs as a result of undertaking more routine maintenance.

At this early stage of the pilot it is too soon to assess evidence against these impacts. Indeed, these impacts are expected to take time to be realised, and so the full effects may not be realised for some time after the pilot period has finished. Evidence of progress in the pathway towards these impacts, and the extent to which the impacts are realised and/or anticipated, will be monitored as the pilot and evaluation continue.

²² Further details on the outputs are also shown in the context of the logic model in Figure 3

4 FURTHER OBSERVATIONS

4.1 Areas to explore further in the final evaluation

This interim report has provided both qualitative and quantitative evidence on the measures and indicators identified in the logic model as inputs, activities, outputs, outcomes and impacts.

The evidence presented in this report suggests that there are signs at this stage that the theory of change is feasible and therefore that the inputs, activities and outputs are likely to lead to the anticipated outcomes, at least to some degree. This will continue to be monitored and reported on in the final report.

Learning has been identified in terms of how the implementation could be improved in various respects, such as:

- **Hard-to-reach places of worship:** a high volume of enquiries received at the start of the pilot, particularly in Suffolk, limited opportunities to proactively seek out vulnerable listed places of worship that may need support; and minority faith group listed places of worship have been relatively hard to reach in Greater Manchester so far. Since the initial high volume of enquiries received at the start of the pilot have been addressed, a targeted effort has been made to seek out vulnerable²³ and minority faith group listed places of worship that may be able to benefit from the pilot but have not actively engaged for whatever reason. The outcomes of these efforts will be monitored over the remainder of the pilot.
- **Fabric Support Officer (FSO) time and activities:** the prominence of the need to advise on grants and deal with grant applications has accounted for a notable proportion of FSO time, particularly in Greater Manchester. It will be interesting to monitor the balance over time in terms of whether the FSOs can offer more support for maintenance planning.
- **Community Development Adviser (CDA) time and activities:** given the context-specific nature of the opportunities for community engagement open to listed places of worship, it will be important for the CDAs to continue with a flexible approach to provide bespoke support to each listed place of worship. The CDAs will, in consultation with stakeholders, develop a process map that is broadly applicable to all community development activities, and which enables a measurement of progress that can be directly linked to their support. This measure will be incorporated into the evaluation of the efficacy of their role.
- **Minor Repair Grant Fund:** ensuring clarity on the information required to support the Minor Repair Grant Fund applications and that the forms are as user-friendly as possible will be important. Not only will this and associated written or online guidance be likely to be helpful to listed places of worship, but it may also free up some of the FSOs' time. Given the likely high demand for grant funding, it is perhaps surprising that not all of the £250,000 per pilot area

²³ For Church of England listed places of worship, data was analysed in each region and those that demonstrated two or more of the following criteria were considered to be 'vulnerable': 25% most deprived areas, 25% lowest weekly attendance as a percentage of population, 25% lowest electoral roll as a percentage of population.

up to March 2019 was allocated. This may reflect that places of worship preparing minor repair fund applications generally required considerable FSO support on their applications, which limited the number of places of worship each FSO had capacity to provide this support to. It also may reflect that a period of time was needed at the start of the pilot for the teams to build their relationships with places of worship and, particularly in Suffolk, to respond to enquiries received. Now that the pilot is more established, one would expect that the number of applications and subsequent grant awards would increase over the remainder of the pilot. Data will be collected on this.

- **Workshops:** attendance has been lower than anticipated at three of the four workshops hosted to date. Improving attendance levels will be important going forward, and changes to the approach have been made, the outcomes of which will be monitored.

The final evaluation will generate more evaluation evidence than was possible at this interim stage, with the aim of evidencing the evaluation questions. In addition, some specific issues that would be useful to explore in the final data gathering and fieldwork interviews could include:

- The extent to which the advice and support of the CDAs and FSOs are additional to, or complementary to, the support and resources that are provided by denominations and faith groups.
- The extent to which the workshops are able to offer support and advice that is additional to the support that might be available through other similar channels within the pilot areas.
- The extent to which the confidence and understanding of both care of fabric and community engagement are sustained over time; and how this translates into practical action on the ground as a result of the CDA and FSO work as well as the workshops. This is particularly an issue given the turnover in volunteers involved in this sector.
- The interviews revealed that the ‘human element’ of having specialist experts visit the listed places of worship to advise on fabric (the FSOs) and community engagement (the CDAs) was valued. It will be useful to further explore the form of engagement and types of engagement and advice that add most value throughout the rest of the pilot and evaluation.
- It would be valuable to explore the views of listed places of worship that have not yet engaged with the pilot at all, or who have not pursued further engagement after their initial contact with the pilot team. This would provide information to help identify the barriers to involvement and flag those things which would add most value for these places of worship. For instance, these places may need a form of help that the current elements of the pilot are not yet providing.
- Interaction with and demand for support for major repairs: the Taylor Review recommended that planned minor repairs should be financed principally by local fundraising and topped up where proven necessary from a minor repairs fund. However, the recommendations also recognised that very few congregations have the resources to fund major capital works: these could be

supported by a Major Repairs Scheme. While this fund is not included as part of the pilot design, the interviews with places of worship and stakeholders explored the potential demand for a major repair fund in future.

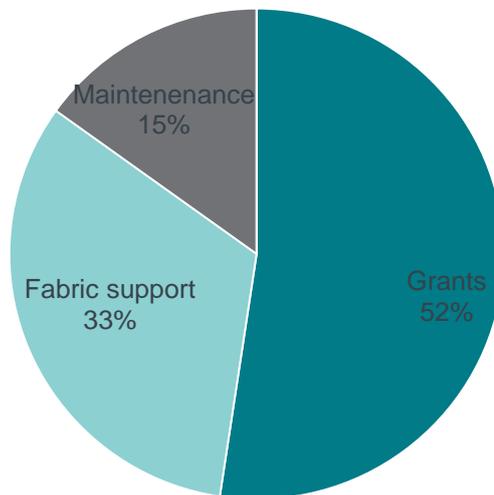
- Interactions between the extent to which minor repairs are undertaken and the timing and scale of major repairs would be a useful aspect to explore further:
 - Every place of worship and external stakeholder interviewed felt there was a high demand and need for a major repair fund. This reflects the scale of repairs that are required on many places of worship. It was felt that a dedicated fund for places of worship is needed for major repairs to be undertaken, with a number of interviewees suggesting this would be best administered by a body such as Historic England because of the need for specialist expertise relating to places of worship.
 - There was a concern among many interviewees that the National Lottery Heritage Fund is proving increasingly difficult for places of worship to access. The concerns reported by interviewees related to: difficulties in competing for funding against professional bodies that are also eligible for the fund; the emphasis on community criteria, which is seen as a challenging threshold for many places of worship to meet; and the demoralising effect on volunteers when applications are rejected. A dedicated major repair fund for places of worship was seen as an important way to address funding concerns for larger works in this context.
 - The National Lottery Heritage Fund reports that the Heritage Fund is still a significant source of financial support for the UK's historic places of worship and while there are high levels of competition for its funds, access is open to applicants of all experience levels.

ANNEX A FABRIC SUPPORT OFFICER AND COMMUNITY DEVELOPMENT ADVISER ACTIVITY DATA

Information that has been collected from the timesheets of the FSOs and CDAs is reported below. Although it is difficult to draw conclusions from this in the context of the logic model, it is indicative of the nature of engagements that the FSOs and CDAs are having and can be monitored over time.

Fabric Support Office activity data

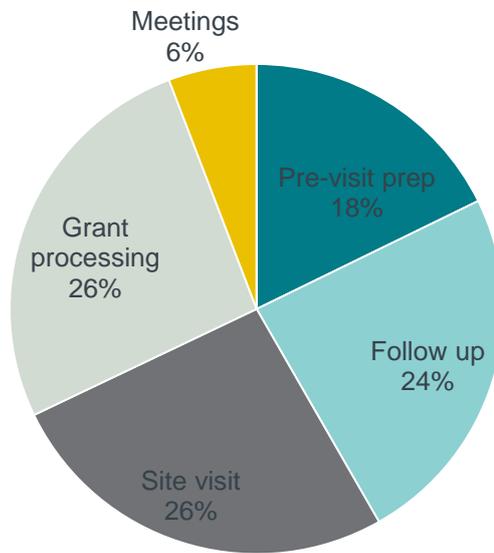
Figure 29 Breakdown of time spent on advice – FSO Greater Manchester



Source: *Historic England timesheet data*

Note: *Based on a total of 63 hours reported (Oct 2018 to Mar 2019).*

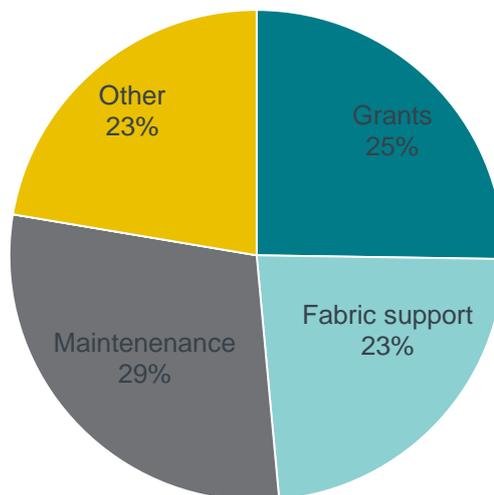
Figure 30 Breakdown of time spent on casework – FSO Greater Manchester



Source: Historic England timesheet data

Note: Based on a total of 493.5 hours reported (Oct 2018 to Mar 2019). Follow-up relates to interaction with places of worship following site visits.

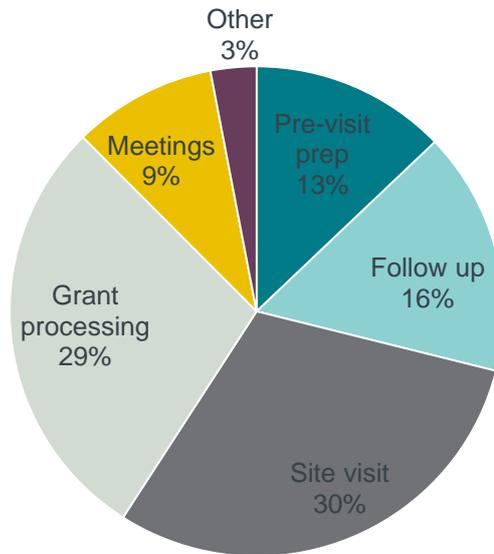
Figure 31 Breakdown of time spent on advice – FSO Suffolk



Source: Historic England timesheet data

Note: Based on a total of 103 hours reported (Oct 2018 to Mar 2019).

Figure 32 Breakdown of time spent on casework – FSO Suffolk

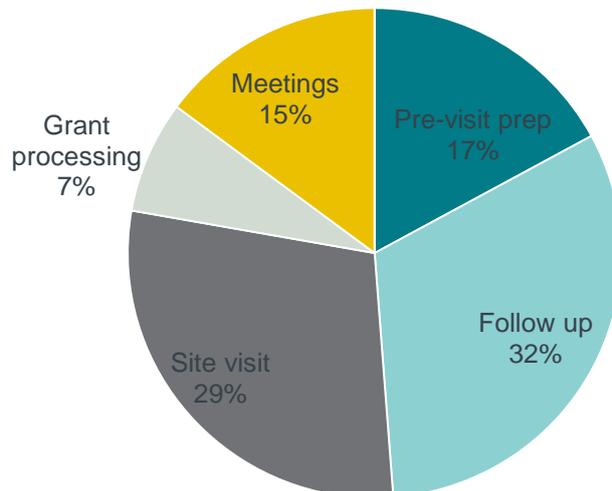


Source: Historic England timesheet data

Note: Based on a total of 467 hours reported (Oct 2018 to Mar 2019).

Community Development Adviser activity data

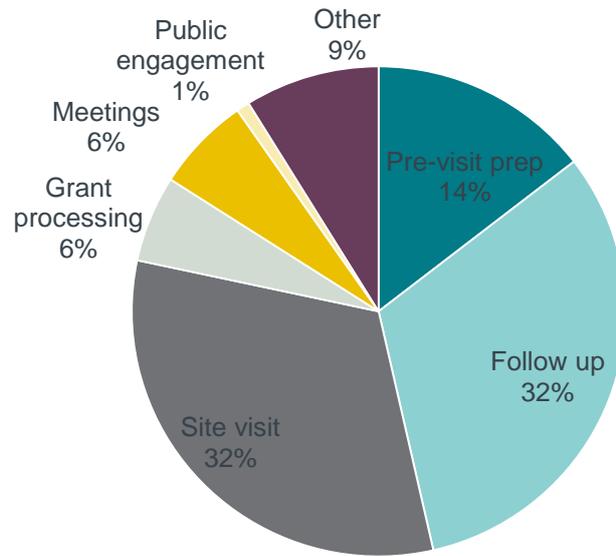
Figure 33 Breakdown of time spent on casework – CDA Greater Manchester



Source: Historic England timesheet data

Note: Based on a total of 310 hours reported (Oct 2018 to Mar 2019).

Figure 34 Breakdown of time spent on casework – CDA Suffolk



Source: *Historic England timesheet data*

Note: *Based on a total of 351 hours reported (Oct 2018 to Mar 2019).*

ANNEX B LISTED PLACES OF WORSHIP EXPERIENCES OF THE PILOT

This Annex provides brief details of the places of worship interviewed for this interim evaluation in the two pilot areas. The places of worship interviewed were reflective of the initial engagement with the pilot team. This meant that there was a particular emphasis on the minor repair fund, which received high levels of interest from the outset of the pilot. However, the interviews also included places of worship that had engaged more broadly across each aspect of the pilot support (FSO, CDA, minor repair fund, and workshops).

Greater Manchester pilot area

All Saints, Barton upon Irwell

Pilot area	Greater Manchester	Faith/ denomination	Franciscan Order of Catholic Churches
Listing	Grade I	Typical congregation	20 to 30 attendees for mid-week services; 60-150 for monthly Saturday Mass
Pilot engagement	<ul style="list-style-type: none"> ▪ Attended pilot launch event ▪ Met with the FSO ▪ Met with the CDA ▪ Undertaking application for minor repair grant at time of interview ▪ Attended Place of Worship and the Wider Community workshop 		
Nature of outputs achieved	<ul style="list-style-type: none"> ▪ Minor repairs: identified list of maintenance and minor repair works to put forward for grant application ▪ Maintenance plan: in process of developing a new maintenance plan at time of interview ▪ Community: developed and fleshed out a list of new community engagement ideas 		
Nature of outcomes achieved or expected	<ul style="list-style-type: none"> ▪ Maintenance: expect works to be undertaken with the minor repair grant to be around 2 years earlier than would have been the case without the pilot ▪ Community: some community engagement ideas implemented already; new ideas planned over course of 2019 		

Source: Frontier Economics interview with place of worship representatives, April 2019

All Saints Church, Hindley

Pilot area	Greater Manchester	Faith/ denomination	Church of England
Listing	Grade II	Typical congregation	Approximately 40 attendees
Pilot engagement	<ul style="list-style-type: none"> ■ Met with the FSO and received follow-up support ■ Met with the CDA ■ Application for minor repair grant approved 		
Nature of outputs achieved	<ul style="list-style-type: none"> ■ Minor repairs: completed successful minor repair fund application with support from FSO ■ Maintenance plan: a plan was already in place prior to the pilot. ■ Community: high level of community engagement already in place prior to the pilot. Intend to work further with CDA in remainder of the pilot. 		
Nature of outcomes achieved or expected	<ul style="list-style-type: none"> ■ Maintenance: expect works to be undertaken with the minor repair grant to be around 6-7 years earlier than would have been the case without the pilot 		

Source: Frontier Economics interview with place of worship representatives, April 2019

Saint Paul's Church, Sale

Pilot area	Greater Manchester	Faith/ denomination	Church of England
Listing	Grade II	Typical congregation	Approximately 50 attendees for a typical Sunday meeting
Pilot engagement	<ul style="list-style-type: none"> ■ Met with the FSO and received follow-up support ■ Met with the CDA ■ Application for minor repair grant approved ■ Attended Stitch in Time workshop 		
Nature of outputs achieved	<ul style="list-style-type: none"> ■ Minor repairs: completed successful minor repair fund application with support from FSO ■ Maintenance plan: developed a new maintenance plan ■ Community: high level of community engagement already in place prior to the pilot 		
Nature of outcomes achieved or expected	<ul style="list-style-type: none"> ■ Maintenance: the new maintenance plan is being used to undertake monthly maintenance tasks. Expect works undertaken through the minor repair grant to be around 1-2 years earlier than would have been the case without the pilot 		

Source: Frontier Economics interview with place of worship representatives, April 2019

William Temple Church, Wythenshawe

Pilot area	Greater Manchester	Faith/ denomination	Church of England
Listing	Grade II	Typical congregation	Approximately 40 attendees
Pilot engagement	<ul style="list-style-type: none"> ■ Met with the FSO ■ Met with the CDA and received follow-up support 		
Nature of outputs achieved	<ul style="list-style-type: none"> ■ Minor repairs: plan to apply for a minor repair grant in future ■ Maintenance plan: no plan in place, would be interested in developing one with FSO support ■ Community: high level of community engagement already in place prior to the pilot but facing capacity constraints that CDA helped with. Developed more formalised process to carry out assessments of community engagement activities 		
Nature of outcomes achieved or expected	<ul style="list-style-type: none"> ■ Maintenance: expect works identified for a potential minor repair grant would not have happened for around 7-8 years, if at all, without the pilot ■ Community: community engagement activity assessments are expected to provide a stronger evidence base to support future grant applications 		

Source: Frontier Economics interview with place of worship representatives, April 2019

Suffolk pilot area**Saint Nicholas Church, Hintlesham and Saint Margaret & All Saints Church, Chattisham**

Pilot area	Suffolk	Faith/ denomination	Church of England
Listing	Grade II	Typical congregation	Approximately 26 attendees on average, with alternating services between the two churches
Pilot engagement	<ul style="list-style-type: none"> ■ Met with the FSO ■ Met with the CDA and received follow-up support 		
Nature of outputs achieved	<ul style="list-style-type: none"> ■ Minor repairs: Chattisham are interested in applying to the minor repair fund, and were identifying potential works at the time of the interview ■ Community: developed and fleshed out a list of new community engagement ideas 		
Nature of outcomes achieved or expected	<ul style="list-style-type: none"> ■ Community: some community engagement ideas implemented already; new ideas planned over course of 2019 		

Source: Frontier Economics interview with place of worship representatives, April 2019

Saint Mary the Virgin Church, Yaxley

Pilot area	Suffolk	Faith/ denomination	Church of England
Listing	Grade I On Heritage at Risk register	Typical congregation	Approximately 8-15
Pilot engagement	<ul style="list-style-type: none"> ■ Met with the FSO and received follow-up support ■ Met with the CDA and received follow-up support ■ Application for minor repair grant approved 		
Nature of outputs achieved	<ul style="list-style-type: none"> ■ Minor repairs: completed successful minor repair fund application with support from FSO ■ Maintenance plan: developed a new maintenance plan ■ Community: developed better understanding of next steps for community engagement and changed perspectives on engaging the wider community; plan to meet with CDA again to develop an action plan 		
Nature of outcomes achieved or expected	<ul style="list-style-type: none"> ■ Maintenance: expect works to be undertaken with the minor repair grant would not have been taken forward for a few years without the pilot 		

Source: *Frontier Economics interview with place of worship representatives, April 2019*

Saint Peter's Church, Sibton

Pilot area	Suffolk	Faith/ denomination	Church of England
Listing	Grade I	Typical congregation	Approximately four attendees for regular services; approximately 80 for larger services such as Benefice service and harvest festival
Pilot engagement	<ul style="list-style-type: none"> ■ Met with the FSO and received follow-up support ■ Met with the CDA ■ In process of preparing application for minor repair grant at time of interview 		
Nature of outputs achieved	<ul style="list-style-type: none"> ■ Minor repairs: identified works to put forward for grant application through FSO support ■ Maintenance plan: intend to work with the FSO to develop a maintenance plan in future ■ Community: community engagement ideas were already being developed prior to the pilot, but have benefited from advice from the CDA; plan to meet with CDA again after completing minor repair fund application 		
Nature of outcomes achieved or expected	<ul style="list-style-type: none"> ■ Maintenance: reported that the works identified for the minor repair fund would not have happened until much later, if at all, without the pilot due to focus on major repair needs 		

Source: Frontier Economics interview with place of worship representatives, April 2019

Unitarian Meeting House, Ipswich

Pilot area	Suffolk	Faith/ denomination	Church of England
Listing	Grade I On the Heritage at Risk register	Typical congregation	Approximately 20- 30 attendees
Pilot engagement	<ul style="list-style-type: none"> ■ Met with the FSO and received follow-up support ■ Met with the CDA and received follow-up support ■ Application for minor repair grant approved ■ Attended Place of Worship and the Wider Community workshop 		
Nature of outputs achieved	<ul style="list-style-type: none"> ■ Minor repairs: completed successful minor repair fund application with support from FSO ■ Maintenance plan: intend to work with the FSO to develop a maintenance plan in future ■ Community: changed perspectives on engaging community; started to set up Friends of the Unitarian Meeting House group; identified new networks to engage with 		
Nature of outcomes achieved or expected	<ul style="list-style-type: none"> ■ Maintenance: reported that minor repair issues might have been neglected without the pilot due to focus on major repair needs 		

Source: Frontier Economics interview with place of worship representatives, April 2019

ANNEX C REFLECTIONS ON THE EVALUATION DESIGN

The following reflections were identified for further consideration in the next phase of the evaluation as the pilot continues:

- **Evidence from a breadth of places of worship:** the qualitative evidence collected so far from in-depth interviews has provided a mixture of perspectives from those receiving various aspects of the pilot support, a number of Christian denominations and listed places of worship of varying sizes in different communities. In the next phase of the evaluation, it would be beneficial to broaden the places of worship engaged in the fieldwork. In particular, in the remaining fieldwork the following could be considered:
 - ensuring that listed places of worship (not yet interviewed) across faiths and denominations are included in the fieldwork;
 - interviewing some vulnerable listed places of worship that may be able to benefit from the pilot but have not actively engaged, to explore the reasons for not engaging;
 - including some follow-up interviews with those already interviewed to observe changes over time, as well as places of worship not interviewed so far to provide a breadth of perspectives.
- **Emphasis of topic guides:** topic guides for the first phase of the fieldwork focussed principally on the inputs, activities, outputs and early outcomes of the pilot. During the next phase of the evaluation, these should be revisited to give further emphasis on assessing evidence of intermediate outcomes and early impacts and the extent to which these can be attributed to the pilot. This is in line with the anticipated progression through the logic model over the course of the evaluation.
- **Reviewing the data tools used by the pilot teams:** as anticipated at the start of the evaluation, it would be beneficial to review the data tools used to collect information by the pilot teams, as originally agreed with Frontier Economics. This is to ensure these continue to provide the information required over the next phase of the evaluation, that the information recorded is accurate and that the time spent recording information by the FSOs and CDAs is proportionate.
- **Workshop feedback:** it will be beneficial to review feedback questionnaires collected by the Churches Conservation Trust on the workshops to ensure these continue to provide valuable insights as the pilot continues and the additional workshops are held. Consideration may also be needed to ensure that the response rates to follow-up questionnaires sent a period after each workshop are maximised, as these were somewhat lower than hoped following the first workshops.

