

Taylor Review Pilot Evaluation: Technical Appendix on Evaluation Approach and Baseline

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

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1.	Introduction	3
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This technical appendix is to be read alongside the interim report for the Taylor Review pilot evaluation

The Taylor Review Pilot is funded by the Department for Digital, Culture, Media and Sport (DCMS) and run by Historic England (HE). The aim of the pilot is to test some of the recommendations of the 2017 Taylor Review: Sustainability of English Churches and Cathedrals⁺. The pilot provides free support and advice for listed places of worship of all faiths and denominations on how to maintain their places of worship and engage in their communities.

Frontier Economics was appointed to evaluate the pilot in terms of what has and has not worked, under what 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 technical appendix accompanies the interim report on the pilot evaluation. This appendix provides additional information on:

- the evaluation approach; and
- the baseline position in the pilot areas at the start of the pilot.

The Taylor Review Pilot was launched in September 2018 and needs a robust evaluation to maximise learning

The Taylor Review recommended ways to enhance the sustainability of listed places of worship

- The Taylor Review assessed the sustainability of Church of England churches and cathedrals. The Review was undertaken independently by Bernard Taylor for DCMS, with the findings published in December 2017.
- The Taylor Review made a number of recommendations to improve the sustainability of listed places of worship. Central to these were:
 - support officers to help places of worship with the maintenance of their buildings and with engaging their local communities;
 - funds to help with the costs of minor and major repairs.
- The Review recommended that these approaches are piloted to test their implementation and build the evidence base to inform consideration of any roll-out of the approach.

The Taylor Review Pilot in Greater Manchester and Suffolk aims to provide valuable learning

- The Taylor Review Pilot (henceforth 'the pilot') is being undertaken in Greater Manchester and Suffolk to test some of the Review's recommendations in both urban and rural settings. Listed places of worship from all faiths and denominations are eligible for support. The pilot is running from September 2018 to March 2020.
- The pilot involves:
 - A minor repair fund for small-scale maintenance and repairs (£500,000 per annum);
 - Fabric Support Officers (FSO) to provide expert knowledge and guidance to help enable places of worship to maintain their buildings;
 - Community Development Advisers (CDA) to help enable places of worship to engage their local communities; and
 - Workshops to enhance core knowledge and skills of those responsible for maintenance and community engagement in places of worship.

Evaluation is a key part of the pilot

- The evaluation will evidence the impact of the pilot and identify lessons for policy making.

The evaluation is considering the effectiveness of the four strands which together form the pilot

Fabric Support Officers

- The FSOs will work with those responsible for listed places of worship, offering practical advice and strategic planning of maintenance and repair.

Community Development Advisers

- The CDAs will enable those responsible for listed places of worship to:
- develop new relationships in the wider community and identify opportunities for use of the building and other activities; and
 - seek income streams for the future to underpin repair and maintenance.

Workshops

- 16 workshops will be held in total, split across the two pilot areas.
- The workshops will provide listed place of worship groups with increased skills, knowledge and confidence in: maintenance, working with communities and management, and planning for future needs.

Minor Repair Grant Scheme

- The minor repairs fund will provide access to a total of £1 million, split across the two pilot areas. The fund covers minor repairs only, with caps for individual grants of £10,000.
- A maximum of 90% of funds for a project will be provided.

Evaluation

- Each of these four strands will be evaluated, individually and as a package, to understand what works, for whom, and under what conditions.

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The evaluation approach follows a five step process

1. Develop the aims of the evaluation

- This involves setting out the evaluation questions to be answered about the pilot.

2. Develop the logic model

- The logic model maps out the hypothesised causal chain through which we expect the pilot's outcomes and longer term impacts to come about.
- The logic model provides a framework to assess the evidence collected, and will be used to demonstrate what has and has not worked, why/why not and the additionality of the pilot compared to what otherwise would have happened.

3. Decide on the approach to the counterfactual

- Understanding the counterfactual of what would have happened in the absence of the pilot is important for isolating the additional impact of the pilot from other factors influencing places of worship performance.
- This requires considering the most appropriate approach for the specific circumstances of the pilot, both in terms of the rigour and feasibility of the technique used.

4. Synthesize the quantitative and qualitative evidence

- This brings together evidence from both the quantitative and qualitative evidence to test the extent to which anticipated outcomes are being observed, for whom and under what conditions.

5. Develop a report for the evaluation

- This involves reporting to disseminate the evaluation findings. The reporting includes an interim report in 2019, followed by the final report in 2020.

The development of the evaluation approach was informed by discussions with DCMS, HE (including the pilot teams in Greater Manchester and Suffolk), the Churches Conservation Trust who are delivering the workshops, and the Taylor Review Pilot Advisory Board.

The evaluation will explore the impact of the pilot, learn from past support schemes, and provide evidence on what works

Step 1

Develop the aims of the evaluation

Overarching aims of the evaluation

1. **Evaluate the effectiveness and impact of the pilot.** Understand which aspects work (or not), and if so, how, to what extent and under what conditions.
2. **Evidence review of past schemes.** Understand the effectiveness and impacts of other initiatives supporting listed places of worship over the past 10 years.⁺
3. **Inform policy.** Provide DCMS and HE with evidence from 1. and 2. to inform national policy.

Evaluation questions

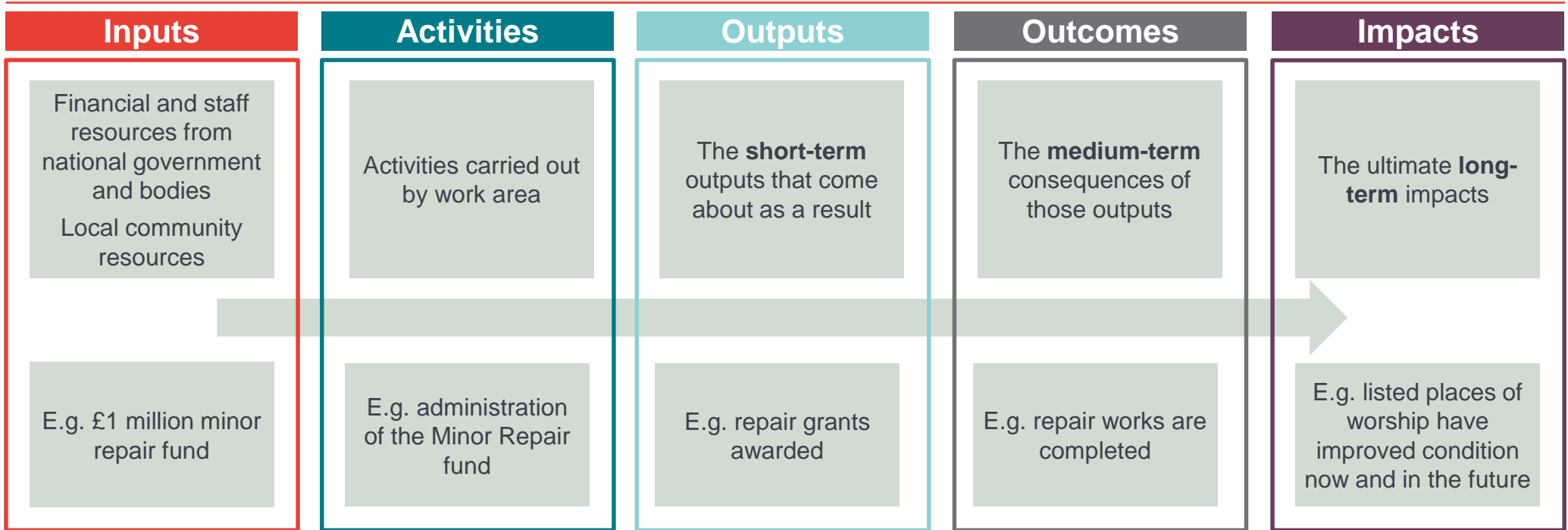
The overarching questions for the evaluation are as follows:

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?
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?

Logic models have been developed to map out the causal chain for each strand of the pilot

Step 2

Develop the logic model

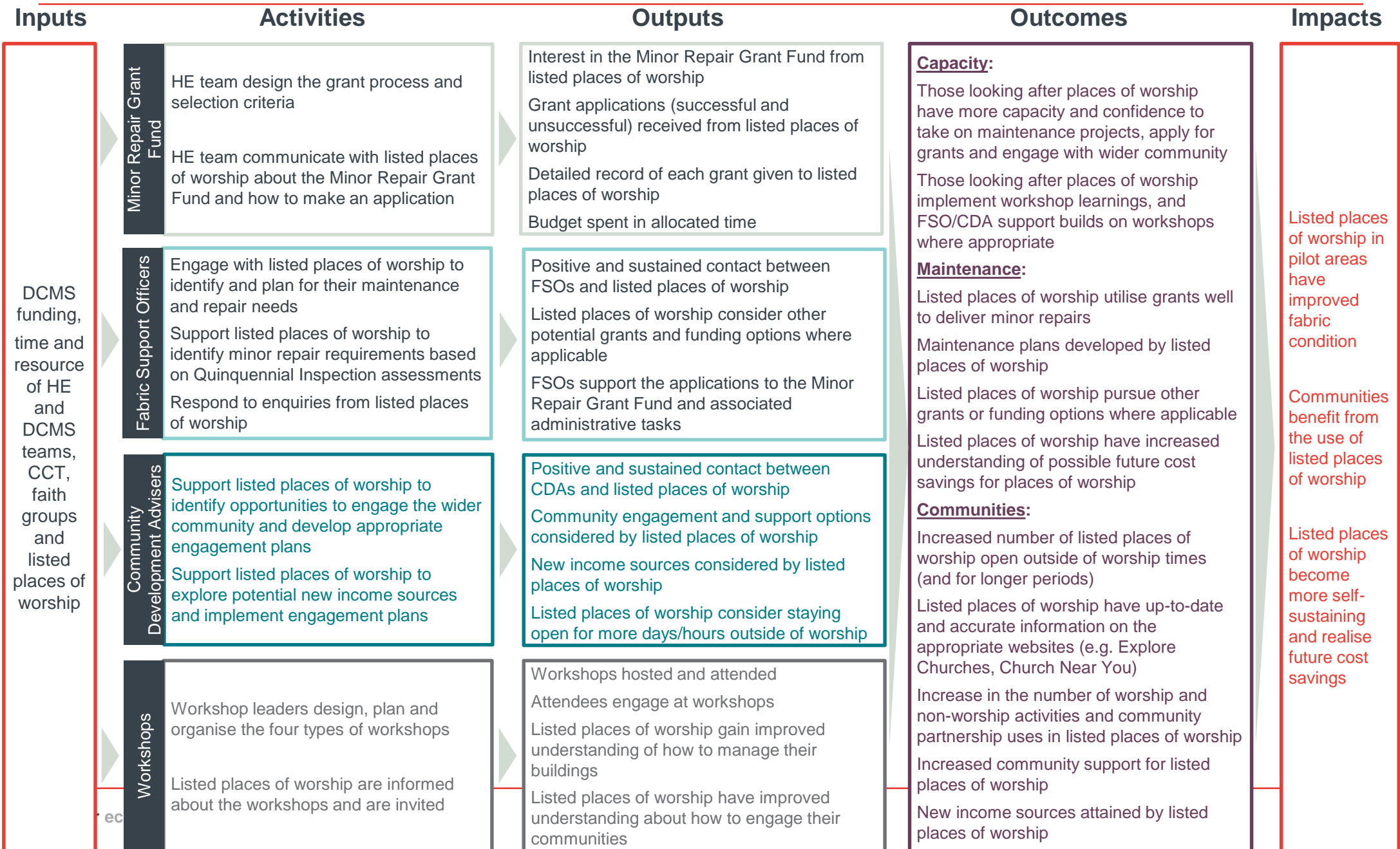


Logic models provide a framework against which the evidence can be assessed

- The logic model underpins the theory-based evaluation of testing the causal chains using data and evidence i.e. exploring the extent to which the expected outcomes and impacts have been, or are on track to be, observed. This will show both the aspects in which the pilot proves successful, but also those where lessons can be learned on things that could be improved in future policy design.
- Understanding the causal chains between the stages of the logic model is central to the evaluation approach. This is especially important for the pilot because the interventions are very context specific and the policy landscape is complex.
- Where the long-term impacts may fall outside the pilot period (such as for aspects of the community support), the logic model helps to understand the extent of progress towards the 'pre-conditions' that are needed to enable future change.
- The logic model has been developed in collaboration with HE teams (including the FSO/CDAs), DCMS, and the Taylor Review Advisory Board.

The overarching logic model has separate activities and outputs for each strand, contributing to a common set of outcomes and impacts

Step 2
Develop the logic model



To develop the counterfactual it is important to understand the factors influencing outcomes for places of worship

Step 3

Decide on the approach to the counterfactual



Condition of places of worship buildings

- At risk status, type scale and urgency of required repairs, suitability for worship and wider use (e.g. facilities), eligibility for other funding sources, etc.



Characteristics of the place of worship institution and congregation

- Average congregation, financial health of place of worship (incomes, overheads, expenses, reserves), ability to raise funds locally, capacity to plan maintenance, etc.



Current community connections

- Use of places of worship for non-worship functions, incomes from non-worship uses, current engagement with other places of worship and communities.



Nature of the local area

- Rural/urban, population density, deprivation levels, faith populations, demand for community uses, presence of other community facilities.

... therefore the outcomes of the pilot interventions will be context specific

Striking a balance between 'learnability' and feasibility was crucial in determining the appropriate counterfactual

Step 3 → Decide on the approach to the counterfactual

'Before versus after' was determined to be the most appropriate counterfactual approach for the pilot

- Understanding the counterfactual of what would have happened in the absence of the pilot is important for isolating the additional impact of the pilot from other factors influencing places of worship performance.
- There are three broad approaches that could be taken in developing the counterfactual. These were considered both in terms of the **rigour** and **feasibility** of the technique, in selecting the most appropriate approach.

	Approach	Explanation	Learnability	Feasibility	Suitability for Taylor pilot evaluation
1	Randomisation	The counterfactual is a randomly selected yet otherwise identical control group. Those receiving the intervention ('treatment' group) are compared to the control group.			<p>Unsuitable:</p> <ul style="list-style-type: none"> Randomisation was not feasible in this particular study since all listed places of worship in the pilot areas are affected by the pilot interventions in some way. In addition, the pilot areas were not randomly selected.
2	Comparator group	Comparator areas or places of worship are selected, who are identical to those in the pilot, but do not receive the pilot interventions. Outcomes of those in the pilot are compared to the comparator group, often using 'difference-in-difference' analysis.			<p>Unsuitable:</p> <ul style="list-style-type: none"> The robustness of this approach rests on the ability to identify a credible comparator group. As detailed on the previous page, specific local characteristics are integral in driving outcomes. Given the complexity of the system, identifying credible comparators (i.e. other areas sufficiently similar to the pilot areas) would not be possible which makes this approach unsuitable.
3	Before versus after	Estimates the impact of the intervention by comparing outcomes following the intervention to what happened before the intervention, controlling where possible for other factors that could have impacted those outcomes.			<p>Suitable:</p> <ul style="list-style-type: none"> This option strikes a balance between ensuring learnability (i.e. providing valuable evidence to inform policy decisions) while also being feasible and proportionate given the significant limitations in data availability. The rigour of the approach is bolstered by using mixed-methods quantitative and qualitative evidence to test the 'theory of change'.

A mixed-methods approach will be used to collect and analyse evidence to test the theory of change

Step 4

Synthesize the quantitative and qualitative evidence

Using a theory-based approach to test the causal chains in the logic model

- As detailed on the previous page, consideration was given to how to approach the counterfactual and it was concluded that a **before versus after** method would be the most appropriate for the pilot. This requires a detailed understanding of the changes over time in the pilot areas, and evidence of how those changes can be attributed to the pilot. Understanding the casual links within the logic model are especially important in this context.
- Recognising that there are limitations in using a before versus after approach (namely, other factors may influence outcomes in the pilot areas) to bolster the rigour of the analysis, the evaluation will adopt a mixed-methods approach including:
 - Quantitative analysis of data collected by the pilot teams;
 - Qualitative analysis from fieldwork undertaken in the pilot areas; and
 - Secondary data analysis

Quantitative analysis

Analysis of quantitative indicator data collected at regular intervals throughout the pilot by FSOs, CDAs, HE and the Churches Conservation Trust. Data will mainly be collected from those places of worship receiving support through the pilot.

Qualitative data analysis

Qualitative evidence will be gathered through carefully designed interviews. These interviews will be carried out at the beginning of the pilot, at the interim report stage and at completion.

The focus will be on understanding the local context to identify the additional impact of the pilot interventions.

Secondary data analysis

The approach will also be supplemented by comparisons using secondary published data sets. This exploratory analysis will be used to investigate whether some comparisons can be made with other areas in a more generic sense.

This could include: (i) within pilot area comparisons against places of worship not receiving support, or (ii) indicative comparisons against national or regional averages. The feasibility of this analysis will be explored as data becomes available during the pilot.

Indicators will be used to test the progress hypothesised in the logic model

Step 4

Synthesize the quantitative and qualitative evidence

An initial list of indicators was developed that can be collected over the course of the pilot to test the 'theory of change' set out in the logic model (step 2), using the quantitative and qualitative evidence collected. In line with the logic model, the indicators were separated into three broad categories (below). Information on pilot inputs and activities will also be collected throughout.

Output indicators

Typically **short** term focussed, used to determine whether the pilot is operating in the way expected. These indicators are divided into the four different strands of the pilot:

1. Minor repair fund
2. FSOs
3. CDAs
4. Workshops

Outcome indicators

Typically **medium** term focussed, following on from the outputs. A common set of outcomes is used to recognise the interactions between the strands of the pilot. Outcomes are split into three categories:

1. Capacity
2. Maintenance
3. Community

Impact indicators

Typically **long** term focussed, following on from the outcomes.

In line with the outcomes, these indicators also demonstrate changes in:

1. Capacity
2. Maintenance
3. Community

The initial indicators were adjusted after feedback from the HE team (including FSOs and CDAs) and DCMS. This involved a simplification of several indicators to ensure a proportionate data collection process could be adopted.

The indicators are used to test the logic model - they evidence both positive progress that is realised, but also areas where the anticipated outputs, outcomes or impacts have not been achieved. The indicators will be kept under review and treated with flexibility to ensure all important aspects are captured over the course of the pilot (i.e. some indicators may be added, dropped or amended over the course of the pilot).

The indicators will be used alongside the other evidence collection

- **Interviews:** with FSOs, CDAs, local stakeholders, beneficiaries and potentially some non-beneficiaries, to provide key qualitative evidence. This is especially important on the CDA role where interventions are very context specific. The interviews will also provide further understanding of: the additionality of the pilot, the reasons why things have/have not worked in different contexts, and any unintended consequences (good or bad).
- **Secondary data:** comparisons in key high level measures, both within the pilot areas and against groups of areas with similar characteristics. This will include the condition of the listed places of worship (HAM data), finance and missions statistics (Church of England data) and data from other faiths/denominations where available.

Output indicators are given below for the **Minor Repair fund**

Step 4

Synthesize the quantitative and qualitative evidence

	Outputs	Measure	Metric	Source
Minor Repair fund	Interest in Minor Repair (MR) grants from POWs	Are POWs interested in a grant scheme of this type?	Number of approaches made by POW to Project Team/ number of POWs indicating interest in relation to MR grants per month	HE
	MR grant applications received (successful and unsuccessful) from POWs	Are POWs applying for the MR grants?	Number of MR grant applications that are approved per month – in total, and split by (i) type of repair, (ii) faith/denomination of POW Number of MR grant applications that are declined (and reason for declining) per month – in total, and split by (i) type of repair, (ii) faith/denomination of POW	HE
	MR grants used by POWs	Do POWs use the MR grants they receive?	Number of MR grants spent, or spend committed, by March 2020	HE
	Detailed records of each MR grant disbursed	What amount of grants are disbursed across all successful applications?	Value of MR grant disbursed per month (data for all grants, and can be analysed by selection criteria e.g. condition of building, urgency of repair, type of repair, faith/denomination)	HE
	Record of MR budget spent within the allocated time	Are the resources provided by the repair fund being utilised?	Amount and % of MR budget spent within each budget period	HE
	Record of additional funding POWs commit to carry out minor repair works	How much additional funding do POWs commit for minor repairs alongside grants?	Value and % of additional funds targeted by POWs alongside grants	HE

Output indicators are given below for the FSOs

Step 4

Synthesize the quantitative and qualitative evidence

	Outputs	Measure	Metric	Source
Fabric support officers	Contact between FSOs and POWs	Are POWs and FSOs engaging?	Number of POWs which asked for help but couldn't be prioritised due to capacity constraints	HE
			Number of POWs with 'low' contact with FSO per month. Who made the initial approach (mark as either POW or FSO/CDA)	HE
			Number of POWs with 'medium' contacts with FSO per month. Who made the initial approach (mark as either POW or FSO/CDA)	HE
			Number of POWs with 'high' contact with FSO per month. Who made the initial approach (mark as either POW or FSO/CDA)	HE
	Positive contact between FSOs and POWs	Are POW and FSO engagements positive?	Were POWs initial queries answered?	Case studies
			Did POWs seek sustained FSO contact?	
	Maintenance plans are produced by POWs	Does the help of FSOs enable POWs to produce maintenance plans?	Number of maintenance plans produced/improved by POWs during the pilot	HE
	POWs consider other potential grants (besides MR grant)	Are POWs considering wider funding sources following FSO input?	Number of POWs who have discussions with FSO (or CDA) regarding other potential fabric-related grants (Y/N question)	HE

Output indicators are given below for the CDAs

Step 4

Synthesize the quantitative and qualitative evidence

Community development advisers

Outputs	Measure	Metric	Source
Contact between CDAs and POWs	Are POWs and CDAs engaging?	Number of POWs which asked for help but couldn't be prioritised due to capacity constraints	HE
		Number of POWs with 'light' contacts with CDA per month. Who made the initial approach (mark as either POW or FSO/CDA)	HE
		Number of POWs with 'low' contact with CDA per month. Who made the initial approach (mark as either POW or FSO/CDA)	
		Number of POWs with 'medium' contact with CDA per month. Who made the initial approach (mark as either POW or FSO/CDA)	
		Number of POWs with 'high' contact with CDA per month. Who made the initial approach (mark as either POW or FSO/CDA)	
Positive contact between CDAs and POWs	Are POW and CDA engagements positive?	Were POWs initial queries answered? Did POWs seek sustained CDA contact?	Case studies
New income sources considered by POWs	Are POWs considering potential new income sources following CDA input?	Number of POWs who have discussions with CDA regarding potential income sources (mark Y/N for each POW)	HE
Engagement options considered by POWs	Are POWs considering new engagement options following CDA input?	Number of POWs who have discussions with CDA regarding potential engagement options (mark Y/N for each POW)	HE
Ways of community support considered by POWs	Are POWs considering new ways to encourage community support following CDA input?	Number of POWs who have discussions with CDA regarding potential community support options (mark Y/N for each POW)	HE
POWs consider recording visitor numbers	Are POWs considering the need to record visitor numbers following CDA input?	Number of POWs who have discussions with CDA regarding recording visitor numbers (mark Y/N for each POW)	HE
POWs consider staying open for more days/hours outside of worship times	Are POWs considering the need to stay open for more days outside of worship times following CDA input?	Number of POWs who have discussions with CDA regarding staying open outside of worship times (mark Y/N for each POW)	HE

Output indicators are given below for the workshops

Step 4

Synthesize the quantitative and qualitative evidence

Outputs	Measure	Metric	Source
Workshops are attended	Are workshops attended by POWs?	Number of attendees at each workshop	Workshops
Attendees engage at workshops	Are attendees motivated to implement learnings from the workshop?	Attendees stated that following the workshop they intend to start preparing a basic maintenance plan [workshop 1]	Workshops
		Attendees stated that following the workshop they intend to contact others to work together on maintenance and repair [workshop 1]	
POWs have improved understanding about how to manage their buildings	Are workshops increasing key skills/understanding for POWs to manage their buildings?	Attendees stated that following the workshop they intend to work with others to develop their communities [workshop 2]	Workshops
		Attendees stated that following the workshop they intend to prepare a fundraising plan [workshop 3]	
POWs have improved understanding about how to engage their communities	Are workshops increasing key skills/understanding for POWs to engage their communities?	Attendees stated that following the workshop they intend to consider a major repair or development project and apply workshop learning to project start-up phase [workshop 4]	Workshops
		Which areas of maintenance understanding do you feel more confident about following the workshop (list of areas relating to workshop content)? [workshop 1]	
POWs have improved understanding about how to manage their buildings	Are workshops increasing key skills/understanding for POWs to manage their buildings?	Which areas of understanding how to engage with your community do you feel more confident about following the workshop (list of areas relating to workshop content)? [workshop 2]	Workshops
		Which areas of understanding do you feel more confident about following the workshop (list of areas relating to workshop 3 content)? [workshop 3]	
POWs have improved understanding about how to engage their communities	Are workshops increasing key skills/understanding for POWs to engage their communities?	Which areas of understanding do you feel more confident about following the workshop (list of areas relating to workshop 4 content)? [workshop 4]	Workshops
		Are you planning on identifying other community groups/individuals to consult with about your place of worship? [workshop 2]	
POWs have improved understanding about how to engage their communities	Are workshops increasing key skills/understanding for POWs to engage their communities?	Do you feel that you have been equipped with the tools and knowledge to: draft and implement a fundraising plan [workshop 3]	Workshops
		Do you feel that you have been equipped with the tools and knowledge to: begin to plan a community project? [workshop 4]	

The outcome indicators are given below for Capacity

Step 4

Synthesize the quantitative and qualitative evidence

	Final outcomes	Measure	Metric	Source
	Those looking after places of worship have skills, knowledge and confidence to take on maintenance projects and apply for grants, and implement learnings from workshops	Does the pilot increase capacity of those looking after places of worship to take on maintenance and apply for grants into the future?	Attendees stated that since the workshop they have started to prepare a basic maintenance plan [workshop 1]	Workshop feedback; Case studies to explore CDA/FSO capacity building
			Attendees stated that since the workshop they have identified and contacted others to work together on maintenance and repair [workshop 1]	
			Attendees stated that since the workshop they have started to develop links with other community groups [workshop 2]	
			Attendees stated that they have started to prepare a fundraising plan [workshop 3]	
Capacity	Those looking after places of worship have skills, knowledge and confidence to engage the wider community, and implement learnings from workshops	Does the pilot increase capacity of those looking after places of worship to engage wider community?	Attendees stated that they have identified a major repair or development project and applied workshop learning to project start-up phase [workshop 4]*	Workshop feedback
			Other metrics below and on pages 22 and 23 may indicate increased capacity (e.g. Number of maintenance works being completed, number of community engagement activities hosted on/off site)	
			Attendees stated that they have started to develop links with other community groups [workshop 2]	
	FSO/CDA support builds on workshops	Do workshop attendees engage FSOs/CDAs before/after workshops?	Attendees stated that they have started to prepare a fundraising plan [workshop 3]	HE
			Attendees stated that they have identified a major repair or development project and applied workshop learning to project start-up phase [workshop 4] (*same as above)	
			Number of workshop attendees that have spoken with the FSO/CDA after each workshop (match workshop attendees with tracker)	HE
			Number of workshop attendees that have spoken with the FSO/CDA prior to each workshop (ask at each workshop)	HE
	Additionality	In what ways are the changes listed in capacity above additional to what could have been achieved within the pilot period had the pilot not occurred?	Are POWs reporting that they have achieved outcomes they otherwise could not have done, worked in a better way, or more quickly as a result of the pilot?	Case studies

The **outcome** indicators are given below for **maintenance**

Step 4

Synthesize the quantitative and qualitative evidence

	Final outcomes	Measure	Metric	Source
Maintenance	POWs receiving grants undertake repairs	Has the repair fund increased the number of POWs being repaired?	Number of POWs where 10% 'completion' funding is provided following MR grant	HE and follow-up inspections
			Would the repair have occurred within the pilot period without the MR grant?	Case studies
	Maintenance plans adopted by POWs	Does the pilot increase the number of maintenance plans adopted by POWs?	Number of maintenance plans produced and adopted by POWs	HE
			Would the maintenance plan have been adopted within the pilot period if the pilot had not been in place?	Case studies
	POWs pursue other grants where applicable (besides MR grant)	Do FSOs help POWs access wider potential funding sources (where applicable)?	Number of applications made by POWs for other grant schemes (where this is appropriate)	HE
	Increased understanding of possible future cost savings for POWs	Do the longer-term repair costs faced by POWs decline?	Total estimated cost of minor/major repairs identified in Quinquennial Inspection or equivalent as required in the next 1-5 years (grant/target sites) Types of future repairs prevented through minor repairs/maintenance (expert opinion from architects)	Case studies
Additionality	In what ways are the changes listed above additional to what could have been achieved within the pilot period had the pilot not occurred?	Are POWs reporting they have achieved outcomes they otherwise could not have done, worked in a better way, or more quickly as a result of the pilot?	HE	

The outcome indicators are given below for community

Step 4

Synthesize the quantitative and qualitative evidence

	Final outcomes	Measure	Metric	Source**
Community	More POWs open outside of worship times	Are POWs more accessible to the wider community?	Number of days POWs are open outside of worship times per year Number of hours a day POWs are open	HE
	Increase in the number of non-worship activities and community partnership uses in POWs	Are POWs being used for non-worship activities or community partnerships?	Number of POWs being used for non-worship activities or community partnerships	HE
	Engagement activities with community held on POW premises*	Are POWs engaging with the community at POW premises?	Number of on-site community engagement activities hosted per month	HE
	Engagement activities with community held outside POW premises*	Are POWs engaging with the community outside POW premises?	Number of off-site community engagement activities hosted per month	HE
	Increased community support*	Are new people supporting POWs?	Number of POWs reporting increased support from community members (e.g. Friends Group)	HE
	POWs have up-to-date and accurate information on the appropriate websites (e.g. Explore Churches, Church Near You)	Are POWs providing online information to help with engaging the community?	Number of POWs with up-to-date and accurate information on the appropriate websites	HE
	New income sources attained	Are POWs attaining new income sources?	Number of new income sources attained by POWs	HE
	Additionality	In what ways are the changes listed above additional to what could have been achieved within the pilot period had the pilot not occurred?	Are POWs reporting they have achieved outcomes they otherwise could not have done, worked in a better way, or more quickly as a result of the pilot?	Case studies

The **impact** indicators are given below

Step 4

Synthesize the quantitative and qualitative evidence

	Future impacts	Measure	Metric	Source
Capacity & Maintenance	POWs become more self-sustaining and realise future cost savings	Are POWs in the pilot region more self-sustaining and able to identify future cost savings?	Number and value of ongoing future MR grant applications (successful and unsuccessful) per year	HE/data from wider grants bodies/FSOs/CDAs
			Number and value of applications for other types of funding (successful and unsuccessful) per year (collect for medium/high contact POWs only)	
	POWs in pilot areas have improved condition	Are POWs in the pilot areas in a better condition?	Would the changes above have occurred to the same extent without the pilot?	Case studies
			Number of POWs repaired per year	HAR/HAM or other similar databases, data from wider grants bodies
Capacity & Communities	Communities benefit from the use of POWs	Are POWs more accessible and being utilised more by the wider community?	Number of maintenance works being completed (from the adopted maintenance plans) per year (collect for medium/high contact POWs only)	
			Condition of POWs on HAM database post-maintenance grant investment	
			Would the changes above have occurred to the same extent without the pilot?	Case studies
			Number of community activities hosted in and outside POWs per year	HE (for medium/high contact POWs only)
			Number of days and hours POWs open outside of worship times per year	
			Number of people/groups providing support for POWs (e.g. Friends Groups)	Case studies
			Would the changes above have occurred to the same extent without the pilot?	

These metrics build on the outcome metrics, but revisiting the information later into the evaluation to understand the longer-term impact and whether improvement have been sustained.

The evaluation evidence will be disseminated in reports

Step 5

Develop a report for the evaluation

The following reports will be prepared to disseminate the evaluation findings:

- An interim report on emerging monitoring and evaluation evidence collected during the first six months of the pilot.
- A final report on the evaluation evidence after the pilot has concluded in 2020.

Early evaluation evidence was also presented at a stakeholder event in Suffolk in May 2019.

A further report synthesising evaluation evidence of past support schemes for places of worship will also be published alongside the evaluation evidence.

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To complement the theory-based evaluation, 'before versus after' evaluation will be undertaken

This section offers evidence on the 'before' situation in each of the pilot areas. It describes:



The baseline position is informed by stakeholder engagement at the start of the pilot and analysis of on-going monitoring data

A range of stakeholders were interviewed in each area at the start of the pilot, as detailed below:

Greater Manchester interviews

Greater Manchester interviews were held with:

- HE pilot team
- Faith/denomination leads for:
 - Church of England
 - Roman Catholic Church
 - Unitarian Church
 - Methodist Church
- Local Architect

Suffolk interviews

Suffolk interviews were held with:

- HE pilot team
- Faith/denomination leads for:
 - Church of England
 - Roman Catholic Church
 - Methodist Church
- Suffolk Historic Churches trust
- Local Architect

Data analysis throughout the pilot

The baseline position will also be informed by analysis during the pilot of primary data collected by the pilot teams and secondary data analysis as additional data becomes available.

Primary data

Indicators will provide information on the baseline position of places of worship, when they first speak to the FSOs and CDAs. These will be revisited during the evaluation to track progress.

Secondary data

Key secondary data sources were identified through discussions with stakeholders, and will be considered during the pilot to further understand the baseline position in the pilot areas and monitor changes over time.



Initial observations at the start of the pilot

Perceived barriers to community engagement and maintaining listed places of worship were a particular focus to investigate with stakeholders. While these differed slightly across pilot areas, the common themes identified are listed below:

Community engagement

Many places of worship are experiencing:

- Shrinking congregations
- Lack of knowledge of how to reach the community
- Prevailing culture is not always encouraging community engagement

Maintenance

Many places of worship face challenges from:

- Lack of funding and upfront feasibility costs
- Lack of time, skills and motivation
- Nature of listed buildings

Interviews in each pilot area were used to understand the local context and the baseline 'before' position for the pilot

Interviews in each pilot area with HE teams and place of worship stakeholders

A 'topic guide' was used for semi-structured interviews with HE teams and local stakeholders. This approach was designed to capture key information while allowing flexibility for interviewees to raise wider issues they felt were relevant. The topic guide focussed on four areas:

- Understanding the role of the interviewee and how their organisation works with listed places of worship.
- The current condition of listed places of worship in the pilot area, approaches to maintenance, existing support, and the barriers involved.
- The current levels of community engagement from places of worship in the pilot area, existing support, and the barriers involved.
- Expectations for the Taylor Review pilot.

Most interviews were held in person in October 2018, with some additional interviews held over the phone.

Greater Manchester interviews

Interviews in Greater Manchester were held with:

- **HE Team:** the FSO, CDA, HE regional lead and an HE architect
- **Faith/denomination leads:**
 - **Church of England:** representatives from the Diocese of Manchester and Diocese of Chester
 - **Roman Catholic:** representatives from the Salford Diocese and the Archdiocese of Liverpool
 - **Unitarian:** A Minister from an Unitarian Church
 - **Methodist:** representative from The Methodist Church
- **Architect:** local architect

Suffolk interviews

Suffolk interviews were held with:

- **HE Team:** the FSO, CDA and HE regional lead
- **Faith/denomination leads:**
 - **Church of England:** representative from the St. Edmundsbury and Ipswich Diocese
 - **Roman Catholic:** a volunteer from a Roman Catholic Church in Suffolk
 - **Methodist:** representative from The Methodist Church
- **Local funders:** Suffolk Historic Churches Trust
- **Architect:** local architect

Primary and secondary data will also be used to further understand the baseline 'before' position

Indicators



- A number of the indicators described in the previous section will provide information on the starting position of places of worship when they first speak to the FSOs and CDAs. For example, information on place of worship opening arrangements, events held and community use.
- These indicators will then be revisited at the end of the pilot, to assess how they have changed over time.
- This information is being collected and will inform the final evaluation report.

Secondary data



- Key secondary data sources were identified through discussions with national and pilot area stakeholders. These will be used to further understand the 'before' position in the pilot areas and monitor changes over time.
- The data sources include:
 - HAM database on the nature and condition of listed places of worship;
 - Church of England mission and financial statistic;
 - National Lottery Heritage Fund (NLHF) funding data (noting that changes in the NLHF funds will mean any comparisons over time will need to be treated carefully); and
 - information published by local funders: the Suffolk Historic Churches Trust and the Greater Manchester Churches Preservation Society.
- Initial analysis from the HAM database is included in the following section. This was based on an initial data extraction at the end of 2018. Further analysis will be undertaken as additional data becomes available.

Perceptions from fieldwork participants on the barriers, current support and ambitions for the pilot in **Greater Manchester** are summarised below and expanded on in the Greater Manchester section below (p32 onwards)

Perceived barriers to community engagement

- Declining congregations mean some listed places of worship need to engage community in new/different ways.
- Some places of worship lack willingness to reach the community. There is sometimes an un-willingness to adapt, innovate and welcome and engage community beyond the worshipping congregation.
- Some places of worship lack the knowledge of how to reach the community.
- Some places of worship lack necessary public relationship skills to engage community.

Availability of wider support

- Current support varies between faiths, denominations and areas.
- There are some limited forms of support both locally and nationally.
- Guidance is needed on how to reach communities and how to articulate community work already being carried out when applying for grants.


Perceived barriers to maintaining listed places of worship


- Lack of available funding required to maintain listed place of worships.
- Some places of worship don't have the time, skills and motivation to apply for available maintenance funding.
- For NLHF grants listed places of worship are now competing with professional institutions (e.g. museums) for maintenance funding.
- Places of worship can be put off by upfront feasibility costs and uncertainty around whether funding applications will succeed.
- Nature of listed buildings makes maintenance difficult (for example, access to parts of the building can be challenging).


Availability of wider support


- Current support varies between faith denominations and areas.
- There are a wide array of grants but these are mainly small scale.
- Financial support to carry feasibility studies is limited.
- Guidance for writing applications is important and needed.

Stakeholders expressed that ideally the pilot would:

 Motivate parishes to engage with communities and take up at least one new idea

 Provide case study examples to enable knowledge sharing

 Highlight the importance of maintenance in reducing future bills

 Provide a better idea of the scale of funding required for works



Listing has saved many churches from demolition but that is a short-term save. Church buildings are not sustainable in the long-term without support and investment. Without a scheme like the Taylor Review pilot, churches will close and ultimately get demolished, because their condition will fall beyond economical repair. *-Fieldwork participant*

Perceptions from fieldwork participants on the barriers, current support and ambitions for the pilot in **Suffolk** are summarised below and expanded on in the Suffolk section below (p40 onwards)

Perceived barriers to community engagement

- Some places of worship lack funding, which means facilities are not sufficiently maintained to host community engagement activities.
- There are limited central support structures to help congregations engage with communities.
- Some place of worship volunteers lack the time and knowledge to reach out to the community.
- Prevailing culture in certain places of worship does not encourage engagement with the community.

Perceived barriers to maintaining listed places of worship

- Lack of available funding required to maintain listed places of worship.
- Payoffs for regular maintenance are long term which makes it difficult for some places of worship to encourage people to engage with this aspect. Volunteers at some places of worship lack the time, skills and motivation to maintain buildings and apply for grants.
- Places of worship can be put off by upfront feasibility costs and uncertainty around whether funding applications will succeed.
- Nature of listed buildings makes maintenance difficult (for example, access to parts of the building can be challenging).

Availability of wider support

- The St. Edmundsbury and Ipswich Diocese is running workshops in the summer of 2019 on using listed places of worship for community use, and the Methodist Church has a national programme to encourage congregations to engage with wider communities.
- Support is spread thinly because of the number of listed places of worship. Increased guidance and resources are needed to develop community engagement.

Availability of wider support

- NLHF is the main large funder while the Suffolk Historic Churches Trust provides an important source of smaller grants locally.
- Methodist connexional fund helps under resourced churches.
- Church of England and Methodist teams provide some support but this is limited and has to be reactionary due to resource constraints.

Stakeholders expressed that ideally the pilot would:



Increased understanding of what community engagement means



Build awareness of existing help to improve community engagement



Encourage a culture of on-going maintenance to reduce future bills



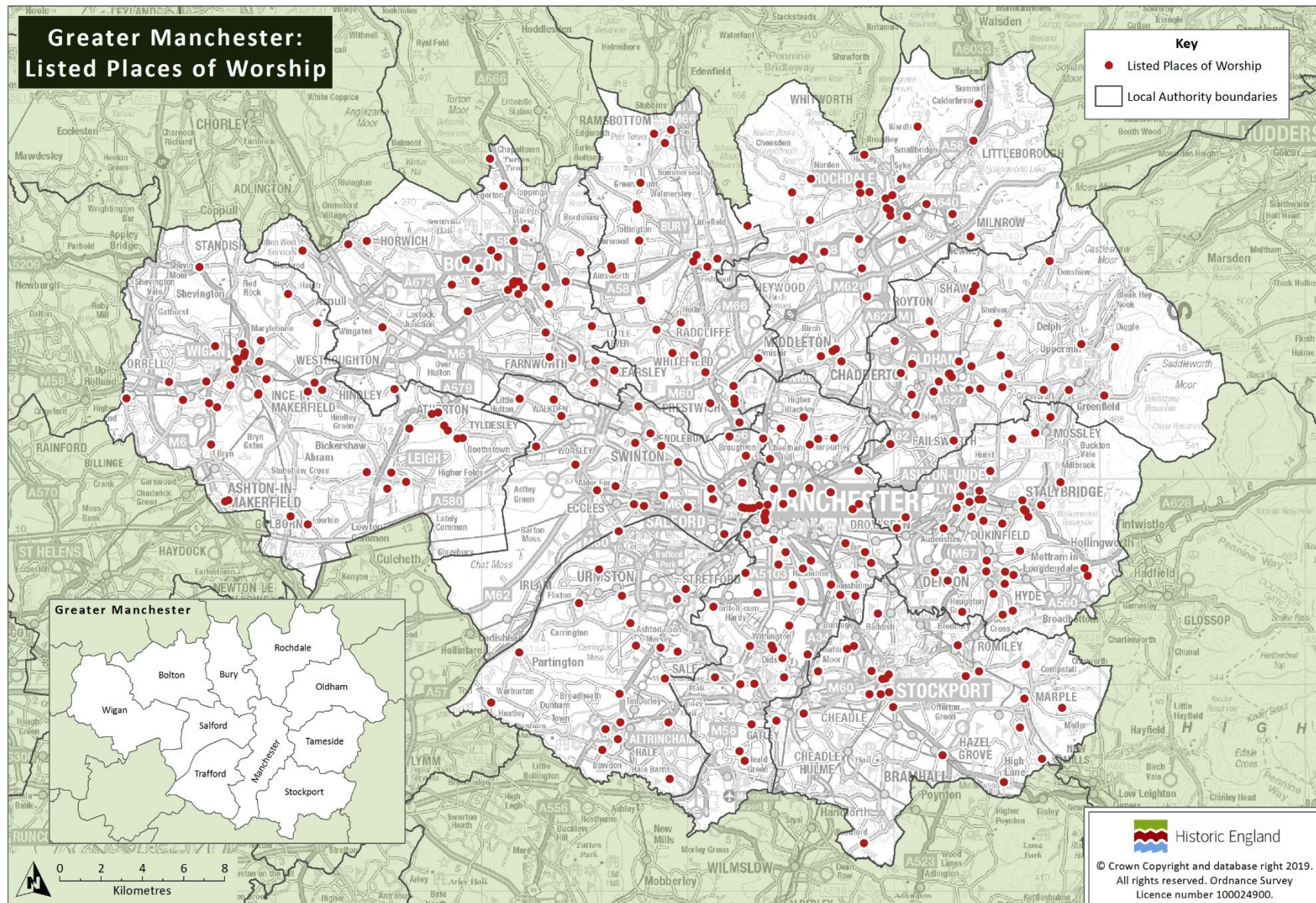
The fund should drive demand for regular maintenance and provide financial support



Without the support of something like the Taylor pilot, a number of churches would have to close. The closure of churches would be damaging for rural communities where people can feel very isolated. With other facilities closing, the church is often the only community space available. – *Fieldwork participant*

The Greater Manchester pilot area

There are 331 listed places of worship in Greater Manchester



Source: Historic England

Around 20% of the listed places of worship in Greater Manchester are on the Heritage at Risk register

- There are 331 Listed places of worship in Greater Manchester.
- Around 20% of listed places of worship in Greater Manchester are on the Heritage at Risk (HAR) register, among the highest proportion in the country.

Overall status						
	Church of England	Christian (other)	Roman Catholic	United Reformed	Methodist	Other
Listed places of worship	235	35	33	12	10	6
Percentage with a risk assessment	33%	69%	15%	92%	70%	67%
Listed places of worship on HAR	46	4	5	3	3	2

- All listed places of worship at risk in Greater Manchester are either in 'poor' or 'very bad' condition.

Condition of places of worship on HAR						
	Church of England	Christian (other)	Roman Catholic	United Reformed	Methodist	Other
Very Bad	6	2	1	0	2	0
Poor	40	2	4	3	1	2
Fair	0	0	0	0	0	0
Good	0	0	0	0	0	0

Source: HE Heritage Asset Management database – data extracted December 2018.

The remaining pages in this section provide perspectives from the baseline fieldwork participants in Greater Manchester

Greater Manchester has a high number of large Victorian places of worship with maintenance and repair needs

Current condition of places of worship reported in the fieldwork

Church of England	<ul style="list-style-type: none"> The overall condition of churches in the Diocese of Manchester and Diocese of Chester is medium to good. However, of the listed places of worship that received an assessment, Greater Manchester has the highest proportion on the HAR. Because of the scale of works, even churches that have received grants are still on HAR, or in need of serious work. 	<ul style="list-style-type: none"> Victorian church buildings, and roofs are reaching end of typical life-span and need repair/replacing. Maintenance is sometimes beyond funding capacity of congregation and they close.
Roman Catholic	<ul style="list-style-type: none"> Traditionally only schools in Salford have been managed by the buildings office but more recently the responsibility for church buildings has fallen on the team as well (around three years ago). Condition of churches varies, but the ones in the poorest condition lack the necessary funding for maintenance. Funding shortages mean only the most urgent buildings receive attention. 	<ul style="list-style-type: none"> Some previous works were not carried out by professionals, which has resulted in problems today. There is potentially around a 15 year backlog of maintenance/repair work that needs to be carried out before reaching a steady-state.
Unitarian ⁺	<ul style="list-style-type: none"> The building is structurally not in a bad condition. Previously little maintenance and repair work, which meant that the church was beginning to deteriorate three years ago (mainly because of the heating system). 	<ul style="list-style-type: none"> The heating system has since been renewed, tower has been cleaned and roof repaired. Redoing the stained glass windows will be the next major piece of work.
Methodist	<ul style="list-style-type: none"> There are roughly six listed Methodist churches open of which two are on the HAR register. Condition is generally worse than in Suffolk. 	<ul style="list-style-type: none"> These are large classical buildings which have fallen into neglect for different reasons including funding and volunteer capacity.

A need for greater guidance on community engagement was identified in Greater Manchester

Current extent of community engagement reported in the fieldwork

All

- Increasing community engagement is seen as a key strategic priority for preventing churches from closing in the Church of England.
- Church of England and Methodist churches tend to use their church halls for activities such as exercise classes. Roman Catholic churches typically choose not to use the worship areas of the church for 'other' activities.
- Church of England, Roman Catholic and Methodist churches all feel a need for more guidance over how to reach communities in new ways.
- It is a challenge to explain the community work that is already undertaken (e.g. with schools) in the language familiar to funding bodies. Not all community activities raise income.
- At the Unitarian Church represented in the fieldwork, all community engagement is mainly down to the Minister and volunteers. The church has hosted different activities in the past including concerts.
- It was reported that most Church of England churches already work with communities at least to some extent, examples include:
 - hosting food banks collaboratively with other denominations, hosting shops and cafes;
 - work with community groups in need, such as asylum seekers and the homeless, and helping to facilitate access to social services and GPs. The Greater Together Greater Manchester project does a lot of work on these issues.
- Methodist churches are generally good ecumenically within the worshipping community, but some find it challenging to engage the wider community.

The perceived community engagement barriers in Greater Manchester vary by place of worship, but can be summarised into four categories



Perceived barriers to community engagement in Greater Manchester:



1

Declining congregations

Congregation sizes in some listed places of worship are falling, and with it volunteer time, skills and capability. This means places of worship need to be more innovative in how they can engage their communities, and adapt to the changing role of the church.

2

Willingness to reach community

The attitude of the place of worship leadership is key – some already do a lot of community work and cross-denomination work, while others do not. Places of worship benefit from a willingness to adapt and innovate, and welcome the wider community beyond the congregation.

3

Knowledge of how to reach community

Some listed places of worship that are willing and eager to reach the wider community do not have the knowledge of how to do this. For example, keeping the doors of places of worship open or hosting activities outside of worship times encourages people to use the building but this is not practiced across many places of worship.

4

PR skills to engage community

Public Relations (PR) skills to market ideas to the wider community are important. Many places of worship lack PR knowhow, which means they can miss out on opportunities to reach the wider community. For example, many places of worship have fascinating histories that they could make more of to attract people to use the building.

The extent of these barriers varies by individual places of worship. For example, one place of worship might have a growing congregation, but lacks the PR skills to reach the wider community, while another may be struggling with both a shrinking congregation and lacking the knowledge of how to reach the wider community.

While community engagement is seen as a key priority across faiths, a need is reported for advice and guidance on how to go about this



Perceptions relating to support for community engagement in Greater Manchester:



<p>Church of England</p>	<p>The Diocese of Manchester and Diocese of Chester have two programmes aimed at supporting places of worship:</p> <ul style="list-style-type: none"> ▪ 'Healthy Churches' and 'Transforming Communities' initiatives provide training to parishes. ▪ Mission Action Plans seek to integrate community, maintenance and mission work for parishes. <p>Reaching out to the community is a central part of the Christian Mission of churches. This includes charity work, as well as other more recent examples such as 'Messy Church' for children, and 'Café Church' for informal discussion. In the Diocese of Chester, there are Social Responsibility and Mission departments. Social Responsibility supports work such as foodbanks, anti-poverty initiatives, mental health and wellbeing. The Mission department works in areas supporting discipleship.</p> <p>Across the Church of England there is the 'Setting God's People Free' programme that seeks to help churches to work more in communities and wider society.</p> <p>However many places of worship need further practical support on how to further engage their communities.</p>
<p>Roman Catholic</p>	<p>In the Diocese of Liverpool and Diocese of Salford there is a need for more guidance over how to reach communities in new ways. When it comes to funding there is a challenge to explain the community work that is already undertaken (e.g. with schools) in the language of funding bodies, and to describe new initiatives.</p>
<p>Unitarian+</p>	<p>At the church represented in the fieldwork, community engagement is mainly down to the Minister and volunteers.</p>
<p>Methodist</p>	<p>There is a cross-denominational toolkit called 'Crossing the Threshold' which gives guidance on how churches can engage with the community. However wider support beyond this guidance is limited.</p>



It is important to realise that both community and maintenance work need to come together to address the challenges faced by listed places of worship. The buildings will not survive if they are not used... - *Fieldwork participant*

Five main perceived barriers to maintenance in Greater Manchester were identified

Perceived barriers to maintenance in Greater Manchester can be divided into five broad categories:

- 1 Lack of available funding**

Some listed places of worship find it especially hard to raise funds locally, especially those in deprived areas or where the worshipping community is small. This is particularly important for larger works, and in the context of changes in the eligibility criteria for NLHF grants (see below).
- 2 Lack of time, skills and motivation**

Listed places of worship are reliant on volunteers, but professional experience is often required to prepare a strong grant bid. Some parishes lack volunteers with the required capabilities and capacity for maintenance. For example, an application for major works can require a volunteer to commit two days per week for two years. This type of time commitment is rarely feasible. Declining congregations makes finding volunteers with the required skills more difficult.
- 3 NLHF no longer ring-fenced**

NLHF historically had grants ring-fence for listed places of worship. This provided an exclusive source of funds for the upkeep of listed places of worship. However, the NLHF recently removed the ring-fenced funding. This means that places of worship are now competing with other listed buildings including professional institutions (e.g. museums and local authorities) for maintenance funding.
- 4 Upfront feasibility costs coupled with uncertainty**

There are up-front costs related to feasibility studies ahead of grant applications, and before any maintenance or repair work is undertaken. This, coupled with the uncertainty of whether bids for funds will be successful, creates a barrier to starting the process. For example, a conservation report, structural engineer report or architects report, may all be needed before bid applications can be made.
- 5 Historic nature of listed buildings**

Listed status and the nature of places of worship makes maintenance challenging. For example, access challenges mean even minor repairs can be expensive (it can cost £10k just to hire scaffolding to access the roof of some buildings). These costs present a significant burden on parishes who want to focus on their Mission. The listed status should be coupled by support.

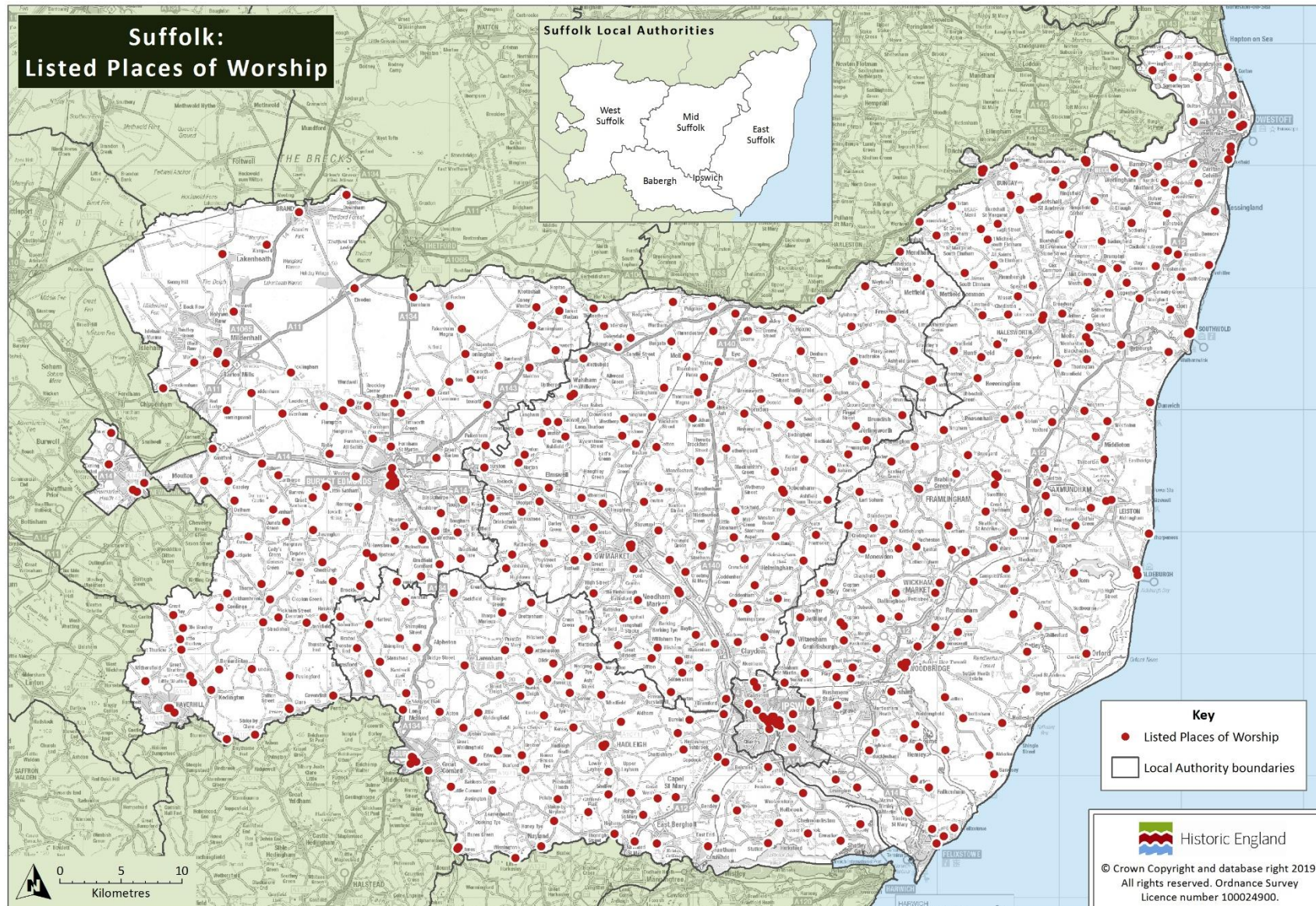
As with community barriers, the extent of these barriers varies by individual places of worship. For example one place of worship may have little problem with funding feasibility costs but lacks the volunteer time needed to complete applications, while another may not even start the process because of costs and uncertainty.

A degree of maintenance advice and funding is available to places of worship in Greater Manchester, but this struggles to meet the demand

Support varies across faiths, denominations and areas:	
Church of England	There is no central Diocese fund but each Parish is responsible for applying for its own grants. However, the Greater Manchester Diocese provides some support to parishes to assist with their maintenance. This involves: funding for architects who undertake Quinquennial Inspections, advice to churches to support their maintenance (i.e. Heritage Officers), and a small number of other grants.
Roman Catholic	The Salford and Liverpool Dioceses offer a certain level of support but they do not have designated officers in fabric support roles. There is an assessment fund (gift from wealthier parishes), created for maintenance and repair of struggling parishes with urgent repair needs. An equivalent fund does not exist in the Salford Diocese.
Unitarian	Within the Unitarian Church, each church is individually responsible for repairs and maintenance, applying for grants. There are a number of Unitarian specific grants.
Methodist Connexional Fund	The Methodist Church has a connexional fund made up of donations from wealthier churches which provides financial support to other less wealthy churches. The fund has a £200k limit and is focussed towards the missional aspect of the church (i.e. it need not only be used for buildings).
But some wider support is provided:	
Grants	There are a number of small grants schemes available, such as the Garfield Weston Foundation and Viridor Landfill Communities Fund. The Greater Manchester Churches Preservation Society provide small maintenance grants (c.£500) and sign-post to National Churches Trust funds. NLHF typically provide grants for major works.
Other	Some churches/parishes/Dioceses have inhouse skills (volunteers or congregation members at reduced rates) but others need to contract out. It used to be more common to find local volunteers with appropriate skills but this is more difficult with smaller congregations. Looking for local expertise is an option, but this can be a hit and miss experience.

The Suffolk pilot area

There are 535 listed places of worship in Suffolk



Source: Historic England

The majority of listed places of worship in Suffolk are Church of England. Only 20 listed places of worship are currently registered as Heritage at Risk

The majority of Suffolk's listed places of worship are Church of England.

There is limited information on the extent of repair needs in Suffolk. Whilst only 20 listed places of worship are currently on the Heritage at Risk register, less than a fifth of all listed places of worship have had a risk assessment undertaken.

Overall status						
	Church of England	Christian (other)	United Reformed	Roman Catholic	Baptist Union	Methodist
Listed places of worship	473	21	17	10	8	6
Percentage with a risk assessment	16%	10%	0%	20%	0%	0%
Listed places of worship on HAR	17	1	2	0	0	0

19 of the 20 listed places of worship on the HAR are in 'very bad' or 'poor' condition.

Condition of places of worship on HAR						
	Church of England	Christian (other)	United Reformed	Roman Catholic	Baptist Union	Methodist
Very Bad	8	0	0	2	0	0
Poor	8	1	0	0	0	0
Fair	0	0	0	0	0	0
Good	1	0	0	0	0	0

Source: HE Heritage Asset Management database – data extracted December 2018.

The remaining pages in this section provide perspectives from the baseline fieldwork participants in Suffolk

There is a high reported demand for maintenance support which reflects the large number of listed places of worship in Suffolk

Current condition of places of worship

Church of England	<ul style="list-style-type: none"> Suffolk has 478 Church of England churches, with all but 20 of these being listed. This is among the highest concentrations of listed places of worship of any Diocese in the country. The listed places of worship are broadly in a reasonable condition, with only a small number on the HAR register. 	<ul style="list-style-type: none"> There is a gap in funding for minor improvements. For example, for toilet facilities or kitchens. The Church of England Diocese team has to be reactive because of the number of listed places of worship in need of support. They have a prioritisation system for places of worship that request help. For example, a building with a falling congregation might be highly prioritised.
Roman Catholic ⁺	<ul style="list-style-type: none"> At the Church interviewed they have been considering what outside support or expertise they could draw on to help with maintenance. They are currently considering hiring someone to manage their maintenance professionally. Another Roman Catholic church in Suffolk currently hires someone for a similar role. 	<ul style="list-style-type: none"> Following a recent Quinquennial Inspection, a number of routine maintenance requirements have been identified at the church represented by the fieldwork participant. The types of work involved are small-scale maintenance, such as guttering and delaminated brick work. There are currently no urgent major repair needs.
Methodist	<ul style="list-style-type: none"> There are roughly four listed Methodist churches open, and all are in fairly good condition. 	<ul style="list-style-type: none"> Ongoing maintenance will be important in keeping these churches in good condition.

Engaging communities is reported as a key priority in Suffolk and an area where further support is needed

Current extent of community engagement

Church of England and Methodist

- Community engagement is considered a key priority for the sustainability of listed places of worship.
- Community engagement has been an area of focus for the Diocese of Ipswich and St. Edmundsbury, especially since Bishop Martin started in 2012. Church of England churches are often the *de facto* community space. This is especially the case with resources like libraries and village pubs closing. The church can therefore play a really key role in helping with rural isolation and providing a space for important functions e.g. polling stations.
- The aim is to utilise listed places of worship beyond their worship function, and reach-out to wider communities.
- However this is something the Diocese of Ipswich and St. Edmundsbury is finding a challenge, and it requires a change of culture from listed places of worship.
- It was reported that Methodist churches are good ecumenically, but some find it challenging to engage the wider community.

Four key perceived barriers to community engagement in Suffolk were identified



Perceived barriers to community engagement in Suffolk can be divided into four categories:



1

Lack of funding

Lack of funding means facilities of certain places of worship aren't sufficiently up to scratch to host community engagement activities. These activities require investments such as heating, lighting, toilets, kitchens, or moving or removing pews. Without the funds to make these changes, listed places of worship are unable to host engagement activities.

2

Limited central support structure

Listed places of worship lack a central support system with the necessary capacity to enable places of worship to engage effectively with the wider community. Where there is support, it is stretched beyond capacity, or listed places of worship are unaware that these structures exist.

3

Time and knowledge of how to reach community

Certain listed places of worship that are willing and eager to reach the wider community do not have the knowledge or time required to do this. Given falling congregations and small groups of volunteers at some places of worship, it is difficult to find the people who are able to engage with the wider community.

4

Culture in places of worship and payoff horizons

Some listed places of worship have a prevailing culture that does not encourage engagement with the community, and there needs to be a change in culture to engage communities more. The pay-offs for community engagement are long-term. This makes it difficult to build a culture of engaging with the wider community.

Not all barriers will be equally important to all listed places of worship in Suffolk. For example, one place of worship might have no funding concerns but require a central support function to enable community engagement, while another may have the skills and knowledge but lack the funding.

Providing new designated support for community engagement is seen as a key priority in Suffolk



There are examples of existing community engagement support in Suffolk:



1 Advice from the secretary of the DAC for St Edmundsbury and Ipswich

The Church of England provides reactive advice, but this is spread thinly across Suffolk because of the number of places of worship in the area.



2 Workshops

In the summer of 2019, the Diocese of Ipswich and St. Edmundsbury held a series of workshops on how to use listed places of worship for the wider community.



3 'Setting God's People Free'

Across the Methodist Church, this programme seeks to help churches to work more in communities and wider society.



...but a need is reported for increased guidance and resources to develop and improve community engagement

Community engagement is seen as a key priority, but designated expert support is needed to further help places of worship. This is seen as requiring both a change in culture for some places of worship and building up of knowledge and expertise.

Five main perceived barriers to maintenance in Suffolk were identified



Perceived barriers to maintenance in Suffolk can be divided into five broad categories:



1

Lack of available funding

Implicit budget cuts, through falling and ageing congregations, it becomes difficult to raise sufficient funds. This is particularly important for larger works, and in the context of changes in the eligibility of NLHF grants where places of worship are now competing against professional institutions (e.g. museums) to access this funding.

2

Lack of time, skills and motivation

Some listed places of worship have small, ageing congregations, and are reliant on volunteers. Professional experience is often required to prepare a strong grant bid, and volunteers don't have the time or know-how to keep on top of maintenance and grant applications. Church leadership tends to focus predominantly on mission rather than maintenance.

3

Payoff horizon

As with community engagement, the pay-offs for regular maintenance are long-term. This makes it difficult to build a culture of engaging with building maintenance and repair. The benefits of building maintenance can fall outside likely time frame of the volunteers service.

4

Upfront feasibility costs coupled with uncertainty

As was the case in Greater Manchester, upfront-costs related to feasibility studies ahead of grant applications are seen as a barrier alongside uncertainty over whether funding applications will be successful.

5

Historic nature of listed buildings

As was the case in Greater Manchester, listed status and the nature of places of worship is seen as making maintenance challenging in Suffolk.

As with community barriers, not all barriers will be equally important to listed places of worship in Suffolk. For example one place of worship may not lack the funding but finds it difficult to motivate volunteers given the payoff horizon, while another might have very motivated volunteers but lack funding.

There are various sources of support for maintenance in Suffolk, but the demand for funds is high and there is a need for more expert advice



Support varies across faiths, and some funding is specific to Suffolk:



Suffolk Historic Churches Trust (SHCT)	<p>The SHCT run an event once a year to raise funds. This involves the community cycling around Suffolk between a number of different churches. In the recent past the event has typically raised roughly £150k. Half of this is traditionally set aside to provide grants for churches who require either internal or external building works. The main requirement to acquire funding is that the work should enable the building to be 'fit for purpose'. There is no upper limit on the overall cost of works and no strict matching requirements</p> <p>The number of grants broadly matches applications, but rather than suggesting a lack of demand, this points to the self-limiting nature of the trust (i.e. no paid employees or active recruitment activities).</p> <p>SHCT has indicated a willingness to work with the Taylor Review pilot to ensure there is complementarity of the support offered.</p>
Methodist Connexional Fund	<p>The Methodist Church has a connexional fund, made up of donations from wealthier churches, which provides financial support to other less wealthy churches. The fund has a £200k limit and is focussed towards the missional aspect of the church (i.e. it need not only be used for buildings).</p>
Elix initiative	<p>Until recently there was the ELIX initiative to help with maintaining guttering and downpipes. This had two elements: a small grants funded through the SHCT (60% of costs), and a central maintenance contractor commissioned through the Diocese. It was felt that there is now other support for finding contractors that can serve this purpose. There is the Fund Finder website which the Diocese pays a subscription for, and the National Churches Trust MaintenanceBooker tool. Part of the aim of ELIX was to build a culture of routine maintenance. However there is a concern that this would not continue without the incentive of ongoing financial support like that provided through the Taylor pilot.</p>
Church of England Diocese Office	<p>The Diocese office provides a certain level of support to listed places of worship: the DAC meet to assess applications for permission to undertake works through its planning authority function, a subscription to the Fund Finder website which churches can use, 1.5 FTEs who give support to projects where they can, and the Diocese have started doing drop-in Q&A sessions to provide face-to-face support.</p>
Other	<p>NLHF typically provide grants for major works, although as previously mentioned specific funding is no longer ring-fenced for listed places of worship. Listed places of worship also receive advice through their Quinquennial Inspections, and the architects they work with.</p>

Expectations for the pilot

Fieldwork participants in Suffolk and Greater Manchester identified the pilot as playing a key role in building a culture of routine maintenance and reaching out to communities

Both areas saw the pilot as pivotal for increasing sustainability of listed places of worship. The collective package of support is seen as key, with the Minor Repair grant providing an incentive for places of worship to engage, and the support roles giving much needed guidance.

Both areas highlighted a risk that vulnerable listed places of worship might have to close without the support of something like the Taylor pilot. Risks from building fabric appear especially acute in Greater Manchester because of the high number of places of worship on the HAR register, while in Suffolk engaging isolated rural communities with places of worship is seen as particularly important.

Greater Manchester

If successful, it is hoped the pilot will:



Motivate parishes to engage with communities and take up at least one new idea



Provide case study examples to enable knowledge sharing



Highlight the importance of maintenance in reducing future bills, and provide information on grants



Provide a better idea of the scale of funding required for works

Suffolk

If successful, it is hoped the pilot will:



Increase understanding of what community engagement means



Build awareness of existing help to improve community and maintenance engagement



Encourage a culture of on-going maintenance to reduce future bills



Drive demand for regular maintenance and provide financial support



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