Evaluation of the Grants for Places of Worship (GPOW) programme

A four-year longitudinal study

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Front cover illustration

Villagers clypping (clipping) All Saints, Wilksby, Lincolnshire

This was the grand re-opening of the isolated All Saints church in April 2016, following a successful Grants for Places of Worship project. The Clypping (or Clipping) Ceremony is an ancient custom where villagers hold hands around the church (from the Anglo-Saxon meaning to 'embrace' or 'clasp').

This deeply rural church has a seating capacity of 42, a congregation of about 26 and a local population of 186, so to have nearly 150 people attend was a true celebration of a successful project. (Photo © Copyright Jane Harrison, April 2016)

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Conventions

Abbreviations and nomenclature

Activity and **activities** refers to the community engagement activities that were required and funded by the GPOW programme. See below.

GPOW: Grants for Places of Worship Programme

HE: Historic England (previously English Heritage)

The Heritage Lottery Fund (**HLF**) was relaunched as the National Heritage Lottery Fund (**NLHF)** in 2019. This report uses NLHF throughout, except when quoting interviewees.

IMD: Index of multiple deprivation. The decile of deprivation of small LSOA area is given, where 1 = most deprived, 10 = least deprived.

Community engagement

We use the term 'community engagement' to refer generically both to use of a place of worship by the wider community for purposes other than worship and to activities designed to engage people in the heritage of the building. Sometimes the phrase is used to refer to the planning and consultation that may precede those.

Project identification and anonymity

We have also assigned each project an arbitrary number. For the projects for which there was no Site Visit, it is P followed by a number. For those who received a Site Visit, it is PS followed by a number. So P8 had no site visit, PS9 did. The ten projects in the Rejections group were numbered sequentially R1, R2, R3 etc.

Total number of projects shown in tables

There were 60 cases in the sample of GPOW projects, but project P60 withdrew before submitting their Stage 2 application meaning that for some data, the number in the sample was 59, not 60.

Furthermore, it was not always possible to collect the data we wanted from every project. Consequently, some tables in the report show fewer than 60 cases, and this is particularly likely with cross tabulations where two items of data are being compared.

Executive summary

Background

In 2015 the HLF (predecessor to NLHF) commissioned an Evaluation of the Grants for Places of Worship (GPOW) programme for urgent major repairs to places of worship. Despite the subsequent closure of the GPOW programme in 2017, it was agreed that the study would continue as planned, as NLHF felt that the Evaluation was 'relevant to the question of how best to support places of worship (POWs) now and in the future'.

This was a four-year longitudinal study. Sixty POWs was interviewed multiple times during the four years of the Evaluation, in most cases both during and after their GPOW project, usually at key milestones. Additionally, nineteen of the sixty received a site visit from a qualified conservation professional. For comparative purposes, the Evaluation included a further ten POWs which had had their initial GPOW application rejected.

One objective for the Evaluation was to track the achievements of a sample of projects over their lifetimes to see how well they achieved the aims of the project as set out in their original application and thus **how well they achieved the GPOW Programme outcomes**.

The other objective was to establish **how effectively the Programme outcomes were maintained** after the project ended.

These desired GPOW Programme outcomes were:

- Heritage will be in better condition (this outcome was weighted)
- More people and a wider range of people will have engaged with heritage

Key findings

Achievement of Programme outcomes

Condition of heritage The initial catalyst for the projects was the need for urgent major repair, and for most places of worship, repairing their building remained the fundamental concern.

In the great majority of cases, the place of worship was left in a better condition as a result of the GPOW project. In a little over 20% of cases, the GPOW grant was instrumental in allowing the continued use of a place of worship which might otherwise have closed or never re-opened, thus giving the building a future.

However, in six of our nineteen site visits, the conservation professional found the quality of work to be poor or very poor. The repairs had been *successful*, but less than perfect methodology and materials had been employed.

Community engagement activities About three-quarters of places of worship delivered at least 75% of their GPOW community engagement

activities. Smaller congregations found it harder to deliver all their activities. This was because on average smaller congregations promised as many activities as larger ones, without the people to carry them out. The effect of this could be amplified if the project team consisted of a single person.

In some cases, the GPOW grant had allowed existing community use to continue. In the great majority of other cases, GPOW meant that congregations looking after the POWs increased their heritage engagement activities, or the use of the building by the wider community.

Maintenance of Programme outcomes

Condition of heritage In the majority of cases, a degree of routine maintenance of the POW is now planned.

Most of the POWs are already undertaking or have plans or aspirations to undertake further capital projects. Generally there is good skills transfer. However, about 40% of project leaders, who are mostly volunteers, are not willing to continue, and in just under half these cases, no successor has been found.

One third of the projects have subsequently mentored a similar project in another POW.

In about one third of cases, more people (usually one or two) were reported to have come on board to help the congregation with future projects.

Community engagement activities Some two-thirds of the places of worship intended to carry on at the same level of community engagement, or do more.

Overall Most of our respondents were ‘very optimistic’ or ‘quite optimistic’ about the future of their place of worship. The response depended on congregational size – congregations of fifty or fewer (which formed just over half of our sample) were much less likely to be ‘very optimistic’.

Other findings

This extended study explored the dynamics of major repair projects in POWs. The full report includes findings on:

- sources of funding
- the people managing the projects, what support they received, their response to the specific GPOW processes, and how the project affected them
- how GPOW applicants reacted to rejection of their application for a grant
- what factors tended to increase or decrease the likelihood of success for a project

Summary of findings

A summary of the findings of a four-year longitudinal study of 60 places of worship.

Introduction

This is a summary of the findings of a four-year longitudinal study of 60 Places of Worship (POWs) each of which was undertaking a major repair project supported by the Grants for Places of Worship (GPOW) programme.

Each place of worship was interviewed multiple times during the course of the study, in most cases both during and after their project.

In addition we report (in chapter 6) on a further ten POWs which had received initial rejections to their GPOW application.

This summary sets out the findings of each chapter. References are to sections within the relevant chapter.

We use the term 'community engagement' to refer generically both to use of a place of worship by the wider community for purposes other than worship and to activities designed to engage people in the heritage of the building. Sometimes the phrase is used to refer to the planning and consultation that may precede those.

Chapter 1: Project development and mode of delivery

Who carried out these projects, how and why were they developed, where did the money come from?

Catalyst. In virtually every case we examined, the initial catalyst for the projects was the need for urgent major repairs (not the desire for wider community engagement). For most places of worship, repairing their building remained the fundamental concern (section 1).

In over half our cases it took more than five years – after a grantee had become aware of the repair need – for them to be awarded a GPOW grant, even though GPOW was intended for urgent repairs (section 1).

Funding. On average the GPOW scheme provided around 65% of the project costs (section 2).

Match funding came from other funders and trusts, from reserves and from local fundraising and donations. The percentage received from each source varied greatly from one place of worship to another (section 2).

Nearly one half of the places of worship applied for GPOW funds for new capital works, which enabled an increase in the usability of their buildings (section 5).

Volunteers. Most of the projects were developed, managed and driven by volunteers, not by the clergy and not by professionals. These volunteers worked with the relevant buildings' professionals (section 3).

In a little over half of the cases, the volunteer project leader was retired.

About one quarter of the project leaders had no experience of running a project, and of these more than half (representing one sixth of all projects) had no management experience at all (3.1).

Although one quarter of the projects employed a professional to support the project, in only two cases did this person lead the project (3.1).

Size and make up of team. About one third of the projects were run by one person, about one half by a team of three or more, and the remaining one sixth by a two-person team. Congregations situated in small towns were somewhat more likely to put together a team of three or more than those found in rural areas (3.3).

A person working on their own was in very many cases no less capable *as an individual* than the person leading a team of three or more (3.3).

Application. In many cases completing the application was reliant on the assistance of a professional adviser, usually an architect or buildings surveyor but sometimes a diocesan (or equivalent) support officer. Therefore, a significant part of the contents of these applications were not written by the applicant (3.5.1).

Indeed, in about one sixth of the cases (11 of 60) the buildings adviser seems to have played a significant role in proposing what community activities should be included (3.5.1).

Thus, professional advisers were a key intermediary within the application process and through this practice some 'professionalisation' of the application process took place, even though most places of worship did not directly employ a delivery person for the project (3.5).

Community engagement. Some places of worship had little difficulty in devising and providing community engagement activities to fulfil the terms of the GPOW grant. A good number of others did not know what was required or what was acceptable, and places of worship often told us they had been unsure how much to offer. On average smaller congregations in our sample offered as many activities as larger ones (4.1).

Attitudes to community engagement also varied considerably. In some cases, there was support for community engagement from the beginning; in other cases, initial resistance to the idea was converted to enthusiasm; and in other cases, the initial resistance remained (4.3).

Receiving a GPOW grant increased the quantity of community activities being undertaken by a grantee (4.4).

Stress. More than 40% of our interviewees said they had been under a lot of stress during the application process and when delivering the projects (3.4). Overall, about one half of the places of worship told us they had found the community engagement activities to some extent onerous. Nearly one half of those working alone found this a major issue, while hardly any projects working in a team found it so (4.2).

Advice and support. While many of the places of worship commonly sought advice from a number of sources (6.1), one half did not know where to seek the advice they needed. In some cases, there was a worrying lack of knowledge about general sources of advice and support (6.2).

Places of worship where there is no hierarchical denominational structure or support network could suffer particularly from a lack of support (6.3).

Chapter 2. Outputs & outcomes

How well did the projects achieve their outputs and outcomes?

Condition of heritage. In the great majority of cases, the place of worship was left in a better condition as a result of the GPOW project. Of the 58 cases for which we have data, 52 reported that the project had solved the problem with the fabric of the building as intended (2.1).

In about three-quarters of cases the GPOW project was part of a bigger project, either planned or an aspiration. Often it was Phase I of a repair project (2.1).

However, in 6 of our 19 site visits, the conservation professional found the quality of work to be poor or very poor. The repairs had been successful, but less than perfect methodology and materials had been employed (2.1).

In the majority of cases, there is now some degree of planning for routine maintenance, including being on the management team's agenda and/or being separately funded (2.2.2).

Community engagement activities. The number of promised community engagement activities varied. This bore little or no relation to the size of the grant or the size of the congregation (3.1, 3.2).

About three-quarters of places of worship delivered at least 75% of their activities (3.2). Smaller congregations were less likely to deliver all their activities (3.2).

Some two-thirds of the places of worship told us they intended – at the least – to continue their current level of community engagement (4.1.4).

Number of people. Most projects did not have accurate numbers for many of their activities. Places of worship are often freely open and the number of visitors was not accurately measured (4.3). The same was true for exhibitions.

Based on available data, where it was intended to carry out training or use volunteers, the average number of trainees was 12, and the number of volunteers was 18 (4.1, 4.2).

Chapter 3. Sustainability

What impact did the GPOW project have on the sustainability of places of worship?

Given the limited scope of this project, we use a simple and somewhat narrow definition of 'sustainability':

> *the ability of the local organisation which currently cares for the place of worship to maintain it in good condition over the longer term*

Usability of the place of worship. In a little over 20% of our cases, the GPOW grant was instrumental in allowing the continued use of a place of worship which might otherwise have closed or never re-opened, thus giving the building a future (section 2).

Community use following GPOW. The majority of the places of worship had increased their heritage engagement activities, or the use of the building by the wider community (3.1.1). In some cases, the GPOW grant had allowed existing community use to continue.

About two-thirds of the places of worship saw opportunities for more heritage engagement activities or more community use (3.1.2). Some two-thirds of the places of worship (39 of 57) intended to carry on at the same level of community engagement, or do more (3.1.3).

Both location and (probably) the presence of other community facilities nearby affected the opportunity for wider community use of the place of worship (3.3).

Capacity. In about one third of cases, more people (usually one or two) were reported to have come on board to help the congregation with future projects (4.1).

One Friends Group was set up following GPOW, and a further quarter of the sample may do so (adding to the approximately one quarter of the sample which already had a Friends Group or similar) (4.2).

Generally there is good skills transfer. About 40% of project leaders will not continue (in many cases they have 'had enough'). In just over half these cases, a successor has been found (4.3).

Attitude to future. About half our respondents expressed concern, unprompted, about the overall context of declining congregations, and what this means for the future of places of worship (section 1).

However, most of our respondents were 'very optimistic' or 'quite optimistic' about the future of their own place of worship. The response depended on congregational size – congregations of fifty or fewer (which formed just over half of our sample) were much less likely to be 'very optimistic' (section 5).

Most places of worship are already undertaking or have plans or aspirations to undertake further capital projects (4.4).

One third of the projects have subsequently mentored a similar project in another place of worship (4.5).

Chapter 4. Reactions to GPOW application form and other processes

How did applicants find the GPOW processes?

Application form and process. There were mixed views regarding the application form. About 40% found it easy or were neutral; about one third found it very hard or extremely hard'

If (according to our subjective coding) the project leader had *both* relevant experience and transferable skills (but not just one of these) then there was some tendency to find the application form easier (1.1).

Those working in a team also showed some tendency to find the application form easier (1.1).

Some POWs complained about apparent duplication in some questions (1.2). Some found difficulty in distinguishing between 'outputs' and 'outcomes' (1.2), already reported in Chapter 1, Section 3.5.2. Some found difficulty in gauging what was expected in terms of activities (1.2).

Duplication for Stage 2 Application. A significant number of people mentioned the apparent duplication of information required between Stage 1 and Stage 2 (1.3). We suggest they may have been puzzled simply because they felt their original answer at Stage 1 needed no development and could have been repeated verbatim.

Evaluation reports. There was a wide range in terms of the general quality, level of detail, and overall information conveyed by the 'free text' project Evaluation Reports.

Whatever the level of detail and quality of analysis provided, all appear to have led to the payment by NLHF of the final 10% of the grant.

Significant help in writing Evaluation Reports was provided in the Application Guidance, but some places of worship might have benefited from further assistance in helping them understand what was required.

Support from NLHF staff. The great majority of (though not all) grantees had praise for the help and support they received from NLHF staff (section 4). Individual members of NLHF staff were often named and the overall feedback was that NLHF staff were extremely helpful and generous with their time.

Chapter 5. Success factors

What are the factors that lead to a successful GPOW project, or make success more likely?

Heritage outcome. In almost all cases, the GPOW project achieved its intended outcome that heritage should be left in a better condition. For the small number of projects which only partly achieved this outcome, we have not found any factors which would have been identifiable in advance to prevent this (1.1).

Community activities Finding the application form 'extremely hard' or 'very hard' made it somewhat less likely that all the community activities would be delivered, probably because this was an indication of some aspects of overall capacity (1.2.1).

There was a tendency among those with fewer volunteers per promised activity to carry out a smaller proportion of the proposed activities. In these cases, the effect of this could be amplified if the project team consisted of a single person (1.2.2).

The number of community engagement activities bore no relation to the size of a congregation. Consequently, on average, smaller congregations were committing to a greater workload per member of the congregation. That is, the application and award process for GPOW typically did not lead to a community engagement workload that was proportionate to the size of the congregation, at least as regards to the number of activities offered (1.2.2).

Smaller congregations were less likely to deliver all their activities, probably at least partly because the workload per congregational member was higher. Rural congregations were also less likely to achieve all their proposed activities, presumably for the same reason (1.2.2).

However, none of the above had enough predictive power to have told one in advance how many of its activities an individual place of worship would have delivered.

Smoothing the path. We identified nine factors which can make the path smoother (2.1). Some of these factors are controllable, in the sense that training and mentoring could make a difference. We also list three factors which can have the opposite effect (2.2).

Chapter 6. Rejections

What happens to rejected projects?

The results reported in this chapter will not have statistical reliability, given the small sample size, and the non-random way in which the sample was chosen.

Reapplications. Six of the ten places of worship that received an initial rejection re-applied for major grants (1.2). Five made three applications or more (2.1). This suggests that without some form of external funding, it is difficult for larger projects to progress.

For GPOW as a whole, we estimate approaching one third of successful applicants made more than one application, suggesting that many places of worship considered that the GPOW scheme provided the most appropriate option for their needs, despite initial rejection (section 5).

Importance of external funding. Of the six cases in our sample asking for a GPOW grant of £100k or more, the three that did not receive a major grant failed to carry out the work. In contrast, all four looking for a smaller grant (less than £100k) proceeded, in one case with a major grant, in three cases without (1.2).

Community activities. In the four relevant cases, community activities listed in GPOW grant applications were not always carried out if money was obtained from other sources. Care should be taken in drawing conclusions from this tiny sample (1.3.1).

Capacity. Applying for a GPOW grant is seen as requiring major effort; lack of congregational capacity was a significant issue in 3 of the 10 cases (2.2). These were the three places of worship that were applying for a grant for more than £100k, and where the projects are now in limbo.

Rejection process. Rejection is common. The limited evidence suggests that the overall rejection process can make a difference to the response of the applicant. In some cases, discussion with NLHF officers at the time of the initial rejection led applicants to make changes to the project to increase its chances of success, and then to reapply (3.3).

The Heritage at Risk Register. For the 60 GPOW projects, two-thirds were on the Register before a GPOW application was received; it is largely accurate as to the current state of the buildings. For reasons that are not understood, it was less accurate for the small sample of Rejection cases (section 4).

Chapter 7: Our reflections

Our reflections on how best to support places of worship now and in the future

As requested by NLHF after the GPOW programme closed, this Chapter contains our reflections on the question of how best to support places of worship now and in the future. It is based on the lessons from GPOW as set out in detail in the previous Chapters.

Importance of appropriate external funding for major repairs. Despite high levels of local commitment, the evidence strongly suggests that without appropriate external funding, much major repair work would not get done (section 1).

Benefits of maintaining usability. NLHF may wish to consider whether and how to take explicit account of the direct and long-term benefit to people from carrying out repairs which prevent a building from becoming unviable

or constrained in its use. And similarly, whether and how to take account of the desirable spin-offs, including positive community impacts, that have been shown can directly arise from such work (section 2).

Implications of projects being non-discretionary. The GPOW projects undertaken by places of worship were not discretionary. Instead they were responses by existing groups (the congregations) to the need to deal with a critical problem. Sometimes these existing groups had a lack of capacity to cope easily with the demands of a project they had not wished for (though were enthusiastic to see done properly).

NLHF may wish to consider the implications for delivery capacity and application capacity, and possible mitigations. (Section 4.)

The application process. We expect that NLHF routinely evaluate how applicants cope with the application process. NLHF may wish to consider whether they could usefully also talk to those who for one reason or another have decided not to apply (if they do not do so already) (section 5).

Community Activities. *Sometimes* the GPOW process had the undesirable side-effect of over-stretching congregations and/or expending resources on community engagement activities with no obvious benefit. To minimise the likelihood of this happening NLHF may wish to consider a number of options: specific guidance on the extent of community engagement; taking account of the size of congregation when assessing the level of planned community engagement; grant-aiding the use of professionals at application stage; allowing heritage engagement activities already being undertaken to count in the assessment; and encouraging places of worship to build on heritage activities they are already doing (6.1).

NLHF might consider working with the sector to develop relevant metrics for heritage activities carried out by places of worship (6.2).

In future programmes, NLHF may wish to consider including as allowable activities the development of skills required for sustainability, and supporting the cost of this (6.3).

Sustainability through wider community use. Many places of worship accepted that the increased use of their particular building for non-religious purposes might increase the number of people helping to care for the building.

But there were a number of significant issues with the implementation of this approach in GPOW. We do not know the extent to which NLHF discussed the question of wider use for non-religious purposes with the places of worship sector before designing this aspect of the GPOW programme. It may be that some further discussion would still be of value for current programmes (section 7).

There is also a complex question regarding what type of community engagement activities are acceptable, which NLHF may wish to consider.

Final thoughts. This extended study explored the dynamics of major repair projects in POWs and will, we believe, provide useful new evidence when considering what will increase the sustainability of historic places of worship.

0. Introduction

A four-year longitudinal study of 60 places of worship.

About this report

This report presents the findings from a four-year longitudinal study of 60 places of worship (POWs), each of which was undertaking a major project supported by the Grants for Places of Worship (GPOW) programme.

Each place of worship was interviewed multiple times during the course of this study, in most cases both during and after their project.

This was a study of the GPOW scheme in action – and it has provided a rich and probably unparalleled understanding of how POWs actually carried out major repair projects, the challenges they faced, and the ultimate effectiveness of the GPOW programme.

This Introduction describes the objectives of the Evaluation and its methodology, concluding with a brief discussion of the challenge of drawing general conclusions from such a disparate range of projects.

A note on nomenclature will be found after the list of contents.

1. Objectives of this Evaluation

There were two objectives for the Evaluation:

- To track the achievements of a sample of projects over their lifetimes to see how well they achieved the aims of the project as set out in their original application and thus how well they achieved the GPOW Programme outcomes
- To establish how effectively the Programme outcomes were maintained after the project ended

The GPOW Programme outcomes were:

- Heritage will be in better condition (this outcome was weighted)
- More people and a wider range of people will have engaged with heritage

Work started in 2015. Despite the subsequent closure of the GPOW programme in 2017, it was agreed that the study would continue as planned, as NLHF felt that the Evaluation was 'relevant to the question of how best to support POWs now and in the future'.

2. Project Design and Methodology

'At the heart of the Evaluation lay a sample of 60 places of worship each carrying out a GPOW project'

At the heart of the Evaluation lay a sample of 60 places of worship each carrying out a GPOW project – we refer to these as the 'GPOW projects'.

For each of these 60 projects we first carried out desktop research, including a study of the relevant HLF documentation. We also, where possible, arranged to have a short interview with personnel from the relevant denominational or other supporting organisation. This provided us with the necessary background information.

All of the 60 projects were then interviewed (Table 0.1), in most cases several times over the course of the four years. The interviews were at project milestones, and (usually) after completion of the project. More than

Table 0.1: Number of POWs having a particular number of interviews

Number of interviews	Number of POWs
1	0
2	15
3	27
4	11
5	5
6	2

Average = 3.2 interviews

'more than 190 interviews of the 60 places of worship were carried out'

190 interviews of the 60 places of worship were carried out, the average being just over 3 interviews per place of worship. In addition, a subset of 19 places of worship also received a site visit by a conservation professional, accompanied by one of the consultants undertaking the Evaluation.

There was a separate control group of 10 places of worship whose application for a GPOW grant had initially been rejected – we refer to these as the 'Rejection cases'.

A summary of these projects will be found in Appendix A. Appendices C and D give a full account of the project design and methodology. What follows is a brief summary.

2.1 Selection of the 60 projects

It was decided that the majority of projects would come from Years 1 and 2 of the GPOW programme (which had started in 2012) with only a few from Year 3. This is because it was felt that projects awarded in Year 3 would be unlikely to have completed within the timescale of the Evaluation.

The selection of the 60 projects was made on a random stratified basis and then reviewed to ensure a balanced spread across a number of factors. This led to a very wide range of projects and places of worship being included in the sample, providing excellent coverage of the range of schemes supported by GPOW. The details will be found in Appendix D, section 1.

The same approach was used to select the 20 projects of the 60 that would be visited. (In fact, only 19 of the 20 were actually visited as, after many delays, one of the original 20 (project PS60) cancelled its GPOW project.)

2.2 Interviews of 60 projects

The initial approach was made to the contact person named on the NLHF Stage 1 application form, and it was then confirmed that this was the person who had taken the lead on subsequent delivery of the project. Almost everyone responded positively to our request for an interview (three individuals were initially very hesitant) and all have been willing to talk about their project. As we were speaking to projects over several years, we did very often speak to more than one person, but this caused no significant problems.

Before the first interview we carried out an extensive desk study for the POW, including material available to NLHF. The first interview then covered all the stages the place of worship had by then already completed (this varied). Further interviews were carried out at subsequent project milestones, with the hope that if there was no delay, there would also be an interview one year after completion (53 cases; see Table 0.2) and perhaps

Table 0.2: Number of interviews at various anniversaries of project completion

	Length of time since completion of project		
	one year	*two years*	*three years*
Number of POWs	53	44	14

two years after completion (44 cases); in some cases there were interviews three years after completion (14 cases).

'The later interviews allowed us to identify longer-term benefits . . .'

In this way we were able to achieve the first objective of this Evaluation, 'to track the achievements of a sample of projects over their lifetimes'. The later interviews in particular allowed us to identify the longer-term benefits of the fabric repairs and the effectiveness of the community engagement activities in producing a sustainable, more widely used facility. So, they helped us meet the second objective of this study, 'to establish how effectively the Programme outcomes were maintained after the project ended'.

Interviews were carried out by telephone, with the same consultant carrying out all interviews for a given project.

To ensure systematic coverage, we used a check list of questions which the interviewer ensured were covered during the course of the interview. However, it was a deliberate policy *not* to create a heavily structured interview, but to allow the interviewee to introduce additional material, and to shape the conversation if they wanted to. In many cases, the interview became at times a conversation as some individuals were keen to ask questions and find out what was happening elsewhere as well as seeking advice. The two consultants who undertook the interviews both had experience in this area, so they had an instinctive understanding of the projects, and knew when and how to probe for further information.

All interviews were recorded (all interviewees gave permission), transcribed by the consultant, and then erased.

We also aimed to collect photographs (about 8–10 photos for those without a site visit, a full photographic record for those with a site visit). As the standard grant conditions require grantees to provide photos, we reminded them of this requirement during the first interview.

From this data we produced a detailed set of case studies (that is, full project descriptions), from which the evidence for this report was gathered.

'We became aware that we were listening to very individual stories'

We became aware that we were listening to very individual stories related by people who had been through a challenging experience, so the interviews were imbued with all sorts of emotion ranging from anger at the frustrations experienced along the way to pride at their achievement. Indeed, one of our overriding impressions is how often people were appreciative of the fact that someone external to their community was showing an interest in what they have achieved, and how willing they are to talk about it and show it off. It is telling that many projects not selected for a site visit were also very keen that we should visit them and see what they had achieved and offered warm invitations.

During the interviews, we also offered the opportunity to provide anonymous feedback and several people did take this up especially in respect of feedback on HLF processes. We have included this in this report, where we felt it offers useful insight.

The overall process provided some very rich data. Full details will be found in Appendix D section 3.

2.3 Site visits to 19 projects

Out of the 60 projects, site visits were made to 19 projects by the consultant and a conservation professional. The conservation professional was working to a brief, summarised in section 2.1 of Appendix E: in summary their role was to review whether the work had been carried out as specified, was functioning as intended, and whether maintenance was being undertaken. It was not their role to comment on aesthetics, nor the appropriateness of the agreed specification.

Site visits were made at least one year after completion of the works, often more. The year-plus did allow any 'faults' to have shown up and meant that questions could be asked about how the project as a whole had bedded down. However the time-lag did impose limitations – in particular the scaffolding had usually come down so it was largely not possible to inspect high level/hidden works in detail. Furthermore, many of the exhibitions created as one of the community engagement activities had been dismantled, so could not be inspected.

Site visits proved extremely valuable, and we believe a number should be included in any future similar evaluation project. We have expanded on this in Appendix E, section 4.

2.4 Rejection cases

It was intended to include a control group of 10 places of worship which did not receive GPOW grants. This was to allow us to distinguish the effects of a GPOW grant from what would have happened anyway.

In the event, six of those in our sample of ten rejections reapplied for a grant, some successfully. We therefore investigated more generally the reaction of these ten places of worship to initial rejection, and their subsequent behaviour, and the outcomes of their efforts. We used the same mix of desk research and interviews as for the 60 projects. Most of the ten places of worship in the 'rejected' sample were interviewed twice and a few three times. A full set of detailed case descriptions was produced.

3. Analysis and case studies

The sixty projects have provided an extraordinarily rich body of material.

To make sense of this, our report uses numerical analysis to make general evidence-based findings which are illustrated with short cases studies, often quoting our interviewees *verbatim*. We have gathered a further set of illustrative cases in Annex A, organised by theme – we reference these at appropriate points in the report. These case studies will help put flesh on the bones.

'These case studies will help put flesh on the bones.'

We hope that the numerical analyses and the illustrative case studies will be seen as a whole – the general findings illuminating the particular stories; and vice versa.

1. Project development and mode of delivery

Who carried out these projects, how and why were they developed, where did the money come from?

Introduction

In this Chapter we begin by looking at what triggered the 60 projects. The sources of match funding are then explored.

We then examine the sort of people who managed the projects. What were their backgrounds and skills? Where were they drawn from? How did they organise themselves? Where did they find advice and support?

Next, we look at the development and nature of the project – how were the community activities developed, how many of the grantees carried out new works and of what type?

Finally, we look at what advice was available to the projects.

Findings of this chapter

Catalyst

In virtually every case we examined, the initial catalyst for the projects was the need for urgent major repairs (not the desire for wider community engagement). For most places of worship, repairing their building remained the fundamental concern (section 1).

In over half our cases it took more than five years – after a grantee had become aware of the repair need – for them to be awarded a GPOW grant, even though GPOW was intended for urgent repairs (section 1).

Funding

On average the GPOW scheme provided around 65% of the project costs (section 2).

Match funding came from other funders and trusts, from reserves and from local fundraising and donations. The percentage received from each source varied greatly from one place of worship to another (section 2).

Nearly one half of the places of worship applied for GPOW funds for new capital works, which enabled an increase in the usability of their buildings (section 5).

Volunteers

Most of the projects were developed, managed and driven by volunteers, not by the clergy and not by professionals. These volunteers worked with the relevant buildings' professionals (section 3).

In a little over half of the cases, the volunteer project leader was retired.

About one quarter of the project leaders had no experience of running a project, and of these more than half (representing one sixth of all projects) had no management experience at all (3.1).

Although one quarter of the projects employed a professional to support the project, in only two cases did this person lead the project (3.1).

Size and make up of team

About one third of the projects were run by one person, about one half by a team of three or more, and the remaining one sixth by a two-person team. Congregations situated in small towns were somewhat more likely to put together a team of three or more than those found in rural areas (3.3).

A person working on their own was in very many cases no less capable *as an individual* than the person leading a team of three or more (3.3).

Application

In many cases completing the application was reliant on the assistance of a professional adviser, usually an architect or buildings surveyor but sometimes a diocesan (or equivalent) support officer. Therefore, a significant part of the contents of these applications were not written by the applicant (3.5.1).

Indeed, in about one sixth of the cases (11 of 60) the buildings adviser seems to have played a significant role in proposing what community activities should be included (3.5.1).

Thus, professional advisers were a key intermediary within the application process and through this practice some 'professionalisation' of the application process took place, even though most places of worship did not directly employ a delivery person for the project (3.5).

Community engagement

Some places of worship had little difficulty in devising and providing community engagement activities to fulfil the terms of the GPOW grant. A good number of others did not know what was required or what was acceptable, and places of worship often told us they had been unsure how much to offer. On average smaller congregations in our sample offered as many activities as larger ones (4.1).

Attitudes to community engagement also varied considerably. In some cases, there was support for community engagement from the beginning; in other cases, initial resistance to the idea was converted to enthusiasm; and in other cases, the initial resistance remained (4.3).

Receiving a GPOW grant increased the quantity of community activities being undertaken by a grantee (4.4).

Stress

More than 40% of our interviewees said they had been under a lot of stress during the application process and when delivering the projects (3.4). Overall, about one half of the places of worship told us they had found the community engagement activities to some extent onerous. Nearly one half of those working alone found this a major issue, while hardly any projects working in a team found it so (4.2).

Advice and support

While many of the places of worship commonly sought advice from a number of sources (6.1), one half did not know where to seek the advice they needed. In some cases, there was a worrying lack of knowledge about general sources of advice and support (6.2).

Places of worship where there is no hierarchical denominational structure or support network could suffer particularly from a lack of support (6.3).

1. Catalyst for the Project

'the initial catalyst for projects was the need for urgent major repairs . . .'

We found that in virtually every case the initial catalyst for projects was the need for urgent major repairs (not the desire for wider community engagement). In just one case (PS38) was community outreach the catalyst. (for details, see Annex of Case Studies, section 11). We do not find this surprising, as GPOW was more or less the only grant scheme available for urgent major repairs, so it would have attracted those for whom such repairs were important.

'. . . repairing the building remained the fundamental concern'

During our interviews it became clear that for most places of worship, repairing the building remained the fundamental concern. Some places of worship were explicit: without a building in reasonable condition, they could not operate.

Motivation for project

P23 (IMD 9): A £168k project on a grade II Church of England church in a large Berkshire village with a population of 12,744.

'At the end of the day, **why were we doing this project**? We were doing the works purely because water was coming into the church. We weren't doing the works to grow the congregation or even increase the use of the building, because that was happening anyway. I have always found linking repairing the roof and engaging the community slightly tricky. I know the HLF want us to link them very closely. One does not automatically follow on from the other. Increasing access to the building is happening naturally and was already happening driven by the mission and vision of our vicar'. *Lead person, May 2016*

Just under one half (27 of 60) of grantees were alerted to the need for major repairs by their professional adviser, usually after a Quinquennial Inspection. The remainder noted the need themselves, with 12 of these cases noting the ingress of water into the building.

As shown in Table 1.1, for half of our projects (28 of 59) it took more than five years after the applicants became aware of the need for repairs for them to be awarded a GPOW grant, even though GPOW was intended for urgent repairs.

Table 1.1: Length of time between discovery of repair need and award of GPOW grant

Length of time (years)	Number of cases
1 year	1
2 years	9
3 years	9
4 years	9
5 years	3
more than five years	28

2. Sources of match funding

This section describes the sources of match-funding and funding for other works not catered for in the grant. It is worth pointing out that very few of these projects employed a professional fundraiser.

This data proved somewhat difficult to collect. In many cases, the situation set out on the Stage 2 application form had changed – applications to other funders had not been successful, additional grants had materialised, and figures estimated for local fundraising had increased or decreased. Furthermore, in some cases the contact person could not remember, or provide, the details. Nevertheless, when we added together the figures provided by a place of worship, in most cases it hovered around the 100% of project cost mark, suggesting the data is approximately correct.

Table 1.2 below uses this data to show how places of worship obtained match funding. The table shows the NLHF grant, the LPWGS VAT grant, and the three other main types of match-funding. For the reasons described, figures must be treated with some caution. The right-hand column must not be added up, as not all places of worship used all sources of funds.

'GPOW provided on average around 65% of project cost'

Overall the NLHF GPOW scheme (together, in Scotland, with HES) provided on average around 65% of each project cost (median 67%).

It will be seen that match-funding was found from other funders and trusts, from reserves and from local fundraising and donations. Each source of match-funding was frequently used, with many places of worship using all three. Each of these types *when used* provided *on average* around the same percentage of budget (11%, 8%, 9%). The percentage from each of these sources varied greatly from one place of worship to another, and there was no obvious relationship with the size of the project.

Table 1.2: Sources of match-funding (where known; all data to be treated with caution)

Many places of worship raised match-funding from more than one source. The percentages in the right-hand column must not be added up (because a place of worship may have received nothing from one or more sources of match funding).

Source	Raised funds	Did not raise funds	Average percent of budget raised by those using this source
GPOW (and HES where relevant)	59	0	65%
LPWGS VAT (assumed uptake)	59	0	17%
Other funders / trusts	40	19	11%
Reserves	44	15	8%
Donations / local fundraising	40	19	9%

As would be expected, the places of worship approached a wide variety of funders and could be creative when it came to involving their community in local fundraising.

Note on GPOW funding in Scotland

GPOW funding is administered differently in Scotland. All of the six projects which received an offer of funding from the NLHF GPOW programme also received match-funding of the same amount from Historic Environment Scotland (HES), thus doubling the NLHF grant. This HES grant is included in the first row of Table 1.2.

Successful fundraising

P22 (IMD 7): A £245k project undertaken on a grade II* Church of England church in an Oxfordshire village of population 250.

The lead person felt that **fundraising and some of the HLF-approved community activities had to be one and the same in terms of engagement**. Several of the activities and events listed on their activity schedule were seen as opportunities to bring the village together, tell them about the church and involve them in the project as well as to raise funds.

In addition to the GPOW grant, they obtained grants from 22 other local and national grant providers. They also raised about £66k locally from donations, proceeds from concerts, pub quizzes, and a literary event celebrating the bicentenary of Waterloo.

Their 'sponsor a tile' event raised £2,000: 'people who I have never seen before came along saying "my uncle was baptised here" and similar'. *Lead person, July 2016*

3. Who delivered the project?

'the majority of the 60 projects were developed, managed and driven by volunteers'

In this section we look at the people who delivered the projects.

As detailed below, we found that the majority of the 60 projects were developed, managed and driven by volunteers.

There was a wide range of volunteer constituencies. At one extreme there were capable congregations with the resources, people and skills already in place or easily able to find them. Often (not always) these were in larger or affluent communities. At the other end of the spectrum, some places of worship found the process a struggle, including (but certainly not limited to) those in very isolated or deprived areas. Many found the process very stressful.

3.1 Skills base of project leader

'in a little over half the cases, the volunteer project leader was retired'

Most project leaders were volunteers, as were their teams. Table 1.3 shows that the majority of project leaders came from within the congregations, though some projects were successful in attracting a volunteer with the right skills from the wider community to act as project leader.

In about one sixth of the projects (11 of 57) the leader was the vicar or equivalent. In a little over half (32 of 56) the project leader was retired.

Table 1.3: Key facts about project leaders, where known

	Yes	No
Member of congregation?	45	9
Led by vicar or equivalent?	11	46
Retired?	32	24
Involved in major project etc before?	43	16
Consultant employed?	15	44
…of which, employed as team leader	2	

'about one quarter of the project leaders had no experience of a major project, and . . . one sixth . . . had no management experience at all . . . '

About three-quarters of the leaders (43) had some previous experience of being involved in a project (Table 1.3), and in some cases this was substantial experience.

On the other hand, about one quarter of the project leaders (16) had no experience of a major project, and more than half of these (10), representing one sixth of all projects, had no management experience at all, yet in only two of these cases was a relevant professional employed.

Although one quarter (15 of 59) of projects employed a professional to support the project – typically a fundraiser or someone with experience of community engagement – in only two did this person lead the project. On one or two occasions the denomination appointed an appropriately experienced person to lead the work (eg project P58).

Use of a professional

PS7 (IMD 9): A £212k project on a grade II Church in Wales church in a coastal town of 4,160 on the Gower Peninsula.

This church employed a professional fundraiser and project adviser who gave strategic advice, helped clarify their overall vision and set them a timetable.

'I have been involved right from the start. I completed the forms as despite having very able people in the congregation and PCC, there was no one who could fulfil this role. It is such a big project, it needed one person to take overall charge and manage it.

'I did ensure that we did set up an executive group of 15 people when we started the appeal. This group helped develop and then deliver the community activities'. *Consultant, June 2016*

Lack of experience or knowledge

P1 (IMD 6): A £140k project on a grade I Church of England church in a Somerset village of 246

Two very energetic women – one in her 70s and one in her 80s – initially took on the fund-raising challenge and then **in lieu of no one else, one of them took the lead on delivering the entire project**.

As volunteers who had no direct experience of making large applications, they found the HLF application process especially challenging. They asked for help from a retired local fundraising consultant who helped them, pro-bono, with the application. Having received this initial help, they were able to continue applying for other grants and raised the necessary match-funding. However it was only a lot of help from their architect and their own determination that got them through.

Their lack of knowledge about building projects was in part the reason why they had to ask for three extensions and why although the works were completed in May 2018, they did not submit their final claim until December 2018.

3.2 Deprived areas

In deprived areas, there could be a fundamental lack of professional expertise and confidence. Four cases stood out as having absolutely no volunteers with relevant experience or knowledge. Two of them (projects PS16 and P50) did get considerable external help, whilst P30 received some help only to complete the Stage 1 application, and PS2 had no external help; this lack of help impacted considerably on both of the latter projects. Sometimes help arrived by chance, as in the case of P50, where a retired archdeacon happened to move into the village.

3.3 How were projects organised

'about one third of the projects were run by one person, about one half by a team of three or more . . .

Some projects were able to bring together a very experienced group of people with relevant skills drawn from within their own congregations or outside. But other projects were undertaken by just one (incredibly hard-working) person, on whom the whole project depended. (For examples, see Annex of Case Studies, section 1.)

As shown in Table 1.4, about one third of the projects (22) were run by one person, about one half (27) by a team of three or more, and the remaining one sixth by a two-person team.

Table 1.4: Number of projects with different sizes of project team

Size of team	Number of projects
single person	22
two people	10
team (three or more)	27
TOTAL	*59*

Make up of an effective team

PS35 (IMD 8): A £106k project on a grade II Methodist church located in a Welsh coastal town of 22,083 people.

As a church with a reasonably large membership, **they had a number of people with a professional background whom they were able to call upon**.

One person, a retired chief local authority officer with a background in managing works, budgets and projects, took responsibility for fundraising. Another, a retired businessman, took responsibility for being the main point of contact with the architect and worrying about the practical parts of the repairs project. The person who took the lead responsibility for the heritage activities was a Professor of Archaeology at the local University. They also had three or four people who were retired teachers and who developed and implemented the activities.

'Places of worship in small towns were more likely to put together a team . . . than those in rural areas'

Where places of worship were located in larger communities, we found they could draw upon a larger pool of potential volunteers from outside the congregation. Probably as a result, places of worship in small towns were somewhat more likely to put together a team of three or more than those in rural areas: thus of the 11 projects in small towns, 8 put together a project team of three or more, while of the 19 projects in rural areas, just 6 put together such a team.

The size of the congregation also had an (independent) influence on the size of team. Overall, congregations of 50 or fewer were more likely to have a single person running the project (Table 1.5). However although one-person teams were somewhat more likely to come from smaller congregations, this was a relatively weak finding: one third (10) of these smaller congregations did put together a team of three or more.

Table 1.5: Influence of size of congregation on size of project team (where known): number of cases in each category

Size of congregation	**Size of project team**			***TOTAL***
	single person	*two people*	*team (3 or more)*	
50 or fewer	15	6	10	*31*
more than 50	6	3	13	*22*
TOTAL	*21*	*9*	*23*	*53*

'a person working on their own was in very many cases no less capable as an individual than a person leading a team . . .'

About three-quarters of people working alone had had previous project experience, the same as the leaders of teams of three or more. People working alone were slightly less likely to have relevant or transferable skills than the leaders of teams of three or more, but only to a small extent. So, a person working on their own was in very many cases no less capable as an individual than the person leading a team of three or more.

A significant number of the projects succeeded because of one key person, either working on their own, or in a few cases (not identified separately here) doing most of the work even when it was meant to be a team effort. Some of these individuals working alone were subject to burnout and were very clear 'they did not want to carry on' either for a second phase or other new projects. By the time we came to the final interview, which was held after the completion of the project, a few had left already, and in some cases, there had been little in the way of succession planning (see Chapter 3 section 4.3).

3.4 Stress levels

'more than 40% said they had been under a lot of stress'

We asked people about the level of stress people had been under. More than 40% (26 of 60) said they had been under a lot of stress. The high levels of stress caused by these projects was striking and it was a frequent theme in interviews.

There was no obvious link between levels of stress and the size of team; nor did the presence of a paid professional adviser reduce stress, nor did stress appear related to the size of project. Other factors must have been at play, which we were not in a position to examine.

Stress on an inexperienced volunteer

P30 (IMD 5): A £375k project on a grade I Church of England church located in a small rural Norfolk village of 364.

'**I don't think those at the top realise the sort of people they are dealing with**. I am just a housewife and mother who has done various jobs all her working life, but I left school at 15 with no qualifications apart from a couple of typing exams . . . this project is being undertaken by a simple housewife and a lady who is a pharmacy assistant!

'The reality is a lot of hard work and worry and sleepless nights. And I have worried a lot. It is a huge amount of public money and I am conscious of being accountable. There have been times when I could have walked away and nearly did so'. *Lead person, September 2016*

3.5 Contribution of professional advisers/architects

'professional advisers were a key intermediary within the grants application process . . . some 'professionalisation' . . . took place'

This section explores the contribution of the buildings adviser (usually an architect, buildings surveyor or diocesan (or equivalent) support officer).

Our results suggest that professional advisers were a key intermediary within the grants application process and that through this mechanism some 'professionalisation' of the application process took place, even though most places of worship had not directly employed a delivery person for the project.

It is our view that in some cases, if it were not for the input from the professional advisor, the project would not have succeeded or even got through Stage 1, because of a lack of capacity locally.

3.5.1 Amount of help given

'in many cases the . . . much of the content of the application forms was not written by the applicant'

We attempted to quantify the extent of help received from the buildings adviser in filling out the application form. We looked at both general help (over and above the repair part of the form), and more specifically at the help they provided with defining community activities.

In Table 1.6 below, 'much' will imply that the buildings adviser completed the application form with little or no reference to the project leader, and 'medium' would mean the project leader having some influence but the work essentially being done by the buildings professional.

It will be seen that in many cases the completion of the application form was very reliant on a professional buildings adviser. That is, much of the contents of the application forms was not written by the applicant.

Table 1.6: Extent of help given by buildings adviser in filling in the application form (where known): number of cases

Type of help	Extent of help			
	none	*little*	*medium*	*much*
general	0	4	16	40
community activities	33	14	8	3

'in about one sixth of the cases the buildings adviser . . . played a significant role even in proposing community activities'

Indeed, in about one sixth of the cases (11 of 60) the buildings adviser seems to have played a significant role even in proposing community activities.

This was correlated with the ease of filling in the application form. Of those who were 'neutral' about the application form or found it 'quite easy' or 'very easy', we found three quarters did not use their architect to help with the activities part of the application form. In contrast, of those who found the application form 'very hard' or worse only one third did not use their architect for this purpose.

We noted some cases where the activities designed and implemented by the architect were excellent.

Architect's activities

PS18 (IMD 1): A £160k project on a grade II Catholic church in a town of 70,000 residents.

The Project Leader found working with the Project Architect 'absolutely phenomenal! **He was up here all the time; he had all the time in the world for you.** He would explain things and do things, anything I asked him, lovely man. He even wanted to be involved with a display of photographs put up in the church of before and after the works – and this was done in a voluntary capacity because of his interest'.

Despite this positive relationship, the Project Leader did find leading the project a huge responsibility. 'I took it on because nobody else wanted to*'. Lead Person, June 2018*

3.5.2 Understanding of difference between 'outcome' and 'output'

We found that about one third of our interviewees (17 of 55) did not understand the difference between 'outcomes' and 'outputs', a key part of NLHF's conceptual apparatus, although an explanation of these terms was included in the GPOW Programme's Application Guidance. (In fact, the applicants often picked the distinction up quickly once it had been explained to them by the consultants working on this Evaluation.)

Table 1.7 below shows that this lack of understanding was almost entirely found among those who relied heavily on their buildings adviser to complete the application form. Perhaps in these cases the reliance on a buildings adviser made it less likely that the applicant felt the need to get to grips with the Guidance Notes, a further example of 'professionalisation'.

Note, though, that this is only a tendency – more than one half of those who received 'much' help from their adviser, *did* understand the difference, and had therefore, one presumes, read the Application Guidance, or had encountered the concepts previously.

Table 1.7: Understanding of difference between Outputs and Outcomes (where known), by amount of help from buildings adviser: number of cases

Reliance on buildings adviser for general help	**Understand difference between Outputs and Outcomes**		**Total**
	Understand	*Do not understand*	
Little	3	0	*3*
Medium	15	1	*16*
Much	20	16	*36*
Total	*38*	*17*	*55*

3.5.3 Awareness of grants for 'New Capital Works'

As discussed later in this Chapter (section 5) about one half of the projects (27) applied for funding for New Capital Works.

Surprisingly, about one third of applicants (19 of 58), claimed to have been unaware of the available grant for New Capital Works, despite the opportunity being clearly explained in the Application Guidance Notes. They generally expressed the view that, had they known about it, this component of the grant would have made a considerable difference to the quality of their place of worship at the end of the project.

As shown in Table 1.8 (showing the 58 cases for which data is available), those cases where the buildings adviser had played a major part in filling in the application form were much more likely not to have known about the availability of a grant for new works. Presumably the applicant had not read the Application Guidance and was unaware of the potential grant.

Table 1.8: Number of places of worship knowing they could apply for funds for New Capital Works, by extent of help given by building adviser

Extent of help given by buildings adviser	Did POW know it could apply for New Capital Works costs		Total
	Yes	no	
little	4	0	*4*
medium	13	3	*16*
much	22	18	*40*
Total	*39*	*21*	*60*

3.5.4 Reasons for reliance on buildings advisers

'buildings advisers often had experience not only of building issues, but also more general aspects of projects from having worked on previous NLHF-funded projects'

Our interviews showed that a significant number of people found the 43-page Application Guidance daunting. This is discussed in more detail in Chapter 4 section 1.1. They therefore subcontracted the form-filling to their buildings adviser. (GPOW was more or less the only scheme providing grants for urgent major repairs.)

Buildings advisers often had experience not only of building issues, but also more general aspects of projects from having worked on previous NLHF-funded projects.

4. Development of community activities

This section looks at the development and implementation of community activities, a requirement of a GPOW grant. The results of community engagement activity are discussed in Chapter 2, section 3.

4.1 Development of community engagement activities

'some applicants had little difficult in devising community engagement activities'

Some applicants had little difficulty in devising and providing community engagement activities to fulfil the terms of the GPOW grant. Indeed, some had a clear vision and aspirations. Some of the most successful were able to build on what they or the local community were already doing and take it further, or saw how the development of and the carrying out of these activities could help them in their future vision (for examples, see Annex of Case Studies, section 9).

'a good number . . . did not know what was required or what . . . was acceptable'

On the other hand, a good number of places of worship told us they did not know what was required or what level and type of activity was acceptable (for verbatim comment, see Annex of Case Studies, section 2).

For those for whom the whole process was new, the development of community engagement activities could represent a significant learning curve. This was true even of volunteers who came from professional backgrounds, as they too sometimes had difficulty appreciating what was required.

Ironically, some of those *already* engaged in a substantial range of activities, found difficulties. Here the issue was to find something additional. In some of these cases there was a private admission that the extra activities were done only to win the grant. We were told reasonably often that the work required was disproportionate to the benefit, and was not a good use of time and resources.

'Places of worship often told us they had been unsure how much to offer'

Places of worship often told us they had been unsure how much to offer, perhaps because of a lack of explicit guidance to indicate how extensive the activities needed to be. But they were clear that the activities they promised would be a factor in NLHF's decision, and often this meant that they felt pressure to maximise the range and number of such activities.

'on average smaller congregations offered as many activities as larger ones'

NLHF did say that they expected less from places of worship in smaller communities: that is, that they expected proportionality. But on average smaller congregations in our sample offered as many activities as larger ones, with implications for their ability to carry them out (as discussed in Chapter 5, section 1.2.2).

'In most cases the number of activities was between four and nine'

In most cases the number of activities was between four and nine (with some outliers in both directions). We noticed very considerable variance in the level of detail provided on the application form, and in the complexity of the activities.

4.2 The effort involved in community engagement

For these reasons some (certainly not all) applicants were probably too ambitious, or optimistic, given the resources available to them. Some activities required particular skills, and, when relying on volunteers whose primary interest is not heritage, there were not always the right people around at any one time, particularly with smaller congregations.

Overall, about one half (33 of 60) of the places of worship told us they had found the community engagement activities to some extent onerous (Table 1.9, showing the 58 cases for which data is available). Nearly one half of those working alone (9 of 21) found this a major issue, while only 1 of 27 projects working in a team found it so.

Table 1.9: Extent to which community engagement activity was found onerous (where known), by number of people in team: number of cases

Number of people in team	Extent to which activity was found onerous (self-report)			Total
	None	*Some*	*Major*	
1	5	7	9	*21*
2	4	3	3	*10*
team	16	10	1	*27*
Total	*25*	*20*	*13*	*58*

Some places of worship (18, approximately one third) made the point that they were already doing a good deal of community outreach, and some of

these said that finding people to take on the additional activities was an issue (for examples, see Annex of Case Studies, section 3).

4.3 Attitudes to community activities

'attitudes to community engagement varied considerably'

Based on our interviews, attitudes to community engagement varied considerably (for examples, see Annex of Case Studies, section 4).

In some cases, there was support from the beginning, either based on experience or hearsay, though sometimes there was concern about resourcing the programme put forward in the GPOW application.

In other cases, there was initial resistance to the idea. Sometimes this was converted to a degree of enthusiasm as the programme ran successfully or the benefits flowed in. In some of these cases, though, the initial resistance remained, and the community activities were simply seen as a necessary and onerous imposition, not related to the main purpose of the project (to repair the building and make it fit for purpose), and introduced only because it was a requirement of the GPOW scheme.

Most places of worship acknowledged that the requirement at least made them think about what community engagement might do to help provide a realistic sustainable future for the building – 'something we should be doing' as one grantee told us.

4.4 Impact of GPOW on level of community engagement

'a GPOW grant increased the quantity of community activities'

Receiving a GPOW grant increased the quantity of community activities being undertaken. (For verbatim comments on this point, see Annex of Case Studies, section 5).

This can be seen in Table 1.10, which shows how many community activities would have been undertaken by a place of worship if they had *not* been a requirement of the GPOW scheme. For example, only four places of worship said they would have undertaken community activities to the extent they actually did if it had not been required by the GPOW scheme (see first column), and about one third (20) would have undertaken *no* extra activities over and above what they were already doing if it had not been a requirement of the scheme (third column).

Table 1.10: Number of activities which would have been undertaken if not a GPOW requirement (where known): number of cases

Activities already being undertaken*	**How many community activities proposed by the place of worship on the GPOW application would have been considered if not a requirement?**			**Total**
	All	*Some*	*None*	
A lot	3	6	9	*18*
Some	1	15	6	*22*
None	0	11	5	*16*
Total	*4*	*32*	*20*	*56*

* Our assessment, taking the size of each congregation into account

In about two thirds of our cases (40 in total) the place of worship was already doing some community outreach activities (right hand column of table), and about one half were already providing some interpretation for their place of worship (not shown separately in the table).

5. Development of plans for New Work

'Nearly one half . . . applied for funds for new work'

Unlike previous dedicated grant schemes for places of worship, the GPOW grant scheme could provide funds for new works, up to a cap of no more than 15% of the total overall project cost. Nearly one half (27 out of 60) of places of worship applied for funds for New Capital Works.

The use of the funding by those who applied for it is shown in Table 1.11. These works have enabled much greater usability, including the provision of disabled access, disabled toilets, new kitchen facilities and increased comfort through revamped heating systems and glazed partitions.

Table 1.11: Purpose to which New Capital Works funding was put (where known) in the 27 projects which received it

Some places of worship used the funding for more than one purpose

Purpose	Number of POWs
Toilets	8
Kitchen / serveries	7
Improved access	6
Heating / lighting / rewiring	16

Example of New Capital Work

P36 (IMD 2): A £212k project on a grade II Church of Scotland church in a former village, now on the edge of a large town, with a population of 12,029.

The church had distributed a questionnaire among users of the church and hall before the repair works began, and they found that the majority of people raised the issue of disabled access.

Having access to New Capital Works funding allowed the church to provide this much-needed access. '**It was jolly useful, otherwise we wouldn't have been able to afford the new disability access'**. *Project Leader, June 2015*

There were about 14 projects which deliberately chose not to apply for a grant for New Capital Works. This was for a variety of reasons – in four cases the places of worship were explicit that this was because they wanted to concentrate on one thing at a time. In a few cases the place of worship applied, but NLHF suggested they reduce costs (for example, to reduce the

risk of being rejected through shortage of funds), and the new works were taken out (eg projects PS2, P6, P11, P33).

6. Advice and support

6.1 Sources of advice and support

'places of worship commonly sought advice from their buildings professional . . . and from a number of other sources '

During the course of their GPOW projects, places of worship commonly sought advice from their buildings professional, confirming the high reliance placed on these individuals, though it was sometimes clear that they had limited experience and knowledge in certain areas.

As Table 1.12 shows, people often also sought advice from a number of other sources. This included the NLHF and, as reported in Chapter 4, section 4, the great majority were positive about the help and advice they received.

In addition, they sometimes consulted other organisations, as shown in Table 1.12. The row listed 'other' includes examples of specialist local advice: for example, a couple of Norfolk churches benefited from the Diocesan Ambassadors Scheme (eg project P30).

Table 1.12: Sources of advice for places of worship: number of cases seeking advice

Potential source of advice	Advice sought	Advice not sought	Not known / not relevant
NLHF	54	4	2
Faith group	38	22	0
HE and equivalent	24	14	22
Other	16	28	16

Our interviews suggested that in market towns with a museum or an information bureau or other relevant infrastructure, places of worship undertaking a GPOW-funded project often already had or proceeded to create informal networks of expertise with these organisations and used them as a source of support and advice.

6.2 Advice given by the consultants carrying out this project

' nearly one half . . . did not know where to seek the advice they needed . . . we found a worrying lack of knowledge about sources of advice'

However, nearly one half of the places of worship (25 of 60) told us that in general they did not know where to seek the advice they needed (apart from asking their buildings professional). In some cases, we found a worrying lack of knowledge about general sources of advice and support.

The organisations previously listed in Table 1.12 were expert in their own fields but did not necessarily have an overview. As a result, we often found ignorance on the part of the places of worship about many relevant sources of advice and help, such as maintenance projects being run by SPAB or their own diocese, or about the existence of Historic England support officers.

In many cases the consultants working on this project found themselves signposting people to sources of guidance during the course of interviews. This happened an average of over three times per project. A breakdown of topics is shown in Table 1.13.

Table 1.13: Signposting of advice to places of worship by consultants during interview process

Topic	Number of occasions on which source of advice on topic was signposted
Maintenance	31
Wider place of worship sector context	24
Community activities for *future* applications	24
Resource websites	22
Wider community use	21
Repair funding	20
Funding of facilities	18
Setting up a Friends Group	14
Funding conservation projects eg fixtures	5
Explore Churches / Methodist Heritage	5
Eco toilets	4
Other	23

‘places of worship where there is no hierarchical denominational structure or support network may suffer particularly from lack of support’

6.3 Places of worship with no supporting structure

Places of worship where there is no hierarchical denominational structure or support network may suffer particularly from a lack of support.

There were two such cases in the Evaluation, namely the two non-Christian places of worship in the sample of projects. One was a Sikh Gurdwara (temple) located in a former mansion, and the other a purpose-built Reform Synagogue. Neither had access to the channels of denominational information available to Christian places of worship. And their independent structure meant they were not able to tap into the experience of other places of worship, which had an impact on project design and delivery.

Details of these two cases will be found in Annex 2.

2. Outputs and outcomes

How well did the projects achieve their outputs and outcomes?

Introduction

This Chapter examines the outputs of the GPOW projects, and their outcomes.

We begin with a brief examination of delays to completion.

The next section looks at the impact of GPOW on the physical condition of the place of worship. Did the project achieve the desired outcome, that the heritage asset was left in a better condition? How well was the work carried out? To what extent did the GPOW project effectively encourage future maintenance?

The final two sections look at people-based outputs and outcomes. The outputs were a range of community engagement activities, such as exhibitions, concerts, guide books, talks, guided tours and websites about the heritage building as well as activities directly related to the repair works being carried out on site. They were intended to help bring about the outcome of ‘more people and a wider range of people’ engaging with heritage. Did they succeed?

Findings of this chapter

Condition of heritage

In the great majority of cases, the place of worship was left in a better condition as a result of the GPOW project. Of the 58 cases for which we have data, 52 reported that the project had solved the problem with the fabric of the building as intended (2.1).

In about three-quarters of cases the GPOW project was part of a bigger project, either planned or an aspiration. Often it was Phase I of a repair project (2.1).

However, in 6 of our 19 site visits, the conservation professional found the quality of work to be poor or very poor. The repairs had been successful, but less than perfect methodology and materials had been employed (2.1).

In the majority of cases, there is now some degree of planning for routine maintenance, including being on the management team's agenda and/or being separately funded (2.2.2).

Community engagement activities

The number of promised community engagement activities varied. This bore little or no relation to the size of the grant or the size of the congregation (3.1, 3.2).

About three-quarters of places of worship delivered at least 75% of their activities (3.2). Smaller congregations were less likely to deliver all their activities (3.2).

Some two-thirds of the places of worship told us they intended – at the least – to continue their current level of community engagement (4.1.4).

Number of people

Most projects did not have accurate numbers for many of their activities. Places of worship are often freely open and the number of visitors was not accurately measured (4.3). The same was true for exhibitions.

Based on available data, where it was intended to carry out training or use volunteers, the average number of trainees was 12, and the number of volunteers was 18 (4.1, 4.2).

1. Delays in delivery

Something over one half (32 of the 52 cases for which we have data) suffered delays in the completion of their project. That is, delays were common (see Table 2.1, column totals where extension required).

Table 2.1: Length of project extension, and whether or not unplanned works were necessary

Were unplanned works necessary?	**Length of project extension**				***TOTAL***
	none	*less than 6 months*	*6months to 1 year*	*1year to 18 months*	
Yes	6	15	3	1	*25*
No	14	7	4	2	*27*
TOTAL CASES	*20*	*22*	*7*	*3*	*52*

'all but three of the extensions were for a period of a year or less'

Of these 32 extensions, all but 3 were for periods of a year or less.

Unplanned works were associated with 13 of the 32 extensions; the remaining 19 extensions had other causes, such as delays in the community engagement outcomes. The unplanned work extensions were on average a little shorter than the other extensions.

We received the impression that extensions were a cause of worry to the grantees, but that these individuals received good support from NLHF.

Project requiring extension

P21 (IMD 6): A £214k project on a grade I Church of England church in a Wiltshire village of 249 residents.

Coming from outside the 'church-system', the lead person found obtaining the necessary permissions 'painfully slow'. At one stage, there was a serious danger of losing some of the promised funding from non-HLF sources on account of the delays.

Once on site, the works proceeded reasonably well although **there were a number of delays caused by unforeseen works**. More repairs had to be carried out on the roof trusses including to a truss which had no support. They also discovered extensive areas of rot behind the pulpit and behind the panelling right around the church interior. Works also had to be suspended for three weeks when a nesting jackdaw was discovered in the roof. All of this meant that the works programme was extended from six months to nine which caused considerable stress, with Practical Completion being certified in December 2016.

2. Outcome: Heritage in better condition

This section discusses the extent to which places of worship achieved the outcome that 'heritage will be in better condition'. As part of this we looked at whether there had been an improvement in maintenance planning,

which was one way to protect the GPOW investment in the place of worship.

There were two sources of evidence for this:

a) for all 60 places of worship, our interviews

b) in addition, for 19 of the 60 places of worship, a site visit by a qualified conservation professional alongside the consultant who carried out the interviews

Note: Those places of worship which received a site visit have an 'S' in their code: eg P8 did not receive a site visit, PS9 did.

2.1 Heritage in better condition

In telephone interviews, we asked all 60 places of worship whether the project had solved the problem with the fabric of the building as intended.

'in 52 of 58 cases, the repairs had achieved their objective'

The results are summarised in Table 2.2. It will be seen that in 52 of the 58 cases for which we have data, the answer was 'yes' – interviewees reported that the repairs had achieved their objective.

The remaining six each had individual issues, and we are not aware of any pattern with these.

Of course, the results of the phone interviews were based on the perception of those we were interviewing. They were mostly not building experts, but we assumed that they would have been aware of any significant problems, and from the phone interviews it appeared that in the great majority of cases the project achieved its desired outcome, that the 'heritage should be in better condition'.

Table 2.2: Did the project deal with repairs / solve the problem as intended

Yes	52
Partly	6
No	0
Don't know / other	2
TOTAL CASES	*60*

The 'partly' cases are **P3**, PS9, **P12**, **P19**, **P26**, PS29. There were serious issues at the emboldened cases.

This does not mean that the GPOW project fixed all the problems with the building, merely that in 52 cases it achieved its desired aims.

'in about three-quarters of the cases, the GPOW project was part of a larger project'

In fact, as Table 2.3 shows, in about three-quarters of our cases, the GPOW projects we studied were part of a larger project (either planned, or an aspiration), and in some cases this included further repair works (often with the GPOW project being Phase I of a larger repair project). It was not part of our brief to explore this in any detail. For many others, while all the required exterior major repairs had been completed, they had identified a final remaining phase which was usually the restoration of the interior.

Table 2.3: Was the GPOW project part of a bigger planned or aspirational project?	
Yes, now fully completed	10
Yes, partly completed	28
Yes, none of the rest yet done	6
No	15
TOTAL CASES	*59*

For a representative sample of 19 of the 60 places of worship we also made a site visit. This was undertaken by a conservation professional alongside the consultant interviewer. During this visit the conservation professional judged the quality of the work, considering:

- the effectiveness with which the repair need had been tackled
- the conservation quality and technical standard of the works
- the overall condition of the building after completion of the works

'of the 19 site visits, 6 revealed poor or very poor conservation quality work'

The results were not altogether satisfactory, as can be seen in Table 2.4 which summarises the conservation quality of the work. We found that of the 19 site visits, 6 revealed poor or very poor conservation quality of work. That is, although the repairs undertaken had been successful, less than perfect methodology and materials had been employed. (This would not have been obvious to those we interviewed, as they did not possess the skill set necessary to recognise the issues.)

We note that of these six, in only three did the previous phone interview throw up any suggestion that the project had not solved the problem as intended, emphasising the value of site visits.

Table 2.4: For those places of worship where a site visit was paid to check if the conservation quality was satisfactory	
Satisfactory	13
Borderline	4
Not satisfactory	2
TOTAL	*19*

The 'borderline' and 'not satisfactory' cases are PS2, PS7, PS9, P29, PS37, PS55

Table 2.5 below provides a more qualitative assessment of what the site visits found.

Table 2.5: Qualitative assessment of 19 site visits

Assessment	Cases (and summary for problem cases)	Number
Exemplary	PS14, PS17, PS46, PS36	4
High technical standard	PS10, PS32	2
Satisfactory	PS14, PS15, PS20, PS35, PS31, PS47	6
Serious issues identified with works	PS2 Defects, and damp. See box below.	5
	PS7 Poor workmanship. See box below.	
	PS9 Works undertaken employed some outdated methods and materials. Also, clear latent defects which had not been solved by the work, notably the damp problem in the south porch.	
	PS29, PS55 Failure of repair elements after completion	
Maintenance issues	PS37 Maintenance theoretically carried out, but not in practice	1
Insufficient documentation	PS51 Insufficient documents provided by Project Architect and works inaccessible	1

Examples of serious issues with repair works identified at site visit

PS2 (IMD 5): A project of £264k on a grade II Methodist church in a coastal town with a population of 16,660.

The site visit found that the leadwork and stonemasonry to the cupola and upper stage of the tower was carried out satisfactorily, but that there were several **concerns about defects and the quality of the workmanship**. In particular, within the tower space there were patches of damp and efflorescence evident on the new lime plaster which had been applied to the interior walls. Also, certain areas of external pointing to the brickwork were done quite crudely.

PS7 (IMD 9): A £212k project on a grade II Church in Wales church in a coastal town of 4,160 on the Gower Peninsula.

There were many areas of poor detailing to the tower and to the nave roof works, which illustrated **poor implementation by the contractor**. Some of this seemed to be down to employing a contractor who had insufficient experience of working on historic fabric and the additional issue of a sub-contractor doing a lot of the work. The project had received match funding from Cadw, which did undertake several inspections and had stated that although they were happy with the nave roof works, they were not happy with the technical aspects of the tower roof works. It took several visits from the contractor to achieve an acceptable completion.

2.2 Maintenance

The GPOW scheme encouraged future maintenance, as a way of protecting GPOW's investment in the fabric of the place of worship.

In the first interview, we asked our cases if they knew about and participated in any maintenance schemes.

- The national Faith in Maintenance scheme was known to just 4 of our contacts in the places of worship, and 2 of these had participated in it. Some 40 claimed not to have heard of it, and 14 were not sure.
- One half of our cases (30) were in dioceses or other regional groupings with no regional maintenance initiatives. Of the remaining 22 for whom we have relevant data, who did have regional maintenance initiatives, just under one half (9) had participated.

It became clear that many places of worship, especially churches in rural areas, rely on volunteers to carry out maintenance. Others make use of local networks and 'kind' contractors.

2.2.1 GPOW support

GPOW was able to fund works which would assist with the ongoing maintenance of the place of worship (eg clearance arrangements for guttering or the maintenance of new facilities). Several projects had included practical and effective measures as part of their approved building works. These had increased their willingness to undertake regular maintenance tasks as they were now much easier to carry out.

Applicants were advised that 'the value of increased future costs of management and maintenance for up to five years after practical completion can be included as partnership funding'. However, only a relatively few places of worship made use of this opportunity.

Works to assist with ongoing maintenance

P41 (IMD 6): A £178k project to a grade I Church of England church in a rural mid-Suffolk village with a population of 287.

'Not only are the rainwater goods working as they should, but as part of the new design we now have this superb gulley that is so easily maintained. **Each grate in this huge slate gulley has a lid and you just lift that up and there is a little bucket in there which collects all the sediment**. You just lift out the bucket, tip it out and put back. And the downpipes are rectangular and at the top there is a spout and should – and I don't think it ever will – the downpipe become blocked, any water will just come out of the spout and away from the church'. *Lead person, January 2018*

2.2.2 Impact of the 10-year Management and Maintenance Plan

One of GPOW's required outputs was for a costed 10-year Management and Maintenance Plan to be submitted with the Stage Two application. This document would set out 'what maintenance and management you need to

do, when you will do it, and who will do it. It also tells us how much it will cost and how you will monitor the work'.

'in the majority of cases, there is now some degree of planning for routine maintenance;

We wanted to assess how effective the required 10-Year Management and Maintenance Plan had been in improving actual maintenance practice.

Importantly, our interviewee confirmed that changes had been made to the way maintenance was carried out. In the majority of cases (51 of 56), there is now some degree of planning for routine maintenance, including being on the management team's agenda and/or being separately funded (Table 2.6).

Table 2.6: Level of maintenance planning	
Was already OK	16
Now on agenda AND funded	12
Just one of 'on agenda' or 'funded'	23
Nothing happening	5
TOTAL CASES	*56*

Additionally, it became clear in the course of the interviews that many projects (approximately 14 of the 60) had realised the value of setting up a Repairs Fund. Once the major works had been completed, they could afford to do so.

We thought that the result might be affected by who had compiled the plan for the GPOW application – we hypothesised that a plan produced by the place of worship itself might have more buy-in than one produced by the architect. In fact (Table 2.6) in the great majority of cases the architect compiled the plan alone. Thus, it was not realistic to assess whether a home-produced plan was more likely to be actioned by the grantee.

Table 2.6: Who compiled the maintenance plan for the GPOW application?	
Architect alone	52
Joint	3
POW alone	4
TOTAL CASES	*59*

Maintenance was a key area discussed by the conservation professional with the grantees as part of the 19 site visits. The situations were found to be very similar to those reported by the 40 interviewees who had not received a site visit, so the two data sets are amalgamated in the above discussion.

Maintenance funding

P25 (IMD 3): A £87k project to a grade II Church of England church in a Lincolnshire village of 12 residents.

The Project Leader convinced the PCC to join the Church Repair Society in Lincolnshire and to **put aside £50 per month as part of an ongoing maintenance fund** for All Saints. They now ensure that the funding is there for ongoing servicing of the new generator and electrical installation, gutter clearance, and decorating, in accordance with the 10-Year Management and Maintenance Plan.

3. Community engagement outputs

This section discusses community engagement activities, an output required by GPOW. For this section, we made use of the list of approved purposes set out in the notification letter, the Stage 2 application Activity Schedule as well as our interviews.

The community engagement outputs varied widely, and included exhibitions, guide books, talks, guided tours, and websites about the heritage building as well as activities directly relating to the repair works being carried out on site. We have not attempted to create a list of the types of activity being undertaken, but a flavour will be gained from the cases studies in the Annex of Case Studies.

3.1 What was promised

We counted the number of community engagement activities promised during the application phase. This was a crude measure, as it did not allow for the different complexity of each activity. On the other hand, many places of worship were offering activities similar to others, so we think this measure is probably somewhat indicative of the effort that each grantee was proposing to put into community engagement.

'The number of proposed activities typically ranged from 4 to 9 . . . it bore very little relation to the size of grant being applied for'

The number of proposed activities typically ranged from 4 to 9, with a few cases outside that range (the minimum was 1 activity; the maximum was an outlier of 20). The median was 5 activities and the average was 6 activities.

The number of proposed activities bore very little relation to the size of grant being applied for (Table 2.8).

Table 2.8: Number of activities in grant application, by size of grant

Size of grant	Number of places of worship	Median number of activities	Average number of activities
up to £100k	22	5	5.6
£101k to £200k	22	5	6.1*
over £200k	15	6	6.5

* This omits an outlier with 20 activities. If the outlier is included, the average is 6.7

'The number of proposed activities bore no relation to the size of congregation'

Furthermore, and somewhat to our surprise, the number of proposed activities bore no relation to the size of congregation. This is shown in Table 2.9, where it will be seen that the median number of activities was 5 for larger and smaller congregations, and the average hovered around 6, regardless of size of congregation. (We were not able to carry out this analysis for community size – as against congregational size – as some places of worship were in urban areas, and our population figures refer to the whole area.) The implications of this are discussed in Chapter 5, section 1.2.2.

Table 2.9: Number of activities in grant application, by size of congregation (data available for 53 projects)

Size of congregation	Number of POWs	Median number of activities	Average number of activities
Up to 50	32	5	6.3
51–200	13	5	5.6
More than 200	8	5	5.9

* The outlier with 20 activities is not included in this table as the size of its congregation is not known.

Discussion: The only evidence on smaller congregations is from those offered a grant

This evidence that smaller congregations had (on average) the same number of activities as larger ones is drawn from those awarded grants. It is theoretically possible that some smaller congregations did propose fewer activities, and that those assessing the grant applications applied a set of expectations which did not take account of the size of congregation; then those falling outside these expectations would not have been awarded a grant, and would not have appeared in our sample. We have no evidence in either direction on this theoretical possibility.

3.2 Delivery of community engagement outputs

Table 2.10 shows the proportion of proposed community activities actually delivered. (This is based on our own assessment, emerging from our extended interviews, and is to some extent subjective.)

'about three-quarters delivered 75% or more of their activities'

It will be seen that about one quarter of places of worship (14 of 57) achieved all their activities – in some cases, delivering more than they proposed. About one half (28 of 57) delivered more than three-quarters of their activities (75% or more), but not the full extent. Thus, about three-quarters delivered 75% or more of their activities – only a quarter (15 of 57) fell below 75% of their proposed activities, and the majority of those delivered more than one half.

(For examples, see the Annex of Case Studies, sections 6, 7, and 8.)

Table 2.10: Proportion of community activities delivered

Proportion of proposed community activities delivered	Number of POWs
100% (or more in some cases)	14
75% – 99%	28
50% – 74%	12
less than one half	3
Total for which we have data	*57*

We found no relationship between the proportion of activities actually undertaken and the number originally suggested. That is, it is *not* the case that if a place of worship proposed more activities on the application form, it was less likely to be able to deliver all of them.

'Smaller congregations were less likely to deliver all their activities'

However, we did find a correlation between the size of congregation and the proportion of activities delivered, as shown in Table 2.11. Smaller congregations were less likely to deliver all their activities. Only about one in ten (3 of 29) of the congregations up to size 50 delivered *all* their activities, rising to about one half (4 of 8) of congregations greater than 200 in size.

Table 2.11: proportion of community activities actually delivered, by size of congregation

Size of congregation	Proportion of proposed community activities actually carried out				*TOTAL*
	100% (or more in some cases)	75% – 99%	50% – 74%	less than one half	
Up to 50	3	15	10	1	*29*
51–200	5	7	2	0	*14*
More than 200	4	3	0	1	*8*
Total for which we have data	*12*	*25*	*12*	*2*	*51*

In Chapter 5, section 1.2.2 we explore this in greater depth. We show that an important factor is how many activities were promised per

congregational member, and that smaller churches tended to promise much more per person, making it difficult to achieve their ambition.

More generally, we found that in some cases the difficulty was a lack audience for the community engagement activities. Thus, some places of worship had to lower their expectations, for example, by providing guided tours on request rather than at regular times as the visitor numbers had not been predictable enough for regular tours to be effective. Others had been affected by external factors eg a change of staff at local school where the new people were no longer enthusiastic about a project (see previous box for example) – this happened a good deal.

In contrast, some projects had achieved more than intended as interest had 'taken off and new volunteers and users are already starting to come forward'.

Example of output affected by shortage of key volunteers

PS35 (IMD 8): A £106k project on a grade II Methodist church located in a Welsh coastal town of 22,083 people.

While recording the GPOW project as a 'very positive experience', this church noted that it required much greater effort 'for some key individuals that was unforeseen'. With this in mind, they said that for future projects, 'it was essential to set a new target that is attractive and realistic within an appropriate time-frame, maintaining momentum without overworking the most responsibly-minded volunteers'. *Evaluation Report, August 2015*

A subsequent interview revealed that by the time it came to participate in the 2018 local Festival, as they had in previous years, the resources were no longer there. **The two key people had been suffering ill-health in the previous year and it had not proved possible to find anyone else to take over the lead**. 'There are probably 4 or 5 other active volunteers, but they don't want to take on the responsibility of leading it all'. *Lead person, May 2018*

3.2.1 Relationship with schools and educational establishments

'Some 80% of the projects said there was new engagement [with the local school], and of these about half thought this would continue'

Many places of worship already have a good relationship with schools. Often this is in the context of special events associated with marking special days – such as nativity plays, Christingle, or Remembrance Day. These provide an opportunity for the children to experience the heritage asset in use, though the relationship was not explicitly related to the heritage. The GPOW project gave some places of worship the opportunity to leverage these relationships (or develop new ones) based explicitly on heritage.

We explored (Table 2.12) whether it was expected that that these new forms of engagement would continue after the GPOW project finished. Some 80% of the projects (48 of 59) said there was new engagement, and of these about half (25) thought this would continue, another quarter (13) said it would partly continue when the project finished. The main reason why a relationship did not continue was a change of staff at the school.

Table 2.12: Analysis of future continuation of educational/schools' output		
Educational/schools' output to the project?		
Yes		48
And likely to continue?		
Fully	*25*	
Partly	*13*	
No	*10*	
	48	
No		11
TOTAL		*59*

Example of change in school relationship

PS2 (IMD 5): A £264k project on a grade II Methodist church in a coastal town with a population of 16,660.

Both the lead person and the new minister were retired teachers and developed an impressive set of activities involving the local school which included visits, research and interviewing members of the congregation with the objective of producing a basic visitor's guide and a set of tiles depicting the local history of the church and church-related themes to be displayed in both porches.

Unfortunately, because of delays to the church project, **the school was no longer able to make the necessary time to undertake the agreed activities**. Instead, a class came over for a single visit. They heard about the history of the church and looked at some of the old photographs and drew some pictures. They spoke to one of the people from the church about their memories. 'They came and listened to one of our ladies who has been here 80 odd years'.

The outputs from these activities, seen during the Site Visit in September 2018, were slightly 'underwhelming'.

'The school did seem really enthusiastic when we first asked. But . . . it was only when the Minister went over there and reminded them . . . that they arranged the single visit'. *Lead person, September 2018*

3.2.2 Quality of community activities

Our site visits meant we could look at some of the physical outcomes from the activities, for example guide books, exhibitions on the history of the place of worship, school projects, and also displays telling the congregation and wider community about the GPOW works. Although it was possible to see some of this from photographs, it was much more revealing to see the physical displays – and sometimes more disappointing.

This aspect was sometimes positive and brought a real understanding as to how much had been produced, often to a very high standard. In other instances, an exhibition left us feeling distinctly underwhelmed compared to the description of what had been planned as set out in the grant application.

In general, we felt that most places of worship did make an effort, but in some cases lacked the skills or time or resources for their efforts to be of a particularly high standard.

4. People outcome

The other outcome is that 'more people and a wider range of people will have engaged with heritage'.

Our original intention was to assess how many additional people engaged with any of the community activities organised by the project. Some will have been trained to carry out particular tasks or participated as volunteers in a particular activity. Others will have visited exhibitions or attended a talk or concert, or a tour.

'Very many places of worship did not supply data . . . in respect of visitor numbers or attendees at events . . .'

Only one place of worship collected and submitted a full set of actual figures, and we have, of course, no way of judging the accuracy of these. Despite repeated requests, many places of worship did not supply data for what their starting position was, or for what happened during the project and then afterwards, in respect of either visitor numbers or attendees at events. Nor was it provided in the Evaluation Reports (which are discussed in Chapter 4, section 3). We think it is possible in many cases that the places of worship did not want to admit to relatively low numbers of visitors and/or volunteers or had not collected the data.

Indeed, for some places of worship, even explaining the figures they had provided on the application forms was not straightforward, which probably indicates that the figures were simply their best estimate at the time. (For two exceptions, see Annex of Case Studies, section 12.)

Our interviews highlighted two of the particular difficulties faced by places of worship in obtaining factual data on visitors and attendees:

- Unlike visitor attractions, they are often freely open to the public with no means of counting the number of visitors.
- The desire to exhibit hospitality and be accessible frequently leads to events such as exhibitions (and sometimes public meetings, talks and tours) being free of charge and not requiring a ticket.

In addition to these structural issues, we found that there were problems of definition. For example, a place of worship might or might not include the congregation in their estimate of visitor and user numbers.

Despite these difficulties, some places of worship could show that many new people had engaged with the building and its history through attending events and specific undertakings.

For a number of others, the result was less positive, with some more people engaging but certainly not in great numbers. In some cases, the congregation could say with pride that they had repaired the building and made it available for the 'next 100 years' for those currently visiting and using it but they were unable to show that many more were doing so.

Visitors: two contrasting experiences

PS31 (IMD 4): A £228,600 project on a grade II listed town Church of England church on the Wirral, with a high proportion of retired residents.

'What has changed radically is the number of visitors to the church principally due to the new Heritage and Information Centre which is now in the narthex. Before this project, we had a negligible number of visitors and really limited to the groups to whom we hired out the narthex (eg karate, carers and tots' group). There were no visitors specifically to admire the heritage, because the church was always closed except for services. Now the building is accessible 6 days/week. The focal point is the Centre, and **we are now getting many hundreds of visitors per year**, who are interested in the history and heritage of the building. We do other things to encourage visitors as well: advertise tours, encourage local groups to come, but it is the Heritage Centre which is the real catalyst'. *Project Leader, July 2018*

PS55 (IMD 2): A £283k project to a grade II Sikh Temple in a city.

The Sikh Leaders were hopeful that the former mansion would attract 300 visitors as a result of completing the GPOW project. In reality, there were unforeseen building issues which prevented the Sikh Prayer Hall being moved upstairs after this phase of work, reducing the amount of rooms available for public use. The **uptake from the wider community was less enthusiastic than hoped**, so the end result was only about 100 people more visiting the building.

The following paragraphs look at training in more detail, the number of volunteers, and visitor numbers, before discussing the continuation of projects.

4.1 Training

Table 2.13: Number of places worship training people

Situation			Number of cases
No training intended			22
Training intended, results not known			17
Training done			
	More trainees than expected	*13*	
	Fewer trainees than expected	*8*	
		21	21
TOTAL CASES			*60*

We looked at the number of people which the application form predicted would be trained as part of the GPOW project, and the number which were reported as actually having been trained. Table 2.13 (above) shows that for the 21 cases where it was intended to train people and for which we have data, more people were trained than originally planned in 13 cases, and

'the average number of trainees on a GPOW project was 12 . . .'

fewer in 8. For those projects which intended to train people and for which we know the outcome, the average number of trainees was 12 per project (against an estimate of 11 per project).

This limited evidence suggests that places of worship were on average reasonably accurate in predicting the number of trainees that would be trained as part of their project (their errors can go in either direction) and also that slightly more trainees were ultimately trained than had been predicted.

4.2 Volunteers

'. . . and the average number of volunteers was 18'

We also explored the number of volunteers.

Table 2.14 shows that for the 48 cases for which we have data, more volunteers were involved than originally planned in two-thirds (33) of the cases, and fewer than planned in one third (15 of 48).

Table 2.14: Number of cases with fewer or more volunteers than planned

More volunteers than planned	33
Fewer volunteers than planned	15
Inadequate data	12
TOTAL cases	*60*

For those projects where we know the outcome, the average number of volunteers was 19 per project (against an estimated 18 per project).

As with the trainees, this evidence suggested that places of worship were on average reasonably accurate in predicting the number of volunteers who would be involved in their project, and that the total number involved was slightly higher than predicted.

4.3 Counting visitor numbers

We collected visitor numbers from places of worship as part of this project. The aim was to be able to compare the numbers of visitors that grantees recorded after the completion of the project with the numbers they had predicted and recorded on their Stage 2 application form.

However, a large number of projects (just over one half) were not able to provide the 'after completion' figures. Additionally, we do not think the figures that were provided are trustworthy. For these two reasons, we do not present them in aggregate form here.

'places of worship rarely have any systematic and reliable method of counting visitors'

We noted that places of worship rarely had any systematic and reliable method of counting visitors. The best that could normally be done was to count how many signed the Visitor's Book and multiply that up by a factor which allowed for the majority who did not sign. But this is widely understood to be a very crude approach, and the results can be seriously misleading if the book is suddenly made more prominent.

As a result, many of our places of worship explained that they had 'guesstimated' the number of visitors. For those who did use the multiplication method, several different multipliers were used.

The impression given by our interviewees was that in some cases the number of visitors had permanently risen as a direct result of the GPOW engagement activities, but that other factors – such as being open or being part of a recognised 'trail' – were more dominant.

Counting visitors

P24 (IMD 2): A £176k project on a rural grade I Church of England church in a Norfolk village of 1,540 people.

This church estimated its visitor numbers by looking at those who signed their Visitors' Book and applying a multiplier. Occasionally, a volunteer was present to encourage people to sign. They reported that **the figures based on those who signed the book were smaller than the many people they actually saw visiting**: 14 signed in 2014 and 11 in 2013, then (after closure in 2015), 10 (2016), 16 (2017), and 30 (2018).

3. Sustainability

What impact did the GPOW project have on the sustainability of places of worship?

Introduction

In this Chapter we discuss whether GPOW projects improved the sustainability of the 60 places of worship in our sample.

Given the limited scope of this project, we use a simple and somewhat narrow definition of 'sustainability':

> the ability of the local organisation which currently cares for the place of worship to maintain it in good condition over the longer term

We address four questions:

- Did GPOW influence the continued usability of the place of worship?
- Did GPOW increase heritage activities or the wider use of the building, and what were the factors influencing this? How sustainable is this?
- What effect did GPOW have on congregational capacity?
- What do the places of worship themselves think about their future?

GPOW Activities and sustainability

The Guidance to GPOW was clear (p. 4) that the programme was intended to improve sustainability in the above sense. It was designed:

> 'to encourage more people and a wider range of people to take an interest in your place of worship and to help care for it in the future'

The mechanisms by which GPOW was to do this were:

> 'by finding new ways in which your place of worship can be used by the wider community beyond the primary function of worship **and/or** by providing new opportunities for people to find out about the heritage of your place of worship' (p. 4 of Guidance, our emboldening)

Thus, appropriate activities for a GPOW project could be those which increased the use of the building for purposes other than worship, such as concerts (p.21 of Guidance). Or GPOW activities could engage people with the building's heritage, for example by the creation of new interpretation leaflets, or holding talks or guided tours (p. 5 of Guidance). Either were acceptable, and the Guidance was explicit that *either* could increase sustainability by increasing the number of people caring for the building.

It was out of the question for us to review the impact on sustainability of each and every activity carried out as part of GPOW by the 60 projects. So, we have assumed that any activity accepted as part of a GPOW project would, if effectively carried out, have increased the sustainability of the building by the mechanisms described. Thus, when considering activities, this Chapter considers whether they are likely to continue, but *not* their individual impact on sustainability.

Findings of this chapter

Usability of the place of worship

In a little over 20% of our cases, the GPOW grant was instrumental in allowing the continued use of a place of worship which might otherwise have closed or never re-opened, thus giving the building a future (section 2).

Community engagement following GPOW

The majority of the places of worship had increased their heritage engagement activities, or the use of the building by the wider community (3.1.1). In some cases, the GPOW grant had allowed existing community use to continue.

About two-thirds of the places of worship saw opportunities for more heritage engagement activities or more community use (3.1.2). Some two-thirds of the places of worship (39 of 57) intended to carry on at the same level of community engagement, or do more (3.1.3).

Both location and (probably) the presence of other community facilities nearby affected the opportunity for wider community use of the place of worship (3.3).

Capacity

In about one third of cases, more people (usually one or two) were reported to have come on board to help the congregation with future projects (4.1).

One Friends Group was set up following GPOW, and a further quarter of the sample may do so (adding to the approximately one quarter of the sample which already had a Friends Group or similar) (4.2).

Generally there is good skills transfer. About 40% of project leaders will not continue (in many cases they have 'had enough'). In just over half these cases, a successor has been found (4.3).

Attitude to future

About half our respondents expressed concern, unprompted, about the overall context of declining congregations, and what this means for the future of places of worship (section 1).

However, most of our respondents were 'very optimistic' or 'quite optimistic' about the future of their own place of worship. The response depended on congregational size – congregations of fifty or fewer (which formed just over half of our sample) were much less likely to be 'very optimistic' (section 5).

Most places of worship are already undertaking or have plans or aspirations to undertake further capital projects (4.4).

One third of the projects have subsequently mentored a similar project in another place of worship (4.5).

A note on the unavailability of baseline data

Applicants were asked for baseline data in Section 6c and 9 of the Application Form. The Guidelines explained that this was so they could 'measure the difference your project has made'.

We requested this information from NLHF, but it was not provided. Furthermore, many places of worship did not understand what we were referring to when we asked them about this.

As it was not available on a general basis for the sample, we have made no use of it in this analysis.

1. Level of concern about wider context

'with about half our respondents the conversation moved to the overall challenges facing places of worship across the country . . . concern was widespread'

During our interviews we found that *without any prompting*, with about half our respondents the conversation moved to the overall challenges facing places of worship across the country, particularly the long-term average decline in attendance. Concern was widespread, particularly about the future of those places of worship where congregations are small and/or declining. Those leading projects from outside the congregation were often particularly struck by this.

A number of those interviewed felt they were working in isolation in trying to manage the issue at their own place of worship. They were pleased and sometimes surprised to hear that discussions were being held at national level.

There was a range of views as to the way forward nationally, and for their own congregation.

Some see the increase in the size of the congregation as still being the obvious key to sustainability. A small or declining congregation can lead to pessimism about the future.

Some with small or falling congregations are realistic about congregational growth, but more optimistic in general and some in particular are now aware of the potential value of involving their wider community, and indeed are acting on doing this.

Where congregations are larger and livelier there is less concern about the local situation.

Concern about the future

P42 (IMD 4): A grade I church in a Kentish village of 1,060 residents which undertook a three-phased project of repairs and installation of new facilities of which this GPOW grant was the first phase.

'**The future worries me greatly**. We will have spent £700K and it [the church] is probably restored for the next 100 years, but who will be in the church in 10 years' time? . . . The congregation at start of project was 25. And then several have died – so down to about 15 people. I and the rest of the congregation are all old crocks'. *Lead Person, January 2018*

2. Continued usability of place of worship

Our control sample of ten rejection cases confirmed how crucial the GPOW grant was to congregations seeking to undertake major repairs (see Chapter 6).

'for just over 20% of our sample, GPOW was instrumental in allowing continued use of the building'

In our sample of 60 places of worship, nine were directly facing closure if it had not proved possible to obtain a GPOW grant (see Table 3.1), and four others had re-opened after closure and needed funding to restore their buildings for use. Thus, for just over 20% of our sample, GPOW was instrumental in allowing the continued use of the building. There were several others where closure was under discussion (not shown in the table, and not counted here).

Table 3.1: Places of worship saved from closure, now available for continued use

Facing imminent closure due to condition of building: building repaired and made usable by GPOW grant	
P11	United Reformed Church
P12	United Reformed Church
P22	Anglican
P33	Methodist Church
P36	Anglican
P48	Church of Scotland
P50	Church in Wales
PS51	Synagogue
P58	Church of Scotland
Had re-opened after previous closure due to condition, reliant on GPOW grant to make building usable	
P8	Anglican
P28	Anglican
P34	Catholic
PS55	Sikh

Saving a place of worship for continued use

P11 (IMD 7): A £140k project to a grade II/C URC Chapel in a rural South Wales village with a population of 40.

Known as the 'Chapel by the Sea', this URC stone chapel is perched on a craggy cliff in Pembrokeshire. The church is the only community space in the village.

This was a very urgent repairs project caused by the effect of the elements on the fabric. 'The damage was worse than we thought; you could put your hand through some of the stonework. The wind and the salt meant it was just eroding and being blown away'. *Incumbent, November 2016*.

The deterioration had got to a point where it could have got beyond repair or least beyond the means of congregation. There had been serious discussions about having to abandon the building.

For these churches, the GPOW grant has been the difference between closure and having a future, even if the GPOW grant represented only one phase out of multiple phases of work. The grant was transformative and revitalised a congregation which would otherwise have had to walk away from their building, leaving it in poor condition and without an immediate use.

To make an obvious point, this is perhaps, the ultimate example of an increase in sustainability (as we use the term in this Chapter).

Even in cases where the building would not have faced closure, we often found that congregations had been re-energised by having the worry of major repairs lifted off their shoulders, and were able to focus again on other matters, including their normal range of community activities. As one of place of worship put it, 'Because of the repairs, the PCC now have the confidence that they are on top of everything and we can focus on the people stuff'. We note that this finding supports that of the review into the impact of the Listed Places of Worship Roof Repair Fund (see box below).

It should be noted that some places of worship still had major repairs to do by the end of our Evaluation and had still not succeeded in achieving this, as discussed in Chapter 2, section 2.1. In these cases, the GPOW project represented one phase in a longer-term project and the place of worship had not yet managed to obtain funding to complete the next phases.

DISCUSSION: LPW Roof Repair Fund

The Evaluation of the LPW Roof Repair Fund appeared mid-way through our project. It stated:

[Following repair of the roof] many of the grantees were also [now] looking to undertake other projects to improve their building once the roof repairs had been completed. The evidence also suggests that in some cases, the skills, capabilities, and confidence of grantees has increased as a result of managing the repair project (from application through to delivery). An unexpected outcome of the fund has been that recipients feel their experience has given them the confidence to seek additional grants for further projects.

Impacts for NHMF, from Evaluation of the Listed Places of Worship Roof Repair Fund, ERS Research and Consultancy, April 2017 (p.5)

3. Increase in wider community use or heritage activities

This section discusses whether the number of activities of the type encouraged by GPOW continued after the end of the project.

As discussed in the Introduction to this Chapter, a GPOW-based activity could be either or both of two types,

- an activity **using** the place of worship by the wider community for a purpose beyond the primary function of worship (such as concerts)
- enabling people to find out about the **heritage** of the place of worship (for example via a guide book or heritage tour)

We will refer to these as 'wider community use' and 'heritage activities', and generically as 'community engagement activities'.

We did not analyse the breakdown between these two types of activity, which anyway are not always entirely distinct (for example, a sit-down talk about the heritage of the building fulfils both criteria). But we have the impression that perhaps two-thirds of the activities were of the heritage engagement type, rather than about increasing wider usage through concerts etc, and that where the latter did take place, it was often in the context of heritage engagement activity.

Some faith groups, both Christian and non-Christian, believe it is wrong to use their sacred space for non-religious use, and they obtained GPOW grants by concentrating on the first type of activity, heritage engagement, or by using ancillary buildings or rooms (which are not of themselves grant aided). Within the 60 projects, there were 9 whom we believe fell into this category – six Catholic, one Greek Orthodox, one Jewish, and one Sikh (projects P3, PS9, PS10, P18, PS32, P34, PS51, PS55, P57).

Difficulty caused by inadequate control group

A difficulty in the following discussion is that the control group (discussed in Chapter 6) did not, in the end, have the right mix of cases for us to establish whether it was GPOW's particular demands which caused the effects discussed here, or whether *any* substantial repair or new works project on a place of worship has an impact on community engagement (eg see the brief mention of the LPW Roof Repair Fund Evaluation in section 2 of this Chapter). So, caution must be exercised in assuming it was the particular features of GPOW which led to the results discussed in the next few sections.

3.1 Increase in wider community use and number of heritage activities

3.1.1 Increase due to GPOW project

'the majority told us they had increased the number of heritage activities or increased the use of the building by the wider community'

Forty of the sample of 60, thus the majority, told us that the GPOW project had led to an increase in the number of heritage activities or increased the use of the building by the wider community, and another 10 had plans to. This is a substantial result.

Furthermore, of the remaining 10, many had already been using the building for substantial wider community use before the GPOW project, and we would have recorded no increase. Indeed, for some of these places of worship the key to sustainability had already been wider community use. For example, many churches in market towns and cities were already being used in this way.

In some of these cases the GPOW-funded project meant they returned to full use, but in a building in much better repair. This allowed continued income from hirings and represented an increase in sustainability.

GPOW-funded project enabling continued wider community use, supporting sustainability

P5 (IMD 1): A £191K project on a grade II* Arts and Crafts Church of England church in the city centre of Bradford, with nearly 13,000 people in the civil parish.

With an average weekly service attendance of 40, the congregation had not been the mainstay of the church for some time. **The 'Anchor Project' was set up in 2005 to provide essential support across a very diverse and deprived neighbourhood.** This has gone from strength to strength. Activities are attended by 50–60 people per week and it provides additional services to 300 individuals over the course of a year. It provides essential services to people of all races, religions and ages, including the elderly, children, asylum seekers and refugees, those lacking English language skills and those wanting help with home cooking and budgeting. In addition, the church provides a safe weekly venue for the AA (Alcoholics Anonymous) and CoDA (Co-Dependents Anonymous) to meet.

DISCUSSION: maintenance of project outcomes

In answering Q6a of the Stage 2 application form, places of worship made various commitments as to how they would maintain the 'outcomes of their project after the grant ends and meet any additional running costs'

We asked about this and any particular actions they had said they would do, but hardly any of them seemed to have proactively managed this aspect of the project. They were unable to produce figures or demonstrate that they had followed through on their proposals.

3.1.2 Opportunities for more heritage activities and wider community use

'About two-thirds saw opportunities for more heritage activities or an increase in wider community use'

We explored whether places of worship felt they had now reached the theoretical limit of the opportunities for heritage activities and wider community usage.

About two thirds (34) of the 52 places of worship for which we have data saw opportunities for more heritage activities or an increase in wider community use (Table 3.1, first two columns). Larger congregations were more enthusiastic.

Table 3.1: Extent of additional future opportunity for heritage activities and wider community usage

Size of congregation	Extent of additional opportunity				*Total*
	Considerable	*Some*	*Maintain current*	*No extra*	
Up to 50	5	16	5	4	*30*
51–200	6	4	1	3	*14*
More than 200	1	2	4	1	*8*
TOTAL	*12*	*22*	*10*	*8*	*52*

In some cases, the 'maintain current' place of worship was already doing a great deal of community activity.

3.1.3 Plans for future community engagement

Table 3.2: Plans for the future of community engagement projects: number of cases

Proportion of originally-intended projects actually delivered as part of the GPOW project	Plans for the future – how much planned, compared to what was done as part of GPOW project		*Total*
	same or more planned	*less planned*	
100% (or more in some cases)	10	4	*14*
75% – 99%	16	12	*28*
50% – 74%	10	2	*12*
less than one half	3	0	*3*
Total cases for which data available	*39*	*18*	*57*

'some two-thirds of places of worship intend to carry on at the same level of community engagement or do more'

We also asked about plans for the future. As shown in Table 3.2, some two-thirds of the places of worship (39 of 57)intended to carry on at the same level of community engagement, or do more (see left hand column). The middle column shows those who will be doing less in future, about one third in total (18 of 57).

3.2 Discussion of levels of future community engagement activity

The above summary conceals a variety of situations. (For examples, see Annex of Case Studies, sections 4, 5, 10, 11.)

Some places of worship had a very clear vision involving community engagement which was there from the beginning.

Others are clear that their attitude to wider community engagement had changed, and that they would now attempt to develop more going forward. In some cases, they had become more efficient and financially viable.

In contrast, in a number of cases some or all of the activities just stopped at the end of the GPOW project. For example websites might not be updated,

Planned continuation of activities

P26 (IMD 7): A £98k project on a grade I church in Durham village with a population of 414.

Despite being in an isolated position on the edge of a small village, the church holds many public events, including concerts and seminar days and is open to the public daily during daylight hours, with a rota of church members present. As a result of an increase in wider community activities and the desire to increase them further, **the church established an 'Events Committee' in 2016.** This has been successful and they have gained some non-churchgoing members who bring in fresh ideas for attracting more people. Also, because the activities are run by a committee, the workload is shared among many people, so no-one feels overloaded.

domain names be allowed to expire, or there were no more tours. This might be because the lead person had left the role, or the place of worship no longer saw the value in continuing with the activities.

In some cases, congregations are genuinely limited by circumstances – such as having other community facilities nearby, their location, or the size or nature of the local population (discussed below in section 3.3) – though sometimes an outsider (such as the consultant undertaking the interview) can see potential actions that could be taken.

In others the lack of action was due to only seeing sustainability in terms of increasing the congregation, often in locations where (in our view) this is unlikely to happen, eg very small rural communities. We also sensed with some that relationships with the wider community could usefully be rekindled. Sometimes this was caused by a lack of fresh blood with new ideas.

Finally it needs to be emphasised that in some congregations there is simply a lack of capacity.

Relations with the wider community

P25 (IMD 3): A £87k project on a grade II Church of England church in a Lincolnshire village of 12 residents. The church serves four villages with a total population of 186.

'Yes, our **relations with the wider community** have changed over the course of the project. For this reason, I think it has been a very worthwhile exercise. The majority of the population don't take much notice of the church. If you say you are going to close it, they all suddenly take an interest. But our fundraising efforts have included so many more people, drawn all their attention to something they used to drive by and not take much notice of. Now, they are all much more aware of what is going on – yes, very worthwhile!

'The attendance at the monthly service has gone up a little bit . . . and in fact **we are planning to increase to two services a month** from Summer 2016'. *Lead person, February 2016*

3.3 Uncontrollable factors affecting increase in wider community use

We explored whether and how two uncontrollable factors are important in determining the amount of use of the place of worship by the wider community.

3.3.1 Location

'qualitative evidence suggests that location affects the opportunity for wider community use . . . '

The first factor is the location of the place of worship. Our qualitative evidence suggests that location affects the opportunity for wider community use – that places of worship which are *not* in rural areas tend to have greater use of the building by the wider community. This is hardly surprising: there are more people living close to the church building, providing both a greater supply of potential volunteers to run activities, and a larger pool of people who might wish to take part in an activity.

A church without a wider community

P44 (IMD 9): A £110k project on a grade 1 Church of England church situated in the middle of a Surrey park with a surrounding community of 12 houses.

'**We don't really have a community** as we are a former village which only survives as a sparsely populated, predominantly rural locality, which includes the Park, no more than 12 houses, and two farms on the slopes of the North Downs. So, most of our visitors are not local and are visitors to the Park.

'We do have an item on the website asking for volunteers, but no one has come forward. We also put an advert in the parish magazine that goes around the benefice. No comers, but we will keep asking.

'I don't want to be in the driving seat again, but can't see anyone to really take over. I am now the only churchwarden'. *Lead person, November 2018*

In contrast, in rural areas the place of worship might be located in a small community, and so find it difficult to attract an audience. There are of course exceptions to both cases, but this is what we typically found, as might be expected.

We should note that a fair number of places of worship reported new housing developments that were underway or already built, and that they were attempting to capitalise on the opportunities these presented.

3.3.2 Importance of other community facilities

'. . . as does the presence nearby of other community facilities'

The second uncontrollable factor is the presence nearby of other community facilities: did this affect the potential of the place of worship to provide successful wider community engagement activities?

We attempted to explore this systematically. However, only 7 of our sample of 60 said there were no other community facilities nearby, so it was not possible to make systematic comparisons. In fact, we now appreciate this is not surprising, given the prevalence of village halls and similar public gathering areas. This meant we could not analyse the impact of 'having' versus 'not having' a competitive space nearby.

However, there is anecdotal evidence suggesting that, as would be expected, the presence of alternative community venues does affect the potential wider community use of the place of worship.

Some of our places of worship have been working co-operatively with the other 'community buildings' in their village and have found ways of mutually working together. (See box, and for further examples, see Annex of Case Studies, section 13.)

Other community facilities

P15 (IMD 6): A £144k project to a grade II Church of England church in a Suffolk village of 197 residents.

This is small Suffolk village has three community buildings – the parish church, the Hall run by the WI and a community-owned pub. The church has

some money to invest and has been discussing where to spend it – for example, to improve heating and install a toilet.

But there is a dilemma. Both the hall and pub need renovation, and there is no need for more community space. The hall is suited to some community events while the church is suited to musical events. There is currently an informal partnership whereby the pub is willing to provide refreshments and toilets when the church puts on an event. Will it enable both to keep going? Can this village support three buildings?

4. Capacity

In this section we examine the capacity of the places of worship, and the extent (if any) to which the GPOW project increased their capacity.

DISCUSSION: Change in size of congregation during GPOW project

Some places of worship reported shrinkage in their congregations over the several years of their GPOW project. Others reported a static congregation, or growth. Of congregations numbering up to fifty (but not above that) there was somewhat more tendency to report growth than shrinkage during or after the GPOW project.

However, except in a few cases, we do not know what would have happened to these congregations in the absence of a GPOW project, and no inferences can be drawn from these results

4.1 Number of engaged people

To what extend has the GPOW project meant that there are now more people willing to engage actively with the future of the place of worship, for example by volunteering their time?

'about one third said there were more people actively on board from the wider community . . . in most cases, one or two more people'

Most of our places of worship thought there had been an increase in interest from the wider community (just five disagreed). In some places of worship this led to concrete results. Of the 60 in our sample, 22 (about one third) said that there were more people actively 'on board' from the wider community for this and similar projects in future (Table 3.3). In most cases this was one or two more people. (For an example, see Annex of Case Studies, section 14.)

Table 3.3: Are more people now actively on board from the wider community? (Number of cases)

Yes, more people	**22**	*Of which*	
		1–2 more people	*14*
		3–5 more people	*3*
		More than five	*4*
		Other / not known	*1*
		Total 'Yes'	*22*
No	**34**		
Other / don't know etc	**4**		

Discussion: More people 'on board'

The increase in the number of people 'on board' was slanted towards smaller congregations, of 50 people or fewer. One half of these smaller congregations for whom we had data (15 of 30) had acquired more people. In contrast, only one fifth of congregations greater than 50 reported this phenomenon (4 out of 20).

This is intriguing, but we do not know if it is a robust finding or a random result from our particular sample. Further research would be needed to test this finding and understand it more certainly.

4.2 Friends Groups

One way in which the wider community can help support a place of worship is through a Friends Group.

Table 3.4: Number of POWs with Friends group, or similar

Already had a Friends Group or similar	13
Have now set up	1
Have not, but probably will	6
Have not, but may	11
Won't set up	26
TOTAL	*57*

'one Friends Group has been set up following GPOW and a further quarter either have plans or may do so'

As shown in Table 3.4, of the 60 places of worship, only 13 (fewer than a quarter) of the places of worship had a Friends Group or similar before the GPOW project started. One Friends Group has been set up following GPOW, and a further quarter (17) either have plans to set one up or may do so. Nearly one half (26) do not plan to set one up.

Volunteers

P50 (IMD 5): £80k project on a grade II Welsh Church in Wales church where across a group of villages the total population is 1,310.

'Five members of the congregation have volunteered to carry out maintenance as and when required. Following on from our churchyard audit, about 10–12 people have formed a group and they now regularly maintain the churchyard'. *Churchwarden, April 2017*

Since the completion of this project, volunteers have improved access by adding a rail, re-laying the tarmac on the path from the lychgate and also by putting up a light. In June 2018, volunteers and local tradesmen completed the installation of a superior chemical toilet in the old Sexton's Hut. 'We have a lot of supporters and they will come and help but we don't necessarily expect them to join the congregation'. *Churchwarden, July 2018*

Friends Groups and similar

PS20 (IMD 8): A £123k project on a grade II Church of England church In an Oxfordshire village of 131 residents.

The grant application was completed by the PCC **in partnership with the Friends Group** who had 88 members at the time of the Stage 1 application, and grew slightly during the course of the project.

The Friends Group had also been leading on an existing research project which involved studying the history of the church and village. The community engagement activities built on this research to provide content for the revised guide book, interpretation sheet, heritage pages on the website, heritage trails and interpretation board.

It was the Friends Group which largely took the lead in organising the events during the delivery period of this project. They will continue to organise future community events in the church – as fundraising events but also very much to continue the aim of bringing the community together.

4.3 Succession and skills transfer

Questions about continuity and succession planning often engendered a long discussion.

'Many places of worship had good continuity and succession planning'

Many places of worship had good continuity and succession planning. 'We have a dedicated Fabric Committee, who are interested in the building', we were told by the Chairman of one Committee, who had retired from a post in industry where he had been working with contractors.

'About 40% of project leaders stated they would not continue in the future . . . they often used the phrase "had enough" '

On the other hand, many people spoke about wanting to leave once the project was completed; some had already gone. Often, we received a picture of people feeling exhausted and unsupported. (For examples, see Annex of Case Studies, section 15.) Indeed, about 40% of project leaders (21 of the 55 for whom we had data) stated – sometimes emphatically – that once this project was completed, they would not continue in the future (Table 3.5). We noticed they often used the phrase 'had enough'.

Table 3.5: Number of project leaders continuing and not continuing

Continuing	
Willingly	*24*
Unwillingly	*8*
Handing over	*2*
Total continuing	**34**
Not continuing	
Successor found	*12*
Successor not found	*6*
Other	*3*
Total not continuing	**21**
GRAND TOTAL for which data available	*55*

Succession and skills transfer

P56 (IMD 3): A £108K project on a grade II Church of England church in suburban Bradford, population 16,982.

The Project Leader of the building project had been the church Treasurer, but after the completion of the GPOW project, he had personal reasons for wanting to not carry on, but **no-one came forward to take on the role**. 'I was the Treasurer at the church. I handed my resignation in and gave them a year's notice. They didn't find anybody to replace me in that year, so I carried on for another year. Eventually somebody from outside the church has taken over the bookkeeping side of it. Different people in the church have taken on the day-to-day tasks, so I have actually tried to break away deliberately'. *Former Project Leader, July 2018*.

This suggests that there may be no-one to take on responsibility for another large building project. The building remains on the HAR due to the urgent concrete repairs removed from the GPOW project.

'Of the 40% of project leaders who were not continuing . . . just over one half had found a successor'

'Generally there is good skills transfer'

Of the 40% (21) of project leaders who were not continuing, just over one half (12) had found a successor (Table 3.5) and just under half had not. Thus 9 of the 55 (roughly 16%) of the places of worship for which we had data, had no-one in post for future work. A further 15% may have someone continuing in the role unwillingly because 'there is no one else'.

We also asked about skills transfer. This is most important when the lead person is not continuing – obviously the nine who were not continuing and had found no successor had not undertaken any skills transfer. Of the remainder, the majority, whether continuing or not, had taken steps to transfer skills. Thus, as shown in Table 3.6, generally there is good skills transfer – nearly two-thirds (35 of 55) had passed on their skills.

Table 3.6: Have skills been passed on?

Lead willing to continue	Skills passed on?			Total
	Yes	*No*	*Other*	
Yes	22	8	4	**34**
No	13	4	4	**21**
TOTAL for which data available	**35**	**12**	**8**	**55**

'about one third had additional capital projects they were already undertaking'

4.4 Further capital projects

Of the 60 places of worship in our sample, about one third (21) had additional capital projects which they were already undertaking, and about one half (34) had intentions or plans or hopes to carry out further projects. Only 5 had no such plans.

These projects varied in size and scope.

This indicates a forward-looking attitude on the part of these places of worship, which may be an important factor in their sustainability.

We note that it is possible that this forward-looking approach contributed to their obtaining a grant in the first place – many stated clearly in their GPOW applications that they planned a multi-phase approach, of which this grant application was the first phase. If this did contribute to their being awarded a grant (and we have no evidence either way) then the GPOW selection process was in effect leaning towards the more forward-looking and probably sustainable places of worship.

4.5 Mentoring others

'about one third have subsequently mentored other congregations undertaking a GPOW project or similar '

An encouraging sign of increased confidence and competence is that of the 55 congregations for which data is available, about one third (21) have subsequently mentored other congregations who were undertaking a GPOW project or similar.

A similar number (22) had no plans to do any mentoring, and the remainder (12) were willing in principle. There was no relationship between these responses and the size of their congregation.

As one of the mentors put it, 'Our application and the project itself has turned out to be far more complex than we ever imagined but we have persisted and learned a lot. We therefore believe that others could benefit from our experience'.

Mentoring

P33 (IMD 5): A£185k project on a grade II Church of England church in a small Cornish market town of 3,000.

The lead person of this project agreed to help a grade I church, one of the two Anglican churches in the town, by sharing his experience of managing a roof repairs project and making an application to HLF. On the edge of the town, it had been neglected for years and was being considered for closure. It successfully obtained an HLF grant, raised £500,000 in total and works are due to complete by October 2019.

5. Respondents' view of the future

'most of our respondents were 'very optimistic' or 'quite optimistic . . . the response depended on congregational size'

Finally, we asked our contacts how optimistic they were about the future of their place of worship. We asked this question at the end of the GPOW project and again one year later.

The answers hardly changed during that time and showed that about one half of our respondents were very optimistic (Table 3.7), and a further third 'quite optimistic'. About four or five grantees were pessimistic.

We were not in a position to ask this question at the beginning of the project, so are unable to say what effect GPOW might have had. However, the fact that most places of worship in this sample are optimistic about their future can only be encouraging.

The response depended on congregational size. Congregations of 50 or fewer, which formed just over half of our sample (31 of the 54 for whom we had data), had approximately equal numbers of 'very optimistic' and 'quite

optimistic', and a few pessimistic. On the other hand, congregations of more than 200 had no pessimistic responses, and the 'very optimistic' greatly outweighed the 'quite optimistic'.

Table 3.7: Level of optimism, vs size of congregation

One year on from end of GPOW project.

Size of congregation	Very optimistic	Quite optimistic	Neutral/ unsure	Pessimistic
Up to 50	12	11	2	4
51–200	9	4	1	0
More than 200	5	1	2	0

4. Reactions to GPOW application form and other processes

How did applicants find the GPOW processes?

Introduction

In this Chapter we describe how the 60 places of worship in our sample found the experience of filling in the GPOW application form and subsequent processes.

How many found difficulties applying? Which parts of the process were we told were the most challenging? Were there any areas where there were differences of understanding as to what was expected?

We will not attempt to assess whether the applicants *should have* found any of this process difficult – merely report whether they told us that they did.

We also discuss the quality of the Evaluation Reports and the impact on the final payment by NLHF.

Finally, we ask what level of support from NLHF staff was reported by our 60 cases.

Findings of this chapter

Application form and process

There were mixed views regarding the application form. About 40% found it easy or were neutral; about one third found it very hard or extremely hard'.

If (according to our subjective coding) the project leader had *both* relevant experience and transferable skills (but not just one of these) then there was some tendency to find the application form easier (1.1).

Those working in a team also showed some tendency to find the application form easier (1.1).

Some POWs complained about apparent duplication in some questions (1.2). Some found difficulty in distinguishing between 'outputs' and 'outcomes' (1.2), already reported in Chapter 1, Section 3.5.2. Some found difficulty in gauging what was expected in terms of activities (1.2).

Duplication for Stage 2 Application

A significant number of people mentioned the apparent duplication of information required between Stage 1 and Stage 2 (1.3). We suggest they may have been puzzled simply because they felt their original answer at Stage 1 needed no development and could have been repeated verbatim.

Evaluation reports

There was a wide range in terms of the general quality, level of detail, and overall information conveyed by the 'free text' project Evaluation Reports.

Whatever the level of detail and quality of analysis provided, all appear to have led to the payment by NLHF of the final 10% of the grant.

Significant help in writing Evaluation Reports was provided in the Application Guidance, but some places of worship might have benefited from further assistance in helping them understand what was required.

Support from NLHF staff

The great majority of (though not all) grantees had praise for the help and support they received from NLHF staff (section 4). Individual members of NLHF staff were often named and the overall feedback was that NLHF staff were extremely helpful and generous with their time.

1. Applications

1.1 General experience of applying

'there were mixed views on the application form . . . about 40% found it easy or were neutral . . . about one third found it very hard or extremely hard'

There were mixed views on the application form. Some 40% (24 of 59) found it easy or were neutral (our assessment of their description) (see Table 4.1). On the other hand, about one third (19 of 59) found it 'very hard' or 'extremely hard'.

We noticed in our interviews that a frequent (but not universal) unprompted response was that the forms and especially the 43 pages of the Application Guidance were 'daunting' and 'challenging' and similar negative descriptions. (For verbatim examples, see Annex of Case Studies, section 16.)

Table 4.1: Ease of completing application form: number of places of worship in each category

Very easy	1
Quite easy	8
Neutral	15
Quite hard	16
Very hard	16
Extremely hard	3
Total number of cases	*59*

Contrasting views on the application process

P52 (IMD 1): A £84k project to this grade II* Church of England Minster in a town which has a population of 63,000.

'I found some of the statements I had to do a bit difficult at times. Sometimes you answered one question and then further down there was another question that appeared to want the same answer. **I don't ever want to do another one!** And I'm not computer illiterate'. *Project Leader, January 2016*

P40 (IMD 3): A £329k project on an inner-city London grade II Church of England church

'I think **the questions on the form are reasonable** to ask when there is a lot of money involved. The way they are phrased makes them sound more complicated and I did think they were repetitious. And it was only by thinking it through, reading the guidelines that we could work out what it was they wanted. It wasn't clear to me at all at the beginning. But once I understood it did seem reasonable enough'. *Lead person, June 2016*

We explored whether particular types of applicant were more likely to find the application form difficult.

First, we found there was *no* overall relationship between deprivation (of the small LSOA area) and the degree of difficulty found. (The cross-tabulation is not shown here.) However, a couple of places of worship in deprived areas pointed out that the lack of professional skills and confidence in managing complex bureaucracy found among their congregation had made the process more challenging.

Secondly, there was a very slight tendency for those from smaller congregations to find the form harder than those from larger congregations, but not enough to be of any practical or predictive significance, and we do not show that cross-tabulation here.

'just one in eight of those with both relevant experience and transferable skills found the form "extremely hard" or "very hard"'

Thirdly, as shown in Table 4.2, if according to our subjective coding the project leader had *both* relevant experience and transferable skills (but not just one of these) then there was some tendency to find the application form easier. For example, just one in eight (3 of 24) of those with both the relevant experience and transferable skills found the form 'extremely hard' or 'very hard', compared to one half of those with neither experience nor skills (5 of 10).

Table 4.2: Skill and experience level and perceived difficulty of application process

Did project leader have 'relevant experience' or 'transferable skills' (our coding)	**Perceived difficulty of application process**			
	extremely hard or very hard	*quite hard*	*neutral, quite easy, very easy*	*TOTAL*
Both	3	5	16	*24*
One only	11	9	5	*25*
None	5	2	3	*10*
TOTAL	*19*	*16*	*24*	*59*

Table 4.3: Number of people in project team and perceived difficulty of application process

Number of people in project team	**Perceived difficulty of application process**			
	extremely hard or very hard	*quite hard*	*neutral, quite easy, very easy*	*TOTAL*
Single person	9	7	6	*22*
Two people	6	1	3	*10*
Team (more than two)	4	8	15	*27*
TOTAL	*19*	*16*	*24*	*59*

'those working in a team showed some tendency to find the application form easier'

Finally, those working in a team showed some tendency to find the application form easier, perhaps because there were multiple skills in the team, or perhaps because of mutual support. These results are shown in Table 4.3 below, where it will be seen that some 40% (9 of 22) of those working alone found the forms 'extremely hard or 'very hard', compared to about 15% (4 of 27) of those working in a team.

1.2 Three specific problem areas

'three particular difficulties were frequently mentioned – duplication, distinction between "outputs" and "outcomes", and what was expected in terms of activities'

There were three particular difficulties with the application process which were frequently mentioned.

The first was **what some applicants saw as duplicated questions**, for example the similarity between Q3a and 3b and Q4a and 4b on the Stage 2 application form. 'We did find the initial forms hard and we found we were doing an awful amount of duplication. We were saying the same things time and time again in a slightly different way. Slightly frustrating. And it did take hours'. *P23: Lead person, April 2017*.

The second was the **distinction between 'outputs' and 'outcomes'.** This is discussed in Chapter 1, section 3.5.2, where it is shown that lack of understanding of the distinction are more frequent when there is reliance on professional advisers.

The third was the **difficulty that applicants found in gauging what was expected in terms of activities**. This is discussed in Chapter 1, section 4, and Chapter 2, section 3.1.

1.3 Concerns about Stage 2 request for same information

'people complained about the apparent duplication of information required between Stage 1 and Stage 2 . . . '

In our early interviews a significant number of people complained about what they saw as the apparent duplication of information required between Stage 1 and Stage 2. People said that they did not understand the need for it to be supplied twice if the information is stored electronically by NLHF. We reported this as an interim finding to NLHF.

The Application Guidance does however make clear that the second stage is looking for more detailed and thought out answers, compared to the outline answers of the first stage.

After discussion of this interim finding with NLHF, we added another interview question: whether the places of worship understood that NLHF wanted reconsidered proposals for Stage 2, based on the Stage 1 results. The results are shown in Table 4.4. It appears that about one in four (13 of 57) grantees felt the information was not clear.

Table 4.4: How clear was it that NLHF wanted 'reconsidered' proposals for Stage 2 (number of responses).

Very clear	18
Quite clear	8
Neutral	18
Not very clear	8
Not at all clear	5
Total number of cases	*57*

'. . . people may have been puzzled because they felt their original answer needed no development'

These results, and the more discursive interviews, suggest that in some cases applicants were puzzled simply because they felt their original answer needed no development (for example, because it clearly met the needs of the situation), and could have been repeated more or less verbatim.

1.4 Technology

Of the 60 places of worship we interviewed, 55 found no technical difficulty with the online application forms. Five places of worship did encounter technical difficulties, but it was hard to ascertain whether this was due to user misunderstanding, error or a system fault. As we have already passed the details on to NLHF in an interim report, and as GPOW is now defunct, we see no value in providing details here.

2. Other process issues

2.1 General

Some places of worship found making drawdown claims a significant administrative load.

Some places of worship encountered problems sorting out eligible and non-eligible works.

2.2 Claiming from more than one funder

For many places of worship having to claim from more than one funder was a major administrative load, sometimes with each funder only interested in one aspect of the work. While this is not something that NLHF can control, we think it is worth recording because it was mentioned by so many projects.

3. Evaluation Reports

As part of our review, we looked at the quality of the 'free text' Evaluation Reports that were submitted when claiming the final 10% of the grant. The Application Guidance on Evaluation is summarised in the box.

Guidance on Evaluation

The GPOW Programme Application Guidance states that 'all projects must be evaluated; and we strongly recommend you allow sufficient budget for this process here'. (7f. Delivery phase – other costs). This is emphasised in the section on Evaluation (page 15) where it states, 'you must provide 'some evaluation feedback before we pay the last 10% of your grant'. Again, it reminds applicants that 'they can include the cost of this in your budget'.

The advice given in the Application Guidance is that 'numbers will not, on their own, tell the whole story of what your project is about, and your evaluation report will need to go beyond the numbers'. (Section on Evaluation, p 15).

There is a suggested structure for the Evaluation in the Application Guidance, but it appears from our interviews that those applicants not used to writing reports might have benefited from further assistance in helping them understand what was required, eg by providing a specimen section of a report.

'a wide range in terms of the general quality . . . of the project Evaluation Reports'

In practice, we found that there was a wide range in terms of the general quality, level of detail, and overall information conveyed by the 'free text' project Evaluation Reports.

At one end of the spectrum, were those that just provided a list of activities and events that took place and a relevant numerical measure, eg the number of new guide books printed or the number of people who attended a talk on their project.

At the other end of the spectrum, some projects provided 4–5 pages of detailed information on *each* of their activities with photographs. They also set down their thoughts on the project as a whole, the areas they found challenging and what had been the benefits for them and their church building. The most informative ones revealed failings as well as unexpected benefits/outcomes of the project.

However, whatever the level of detail and quality of analysis provided, all the reports appear to have had the desired effect, which was the payment by NLHF of the final 10% of the grant.

4. Support from NLHF staff

'The great majority of grantees had praise for the help and support they received from NLHF staff'

The great majority of grantees had praise for the help and support they received from NLHF staff. Individual members of NLHF staff were often named and the overall feedback was that NLHF staff were extremely helpful and generous with their time.

A number of grantees (perhaps half a dozen) were less satisfied. In a couple of cases places of worship felt that their Grants Officer was not showing very much interest in the project, at least in the beginning. More specifically, we note that in the course of our four-year review, two regions at NLHF were at one stage criticised for their high-turnover of staff which meant 'there was always someone different at the end of the phone' and the grantees had to 'start again' with a new member of staff. In some cases this caused difficulties.

A couple of places of worship which had previously obtained grants from English Heritage noted the lack of building expertise amongst NLHF staff 'who are lovely and supportive, but with the best will in the world, they don't understand building contracts'.

These minority criticisms should be read in the light of the overwhelmingly positive feedback for the helpfulness of the majority of NLHF staff.

5. Success factors

What are the factors that lead to a successful GPOW project, or make success more likely?

Introduction

This Chapter explores what factors lead to a successful GPOW project or make success more likely.

For example, are there any factors which can be identified at the beginning of a GPOW project which will predict its success or failure?

What have our interviews shown us about the factors which help smooth the way to a successful project? What factors do the opposite?

Findings of this chapter

Heritage outcome

In almost all cases, the GPOW project achieved its intended outcome that heritage should be left in a better condition. For the small number of projects which only partly achieved this outcome, we have not found any factors which would have been identifiable in advance to prevent this (1.1).

Community activities

Finding the application form ‘extremely hard’ or ‘very hard’ made it somewhat less likely that all the community activities would be delivered, probably because this was an indication of some aspects of overall capacity (1.2.1).

There was a tendency among those with fewer volunteers per promised activity to carry out a smaller proportion of the proposed activities. In these cases, the effect of this could be amplified if the project team consisted of a single person (1.2.2).

The number of community engagement activities bore no relation to the size of a congregation. Consequently, on average, smaller congregations were committing to a greater workload per member of the congregation. That is, the application and award process for GPOW typically did not lead to a community engagement workload that was proportionate to the size of the congregation, at least as regards to the number of activities offered (1.2.2).

Smaller congregations were less likely to deliver all their activities, probably at least partly because the workload per congregational member was higher. Rural congregations were also less likely to achieve all their proposed activities, presumably for the same reason (1.2.2).

However, none of the above had enough predictive power to have told one in advance how many of its activities an individual place of worship would have delivered.

Smoothing the path

We identified nine factors which can make the path smoother (2.1). Some of these factors are controllable, in the sense that training and mentoring could make a difference. We also list three factors which can have the opposite effect (2.2).

1. What factors are associated with different levels of success

In this section we discuss whether there are any factors, known in advance, which are associated with different levels of success. That is, were there any features of a successful application which would allow one to say whether a particular project was more or less likely to achieve its aims?

We first discuss the condition of the heritage after the project, and then look at the community engagement outputs.

1.1 Condition of heritage after the project

In almost all cases, the GPOW project achieved its intended outcome that heritage should be in better condition.

We presented the data in Chapter 2, section 2.1: in 52 of the 58 cases for which we have data, the project repaired the fabric as intended.

What about the remaining 6 of the 58 where the intended objective was only partly achieved? We have not found any feature or features of these six projects which would have enabled any increased likelihood of their partial failure to be identified in advance.

In the same section we also pointed out that of the 19 places of worship to which we paid a site visit, the conservation quality or technical methodology of the work was not satisfactory in 6 of them. Again, we have not found any indications that could have suggested this disappointing result in advance.

‘in respect to the condition of the heritage, the likelihood of success or failure of the project is not predictable in advance’

We conclude that in respect of improving the condition of the heritage, the likelihood of success or failure of the project is not predictable in advance.

1.2 Community engagement activities

Some places of worship did not achieve all their intended community activities. Was this in any way foreseeable in advance?

We presented the underlying data in section 3.2 of Chapter 2:

- About **one quarter of places of worship** (14 of 57) achieved **all their activities** – in some cases delivering more than they had proposed.
- About one half of places of worship (28 of 57) delivered more than three-quarters of their activities (75% or more), but not the full extent.
- About **a quarter of places of worship** (15 of 57) **fell below 75% of their activities** but the majority of those delivered more than a half of them.

What might explain this variable success rate?

The box below lists three hypotheses, none of which are supported by the evidence.

Three failed hypotheses for explaining the variable success rate in delivering activities

One hypothesis would be that deprivation made it less likely that all the activities would be achieved. But this is *not* the case – we could see no connection between deprivation (of small LSOA area) and success at delivering all activities.

Another hypothesis would be that the employment of a professional consultant might ensure that all activities were delivered. Employment of a professional did make a *very small difference* but even in the fourteen cases where a professional consultant was employed, 71% did not achieve all their activities (compared to about 79% of those without such assistance), and 21% (compared to 28%) achieved less than half. The comparison may not be of like with like, because such advisers are possibly hired when it was known that the activities were going to be difficult to achieve. So, employment of a consultant is not a useful indicator of success.

A third hypothesis would be that the more activities promised, the less likely it would be that they were all achieved (because places of worship were over-promising). But we found this was not so. It is *not* the case that if a place of worship proposed more activities on the application form, it was less likely to be able to deliver all of them. (What did matter was the size of congregation compared to number of activities – see body of report.)

We have however established two underlying factors, and an amplifying factor, which were associated with the variable success rate.

The factors are:

a) finding the application form 'extremely hard' or 'very hard'

b) the number of members of the congregation per promised activity

- the effect of this was amplified by whether or not the project was run by a single person, but only, it seems, if there were few members of the congregation per promised activity

Note: These factors were not entirely independent of each other, but they were independent enough to be discussed separately.

The presence of either of these factors made it more likely that not all activities would be achieved – but it is important to appreciate, this is only a tendency not to achieve, it was not predictive for an individual place of worship: some did deliver all their activities even when all these factors were present.

These factors had no impact that we know of on the condition of the heritage.

1.2.1 Finding the application form 'extremely hard' or 'very hard'

As we have reported in Chapter 4 (section 1.1), about one third (19 of 59) of places of worship found the application form 'extremely hard' or 'very hard'. We found a *weak* link between this type of response and the likelihood of achieving all the activities.

In Table 5.1 it will be seen that those places of worship that found the application form 'extremely hard' or 'very hard' tended to achieve somewhat less than the other places of worship – about 59% (10 of 17) of them achieved three-quarters or more of their intended activities, as against about 80% (31 of 39) for the other groups (see the first and second columns of the table). The small number of cases means that the precise percentages shown in the table must not be relied on.

Table 5.1: relationship between how easy grantees found the application form, and proportion of activities delivered

How hard was application form?	Proportion of community activities delivered				Total
	100% or more	*75% – 99%*	*50% – 74%*	*less than 50%*	
Extremely hard or very hard	3	7	5	2	17
Quite hard	4	8	2	1	15
Neutral, quite easy, very easy	7	12	5	0	24
Total	*14*	*27*	*12*	*3*	*56*
Extremely hard or very hard	18%	41%	29%	12%	100%
Quite hard	27%	53%	13%	7%	100%
Neutral, quite easy, very easy	29%	50%	21%	0%	100%
Average	*25%*	*48%*	*21%*	*5%*	*100%*

'finding the application form "extremely hard" or "very hard" made it somewhat less likely that all the community activities would be delivered'

The question about the application form was asked at our first interview, so probably was not picking up any later frustrations with the project. So why might this relationship exist?

As discussed in Chapter 4, section 1.1, difficulties with the application form seem to be related to other measures of capacity and thus may be acting as an index of some aspects of overall capacity.

Whatever the reason, finding the application form 'extremely hard' or 'very hard' made it somewhat less likely that all the community activities would be delivered.

This did not have enough predictive power to tell one in advance how many of its activities an individual place of worship was going to deliver.

1.2.2 Number of members of the congregation per promised activity

The number of members of the congregation per promised activity turned out to be an important factor. We will refer to this as the volunteer/activity ratio.

This is calculated by dividing the number of promised activities into the size of the congregation. For example, a congregation with 60 members which promised 5 activities would have a volunteer/activity ratio of 12 people per activity. The higher the number of people per activity, the lower the effort per person (everything else being equal). This is based simply on counting the number of activities promised, not their individual difficulty, which we did not assess.

This ratio varied greatly. In some cases, almost as many activities were promised as people in the congregation – for example, case PS14 had a congregation of 10 and promised 8 activities (so its volunteer/activity ratio was a little over 1), and PS20 was similar with a congregation of 12 promising 9 activities.

In Table 5.2 we show how the volunteer/activity ratio varies. It will be seen that about 40% (22 of 53) of places of worship had a volunteer/activity ratio of five or fewer (that is, five or fewer members of the congregation per activity) and 20% (9 of 53) had a ratio of 2 or fewer. The median was between 7 and 8 – that is, half of the places of worship had volunteer/activity ratios above this, and half below.

Table 5.2: Number of cases of different volunteer/activity ratio

Volunteer/ activity ratio	Number of cases	
	Number	*Cumulative total*
2 or fewer	9	9
3 to 5	13	22
6 to 10	9	31
11 to 20	7	38
21 to 100	12	50
more than 100	3	53
Total	53	

Note: the median lies between 7 and 8

‘there was a tendency among those places of worship with fewer volunteers per promised activity to carry out a smaller proportion of the proposed activities’

Not surprisingly, there was a tendency among those places of worship with fewer volunteers per promised activity to carry out a smaller proportion of the proposed activities compared to those with more available volunteers from the congregation per activity.

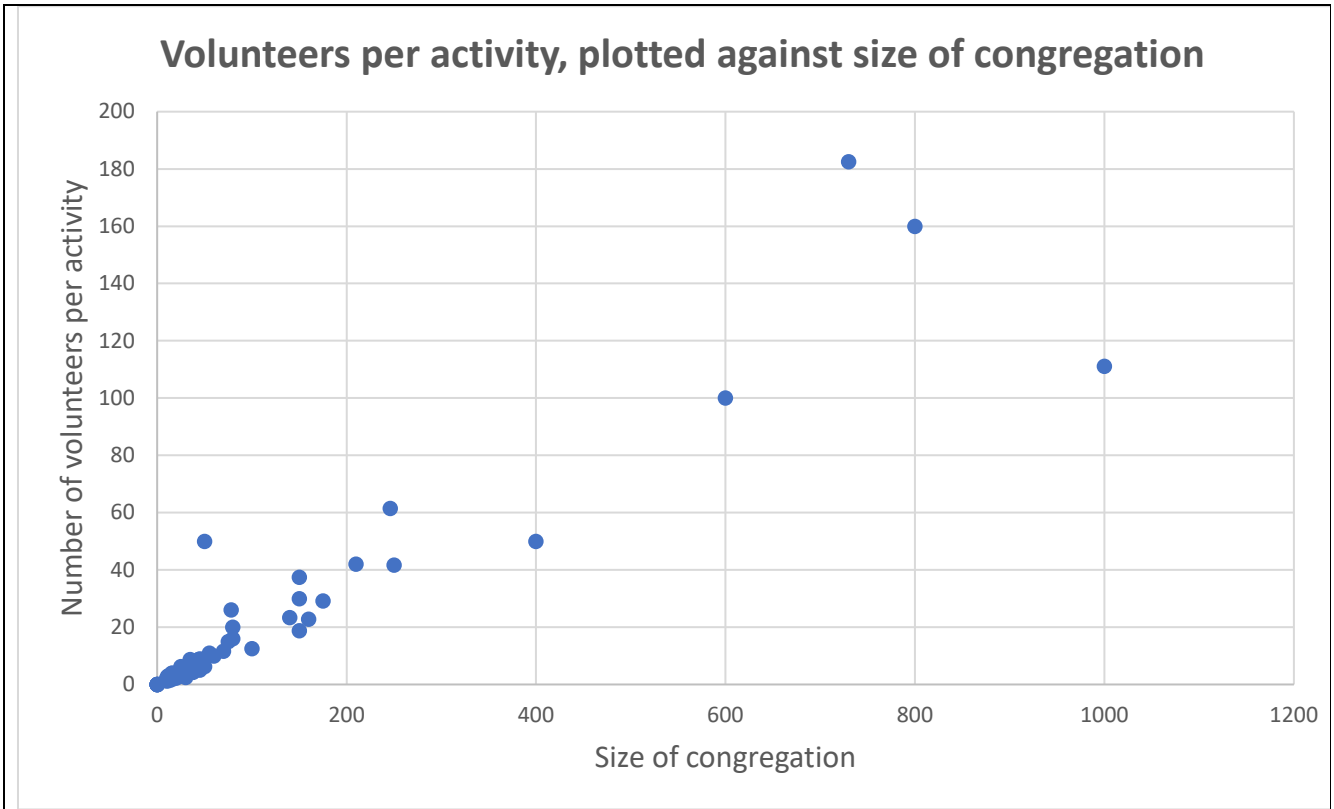
Our analysis suggests that having a volunteer/activity ratio higher than 20 or more significantly raised the proportion of activities completed. This can be seen in Table 5.3 below – compare for example, the percentage of ‘100% or more delivered’ activities in column 1 for those with more than 20 volunteers per activity with those with a lower volunteer/activity ratio.

This figure of 20 is *not* a sharp break point (and should be used cautiously, and if possible, compared with other evidence). But in this particular set of examples, performance did seem noticeably to improve beyond that point.

Table 5.3: Volunteer/activity ratio, and proportion of activities delivered

Volunteer/ activity ratio	Proportion of community activities delivered				Total
	100% or more	*75% – 99%*	*50% – 74%*	*less than50%*	
Up to 5	2	13	7	0	22
6 to 20	2	7	5	1	15
More than 20	8	5	0	1	14
Total	*12*	*25*	*12*	*2*	*51*
Up to 5	9%	59%	32%	0%	100%
6 to 20	13%	47%	33%	7%	100%
More than 20	57%	36%	0%	7%	100%
average	*24%*	*49%*	*24%*	*4%*	*100%*

In Chapter 2 section 3.1 we pointed out that the number of proposed activities bore no relation to the congregation's size. This has an immediate implication, highlighted in Graph 5.1 below. It shows that the smaller the congregation, the fewer volunteers per activity there typically were.



Graph 1: The number of volunteers per proposed activity (the 'volunteer/activity' ratio), plotted against the size of the congregation. Because the number of activities does not vary with congregational size, the number of volunteers available to help with activities tended to be smaller for small congregations.

'on average, smaller congregations were committing to a greater workload per member of the congregation'

That is, the application and award process for GPOW typically did not lead to a community engagement workload that was proportionate to the size of the congregation, at least as regards to the number of activities. On average, smaller congregations were committing to a greater workload per member of the congregation – simply because smaller congregations were typically promising the same number of activities (as counted by us) as larger ones, and this offer was being accepted by the GPOW assessment process. We think this is a highly significant finding.

We note that the GPOW application form did not specifically ask questions about the size of the congregation (it asked about 'size and staff structure', 'how many board members?' and last year's expenditure).

'this finding explains why smaller congregations were less likely to deliver all their activities'

We think this finding explains why smaller congregations were less likely to deliver all their activities – the workload per congregational member was higher. It is probably for this reason also that rural places of worship, which typically have smaller congregations, were less likely than urban ones to achieve all their proposed activities.

Thus, this aspect of the GPOW application and assessment process adversely affected the performance of smaller congregations.

'an amplifying factor under particular circumstances was if the project were run by one person'

We found an amplifying factor, but only under particular circumstances – namely for those projects where there was a high workload per congregational member (low volunteer/activity ratio). In these cases, if the project were run by one person (rather than a team) this led, on average, to a lower proportion of activities being completed. It is perhaps not surprising that a person working on their own struggled more when the number of volunteers per activity was low than when it was high.

The evidence is set out in Table 5.4, where rows 2a and 2b should be compared – the single-person projects in row 2b have on average a smaller proportion of activities delivered than those in row 2a. This is not so for rows 1a and 1b – here the single-person projects (row 1b) show no signs of being less successful than those in row 1a (but note that there is not much data in row 1b, so the result may not be robust).

Smaller congregations are somewhat more likely to have just one person running the project (see Chapter 1, section 3.3), and this is probably a further reason – on top of the higher workload per congregational member discussed above – why smaller congregations have a tendency to deliver a lower proportion of their activities than larger ones.

Table 5.4: Volunteer/activity ratio, number of people in project team, and proportion of activities delivered

	Volunteer/ activity ratio	**Number of people in project team**	**Proportion of community activities delivered**				***TOTAL***
			100% or more	*75% – 99%*	*50% – 74%*	*less than50%*	
1a	More than 20	More than one	5	3		1	*9*
1b		One	3	2			*5*
2a	20 or fewer	More than one	3	15	5		*23*
2b		One	1	5	7	1	*14*
	TOTAL		*12*	*25*	*12*	*2*	*51*

Neither of these factors had enough predictive power to tell one in advance what proportion of its activities an individual place of worship was going to deliver.

1.2.3 Discussion

The three factors we have identified are rather different in character.

The level of difficulty associated with filling in a given application form is probably an index of the capacity of each particular place of worship.

The number of volunteers per promised activity is a measure of workload. This is not inherent to the place of worship, but resulted from the GPOW application and assessment processes, and could (in principle) have been controlled through those processes.

Finally, having a single person running the project could affect its results. This is perhaps an indicator of the pressure on the project team. But (it seems) this mattered only if there was a high workload per congregational member – which, as we have seen, was controllable through GPOW processes.

Taken together these factors shed light on the dynamics of a GPOW project, and the interdependence of capacity, the application and assessment process and project organisation in determining the final result.

2. What factors made the path smoother or more difficult

In the remainder of the Chapter we discuss a number of factors which we believe have a bearing on the whether the GPOW project went smoothly or with difficulty and was more or less likely to be successful. This is based not on formal analysis, but on reflection and discussion between us about the patterns which emerged during our many interviews. To some extent therefore it is subjective and qualitative, though it can be justified by examples.

Some of these factors are controllable, in the sense that training and mentoring could make a difference.

2.1 Making the path smoother

'nine factors which can make the path smoother'

We have identified nine factors which can make the path smoother. (For examples, see Annex of Case Studies, section 17.)

1. A strong vision. We noticed how clarity of vision could help inspire people and encourage them to give money and time to the project.

2. Ability to motivate others. Similarly, the organisational skills of the project leader and an ability to motivate others can be very helpful. A GPOW project is a fairly long haul and maintaining volunteer commitment and effective working is important – perhaps particularly so, as a place of worship is not a heritage organisation, and those in the congregation are not in it for the heritage.

3. Enough volunteers or others with the right skills. Having a team with the right skills and capacity and enough discretionary time, energy and ideas

makes a major difference. They can come from within the congregation (and a larger congregation can make this easier), or from outside the congregation (which may sometimes be easier in a larger community). They may also be employed by the project team.

We did get the impression that some congregations could do more to encourage those from outside the congregation to get involved.

We found that the GPOW project was often a struggle for places of worship in deprived areas or in very rural areas which lacked professional people or those with relevant skills.

4. Individual determination (at a cost). Where one or two people had been undertaking the project more or less on their own, individual determination could make a large difference. Indeed, we have been astonished at the level of individual determination shown, often by people to whom the whole process is new and not unfrightening.

There is a cost: a substantial number of project leaders felt burnt out by the whole experience.

5. Getting advice at the right time. We were struck again and again at how disconnected many of our places of worship have been from useful sources of advice. On the other hand, those that had received timely advice, had found the process easier. There were many occasions when our introducing the place of worship to quite basic sources of advice helped them with the next phase of works or subsequent projects. Unfortunately, this was usually too late to be any help for their current phase.

6. Good architect. Although only possible to identify from the 19 projects that were visited, several projects stood out as being exemplary examples of where there was a clear scope of repair works that were successfully completed on budget, on programme and to a high quality. Projects also said they appreciated architects who visited regularly when works were on site and responded quickly to concerns. NB: We think the poor quality work which we witnessed during 6 of the 19 visited projects may (in some cases at least) possibly be down to architects not undertaking sufficient inspections or briefing consultants sufficiently.

7. Support from architect over and above specification of works. It was noticeable that in a number of the projects, the architect used his or her experience of previous NLHF projects to assist the place of worship in making its application and shaping the project as it proceeded. In this context the architect acted as an informal NLHF intermediary, interpreting the needs and wishes of that organisation to the client. In some of our interviews, it was very obvious that the architect was taking this role, and how effective it was in helping the place of worship make progress.

Of course, some or all of this role could also be fulfilled by a consultant specialising in community engagement projects with a capital works component.

8. Embedded within their wider communities. We noticed that those places of worship that had good existing relationships with the wider community and were able to build on what was already going on, found the GPOW project easier than those who had to develop such relationships

from a lower starting point. Having said that, some grantees starting from a relatively low point commented that the GPOW project had led to stronger community relationships.

9. Natural advantages to do with the building's individual circumstances or setting. This was not something which could be generalised, but in some cases the physical location of the building made it substantially easier to make a success of the GPOW project.

2.2 A bumpier path

'three factors which can make the path bumpy'

The nine factors in the previous section can make the path smoother. Where their opposite was found – for example, a muddled vision, an absence of skills or a lack of advice – the path could be much less smooth. (For examples, see Annex of Case Studies, section 18.)

In addition, we identified three other factors which could make a GPOW project bumpy. None of these are particularly common, but each can have a significant effect.

1. Problems with work carried out. We are aware of a small number of cases where the work carried out has not been satisfactory, either for reasons of design or of execution. No-one undertakes a project intending to have problems with this, and we are unsure whether there are any general lessons to be learnt.

2. Lack of cohesion within project team or between team and congregational leaders. We came across a few teams that were dysfunctional or lacked the support of those leading the congregation. As these teams were made up of volunteers, who were not subject to control and command, and could (and sometimes did) walk away from the project, this could have a serious impact.

3. Not committed to delivering community engagement activities. In a number of cases, the delivery of community engagement activities was seen only as a means to an end (obtaining a GPOW grant to repair the building), so there was limited success in delivering the activities, irrespective of the success of the repair works.

6. Rejections

What happens to rejected projects?

Introduction

In order to explore what difference a GPOW grant makes, it was agreed we would examine a sample of ten places of worship whose application for a GPOW grant had been rejected.

The aim was to compare ten cases without a grant with the 60 places of worship in the study that *had* received a GPOW grant.

The intention was to look at why these ten were rejected, what happened after rejection and what the impact was of not receiving a NLHF grant. For those projects which did go ahead without a grant, we wanted to assess whether their scale and level of ambition was lower than it would have been if they had received a grant.

These plans changed when we discovered that many places of worship reapply after rejection, including six of those in our sample of ten rejections (some of the six being successful). We therefore investigated the reaction of these ten places of worship to initial rejection, their subsequent behaviour and the outcomes of their efforts more generally.

In addition, having noticed the high levels of reapplication, we looked at the overall pattern of reapplication for all GPOW applications, not just for these ten cases.

Findings of this chapter

The results reported in this chapter will not have statistical reliability, given the small sample size, and the non-random way in which the sample was chosen. ***In particular, no reliance can be placed on the percentage of cases falling into each category.*** *But the cases provide a richer understanding of the impact of GPOW, and how matters can develop after a rejection.*

Reapplications

Six of the ten places of worship that received an initial rejection re-applied for major grants (1.2). Five made three applications or more (2.1). This suggests that without some form of external funding, it is difficult for larger projects to progress.

For GPOW as a whole, we estimate approaching one third of successful applicants made more than one application, suggesting that many places of worship considered that the GPOW scheme provided the most appropriate option for their needs, despite initial rejection (section 5).

Importance of external funding

Of the six cases in our sample asking for a GPOW grant of £100k or more, the three that did not receive a major grant failed to carry out the work. In contrast, all four looking for a smaller grant (less than £100k) proceeded, in one case with a major grant, in three cases without (1.2).

Community activities

In the four relevant cases, community activities listed in GPOW grant applications were not always carried out if money was obtained from other sources. Care should be taken in drawing conclusions from this tiny sample (1.3.1).

Capacity

Applying for a GPOW grant is seen as requiring major effort; lack of congregational capacity was a significant issue in 3 of the 10 cases (2.2). These were the three places of worship that were applying for a grant for more than £100k, and where the projects are now in limbo.

Rejection process

Rejection is common. The limited evidence suggests that the overall rejection process can make a difference to the response of the applicant. In some cases, discussion with NLHF officers at the time of the initial rejection led applicants to make changes to the project to increase its chances of success, and then to reapply (3.3).

The Heritage at Risk Register

For the 60 GPOW projects, two-thirds were on the Register before a GPOW application was received; it is largely accurate as to the current state of the buildings. For reasons that are not understood, it was less accurate for the small sample of Rejection cases (section 4).

1. The ten cases and their outcomes

1.1 The ten cases

The original intention was to include a sample of cases which had applied but had never been awarded a GPOW grant. To our surprise, this proved difficult, as set out in the box 'Choice of Sample'. The reason is that very many rejected applicants reapply to NLHF and many are successful a second or third time around. We explore the general pattern of applications and reapplications (for all applicants, not just these ten) in section 5 of this Chapter.

'The results will not have statistical reliability, given the small sample size and the non-random way in which the sample was chosen'

Our final sample of ten is summarised in Table 6.1, showing applications to GPOW, the Our Heritage programme (OH), and the Listed Places of Worship Roof Repair Fund (RRF).

The results reported in this chapter will not have statistical reliability, given the small sample size, and the non-random way in which the sample was chosen. No reliance can be placed on the percentage of cases falling into each category.

But we believe the cases provide a richer understanding of the impact of GPOW, and how matters can develop after a rejection.

Table 6.1: The sample of ten cases initially rejected by NLHF

No.	£k requested	Location	Grant application history Application no and result (✖ = reject, ✓ = awarded grant)				Status of works
			1st	*2nd*	*3rd*	*4th*	
R1	40	rural	GPOW✖				done (self-funded)
R2	230	rural	GPOW✖	GPOW✖	GPOW✖	**GPOW✓**	Done
R3	210	rural	GPOW✖				in limbo, *poor prognosis*
R4	80	Islington	GPOW✖	OH✖	OH✖		Done
R5	210	UPA[1]	GPOW✖				reviewed – not urgent
R6	100	town	GPOW✖	RRF✖	RRF✖		in limbo, *poor prognosis*
R7	20	urban	GPOW✖				done (self-funded)
R8	40	urban	GPOW✖	**RRF✓**			done (except access ramp)
R9	130	rural	GPOW✖	GPOW✖	GPOW✖		in limbo, *poor prognosis*
R10	235[2]	coastal town	GPOW✖	GPOW✖	**GPOW✓**		phase 1 only done so far

1. UPA: Urban Priority Area

2. Grant actually awarded was much less than the £235k originally sought. Church is planning to make a further NLHF application for funding for the second phase of works that was not included in their initial application.

Choice of sample

So that the only difference between the rejection cases and sample of 60 GPOW places of worship was the GPOW grant, it was initially intended that the ten rejected places of worship should include only cases where:

The application had been refused only because of the limitation of regional budgets, not because of any weakness in the application

and

The applicant either did not reapply, or reapplied and was unsuccessful for the same reason.

The attempt to choose such a sample was revealing. The original sample of ten rejections was chosen by NLHF at random and then further revised in order to ensure that we had as wide a range as possible in terms of location, listing and size of project.

However, it was then found that 50% of the agreed ten rejection cases had subsequently reapplied and been successful. Three of these were replaced with three further cases to form the final sample.

Subsequently the three replacement places of worship were also found to have reapplied and had been successful!

1.2 Heritage outcomes

Six of the ten places of worship that received an initial rejection re-applied to the GPOW programme, the OH programme, or the RRF. This suggests that without some form of external funding, it is difficult for larger projects to progress.

'of the six schemes asking for a GPOW grant of £100k or more, the three that did not receive a major grant failed to carry out the work'

This is supported by the pattern of heritage outcomes. As shown in Table 6.2, of the six schemes asking for a GPOW grant of £100k or more, the three that did not receive a major grant (R6, R9, R3) failed to carry out the work. Their projects stalled. In contrast, all four looking for a smaller grant

Table 6.2: Heritage outcomes, by size of grant requested

£k requested	No.	Was major grant eventually received	Heritage outcome	Timescale to completion from initial application (years)
20	R7		Done	4.7
40	R1		Done	2.5
40	R8	Yes	Done	1.7
80	R4		Done	5.0
100	R6		In limbo	[5 years, in limbo]
130	R9		In limbo	[3.5 years, in limbo]
210	R3		In limbo	[4 years, in limbo]
210	R5		Project reviewed, work not urgent	–
230	R2	Yes	Done	3.1
(235)	R10	Yes (part)	Done (in part)	[2.2, works outstanding]

(less than £100k) proceeded, in one case with a major grant, in three cases without.

Of the sample of ten, three finally obtained major grants and carried out all (R2, R8) or some (R10) of the required work.

'Three [of the ten] cases have managed to carry out their projects without obtaining a major grant. Notably, all requested relatively small grants (£80k or less)'.

Three cases have managed to carry out their projects without obtaining a major grant (R1, R4, R7). Notably, all requested relatively small grants (£80k or less). With the aid of an experienced fundraiser R1 obtained enough small grants, while R7 already had half the amount required and managed to raise the rest. Case R4 is unusual and is discussed below.

Of the other four projects which did not obtain major grants, one (R5) discovered the work was not urgent. As already mentioned, the other three projects (R3, R6, R9) are in limbo, and we suspect the project is more or less permanently stalled.

The GPOW scheme was intended for works 'urgently required within the next two years'. Within this tiny sample, it appears that only one of the three who were eventually awarded a grant achieved this two-year ambition (R8). Those who carried out the work without a NLHF or RRF grant took longer than two years, up to a maximum of about five. Those not awarded grants are in limbo and now up to five years beyond their initial application date with no work having been done.

Three cases where the lack of a grant means the project is in limbo

R3 (IMD 7): A medieval grade I listed Church of England church in a rural location, seeking £210k. Population 490. Has never been on risk register.

R3 has another church building in the parish in need of repair. Both churches are grade I. The individual who had single-handedly with the support of the architect made the original application for R3 was still the only person to do a second application, but he was also taking the lead on the restoration of the other church building.

He was unable to take forward a reapplication for R3. 'I am retired and I am quite tired, so I don't know how long I will be able to do this sort of thing. In fact, I have been ill and been told to cut down'.

By April 2018, this person had stood down as churchwarden and handed over to a new churchwarden and a group of village supporters. They have 'a bit of a learning curve, but it is new energy and they are hoping to start a Friends Group'.

However, they are prioritising fundraising for improvements to the heating system so that the church can be kept open all year round and do not feel ready to tackle large fabric needs.

Thus, the problem in this case is a lack of volunteer capacity to cope with the multiple demands of the fabric.

R6 (IMD 6): A medieval grade I listed Church of England church in a small town, population 7,100. Seeking £100k. Now priority C on risk register: Slow decay no solution agreed.

R6 applied once to GPOW for about £100k when despite being supported by Historic England, it was refused due to strong competition for funds. It then applied to both phases of the RRF and was rejected.

These failed grant applications followed a sequence of successful ones over the previous decades, with grant applications being done by the churchwarden and then his widow.

Due to a lack of ongoing capacity, the grant application process is now effectively in limbo.

R9 (IMD 3): A rural grade I listed Church of England church in a village with population 1,569. Seeking £130k. Has never been on Risk Register.

R9 applied three times to GPOW, on the latter two occasions being rejected due to the competition for funds. The third application was identical to the second. The bulk of the three applications were written by the architect.

After three failed applications, there is a distinct lack of enthusiasm to reapply on the part of the church. As of September 2019, the church had not instructed the architect to take forward any further applications.

Due to a lack of capacity and reduced motivation in the church to drive things forward, the grant application process is stalled.

1.3 Other outcomes

1.3.1 Community activities

Four cases (R1, R4, R7, R8) never received a GPOW grant, but still went ahead with their project. As shown in Table 6.3, out of these four cases only R1 undertook any of the community activities they had proposed when making their GPOW application – they produced a new guide book 'as it did need updating'. R8 had not undertaken any of the proposed activities but pointed out to us 'we do a lot already'.

'community activities were not always carried out if money was obtained from other sources'

In this sample, the community activities listed in GPOW grant applications were not always carried out if money was obtained from other sources. But care should be taken in drawing conclusions from this tiny sample.

Table 6.3: New works and community activities for projects carried out without a GPOW grant

No.	Project status	**Funding**	**New capital works**		**Were community activities done?**
			Applied for in GPOW application?	*Done?*	
R1	Done	Self	Yes	Yes	Yes (some)
R4	Done	Self	No	n/a	No
R7	Done	Self	No	n/a	No
R8	Done	RRF grant	Yes	No	No

1.3.2 New capital works

GPOW allowed places of worship to apply for capital funding for new works (New Capital Works), though many did not make an application for this purpose. Of the four projects that went ahead without a GPOW grant, only R1 and R8 had applied for capital works funding.

R1 managed through its other fundraising to install a toilet in the tower.

R8 had applied for the costs of installing a disabled access ramp. As of 2018, they had not yet managed to do this as other costs – the replacement of a lift and a new heating system – had to take priority. In this case, the failure to achieve a GPOW grant meant that capital works did not go ahead, where they otherwise would have.

2. Multiple applications

2.1 Number of applications

A common theme in all our interviews was the effort required to apply to GPOW, with (of course) no guarantee of success.

'Of the ten places of worship [in the sample], five made three applications or more'

Yet a striking feature is how many places of worship made multiple grant applications (to GPOW or other schemes), as shown in Table 6.4. Of the ten places of worship, five made three applications or more.

Table 6.4: Number of major grant applications made, and heritage outcome

Number of major grant applications made	No.	£k requested	Ultimate grant result	Heritage outcome
4	R2	230	succeed	Done
3	R10	(235)	succeed	Done (in part)
3	R9	130	fail	In limbo
3	R6	100	fail	In limbo
3	R4	80	fail	Done
2	R8	40	succeed	Done
1	R3	210	fail	In limbo
1	R5	210	fail	Work not urgent*
1	R1	40	fail	Done
1	R7	20	fail	Done

'The many reapplications confirm the great importance of external funding to those carrying out a major repair project'

The many reapplications for a major grant after a first rejection confirm the great importance of external funding to those carrying out a major repair project.

2.2 Giving up applying

'In three cases with smaller grant applications the places of worship found it less onerous after rejection to find other funding rather than reapply'

Seven places of worship were never successful in obtaining a grant. Why did they give up applying? We summarise the reasons in Table 6.5.

In three cases with smaller grant applications (R1, R4, R7), the places of worship found that it was less onerous after rejection to find other funding, rather than reapply (and see box for R4). In one case (R5) further investigation on the advice of NLHF (after a report provided by Historic England), found that the works were in fact not urgent or major.

Table 6.5: Reasons for giving up applying (cases where no grant awarded)

Grant applications made (all rejected)	No.	£k requested	Reasons for giving up applying for major grants	Heritage outcome
3	R9	130	Lack of capacity	In limbo
3	R6	100	Lack of capacity	In limbo
3	R4	80	Found community engagement activities too onerous. Post 3rd rejection decided to go ahead alone.	Done
1	R3	210	Lack of capacity	In limbo
1	R5	210	No need to go ahead	Project reviewed, work not urgent
1	R1	40	Alternative funding	Done
1	R7	20	Alternative funding	Done

An unusual case

R4 (IMD 5): A Church of England church in a dense inner city area. Eighteenth-century, but mostly rebuilt in the 1950s following bomb damage. Seeking £80k. Grade II listed.

R4 is an unusual and complex case. In summary, the church is in the centre of London in a relatively well-off area and located on a very popular street of restaurants and businesses and is undergoing a major transformation with a budget of £1.8m. Much work has already been carried out.

The rejected GPOW application was for urgent repairs to the portico. When they were rejected, they thought they had secured other funding and did not reapply but then found that the extent of works needed had increased and costs had risen so they reapplied twice under the Our Heritage programme. Both applications were rejected on the basis of their community outcome proposals.

There is an extremely capable team running the project. They decided not to go down the NLHF route again because the amount of work involved in delivering the required community activities was becoming unrealistic in their view and not worth the effort as they had other sources of funding they could explore. *The work was completed in October 2019.*

'lack of capacity of the congregation was a significant issue in three cases . . . all applying for more than £100k . . . the projects are now in limbo'

Applying for a GPOW grant is seen as requiring major effort, and lack of capacity of the congregation was a significant issue in the remaining three cases, all for larger grants (in one case after a single application (R3), in two cases after three failed applications (R6, R9)). Case R9 expressed deep disillusionment with the process. These were the three places of worship that were applying for a grant for more than £100k, and where the projects are now in limbo.

3. Interaction with NLHF

3.1 Reasons for rejection

The NLHF rejection letters explained why each application had been rejected. Table 6.6 shows the reasons for rejection for each application. (The coding is explained at the foot of the table.)

All but one the applications (R3), were rejected on their first applications for reasons which included either B ('works not sufficiently urgent') or C ('outcomes not being met').

In contrast, for those that reapplied, the reason given for almost all subsequent rejections was simply A (shortage of funds). This might be because the places of worship did respond to feedback and made changes to their applications and that it was only the limits of NLHF Regional Budgets which meant they were again unsuccessful.

Table 6.6: Reasons given after each failed application for a major grant (our categorisation)

RRF = Roof Repair Fund; OH = NLHF Our Heritage scheme

No.	GPOW applications				RRF applications		OH applications	
	1	*2*	*3*	*4*	*1*	*2*	*1*	*2*
R1	B, C+							
R2	A, C+	A	A	**success**				
R3	A							
R4	B						C+	A, C+
R5	A, B							
R6	A				A	A		
R7	B, C+							
R8	B					**success**		
R9	B, C+	A	A					
R10	B, C	A	**success**					

A: restrictions on NLHF regional budgets
B: works not considered sufficiently urgent
C: required outcomes not being met
C+: as C, but with emphasis on the inadequacy of the people engagement outcome

3.2 Understanding the reasons for rejection

'usually the applicant understood why they had been rejected'

Usually, but not always, the applicant understood *from the rejection letter* the reason why they were rejected, and in particular if it was because the application had not met minimum requirements. In a few cases, places of worship told us they did not understand the reason for rejection provided in writing and sought advice.

All but two cases thought the reason given was fair and reasonable. The exceptions were R8 (who found the reason 'vague'), and R10, the latter feeling they had not received adequate help and advice. Case R5 felt that their attempt to be proactive and carry out a 'stitch in time' had not been understood.

We suspect from circumstantial evidence that sometimes there may have been a lack of clarity in distinguishing between two different messages: 'application weak compared to normal competition, so may well fail next time' and 'application unlucky because of unusually strong competition, may succeed next time'. However, our data on this point is not strong enough to make it a formal finding.

3.3 Invitation to reapply and subsequent discussion

There was variation in the degree of explicitness with which applicants were invited to reapply after their first rejection. (Table 6.7 below shows the position of each church after receiving its initial rejection, showing the position *after* any further advice had been sought).

'four (of the ten) places of worship were clearly told that the application needed significant improvement'

Four places of worship (R1, R4, R5, R10) were very clearly told that their application needed significant improvement if it was to be successful. For example, R10 were told 'as we expect strong competition for our funds to continue, we recommend that you should not consider reapplying to us for this project as it currently stands'.

The remaining six were encouraged to reapply, but there was a variance in how this was expressed. Three applicants (R3, R7, R9) received the standard wording, 'If you wish to reapply, we would be happy to discuss your proposals with you'. One (R8) received a rather cold invitation, and another (R2) a much warmer, invitation to reapply. For the sixth case, R6, the information is not available.

Table 6.7: Advice given with initial rejection

No.	Reason for first rejection (see previous table)	Explicitly invited to reapply to GPOW?	Phraseology of advice	What did they do next
R1	B, C+	No	Advised not to reapply 'as project currently stands'	Didn't reapply, found other funds
R2	A, C+	Yes	*'If you do wish to reapply, I would be happy to offer further advice to you on how a future application may be strengthened'.*	Project strengthened and re-applications made within less than a year
R3	A	Yes	Standard*	Lack of capacity, no reapplication
R4	B	No	Told 'serious problems' with application	Revised, applied OH four years later
R5	A, B	No and advised to seek further professional advice	Told that expert advice provided by English Heritage stated that insufficient information was submitted to make a technical judgement	Further professional advice discovered work was not urgent
R6	A	n/a	n/a	Applied to RRF
R7	B, C+	Yes	Standard*	Found other funds
R8	B	Yes, but not very encouraging	*'For any new or reconfigured application, please follow the online process and complete and submit a new Project Enquiry Form first, to which you will receive a written response in ten days'*	Applied to RRF
R9	B, C+	Yes	Standard*	Reapplied
R10	B, C	No	'*As we expect strong competition for our funds to continue, we recommend that you should not consider reapplying to us for this project as it currently stands*'	Attended an NLHF workshop, reapplied for lesser works

* The 'Standard' wording was '*If you wish to reapply, we would be happy to discuss your proposals with you'*

Our interviews suggested that the tone and contents of the rejection letter may have had some effect on how the applicant reacted to their first rejection. Some were angered by the letter, though this is difficult to separate from the natural feelings of disappointment and failure given the major effort that had been put into making the application.

But pragmatism often overruled the immediate emotional reaction. For example, R10 told us 'we didn't fully understand what was needed, and we were very disappointed that we had to try again. We didn't feel we got adequate support and advice from NLHF [on this point]'. Nor did they feel particularly encouraged to reapply. However, they decided to attend a NLHF workshop and found it helpful. 'We understood what we needed to improve'. Subsequently they obtained a grant for the first phase of their project.

'the overall rejection process can make a difference to the response of the applicant'

Thus, in some cases, discussion with NLHF officers at the time of the initial rejection did lead applicants to make changes to the project to increase its chances of success, and then to reapply. The limited evidence suggests that the overall rejection process can make a difference to the response of the applicant.

4. Heritage at Risk Register

We have analysed the Register both for the main body of 60 GPOW projects, and for the 10 Rejection cases

For reasons that are not understood, the performance of the Register was considerably better for the GPOW projects than the Rejection cases, where it was not accurate.

The disappointing result for the Rejection cases may be a statistical blip (the sample is small) or there may be some underlying difference, unknown to us, between the Rejection sample of ten cases and the GPOW sample of 60 cases.

4.1 The 60 GPOW Project cases and the HAR Register

Twelve of the 60 GPOW projects were not in England, so have not been included in this analysis.

'About three-quarters [of the sixty GPOW projects] were on the Register before an application was received'

As shown in Table 6.8, about two-thirds of the projects (29 of the 46 for which data is available) were on the Register before a GPOW application was made. For these cases, receipt of an application would not have been a surprise – in that sense, the Register was predictive of two-thirds of the applications.

Table 6.8: When were the GPOW projects put on the HAR Register, if ever?
Number of cases

When put on HAR register, if ever?	
Before application	29
After application	10
Never	7
TOTAL	*46*

'[For the GPOW projects] the Register is largely accurate as to the current state'

Table 6.9 shows that the Register is largely accurate as to the *current* state of buildings. In just 4 of the 46 cases do we think it is misleading, and there are a further 7 cases where the Register never picked up the problem in the first case.

Table 6.9: Current status of GPOW project on HAR Register (number of cases)

Current status	
Removed – CORRECT	27
Still on – CORRECT	8
Still on – SHOULD NOT BE	4
Never on	7
TOTAL	*46*

4.2 The 10 Rejection cases and the HAR Register

'In contrast, and for reasons that are not understood, the Register performed less well for the small sample of ten Rejections'

In contrast, and for reasons that are not understood, the Register performed less well for the small sample of ten Rejections.

The Register was not very predictive of the receipt or result of a GPOW application for the 9 English Rejection cases (see Table 6.10).

- Of these nine, only R2 was on the register before its first application for a grant. So the Register would not have predicted the *receipt* of a grant application from the other eight cases. Nor (in this tiny sample) would it have predicted the *result* of an application.

Furthermore, the Register is misleading as to the current situation of some cases:

- As of 31st October 2019, R2 and R4 have completed urgent works and have no major works outstanding (their still appearing on the Register might represent the lack of a recent update to the Register). Nor does the Register yet reflect the work needed at R3 and R9.

Table 6.10: Status on risk register of each of the 10 Rejection cases

No.	Ever successful in major grant application?	Status of works	Heritage at Risk Register (HAR)		
			Status on HAR before initial application	When put on HAR, if ever	Current status on HAR
R1	No	done (self-funded)		never	
R2	Yes	done	C	before 1st application	C
R3	No	in limbo, *poor prognosis*		never	
R4	No	done (recently)		after 1st rejection	F
R5	No	reviewed – not urgent		never	
R6	No	in limbo, *poor prognosis*		by 1st application	C
R7	No	done (self-funded)		never	
R8	Yes	done		never	
R9	No	in limbo, *poor prognosis*		never	
R10	*Yes*	*phase 1 done*	*not known*	*not known*	*not known*

NB: it has not been possible to find out if R10 is or ever was on the Welsh equivalent of the HAR Register.
Status 'C' is 'Slow decay no solution agreed'. 'F' is 'Repair scheme in progress'

5. General levels of reapplication

Our experience with the sample of ten places of worship led us to analyse the overall rate of reapplications, based on a full list of all GPOW applications provided to us by NLHF.

'for GPOW as a whole nearly one third of successful applicants have made more than one application'

We found that of 100 places of worship making a first application, only about 40 would immediately succeed, but about 57 would eventually succeed, some of them after making several applications (see box). So, for GPOW as a whole nearly one third of successful applicants have made more than one application.

Pattern of reapplication to GPOW, based on all GPOW applications

of every 100 first applications to GPOW, some 60 failed

- of these 60 failures
  - 35 dropped out
  - 25 reapplied to GPOW
    - of the 25 making a second application
      - 14 were successful
      - 11 (the remainder) were split roughly equally between those who dropped out and those who reapplied to GPOW a third time

Source: list of all GPOW applications provided by NLHF (our analysis)

'This rate of reapplication to GPOW suggests that many places of worship considered that the GPOW scheme provided the most appropriate option for their needs, despite initial rejection'

This was an unexpected finding. In fact, none of this is immediately obvious from the way the data about success rates is normally presented.

Supporting evidence comes from our main sample of 60 places of worship, explored in other chapters, where about 18 had received at least one rejection before being awarded a grant.

This rate of reapplication to GPOW suggests that many places of worship considered that the GPOW scheme provided the most appropriate option for their needs, despite initial rejection.

7. Our reflections

Our reflections on how best to support places of worship now and in the future

Introduction

Originally this Chapter was going to contain proposals for consideration for the further development of the GPOW programme.

However, in 2017, GPOW was closed to new applications. We therefore asked NLHF whether it was worth continuing with this Evaluation. We were told:

> All of the data and information that you are currently gathering is relevant to the question of **how best to support places of worship now and in the future**, and we still need to learn **whatever lessons GPOW can teach**.

So this Chapter contains our reflections on the question of how best to support places of worship now and in the future. It attempts to build on the lessons GPOW can teach as set out in detail in the previous Chapters.

We look at:

- Importance of external funding for major repairs
- Benefits of maintaining usability
- Conservation quality of work
- Implications of projects being non-discretionary
- The application process
- Community activities
- Sustainability through wider community use
- Final thoughts

Note: The discussion in this chapter does not lend itself to headline summaries, so there are no callouts in the margin. Instead we have emboldened some of the key points.

Our reflections on supporting places of worship

Importance of appropriate external funding for major repairs

Despite high levels of local commitment, the evidence strongly suggests that without appropriate external funding, much major repair work would not get done (section 1).

Benefits of maintaining usability

NLHF may wish to consider whether and how to take explicit account of the direct and long-term benefit to people from carrying out repairs which prevent a building from becoming unviable or constrained in its use. And similarly, whether and how to take account of the desirable spin-offs, including positive community impacts, that have been shown can directly arise from such work (section 2).

Implications of projects being non-discretionary

The GPOW projects undertaken by places of worship were not discretionary. Instead they were responses by existing groups (the congregations) to the need to deal with a critical problem. Sometimes these existing groups had a lack of capacity to cope easily with the demands of a project they had not wished for (though were enthusiastic to see done properly).

NLHF may wish to consider the implications for delivery capacity and application capacity, and possible mitigations. (Section 4.)

The application process

We expect that NLHF routinely evaluate how applicants cope with the application process. NLHF may wish to consider whether they could usefully also talk to those who for one reason or another have decided not to apply (if they do not do so already) (section 5).

Community Activities

Sometimes the GPOW process had the undesirable side-effect of over-stretching congregations and/or expending resources on community engagement activities with no obvious benefit. To minimise the likelihood of this happening NLHF may wish to consider a number of options: specific guidance on the extent of community engagement; taking account of the size of congregation when assessing the level of planned community engagement; grant-aiding the use of professionals at application stage; allowing heritage engagement activities already being undertaken to count in the assessment; and encouraging places of worship to build on heritage activities they are already doing (6.1).

NLHF might consider working with the sector to develop relevant metrics for heritage activities carried out by places of worship (6.2).

In future programmes, NLHF may wish to consider including as allowable activities the development of skills required for sustainability, and supporting the cost of this (6.3).

Sustainability through wider community use

Many places of worship accepted that the increased use of their particular building for non-religious purposes might increase the number of people helping to care for the building.

But there were a number of significant issues with the implementation of this approach in GPOW. We do not know the extent to which NLHF discussed the question of wider use for non-religious purposes with the places of worship sector before designing this aspect of the GPOW programme. It may be that some further discussion would still be of value for current programmes (section 7).

There is also a complex question regarding what type of community engagement activities are acceptable, which NLHF may wish to consider.

Final thoughts

This extended study explored the dynamics of major repair projects in POWs and will, we believe, provide useful new evidence when considering what will increase the sustainability of historic places of worship.

1. Importance of appropriate external funding for major repairs

The GPOW Evaluation has confirmed the importance of large-scale external funding to volunteers when they are carrying out a major repair project on their place of worship. On average 65% of the cost of GPOW projects was met by NLHF, the remainder (35%) by local donations and other funders (Chapter 1, section 2) and from reserves. In the absence of GPOW, other fundraising activities would have had to be tripled (from 35% of project costs to 100%), and our interviews indicate this level of fund-raising would be hard to imagine for many or most places of worship.

Indeed, many of our interviewees were clear that without such a grant, their project would not have gone ahead.

The importance of such a grant programme was borne out by the evidence of multiple reapplications after rejection by GPOW (Chapter 6, section 5) and (in our tiny sample of rejection cases) by the failure of larger projects – those asking for over £100k – to proceed if they did not receive a grant (Chapter 6, section 1).

Despite high levels of local commitment, the evidence strongly suggests that without appropriate external funding, much major repair work would not get done.

2. Benefits of maintaining usability

The urgent, major repairs being dealt with in GPOW projects were usually posing a threat to the integrity of the building or constraining its current use. Indeed, in about one fifth of our sample of 60 cases, imminent or actual closure was averted by the GPOW grant (Chapter 3, section 2).

Thus as a direct result of the repairs carried out by these major projects, in future decades many people – some local, some not – will be able to appreciate and use these historic buildings *who would not otherwise have been able to do so*.

In addition to the direct impact of keeping buildings usable, there can be desirable spin offs from grant-aiding repair, as demonstrated in the Evaluation of the Listed Places of Worship Roof Repair Fund (Chapter 3, section 2). These spin offs include enhancing skills, encouraging further repairs and new work on the fabric, and having positive community impacts (though none of these was an objective of what was a simple repair scheme).

NLHF may wish to consider whether and how to take explicit account of the direct and long-term benefit to people from preventing a building from becoming unviable or constrained in its use. And similarly, whether and how to take account of the desirable spin-offs, including positive community impacts, that have been shown can directly arise from such work.

3. Conservation quality of work

Of the nineteen site visits to a representative sample of projects, six exposed issues with the conservation quality of the work (Chapter 2, section 2.1).

In cases where there the place of worship carrying out the work belonged to a denomination exempt from secular listed building consent and no planning permission was required, there will have been no oversight from the Local Authority. We note that Historic England (then English Heritage) played a much reduced role with GPOW projects than they had with previous dedicated grant schemes. HE's role with GPOW was largely confined to defining the relative urgency of the repairs applied for at the first round. Previously they had had a more extensive project management role, and oversight of the building works. We have no way of knowing whether that was a relevant factor in the quality of the work carried out in our GPOW projects.

The GPOW programme is no longer running, and we have no evidence at all as to the current conservation quality of work being carried out on historic places of worship under the present grant programmes.

4. Implications of projects being non-discretionary

We have been struck by the fact that, with just one exception, the GPOW projects undertaken by places of worship were not discretionary. Instead they were responses to the need to deal with a critical problem – carrying out urgent, major repairs to an historic building (Chapter 1, section 1).

Thus these 60 GPOW projects were run by *existing* groups (congregations), who normally meet for a quite different purpose. That is, they were *not* run by groups of people who had organised themselves to carry out a new heritage project.

NLHF may wish to consider the implications for delivery capacity and application capacity, and possible mitigations, as set out below.

4.1 Implications for delivery capacity

This has implications for delivery capacity, for example for the number of volunteers available to carry out community engagement activities (Chapter 1, section 1).

It also has implications for finding people to first develop a project and apply for a grant, and then manage the project. In the great majority of GPOW projects a volunteer or volunteers (often retired) stepped forward from the existing congregation (Chapter 1, section 3.1). We found that the cost of hiring a professional to support the writing of a somewhat speculative grant application was not attractive to many of these organisations (about one quarter did so).

In a good number of the cases, people with the right background and skills were available within these existing groups or their informal networks, and

all went smoothly (discussed in Chapter 5), both in meeting the requirements of GPOW and the project itself.

In other cases the project team might have no heritage skills, or lack management and IT skills and experience. Thus, sometimes these existing groups undertaking a non-discretionary project had a lack of capacity to cope easily with the demands of a project they had not wished for (though were enthusiastic to see done properly). The GPOW processes were seen as one such demand. As one project leader put it, 'I don't think those at the top realise the sort of people they are dealing with. I am just a housewife and mother who has done various jobs all her working life, but I left school at 15 with no qualifications apart from a couple of typing exams' (Chapter 1, section 3.4). These difficulties stem from the fact that an existing organisation was carrying out a major non-discretionary project.

A common mitigation for this lack of capacity was a degree of 'professionalisation'. Sometimes this was formal through hiring a consultant, but more frequently it was informal and under the radar via the support provided by the buildings professional (Chapter 1, section 3.5) or the relevant Support Officer.

4.2 Implication for application capacity

We therefore suspect that many (though certainly not all) congregations would – through their very nature as existing non-heritage organisations having to undertake a non-discretionary repair project – find themselves at a competitive disadvantage in a general grants programme compared to other applicants. (Although in theory congregations can hire in professionals to help make their applications competitive, we suppose that many would regard this as too expensive for an uncertain outcome.)

If we are correct in our assumptions, then NLHF could find they are tending to invest in the more capable congregations, not necessarily those with heritage most at risk.

4.3 Possible mitigations

In this context, we understand that the current Taylor Pilot includes exploring how Fabric Support Officers (FSOs) and Community Support Advisers (CSAs) might help places of worship apply for grant funding, and provide general training and advice on questions of sustainability. If the Pilot shows this is effective, and if it were then rolled out on a permanent basis, it might go some way towards helping congregations meet NLHF's aims. It is too early to consider what engagement NLHF might wish to have with such a development, but it does raise a number of possibilities.

Further, while NLHF have repeatedly said that applicants can include the cost of professional help to develop and deliver projects within their applications, this does not always assist groups with their *initial* applications. It may be that NLHF could consider even further supporting professional help for groups who desire it for delivery and perhaps also during the application process. Indeed, the involvement of such a professional at application stage – who could be a Taylor-instigated FSO or CSA – could be deliberately encouraged, and the fee grant-aided.

Additionally, there might perhaps be a case for NLHF supporting the development of a professional infrastructure within the sector, perhaps also encouraging and facilitating more mentoring by successful projects within the local area (Chapter 3, section 4.5) and pressing for such contacts to be made by applicants earlier rather than later in the application process. Accessibility of advice within the sector is also an issue (Chapter 1, section 6.1), and NLHF may wish to reflect whether they could have a role in improving this.

In all the above, NLHF may wish to give special attention to places of worship without institutional support (Chapter 1, section 6.3).

A more radical approach would be to set out to support proactively those places of worship whose buildings are known to be heritage at risk, for example by working with knowledgeable partners from the sector to identify buildings worthy of consideration. (We note that at present the Heritage at Risk Register would not be suitable if used on its own to identify buildings at risk, as (historically at least) it has not always registered the place of worship in advance of a grant application (Chapter 6, section 4) . Whether such an approach would fall within NLHF's remit is not for us to say.

5. The application process

In those cases where the application form was found to be 'very hard' or 'exceptionally hard' it was somewhat less likely that all the community activities would be delivered. However, this was not very predictive, certainly not enough to know in advance how well a place of worship would perform (Chapter 5, section 1.2.1).

In other words, for our 60 GPOW projects, skill at filling in the complex application form was **not** closely linked with ability to deliver a successful project. We emphasise this in case NLHF had assumed the opposite – that the difficulty a place of worship found in filling in the GPOW form was a useful predictor of their later success in carrying through their GPOW project. It was not.

We note that the Listed Places of Worship Roof Repair Fund had a simpler application form and received positive feedback for this in the Evaluation of that scheme. **We expect that NLHF routinely evaluate how applicants cope with the application process. NLHF may wish to consider whether they could usefully also talk to those who for one reason or another have decided not to apply (if they do not do so already).**

6. Community Activities

6.1 Maximising activities

Generally, the 60 places of worship were aware that they were in competition for limited funds and understood that their proposed programme of activities would be taken into account by NLHF when it was making a decision.

However, places of worship often commented to us that they had not clearly understood what, and how much, was required of them (Chapter 1, section 4.1).

The combination of the competitive element and uncertainty as to what was required often meant that places of worship attempted to maximise their proposed activities.

As a result, some of the activities carried out by those already involved in community engagement were hitting the law of diminishing returns and in these cases, in our opinion and in that of the places of worship, the results were of marginal benefit, adding little or nothing to the sustainability of the place of worship or to the appreciation of its heritage (Chapter 1, section 4.1).

There was a more serious consequence, which arose from the fact that the GPOW application and assessment process appeared not to take into account the size of a congregation. As a result, on average, those smaller congregations in the sample had (on average) committed themselves to a greater workload per member of the congregation than larger congregations (Chapter 5, section 1.2.2). This increased the risk of their not achieving everything, and some congregations over-extended themselves (Chapter 2, section 3).

Thus, *sometimes* the GPOW process had the undesirable side-effect of over-stretching congregations and/or expending resources on activities with no obvious benefit.

NLHF may wish to consider possible options for minimising potential problems in this area. These might include:

- How much specific guidance on the development of community engagement activities should be provided to help volunteer applicants understand what would be appropriate?
- Whether the use of professionals at application stage might be grant-aided (as discussed above, section 4)?
- Whether the size of the congregation should be a factor in assessing the level of the proposed activities?
- If and how heritage engagement activities already being undertaken should count in the assessment, to avoid expending resources on marginal additional activities? (The GPOW Application Guidance (p. 6) had an ambiguous statement on ‘taking account’ of existing activities, which was normally interpreted by the places of worship as meaning that additional activities were required.)
- If further activities are required, whether places of worship could be deliberately encouraged to build on the heritage activities they are already doing which may be contributing to their sustainability, rather than creating new ones? (There was some evidence (Chapter 1, section 4.1) that doing this was an effective strategy).

6.2 Metrics for activities

The GPOW programme required the congregation to put in place activities designed to engage more people with their heritage.

Our report shows that these activities were productive (Chapter 1, section 4) and that very often they will continue.

However, some of the metrics for such activities in the GPOW project, such as visitor numbers before and after the project, were virtually impossible to measure in a typical place of worship. They are appropriate for a visitor destination with controlled access, but not for a place of worship that is open to all. **NLHF might consider working with the sector to develop relevant metrics for heritage activities carried out by places of worship.**

6.3 Increasing the skills needed for sustainability

In many (though not all) congregations, the skills acquired from doing a GPOW project were being handed on to a successor (Chapter 3, section 4.3). Therefore GPOW enabled congregations to increase their capacity for managing major projects.

From our interviews, we suspect it would sometimes have been beneficial to place emphasis on the acquisition of other skills – namely, those required by the congregation to sustain the building after the project had been completed.

For example, projects could have included training in various skills such as:

- fundraising and business planning
- improving the visitor experience
- managing routine maintenance
- engaging with the wider community or increasing the supporter base

In future programmes, NLHF may wish to consider including as allowable activities the development of skills required for sustainability, and supporting the cost of this.

7. Sustainability through wider community use

As discussed in Chapter 3, GPOW required places of worship to instigate new activities, the aim being 'to encourage more people and a wider range of people to take an interest in your place of worship and to help care for it in the future'.

In support of this, GPOW required each activity to fulfil one of two rather different functions:

1. 'finding new ways in which your place of worship can be used by the wider community beyond the primary function of worship' (concerts were given as an example)

and/ or

2. ‘by providing new opportunities for people to find out about the heritage of your place of worship’ (guide books were given as an example)

The second of these directly impacted the GPOW Outcome that ‘more people and a wider range of people will have engaged with heritage’.

7.1 Increased use by the community

The first type of activity – increased use by the wider community – had no such direct relationship with the Outcomes. We assume such activities were acceptable within GPOW not because of a direct link to either of the Outcomes, but because NLHF believed they had the potential to increase the number of people looking after the heritage asset and thus increase its sustainability.

As we have reported (Chapter 3, section 1) many places of worship accepted the logic – that the increased use of their particular building for non-religious purposes might increase the number of people helping to care for the building. As we report (Chapter 3, section 4.1) there were some signs more people did get involved, though the additional number of people was quite low.

However, as we discuss in Chapter 3, some faith groups, both Christian and non-Christian, think it is wrong to use their sacred space for non-worship use, and the possibility of proposing activities of this nature was therefore not open to them. They therefore obtained GPOW grants either by concentrating on the first type of activity, heritage engagement, or by carrying out the second type (use of the building by the wider community) by using ancillary buildings or rooms already set aside for non-worship functions (these spaces not of themselves being grant aided). These included Roman Catholic, Greek Orthodox, Jewish and Muslim projects.

There were three further generic issues with the implementation of this approach in GPOW.

- Firstly, some places of worship pointed that they did not need more people to sustain their building, despite that assumption being embedded in the GPOW Application Guidance, which appeared to assume that every place of worship was short of people. They made it clear that that their congregation was lively and active and sustainable except for the urgent need to carry out an expensive repair.
- Secondly, in some cases places of worship were already extensively used and our interviewees were perplexed by the idea that to obtain a grant they might need to look for additional uses for their building.
- Thirdly, some places of worship were doubtful that the approach would work for them, for example because of their location or the nature of their building, or the presence of alternative venues nearby (Chapter 3, section 3.3). In our view they were often, though not always, right.

Additionally, it was also suggested to us that for ‘use by the wider community’ to be taken into account *only* for activities which go ‘beyond

the primary function of worship' may have been discriminatory against religious activity, and the charities looking after these buildings. We do not know if this is technically the case. It was questioned whether such a restriction – that wider community use not be for the building's 'primary function' – would have been placed on a charity that was looking after and using a listed building for secular purposes.

We do not know the extent to which NLHF discussed the question of a wider use for non-religious purposes with the places of worship sector before designing this aspect of the GPOW programme. It may be that some further discussion would still be of value for current programmes.

7.2 Acceptable community engagement activities

There is also a complex question regarding what type of community engagement activities are acceptable, which NLHF may wish to consider.

Our GPOW projects confirmed that many places of worship are already involved in activities such as running foodbanks, groups for senior citizens, mothers and toddlers meet-ups, youth clubs, debt counselling, support of the homeless, prisoner release schemes and so forth.

However, we understand (though have been unable to formally confirm now that the programme is closed) that the GPOW assessment process would not have accepted such activities in a GPOW application. If so, then for these places of worship, there was a mismatch between what they were good at doing and what GPOW required.

It could be argued that such activities are not only a public good in themselves, but – because they are specific and relevant to how each congregation finds itself situated in its community – they contribute to the sustainability of that congregation over the longer term, and thus to the sustainability of the place of worship. Whilst such activities are pursued by congregations from their religious convictions, the great majority of recipients are not part of the congregation.

We think it likely that NLHF consider such activities as desirable when historic buildings such as former Town Halls are converted by new local groups set up for the purpose. It may be that NLHF already accepts such activities as relevant for its current grant programmes when receiving applications from places of worship, on the basis of their positive impact on sustainability, and in some case through their relevance to NLHF's focus on well-being. **If not already acceptable, NLHF may find this worth considering.**

8. Final thoughts

This extended study explored the dynamics of major repair projects in POWs. In passing, it throws light on the more general problems faced by places of worship, and their strengths and weaknesses in dealing with them.

We believe it provides useful new evidence when considering what will increase the sustainability of historic places of worship.

Annex 1:
Case studies (grouped by theme)

1. Various lead individuals

PS2 (IMD 5) **A project of £264k on a grade II Methodist church in a coastal town with a population of 16,660.**

At the site visit in September 2018, the lead person was clear that **she did not have the relevant skills to manage a project of this nature** and size and yet she acted as project manager from the church side and liaison person between architect/contractors and church. 'I have never done anything like this before . . . I did think that was way out of my comfort zone'.

She found it extremely stressful most of the time and said she relied a huge amount on the architect who basically ran the works.

This project required a one-year extension and while the delays were in the main caused by other factors, the lead person's lack of experience meant they were exacerbated through her lack of knowledge on how to push matters forward.

PS14 (IMD 4) **A £208k project on a grade II* Church of England church located in a small Norfolk village of 779 residents.**

The Stage 1 application was completed by the then vicar with the PCC and with advice from one of the Norwich Diocese Church Ambassadors. The vicar had some experience with similar projects.

When that vicar moved on and in lieu of there being no-one else with the capacity or relevant skills, the Church Reader agreed to take over.

She enjoyed the practical side of the repairs project, including attending the monthly site progress meeting, and climbing up the scaffold to review the work in progress. **However, she found the paperwork and grappling with the online forms difficult and found the overall process very stressful**. The Treasurer also found dealing with such large sums of money unfamiliar territory and it was felt to be a serious responsibility, and quite a pressure.

'I found it absolutely terrifying especially all the paperwork. HLF do provide a guidance pack with an example which was helpful. I am not an IT person so I filled in the forms in handwriting and then a friend in the village typed it up onto the online spreadsheet'. *Lead person, May 2015*

PS20 (IMD 8) **A £123k project on a grade II Church of England church In an Oxfordshire village of 131 residents.**

It was especially valuable that one of the churchwardens, who became the lead person, had **relevant experience from his previous professional life as the chief administrative officer for 24 higher education buildings**. He was able to oversee the completion of the application forms and also produce the 10-Year Maintenance Plan. He also produced the best evaluation report of our sample, again a benefit of previous professional experience.

P41 (IMD 6) **A £178k project to a grade I Church of England church in a rural mid Suffolk village with a population of 287.**

The lead person who delivered this project, largely on his own, was invited to do so by the vicar because of his relevant experience and because he was about to retire. He was not a member of the congregation. He had a general business background through **running his own business looking after a range of properties** – largely residential schools. He had project management skills that no one else in the congregation/PCC/community had and was, he said, 'unfazed by the paperwork and the language used'. He was able to work alongside the architect as this was something he was used to doing.

2. Uncertainty about the amount of community activity to propose

P58 (IMD 1) **A £370k project on a grade C (II) Church of Scotland church in a small Scottish town of 9,330.**

Producing an Activity Statement was 'challenging, **because I didn't know what it really required.** Until I looked into it and saw a copy (on the internet) of basically what it was expecting. Once I knew what I was trying to do, it wasn't too difficult, because we had all these activities lined up'. *Project Leader, January 2016*

P34 (IMD 4) **A £253 project to a grade II Catholic church in urban area of Merseyside.**

'**The challenging part was knowing what kind of thing HLF wanted**. There was a tendency to want to do more than you can actually do in the timescale. So, have to be very careful to do enough to engage people but not overdo it'. *Project Leader, November 2015*

P40 (IMD 3) **A £329k project on a grade II inner city London Church of England church.**

'It was difficult to know the level of what is expected. We did not have a clear idea of the standard expected or importantly the number and complexity of activities required so **we went for more rather than less. It was too much** and the delivery was a real challenge'. *Lead person, June 2016*

P27 (IMD 8) **A project of £115k on a grade I Church of England church in a Surrey village of 5,950.**

'**I think the hardest thing is was really understanding fully at what HLF was driving at.** They do produce an awful lot of paperwork, but it is a huge amount to take on. And I didn't instantly get it. But luckily, the person at HLF was very helpful and did suggest that our Stage 1 application hadn't make a strong enough case for how the project will help community. She explained that we needed to improve that aspect or it would be rejected'. *Lead person, January 2016*

3. Resourcing community activities

P40 (IMD 3) **A £329k project on a grade II inner city London Church of England church.**

There was a lack of people resources and being 'in a stressful parish due to needs of community', meant there was no spare capacity.

'The fact is that **we were doing a lot already**. Overall, I would say a good requirement, but at times in practice it is quite irksome! Yes, we were over

ambitious. We did overreach ourselves and we did really underestimate how much time it would take'. *Incumbent, June 2016*

And a year later: 'A lot of people are really, really busy. Their volunteer time is already taken up doing things at the church. All the things we are already doing means there isn't always spare capacity to do new things'. *Incumbent, July 2017*

PS17 (IMD 4) **A project of £199k on a grade I Church of England church in a Devon market town of 9,500.**

This church has a large congregation which has doubled over the last 10 years and sometimes attracts 500 people over three services on a Sunday.

The project was largely managed by one retired man, a former churchwarden, who chose to take this on and became the main liaison person between the church and the architect.

He managed to get about six volunteers to help with devising the content of the guidebook and the touchscreen and there are several people who can now do guided tours. Overall, he felt very strongly that there was not a great deal of interest in the heritage aspects from the clergy and that the congregation as a whole 'do not actively engage with the historic fabric and that they are in attendance because of faith primarily'. *Lead person, August 2016*

4. Attitudes to community activities

P13 (IMD 3) **A £335k project on a grade II* Church of England church in the centre of Bath.**

This extremely busy church offers a huge amount of outreach support to a large number of groups within their community. They already rely very heavily on their present volunteers to make all the community work possible. Finding volunteers to help with the management of the church building had already been an issue.

The project team placed no importance on the activities and were not interested in this element. **Not much effort was put into getting new volunteers involved** and so, the church's paid member of staff ended up delivering this aspect almost entirely alone.

'I did understand how important the activities were because I had read the guidance and done fundraising before so I knew you had to have outputs and outcomes . . . but the rest of the committee thought it was a sort of add-on. And so, the activities became this separate thing and yes, I ended up doing it all really, by default'. *Paid Office Administrator, February 2017*

P33 (IMD 5) **A £185k project on a grade II Methodist church in a small Cornish market town of 3,000.**

This building had got into such a bad state that some of the congregation were considering closure due to the cost of repairing it. It was already **an important community facility** and its hall rooms were used by many local groups. However, the water ingress and consequent damp had become so bad that the building had to be closed until the repairs could be carried out.

'Yes, there is a new confidence. People were very dispirited and there was a split within the congregation between those who wanted to close it and others who wanted to see what could be done. Since the restoration, there has been a lot of positive feedback. Success brings more success and we have been re-energised. The congregation now feel they can do things which they couldn't do before. They have a feeling of pride that they now have 'a lovely building'. *Lead person, July 2017*

P44 (IMD 9) **A £110 project on a grade I Church of England church situated in the middle of a park with a surrounding community of 12 houses.**

The lead person's overview is that the activities were **a lot of work, and did not lead to an increase in visitors, congregation, volunteers or donations**. While he is pleased at the improvements made to the educational materials on offer, his feeling is that this has not helped the future sustainability of their place of worship.

He also felt that they were asked to do too much. 'They gave me a mentor to help develop the activities and she visited a couple of times. She kept suggesting other things we could do. To be honest I didn't do absolutely everything that was on the list in the end. I did do almost all and it was a lot of work. But seeing the size of our church and our capacity, someone else might have said that we did not have to do quite so much. Of course, though if we apply again, then I have done most of what is needed!' *Lead person, October 2015*

PS35 (IMD 8) **A £106k project on a grade II Methodist church in a Welsh coastal town of 22,083 people.**

'I am sure we wouldn't have considered undertaking the activities if it hadn't been a requirement. Essentially when we started off, we thought it would be a simple case of saying we have a grade II listed building which needs repairs. We weren't really committed to or indeed understood the need for the community activities. So, initially we regarded this aspect as a bit onerous and something we had to do to get the money. As time went on, people got increasingly excited by that bit and it has mushroomed. So, we are glad that we did it. But initially getting the interest in and commitment – gearing people up – to doing work around the heritage was a challenge'. *Lead person, April 2017*

5. Would you have undertaken the activities if they hadn't been a requirement of the HLF grant?

PS9 (IMD 1) **A £353k project to a grade II* urban Catholic Cathedral in Northern Ireland.**

Visitors to this City and cathedral had been increasing since the Good Friday Agreement. They already wanted to offer more and GPOW provided an opportunity to fund this. 'This was **an opportunity to start doing all the things we had been talking about** around outreaching to our increasing number of visitors. The money could help us to do it. We weren't just ticking boxes. It was real for us'. *Cathedral administrator, February 2017*

P27 (IMD 8) **A £115k project on a grade I Church of England church in a Surrey village of 5,950.**

'I think I would have definitely wanted to show people and explain the work being done to the church by means of an exhibition because people did ask about it. We may well have done a few other activities such as the Open Days as they were good for fundraising.

'However, **we were prompted to think much harder about what we could and should do** by the requirement and I think that's a good thing. It has woken us up a bit! It made us a bit more professional'. *A retired chartered surveyor now in his 80s who led a project team of 7 people*

PS14 (IMD 4) **A £208k project on a grade II* Church of England church located in a small Norfolk village of 779 residents.**

'**Possibly not, but in fact it stirred us all up once we started talking about it** – and we recognised that it was a way to bring the church into the future. It needed doing and made us really look at what we could do'.

P34 (IMD 4) **A £253 project to a grade II Catholic church in urban area of Merseyside.**

'**No, we wouldn't have done heritage tours**, but these have been more successful than I could ever have imagined it to be. The volunteers really love it too, wouldn't have done it before. They love the social side of engaging with the visitors'. *Project leader, November 2015*

This project also published leaflets and a guidebook, made improvements to the website, and created opportunities for local students to engage with the conservation work.

6. Successful Outputs

PS10 (IMD 2) **A £463k project on a grade II* inner city London Catholic church.**

The architect project-managed the project and also designed and developed the activities.

They delivered several exemplary activities. **They worked with their attached primary school** which every year has an Arts Week with a different annual theme. In 2015 the June week was dedicated to *Church, Spire and Community Church.* All the 354 children ranging from 3-year olds to 11-year olds participated. Each class went to visit the church with their teachers and looked at the architecture, the paintings, the statutes, the iron work and the friezes and heard from the priest about its history. They returned to school for art work, each class exploring a different topic. Year 1 did mosaics of the cross, Year 2 re-created the cockerel weathervane and made clay Gaudiesque spires, Year 3 made a large stained-glass window on acetate sheet and Year 4 made papier-mâché doves based on the white dove above the pulpit. Year 5 made drawings of the small birds on the frieze and then transferred them onto copper panels. There was an exhibition for the parents at the school at the end of the week, and it was then transferred into the long corridor at the monastery on the Friday night. Parishioners were invited to visit it over the weekend.

Very good specialist training visits were organised which provided the opportunity to observe the repairs to the spire as they were taking place. There was specific interest in the specialised repairs to the Kentish ragstone used in the spire. EASA, SPAB Scholars and AA Conservation Students all visited and were taken up the spire.

The place of worship reported very little stress as they were at arms-length from the management of the project.

P39 (IMD 5) **A £284k project on a grade A/I church in a small Scottish town with a population of 6,090.**

A '**Stonemasonry Immersion Day'** was one of the successful activities. It was conducted by the specialist historic building consultant and involved a group of secondary students from the local high school. They had a tour of the church and gained hands-on experience of lime pointing the boundary wall. The day was very well received by the students.

P40 (IMD 3) **A £329k project on a grade II inner city London Church of England church.**

Notable achievements at this church included their two Family Heritage Days which were attended – across the two days – by 48 adults and 16 children. The physical outputs were of an extremely high quality.

The Textile Classes designed patterned fabric inspired by the strawberry motif found in Sir Ninian Comper's East window. This was then used to make curtains which are now hanging in the church keeping out draughts.

Two booklets were produced, one on the history of the church and one on the history of the area and the church's place in it. The latter was written and created by one of the Outreach Team in conjunction with three local schools and a Textile Group based at a nearby library. Both are works of art in their own right, beautifully produced. Four hundred copies were printed and were made available to libraries and local schools. It was intended that this work with schools would continue. A new website has been produced to a good standard.

P57 (IMD 3) **A £257k project on a grade II Catholic church in a suburban area of Birmingham with 22,000 residents.**

A Heritage Education Specialist was appointed to put together the Activity Plan and support the delivery of the activities.

The Education Specialist worked with teachers at the two local Catholic primary schools to interest the pupils in the building's heritage. Art students also got to draw the stained-glass.

Four volunteers expanded the existing leaflet on the interior features of the church to include the architecture, design and history of the building.

The architect conducted two public lectures, which were attended by the parish, the 20th Century Society, Historic England and interested groups through the Institute of Historic Building Conservation (IHBC). One of the lecture days included a guest speaker who talked about post-Vatican II Catholic church design. Guided tours for heritage and general visitors were carried out, with five of the twenty church volunteers trained to lead them.

7. Outputs that were not completed

PS16 (IMD 1) **A £229k project on a grade II Church of England church in a coastal town with a population of 76,143.**

The church's aim was to try and involve some of their building's vulnerable users in the interpretation work and to encourage users to volunteer to

increase the opening hours of the worship space from the current Wednesday morning. 'Many of the communities who use our facilities are from cohorts of people who often find it difficult to belong. We hope that, if we can develop something around the history of the building, we may be able to help people put down roots and feel a sense of community'. *Lead person, June 2015.*

The intention was to include discussions on the history of the building in the conversational activities held. **Disappointingly, there proved to be little interest in doing this among the users.** And by the time of the site visit in January 2018, this particular idea seemed to have been forgotten.

P56 (IMD 3) **A £108k project to a grade II Church of England church in an urban area of Bradford with a population of 17,000.**

One of the outputs was to increase the school visits to the church and increase outreach to the schools, but **these did not take off**. 'We used to have good relationships with them. Something went wrong 3 or 4 years ago which I think was due to a change of head teacher'. *Project Leader, May 2016*.

Relations seemed to have improved by 2018, 'but it is still more or less at arm's length. The new vicar is building bridges, but it's a slow process'. *Churchwarden, July 2018*.

PS47 (IMD 5) **A £313k project to a grade II* Church of England church in a Worcestershire village of 504.**

One of the additional activities listed in the Activity Statement was for there to be a child-oriented music concert involving the local Junior Choir, which was loosely associated with both the church and the Church of England village school. It was due to happen in mid-2017, but **the school had a change of music teacher and there was a delay in re-opening the church, so the activity fell by the wayside.**

By 2019, it was completely off the radar and the new vicar had never heard of it.

8. Output completed *before* project

PS51 (IMD 1) **A £93k project to a grade II* synagogue in suburban Bradford.**

There was only one activity stipulated for the project at the synagogue. This was to host a permanent exhibition to be maintained by volunteers. During the site visit, the exhibition was observed by the consultant. It consisted of a series of information boards in the community room, with furniture stacked up in front of it, so it was largely unable to be seen. When asked about it, it transpired **that it was put together by a volunteer historian in 2012, before the GPOW project**. The information boards are apparently brought out when visitors came to the building. No further activities were conducted at the synagogue.

9. Building on village activities that were already happening

PS15 (IMD 6) **A £144k project to a grade II Church of England church in a small Suffolk village of 197 people.**

Situated in a very small community, the project team took the very sensible decision to build on existing community activities.

'It was about not trying to do everything new. It wasn't about being lazy but was about taking things that people are used to doing and **leveraging them up a bit by the involvement of the church'**. *Lead person, April 2016*

The village Firework Display was already an annual event but took place across the road. In November 2015, it relocated to the piece of land between the church and pub (which provides a barbecue and facilities – the church does not have a toilet) and the church project added a sound and light show, featuring angel artwork by pupils from the Primary School. The scaffolding of the church tower was covered in light white mesh to ensure the maximum impact of the display. The event was the best attended village event of the year, attracting approximately 1000 people from across the area. The angel display was repeated for the village carol service in December 2015.

In July 2015, this project revived the Summer Fete, locating it on the land between the pub and the church. It attracted approximately 200 visitors – a mixture of villagers and visitors from a nearby campsite – based upon sales of food. Again, support and importantly facilities were provided by the pub. A children's trail was launched at the fete, and over the course of the summer approximately 300 trail leaflets were taken. The fete took place again in 2016 and has become an annual event and is the biggest fundraiser for the church.

10. Successfully completed activities, not continued after the project

P5 (IMD 1) **A £191k project to a grade II* Church of England church in inner city Bradford.**

The project leader at this church was the incumbent. He delayed his retirement in order to complete the project, as he was mindful that the church did not have the capacity to take it over if he left before completion. He researched the text for a website to describe this Arts and Crafts church, and a professional was appointed to photograph the material and design the website, which was completed to a very high standard.

However, when the Parish Secretary was interviewed in March 2019, she was unaware that **the website was no longer available** because the domain name had expired and no maintenance had taken place since it was created.

P48 (IMD 10) **A £220K project on a grade B/II* Church of Scotland church in the north-western suburb of Glasgow, population approximately 10,000.**

The church provides one of the few buildings available for public use in the suburb. There is a large congregation (about 400) and a very busy schedule of community activities already taking place at the church so having to develop activities that they wouldn't ordinarily have done was seen as unhelpful extra work by the Project Leader.

Despite setting up a Heritage Committee to deal with the community engagement side of the grant, the church did not fulfil most of their agreed activities (which had been originally proposed by the Minister before he left the church). As the Project Leader was never fully engaged in the need for

many activities at the outset, there was little drive to continue with them after the project. 'It will not make a difference to [name of place] Parish Church'. *Project Leader, January 2016*

The church disbanded the Committee after the completion of the project and were not planning to continue any of the activities.

11. Long-term vision for continued activity

PS38 (IMD 38) **A £323K project on a grade B/II* Church of Scotland church in a small village of 1,160.**

This was the only project of the 60 cases which was initially driven by the need for community outreach and the provision of modern, usable public spaces, as opposed to urgent repairs.

This place of worship had a highly qualified and experienced Development Group and Fundraising Group put together from a skills audit. The church conducted a series of public consultations, beginning in 2010, including a door-to-door survey and interviewing focus groups.

The GPOW funding for the exterior works and a contribution to the new capital works opened the door to funding from other sources in order to complete the interior re-ordering. This provided a high-quality facility that would meet the needs of the wider community, as determined in a public consultation.

The church employed a Consultant who helped with the application and 'how they might best consult the community in what value the building has to the community, as a 150-year old asset in the small town of —, and how that asset might be shared with the community and interpreted by the community after the works'. *Community Engagement Consultant, employed by the place of worship, October 2016.*

12. Counting people

P27 (IMD 8) **A £115k project on a grade I Church of England church in a Surrey village of 5,950 people.**

This church did collect a full set of numbers of those who had engaged with their project's activities. They reported that between April 2013 (their Stage 1 application submitted in December 2013) and December 2015 (when the project was completed) 7,567 attended events eg: Open Days, talks, concerts, school visits, exhibitions. (*Evaluation Report, Dec 2015*).

Also, they now open the church right through from May to October. 'There is a visitors' book. When volunteer people are present, they encourage people to sign the Visitors' Book and they also keep a record, but otherwise we are reliant on people actually signing the Visitors' Book and we do miss some visitors'.

P52 (IMD 1) **A £84k project to a grade II* Church of England Minster church in a large Yorkshire town of 63,000 people.**

As the Minster is a town-centre church open to tourism, the church declares its visitor numbers to 'Welcome to Yorkshire' on a quarterly basis. **The Project Leader, who was the PCC Treasurer, was methodical about**

counting people who visited the church. 'Visitor numbers have gone up a good amount. I keep the figures and put them in the report for the PCC meetings. In 2014, there were 36,200 and in 2015, there were 39,840, therefore it was a 10% increase!' *Project Leader, January 2016*

13. Taking account of other Community facilities

PS20 (IMD 8) **A £125k project to a grade II Church of England church in a very small Oxfordshire village where a large percentage of the 131 population are transient.**

The church building is relatively small and currently full of pews so can only accommodate certain activities. They are aware of the importance of not being in competition with the village hall or the pub **and work together to ensure that events and activities take place in the most appropriate space**.

One of the objectives of this project was to build community spirit. They were able to report that as a result of the project, relationships between other village amenities, had noticeably improved. 'There is much greater interest in and awareness of All Saints in the local area. The co-operation the church now receives day-to-day is most rewarding (and we do try to reciprocate). The village hall committee has helped with free hire of their hall for some functions'. *Lead person, September 2017*

PS47 (IMD 5) **A £312K project on a grade II* Church of England church in small Worcestershire village with a population of 504.**

The project included introducing a water supply to the church and installing a kitchen and toilet. Throughout the project, the church was mindful of 'not stepping on the toes' of the village hall. The project leaders were clear that church-based activities, school events/assemblies and musical events would be welcomed in the church, but **other social events were the remit of the village hall.**

PS37 (IMD 3) **A £305K project on a grade II United Reformed Church in a former village, now an outer-suburban area of Rochdale with a population of 9,693.**

The church complex was in the fortunate position of being **the only community facility in the immediate area** and it had a variety of versatile spaces, including the main sanctuary, dance hall, a variety of meeting rooms, lobbies, kitchen and toilets. This put it in a very strong position to provide for the diverse needs of the local community as well as meeting the needs of the church.

14. More people willing to help

P27 (IMD 8) **A £115k project on a grade I Surrey Church of England church in a village of 6,000.**

'Yes, I think there have been **more people willing to help**. For example, one lady was very concerned that we had had one or two stained-glass windows broken by young lads getting over excited and then firing their catapults at the windows. She wanted some window protection which is quite a long project. . . So she volunteered to take it on – I gave her some help with how to obtain a faculty – and she has now got to the point where she has got the

approval of the DAC and she has got some quotes so now we just have to raise the money'.

15. Succession planning and continuity

P4 (IMD 7) **Retired buildings surveyor who was the key person on a £335k project on a grade I Church of England parish church in an historic market town in Hertfordshire.**

'I am happy to stay on for the next (3rd) phase, but we are **looking for someone to work with me** so that they become familiar with the process.

'When I took it on, my predecessor, who was very capable and did the EH application, literally came round with a pile of box files and dumped them on my desk – said how pleased she was to be getting rid of them – and we had one meeting. And then she said do give me a call if you need any help, but the underlying message was I've done my bit and I am passing it onto you. She is still around, but I tried not to call, even though I did struggle at first'. *Lead person, December 2016*

He initially found it difficult to identify someone to take on this role, but more recently, **he was able to report that a new churchwarden has been 'learning the ropes' of project management**.

PS29 (IMD 3) **A £289k project on a grade I city centre Church of England church.**

Having completed the 1st phase of repairs funded by this GPOW grant, the Project Architect and the lead person advised that the remaining repairs should be completed in a single phase of work. 'The only way to solve the problems is to put in a large HLF bid. **I advised the PCC that if they do another bid, they must put in for funding for paid management, rather than rely on volunteers like me**'. *Project Leader, June 2019*

PS31 (IMD 4) **A £388k project on a grade II Church of England church in a town with a population of 14,859.**

Following the completion of the GPOW-funded project, the Project Leader stayed on to complete a second phase of repairs in 2018. He now anticipates retiring as Chair of the Restoration Committee, as he has done over five years and **he feels he needs a break. He perceived that he contributed about 90% of the work and the remainder of the Committee contributed to meetings but did little between meetings**. He felt there was sufficient experience among the Committee members to be able to carry on but was uncertain if they would be willing to take more responsibility.

P43 (IMD 4) **A £208k project on a grade I Church of England church in a small village in Norfolk with a population of a 1,000. Lead person was a retired NHS civil servant.**

This project was led by a very determined and energetic volunteer for whom the requirement to organise community engagement activities provided the prompt to develop a Village Festival. **The Festival ran for the first time in 2014**. The lead person was able to motivate the congregation and the local community to make it happen. The church organised it all and most of the events took place in the church.

'We see it as having a dual function in that it does raise money for the church and also brings more people into the church, but we also had a desire to build a stronger community'. *Lead person, October 2016*

The aim was for it to become a bi-annual event and it did take place again in 2016. Both Festivals were very successful and plans were being made for 2018.

However, **in late 2017, the lead person left the village and his successor at the church explained that the Festival was unlikely to happen again in the near future due to a lack of people to organise it**. He submitted an honest but quite negative Evaluation Report (February 2018) in which he explained that most of the community activities had not been completed due to a lack of people to deliver them.

However, **things were to change again in the autumn of 2018** when the church received a legacy of £130k and a new vicar was appointed bringing a new lease of life. They are using the funds to install a toilet and a kitchen. There is a renewed optimism and talk of having a public meeting:

'We need to . . . tell people that they are in danger of losing their church . . . We have got to be much more community-minded and in return we have to hope that the community will want to support the church . . . People need to realise how serious the situation is'. *Second lead person, November 2018*

P45 (IMD 4) **A £165k project on a grade II* Church of England church in a Nottingham market town with a population of 30,000. In a deprived former coalfield area.**

'In terms of more volunteers coming forward to help with looking after the church building, things have been disappointing in that respect. We've got **most of our people from the church** . . .

'In terms of future projects, well we have a very strong team in place of five people – which includes two new people on the PCC from when we started – who are still around and I think that we will carry on. The new people have skills, for instance, one of the new people works as a production manager so very good on outputs and outcomes etc.

'We may well have another go with either HLF or someone for the Kempe windows. And we will be the same people who will take this forward. We are well placed to build on our experience gained so far to do other projects'.

P49 (IMD 6) **A £239K project on a grade B Episcopal Church in a small town with a population of 4,770.**

This church has an 'Activities Committee', which started life as a sub-group of the "Restoration Committee". 'Initially it concentrated on fundraising activities for the restoration, but as this has stopped, **it now works on continuing activities, include raising funds, but is also wider than that**.

It has a membership of about 10 and one third of those are not members of the church. They are linked with the local Development Trust and a local Arts Project'. *Project Leader, November 2015*

PS51 (IMD 1) **A £93K project on a grade II* Reform Synagogue in Bradford.**

'I am 92! I am worried. I am just about the only person in the Synagogue who's got this close relationship with the Muslims and the Church and **I am positively worried about who is going to take it on after me**'. *Chairman, July 2018*.

The Chairman was mentoring the Treasurer about the running of the Synagogue, but she lives an hour's drive away, in Harrogate.

16. Verbatim comments expressing different views on the application process

P8 (IMD 1) **A £232k project to an inner-city grade II Church of England church which brought it back from closure.**

'What is good about the Lottery is that **they give you a development phase so that you can really develop what you want to do**. Very few grantees offer that opportunity. It allows you to work out if what you were proposing is viable and realistic. And also, to be able to pay architects upfront to work things up beforehand and get permissions.

'And my HLF grants offer and HE officer have been totally faithful friends throughout and have allowed us to move some of the money about as long as we made the case. **They always ask the difficult questions, but as long as you can justify it, they agree**'. *Lead person, April 2018*

P45 (IMD 4) **A £186k project to a grade II Church of England church in a market town of 30,000.**

Lead person was a retired consultant physician who had been used to applying for very large research grants from the Medical Research Council and had raised many million pounds. '**Badly written guidance**. Big problem with the guidance merging stage 1 and stage 2. They didn't tell us that Stage 1 and Stage 2 doesn't go to the same assessors so need to repeat everything from Stage 1 application. Problem is HLF guidance is not clear in saying what information needed and what is unique to Stage 1 and Stage 2 and what is common to both. At one point we were told to put it all down and "we'll then be able to tell you what we need". They didn't know what they needed to know. They were learning as they went along and came across to us as badly prepared'. *Lead person, May 2015*

P50 (IMD 5) **A £80k project to a grade II Church in Wales church where, across a group of villages, the total population is 1,310.**

'I do feel they have made it **much more complicated compared to what I used to counter-sign/sign off when I was an Archdeacon**. If someone doesn't have any experience, then it is very scary and jargonistic'. *Archdeacon who supported them, September 2015*

P56 (IMD 3) **A £108k project to a grade II Church of England church in an urban area of Bradford with a population of 17,000.**

'**The application itself wasn't too bad, but I found the process that followed quite a difficult task**. I have been almost tearing my hair out at different points of the process. It has been quite a burden, to be honest. The difficulty has been knowing what was required and how much was required. I wasn't totally clear when progress reports were required.

'I fully expected it would be like other applications, where you look at the form and think "Goodness me, I can understand why people don't want to fill this in! – but when you get down to it, you find that you can do that and that, ask about that, etc." But with *this* one, you get the first hurdle out of the way, then you get 10 more hurdles coming your way. It felt like that all the time'. *Project Leader, February 2016*

17. Factors making the path smoother

A strong vision

P4 (IMD 7) **A £335k project to a grade I Church of England church situated in a Hertfordshire market town with a population of 10,000.**

Led by the vicar, the PCC had **a coherent overall vision for the future of the place of worship and its sustainability** and had taken into account local plans for 3,500 more homes. Their vision was to increase the use of the building as a venue for a wider range of community events. They saw the requirement to undertake community activities as a natural way of helping them to achieve their existing vision.

The new works included in the GPOW-funded project included a small re-ordering to create a better performance space and also a lighting upgrade.

'It is about creating an environment that feels safe and educational, . . . that is healthy for the future of the church and its building'. *Lead person, December 2016*

P8 (IMD 1) **A £232k project to an inner-city grade II Church of England church in Derby which brought it back from closure.**

The aim of this project was to rescue and bring back into use an important at-risk Victorian church in an inner-city multi-cultural deprived area – as both a place of worship and a community space. It had been closed although it was still consecrated. They recognised that this was a good fit with the GPOW programme because in order for this church **to re-open and find a sustainable future, they had to re-engage with its local community**. The heritage activities 'got people through the door and then we could start having conversations people about what we were trying to do'. *Lead person, April 2016*

Ability to motivate others

P34 (IMD 4) **A £253k project to a grade II Catholic church in an urban area of Merseyside.**

This was a 4-phase project and this GPOW grant funded the first phase.

A Restoration Committee was set up by volunteers in the church, with the Rector as the Chairman. However, it was actively run by the Project Leader who was an extremely dynamic, enthusiastic and imaginative manager.

She knew nothing about buildings or major projects, but was a former teacher with management experience, and provided direct support to the programme of community activities. She worked closely with the Project Architect to understand the building and new capital works and built up a large crowd of volunteers to support all the activities. She was **very good at delegating responsibilities to others while maintaining the overall**

leadership. This worked exceedingly well. Seven years on, the Project Leader has the same enthusiasm and drive as she had at the beginning of the first phase and is currently leading the fourth phase of work. She is hoping to retire after this phase and is setting up volunteers to take over.

Enough volunteers or others with the right skills

P33 **A £185k project on a grade II Methodist church in a small Cornish market town of 3,000..**

Throughout the whole process, however difficult it has been, one clear fact is that **if you embark on this journey with a willing, solid and flexible team around you with varied skills (definitely to include someone with IT knowledge), nothing is impossible**. If we were to repeat the process, top of our list, would be to employ the services of a quantity surveyor to take control of the numbers and work alongside the architect, contractor and project team. *Evaluation Report, June 2016*

PS38 (IMD 8) **A £323k project on a Perthshire Church of England parish church in a village of 1,160 people.**

See section 11 of this Annex.

Individual determination

P22 (IMD 7) **A £246k project to a grade II* rural Church of England parish church in an Oxfordshire village of 250.**

This church was very close to being considered for closure. This project completely turned it around, repairing and refurbishing the entire building and creating a much-improved community venue.

The catalyst was the arrival of a City of London stockbroker to live in the village in 2012. He took the lead and basically managed every aspect of the project 'including putting a choir together and composing music for the launch event on 20 March 2016'.

He brought his financial and marketing skills as well as huge confidence to the project. He not only devised and implemented a fundraising strategy for the entire project, he also re-organised the church's regular finances to put it on a much firmer financial footing for the long term.

There was a project working group made up of the lead person in his role as church warden, the treasurer, the new Rector and the architect. In reality, it was the lead person, helped by the architect, who really made it happen. 'You do need to have new blood. I was able to bring energy and potential. I did ask the 27 years-guy-previous churchwarden if it was ok with him if I just did it. And he said, 'yes please go ahead'. I estimate it took c.1,000 hours of work in total'. *Lead person, July 2016*

P53 (IMD 2) **A £158k project on a grade II Church of England church in a town of 20,021 residents.**

The Project Leader was the Team Vicar. She felt that the NLHF process discriminated against areas with high deprivation such as hers, where education is poor and the majority of people would be unable to handle the application process. 'I do find it hard to have to read through reams of instructions . . . there is supposed to be a lack of applications from areas like

mine. I can understand why, because of all the reading and things you have to do'. Project Leader, January 2017

Contribution of architect

PS10 (IMD 2) **A £463k project on a grade II* inner city London Catholic church.**

See under section 6 of this Annex.

Embedded within their community

P12 (IMD 3) **A £167k project to a grade II URC church in a market town of 7,552 people.**

This project achieved far more that it might have done alone by becoming part of a three-way partnership project involving the URC Tabernacle, the local 21C Community Association (the garden project) and the Town Walls Trust. All three were successful in obtaining HLF grants.

Working together enabled them to achieve much more than the activities agreed as part of the GPOW grant offer.

'The church was extremely good at making relationships. Before, I arrived they were already talking to the two other partners. One of their strengths is how well they are connected into all the core local groups . . . [so] there are plenty of people who want to become involved'. *Project Manager, April 2016*

Buildings which have a natural advantage

PS37 (IMD 3) **A £305k project on a grade II URC chapel in a suburban area with a population of 9,693.**

This chapel was in a strong position as **the only public venue** in the vicinity with a variety of rooms to meet a range of local needs, including a dance floor, small and large meeting rooms and the main Sanctuary.

PS46 (IMD 8) **A £365k project on a grade C/II Scottish Episcopal Church in an isolated rural village of 300.**

The church is **picture-postcard church**, with a loch-side setting, on a tourist route in the Highlands of Scotland, so it attracts passing interest as well as repeat visits from holidaymakers during peak seasons.

18. Factors leading to a bumpier path

Problems with work carried out

P19 (IMD 4) **A £284k project to a grade II Church of England church in a rural village community located on the edge of Rochdale with a population of 10,411.**

'The whole HLF project was to stop the water coming in, put in the new bell frame and the [refurbished] bells and the ground floor was going to have all our artefacts in a Resource Centre. The water is now just coming down the walls inside. I just cried – there were puddles on the floor – **it's wetter than it's ever been**'. *Project Leader, April 2019.* 'They reckon it's going to cost between £60 and £70K to put it right, which [we think] the Project Architect's Insurance should pay for. We're going to take them to court or they'll mediate, I don't know which'. *Project Leader, September 2019*

P45 (IMD 4) **A £186k project to a grade II Church of England church in a market town of 30,000.**

According to the place of worship, the contractors (who used subcontractors, including a mason) overran by four months, and left up scaffolding for a further three months before taking it down. They then had to re-erect it; it is claimed because they had forgotten to do some of the roof repairs. They also **failed to complete all the work** and the church then subcontracted for someone else to do the windows in the belfry.

After negotiation, the church kept back about two thirds of the contingency and the contractors sued the subcontracted mason for that difference. The mason who was sued almost went bankrupt. The church subsequently employed him to repair the churchyard car park wall 'as their argument was not with him'.

Lack of cohesion between project team and church leadership team

P60 (IMD 6) **A proposed £72k project on a grade I Church of England parish church in a market town of 8,116 where a Stage 2 application was never submitted.**

Despite being advised by the first Project Leader that the church needed to appoint a Conservation-Accredited Architect to lead the project and that the contractor had to be appointed after a tendering process agreed by the HLF, the PCC continued with the non-accredited architect and the contractor appointed before the First Round Pass.

After many months without any progress, a new Project Leader was recruited and the problems were brought to the attention of the HLF Grants Officer, who then insisted on the HLF rules being followed. The second Project Leader, appointed after the Round One Pass, found the situation at the church exasperating. '**The PCC is disengaged**. Every time I mentioned [the project], it would be like, 'oh, are you talking about this again?!', with a few exceptions'. *Project Leader, February 2017*

Not committed to delivering community engagement activities.

P48 (IMD 10) **A grade B/II* Church of Scotland church in an affluent suburban area of north-west Glasgow who undertook a £220k project.**

See under section 10 of this Annex

PS55 (IMD 2) **A £283k project on a grade II city-based gurdwara.**

Activities were both proposed and driven forward by the professional appointed to manage the project. The Sikh Leaders had **a high dependency on this external consultant** to initiate the ideas for the Community Engagement Activities. The significant downside of this reliance was that the Sikh leaders did not take full ownership of the public engagement activities and relied heavily on the Consultant to conduct the Activities. The only successful ones were those conducted by the professional.

Annex 2: Two places of worship lacking support from a denominational hierarchy

The following two cases are briefly discussed in Chapter 1, section 6.3. They are examples of places of worship lacking a hierarchical denominational structure or support network.

PS55 (IMD 2) **A £283k project to a grade II Sikh temple located in a large city.**

The Sikh Gurdwara employed the services of a Community Consultant throughout. This person took the lead on all aspects of the project, including writing the GPOW applications and Activity Plan, writing all the interim and final reports, liaising with the HLF Grants Officer and attending site meetings.

The Sikh leaders and the Consultant all felt that the project could not have been undertaken without this level of professional support. 'There is a record in the Sikh community of grant projects failing, because of the way that the community is structured. They are family units, which are run by the senior members of the family, who sometimes can't agree. I've seen it happen at another Sikh temple, where sections of the community didn't attend the Temple because of a disagreement'. *Project Leader/Community Consultant, November 2016*

The Sikh Leaders had a high dependency on the external consultant to initiate ideas for the Community Engagement Activities. The significant downside of this reliance was that it seemed that the Sikh leaders did not take full ownership of the public engagement activities and relied heavily on the Consultant to conduct the Activities. 'It's been quite challenging managing with the client. Because this project has gone on for four years, it is hard to maintain the enthusiasm of the client. I am now an honorary Sikh. I've been in the Temple more than some of their congregation'. *Project Leader/Community Consultant, November 2016*

At the outset, the intention of the GPOW project was to move the Prayer Hall upstairs, which would free up the entire ground floor for both Sikh social use and wider community use. After the completion of the two GPOW-funded phases of work, the Sikh Community did not have the funds to finish the refurbishment of upstairs, so the Sikh Leaders decided to leave their sacred Prayer Hall downstairs, meaning that only the dining halls and the gallery could be opened for public use. They also wanted private time to build their Sikh community again, without the additional onus of organising public access.

PS51 (IMD 1) **A £93,400k project on a grade II* synagogue in suburban Bradford.**

When this grade II* listed, purpose-built Reform Synagogue was built in the 19th century, its area of Bradford had a large European Jewish population. In the latter 20th century, the majority of Jews moved away from the area, and were mostly replaced by Muslims. The area became one of high deprivation,

with increased racial and religious tensions, culminating in the 1995 and 2001 riots. Since this time, there has been much effort in Bradford to reduce these tensions and to tackle antisemitism head-on.

Today, the Synagogue has a declining, aging congregation, with younger Jews moving away for employment opportunities. After the only remaining Orthodox Synagogue closed in 2012, there were discussions about the possible closure of this synagogue, but it was decided the building was too important both culturally and spiritually to close and funding options would be investigated for its repair. The Chairman of the Board of Trustees, a man in his late 80s at the time of the application approached a member, also in his 80s, to take a lead on this. Both men found this very challenging, as neither had any experience of building projects or transferrable skills.

At this time, inter-faith relations were being positively built, and the Secretary of the Bradford Council of Mosques joined the campaign to save the synagogue. The Muslim leaders actively supported the Jewish leaders throughout the HLF GPOW process. Subsequently, a senior Muslim has joined the Jewish Board of Trustees. Without their support, it is unlikely the GPOW project would have been completed.

One particularly disappointing aspect of this project was that they didn't apply for funding for New Capital Works to improve their facilities and access. They didn't have access to advice that might have made them aware of this opportunity.

The Project Leader felt that HLF support early in the project was very limited and they had multiple Grants Officers over the course of the project. 'The perception I got was that "we've told you what to do, you've had your seminar, you've got your guidance notes, now go away and don't bother us!" I wasn't always able to get hold of our contact when I needed her, I had the feeling that a lot of the staff are part time. Towards the back end [of the project], they were more relaxed, were not so pedantic with the regulations and were

Appendix A: List of evaluated GPOW projects and Rejection cases

This Appendix gives summary details of the sixty evaluated GPOW projects, and the ten Rejection cases.

For further details see Chapter 1, section 2.

SIXTY EVALUATED GPOW PROJECTS

For notes on the column headings, see end of table

Project no.	Denomination / faith group	Settlement type	County	Country	IMD decile	Population	Congregation size	Size of grant (£k)	Size of project (£k)	Listing status
P1	CofE	rural	Somerset	England	6	246	15	59	140	I
PS2	Methodist	coastal	Hampshire	England	5	16,660	45	200	264	II
P3	Catholic	suburban	Tyne and Wear	England	1	8,908	246	65	80	II
P4	CofE	small town	Hertfordshire	England	7	10,280	80	211	335	I
P5	CofE	city centre	West Yorkshire	England	1	12,750	43	153	191	II*
P6	Methodist	small town	Lancashire	England	1	4,862	75	184	238	II
PS7	C in Wales	coastal	Swansea	Wales	9	4,160	250	120	212	II
P8	CofE	suburban	Derbyshire	England	1	25,000		184	232	II
PS9	Catholic	city centre	Londonderry	N.I.	1	93,512		250	353	II*
PS10	Catholic	city centre	Greater London	England	2		1,000	255	463	II*
P11	URC	rural	Pembrokeshire	Wales	7	40	20	107	140	II
P12	URC	small town	Pembrokeshire	Wales	3	7,552	30	85	167	II
P13	CofE	city centre	Somerset	England	3	88,859	100	210	385	II*
PS14	CofE	rural	Norfolk	England	4	779	10	164	208	I
PS15	CofE	rural	Suffolk	England	6	197	12	93	144	II
PS16	CofE	coastal	Somerset	England	1	76,143	35	160	228	II
PS17	CofE	small town	Devon	England	4	9,500	400	98	199	I
P18	Catholic	large town	Cumbria	England	1	56,745	800	77	159	II
P19	CofE	semi-rural	Lancashire	England	4	10,411	45	207	342	II
PS20	CofE	semi-rural	Oxfordshire	England	8	131	12	52	123	II

Project no.	Denomination / faith group	Settlement type	County	Country	IMD decile	Population	Congregation size	Size of grant (£k)	Size of project (£k)	Listing status
P21	CofE	rural	Wiltshire	England	6	249	18	120	214	I
P22	CofE	rural	Oxfordshire	England	7	250		144	246	II*
P23	CofE	rural	Berkshire	England	9	12,744	150	74	168	II
P24	CofE	rural	Norfolk	England	2	1,540	38	136	176	I
P25	CofE	rural	Lincolnshire	England	3	186	20	53	87	II
P26	CofE	rural	County Durham	England	7	414	55	66	98	I
P27	CofE	semi-rural	Surrey	England	8	5,949	50	86	115	I
P28	CofE	suburban	Greater Manch'r	England	1	14,194	25	225	279	II
PS29	CofE	city centre	Nottinghamshire	England	3	289,301	160	218	289	I
P30	CofE	rural	Norfolk	England	5	364	15	216	375	I
PS31	CofE	small town	Merseyside	England	4	14,859	70	229	388	II
PS32	Greek Orthodox	suburban	Greater Manch'r	England	1	103,886	150	241	396	II
P33	Methodist	small town	Cornwall	England	5	2,945		111	185	II
P34	Catholic	large town	Merseyside	England	4	60,284	150	139	253	II
PS35	Methodist	coastal	South Glamorgan	Wales	8	22,083	60	46	106	II
P36	CofE	suburban	Greater Manch'r	England	2	12,029	45	161	212	II
PS37	URC	suburban	Rochdale	England	3	9,693	175	185	305	II
PS38	C of Scot	rural	Perth & Kinross	Scotland	8	1,160	140	125	323	B
P39	CofE	small town	Angus	Scotland	5	6,080	19	96	284	A
P40	CofE	urban	Greater London	England	3	12,077	30	238	329	II
P41	CofE	rural	Suffolk	England	6	287	12	136	178	I
P42	CofE	rural	Kent	England	4	1,060	25	188	259	I
P43	CofE	rural	Norfolk	England	4	1,021	15	160	208	I
P44	CofE	rural	Surrey	England	9	25	10	43	110	I
P45	CofE	small town	Nottinghamshire	England	4	30,000		101	164	II*

Project no.	Denomination / faith group	Settlement type	County	Country	IMD decile	Population	Congregation size	Size of grant (£k)	Size of project (£k)	Listing status
PS46	CofE	rural	Highland	Scotland	8	300	11	122	365	C
PS47	CofE	rural	Worcestershire	England	5	504	27	208	312	II*
P48	C of Scot	suburban	Glasgow	Scotland	10	10,117	210	63	220	B
P49	CofE	small town	Aberdeenshire	Scotland	6	4,770	16	87	239	B
P50	C in Wales	rural	Dyfed	Wales	5	250	12	50	80	II
PS51	Jewish	suburban	West Yorkshire	England	1	19,983	50	73	93	II*
P52	Anglican	large town	West Yorkshire	England	1	62,945	78	50	84	II*
P53	Anglican	urban	West Yorkshire	England	2	20,021	28	119	158	II
P54	Anglican	city centre	West Midlands	England	2	325,949		224	291	I
PS55	Sikh	suburban	West Yorkshire	England	2	474,632	35	235	283	II
P56	Anglican	suburban	West Yorkshire	England	3	16,982	38	81	108	II
P57	Catholic	suburban	West Midlands	England	3	21,817	600	226	257	II
P58	C of Scot	small town	North Ayrshire	Scotland	1	9,330	80	86	371	C
P59	Catholic	suburban	West Midlands	England	1	24,426	730	75	117	II*
PS60	CofE	small town	Northumberland	England	6	8,116	140	n/a	n/a	I

Table Headings for Evaluated GPOW projects

Project number. See 'Conventions' for details of project numbering.

Denomination / faith group. CofE = Church of England; C in Wales = Church in Wales; C of Scotland = Church of Scotland; URC = United Reformed Church

IMD decile. Decile of deprivation of small LSOA area where 1 = most deprived, 10 = least deprived

Population. From 2001 census.

Size of grant and size of project. Rounded to nearest £k. Project PS60 records n/a as the project did not proceed.

Overleaf / Ten Rejection cases

TEN REJECTION CASES

For notes on the column headings, see end of table**.** For further details of these cases, see Chapter 6.

Project no.	Denomin-ation / faith group	Settle-ment type	County	Country	IMD decile	Popula-tion	Size of grant reques ted (£k)	Size of intend-ed/ actual project (£k)	Listing status
R1	CofE	rural	Northampt onshire	England	7	490	40		I
R2	CofE	rural	W. Sussex	England	6	369	230		I
R3	CofE	rural	Norfolk	England	7	1126	210	221	I
R4	CofE	Islington	London	England	5		80	121*	II
R5	CofE	UPA*	Manchest-er	England	4		210	308	II*
R6	CofE	town	E. Yorks	England	6	7100	100	146	I
R7	CofE	urban	Sunderland	England	1	12597	20	20	II
R8	CofE	urban	Sheffield	England	6	5,000	40	48	II
R9	CofE	rural	Cornwall	England	3	1569	130	177**	I
R10	C in Wales	coastal town	Vale of Glamorgan	Wales	5	22,083	235[2]	235**	II*

Rejection Table Headings

Project number. See 'Conventions' (immediately after list of contents) for details of project numbering.

Denomination / faith group. CofE = Church of England; C in Wales = Church in Wales; C of Scotland = Church of Scotland; URC = United Reformed Church

IMD decile. Decile of deprivation of small LSOA area where 1 = most deprived, 10 = least deprived

Population. From 2001 census. Not given in metropolitan areas.

Size of grant requested. The size of grant initially requested, whether or not awarded. See Chapter 6 for details.

Size of intended/actual project. Size of project initially intended, whether or not this went ahead.

Appendix B: Background to the GPOW Programme

The GPOW Programme was launched in December 2012 and was open for applications from February 2013. The annual budget was £30m: £25m for England, and £5m for projects in Northern Ireland, Scotland and Wales.

The programme offered grants of between £10,000 and £250,000 for projects to carry out urgent structural repairs to listed, public places of worship. It was a two-round process with a development phase of a year followed by works (delivery) phase.

It asked that projects achieved two outcomes from NLHF's (then) 4th Strategic Framework and demonstrate that after the investment:

- Heritage will be in better condition (this outcome was weighted)
- More people and a wider range of people will have engaged with heritage.

The GPOW Programme outcomes were:

- Heritage will be in better condition (this outcome was weighted)
- More people and a wider range of people will have engaged with heritage

In 2012, by broadening the scope of the GPOW programme beyond previous schemes, NLHF intended to encourage 'encourage more people and a wider range of people to take an interest in your place of worship and to help care for it in the future. We hope to achieve this by finding new ways in which your place of worship can be used by the wider community beyond the primary function of worship and/or by providing new opportunities for people to find out about the heritage of your place of worship' (Grants for Places of Worship Programme, Application Guidance, p. 4).

To this end the programme introduced two new elements compared to previous grant programmes for places of worship (Guidance, pp. 4, 5, 6):

1. The requirement to undertake 'works that help the heritage of your place of worship to be more widely understood. We will fund activities and materials, including digital applications or outputs, to engage people with the heritage of your place of worship, such as new interpretation leaflets, websites or guidebooks, or holding talks or guided tours'.

2. The opportunity to apply for funding 'for new capital works, such as toilets or kitchens, improvements to heating or electrical systems, other works to improve energy efficiency, and works to assist with the on-going maintenance of the place of worship as long as such works cost no more than 15% of the total project costs'.

The GPOW Programme was originally expected to close in 2018 in line with the end of the 4th Strategic Framework. In mid-March 2017, NLHF

announced the closure of the Grants for Places of Worship (GPOW) Programme. The final GPOW submission deadlines were 14 August 2017.

Since the closure of GPOW there has been no dedicated grant programme for places of worship from HLF or its successor body, the National Lottery Heritage Fund (NLHF). Thus, the final two years of this Evaluation was undertaken when places of worship had to apply under the NLHF existing open programmes, initially the Our Heritage and Heritage Grants Programmes and since, January 2019, the current new Single Grant Programme. In 2015 and 2016, the Listed Places of Worship Roof Repair Fund was also available, running for two rounds. The availability of alternatives to the closed GPOW scheme affected the so-called 'Rejection Cases' (discussed below).

Appendix C:
Delivery of this Evaluation Project

1. Start of project

The contract to undertake the Evaluation was signed on 9th December 2014.

The original intention was to agree the project sample and survey questions by 20th February 2015. In fact, it was not until the middle of May 2015 that the final list of 70 projects (60 successful projects and 10 rejections) was agreed.

The Evaluation started in May 2015 and the report was handed over to NLHF on 21st November 2019, with interviews and other data collection having finished in mid-Summer 2019.

2. Interim Reports

We produced four interim reports submitted at the end of February in 2016, 2017, 2018 and 2019 which:

- reported on progress for each case and any issues with the Evaluation project
- flagged up any initial findings
- noted any changes in the overall project, milestones reached etc

After each interim report, we worked closely and flexibly with NLHF to make any necessary adjustments to the project within the stated person-day limits eg: to enhance the questionnaire to test some of the initial findings in more depth, or to expand interviews to explore potential improvements to areas of the GPOW programme.

3. Completion date

The original completion date was intended to be the end of March 2019. However, the 30 northern projects were running later than their southern counterparts, and to allow for this, and the illness of one of the consultants in January 2019 an extension was agree to the end of June. A further agreed on 5 June 2019, following the illness and then death of a close family member of one of the consultants, extending the completion data until 30 September 2019. Data collection finished in mid-Summer 2019. In the event, the analysis and writing up of the results took was more complex than we had anticipated, and in early September NLHF agreed an extension until 31 October, itself extended until 21 November, when the report and appendices were completed.

4. The Project Team

The project team was as follows:

- Project Supervisor: Trevor Cooper
- Lead Consultant and Project Manager: Becky Payne, who covered projects from the southern half of England and Wales and Northern Ireland
- Second Consultant: Anne McNair, who covered projects from the northern half of the country and Scotland

Kelley Christ and Bonnie Kitching were appointed on 20 February 2017 to undertake the role of **Conservation Professional** for this project. They undertook this role as a job share.

An **Expert Reference Group** was set up and various people were approached and agreed to form an Expert Reference Group. Their role was to be consulted at two important stages:

- Development of the survey form, used to guide interviewers during discussion with places of worship
- The interpretation of the results and production of the draft report

They also agreed to provide advice and feedback on any issues that arise during the course of the project, though in fact none did. They agreed to undertake this on a personal basis and in a voluntary capacity and were consulted via email and telephone.

The members of the Expert Reference Group were (with their current organisation shown):

- Wendy Coombey (Community and Development, Diocese of Hereford)
- Sarah Crossland (National Churches Trust)
- James Halsall (DAC Secretary, St Edmundsbury and Ipswich (C of E))
- Alex Glanville (Property Manager, Church in Wales)
- Matthew Cooper (former Churches Support Officer, now Inspector, London Region, Historic England)
- Linda Monckton (Research HE)
- Barbara Cummins (Director of Heritage Management, Historic Scotland)
- Sophie Andreae (Vice-Chairman Patrimony Committee, Chairman Patrimony Sub-Committee, Catholic church)
- Matthew Saunders (recently retired Director, Friends of Friendless Churches, Secretary, Ancient Monuments Society)

We are grateful for their willingness to assist with this project.

Appendix D: Methodology of the Evaluation

This Appendix describes how we selected the 60 projects which would be evaluated, and how we went about gathering information on them, through desk based research, interviews and (in some cases) site visits.

The selection of the 20 projects out of the 60 which would have site visits, the mechanics of the visits and their value are discussed in Appendix E.

1. Selection of projects to include in the Evaluation

1.1 The 60 GPOW projects

It was agreed that the Evaluation would look at 60 projects which had been awarded a grant under the GPOW Programme

While the intention was to select projects that covered all the years that GPOW had, then been operating, it was decided that the majority of projects would come from Years 1 and 2 of the GPOW programme (which started in 2012), with only a few from Year 3. It was felt that projects awarded in Year 3 would be unlikely to have completed within the timescale of the Evaluation.

The selection of the 60 projects was made on a random stratified basis and then reviewed to ensure a balanced/proportional spread across the following factors:

- award dates made across the 3 years of the GPOW Programme
- inclusion of representative sample of Christian denominations
- inclusion of representative sample of faith groups
- listing grade
- geographical location ie: spread across all parts of the United Kingdom ie: England, Wales, Scotland and Northern Ireland
- settlement types ie: urban, rural, suburban, coastal
- Size of grant
- Size of project

A list of the projects will be found in Appendix A.

1.2 Control group of 10 Rejection Cases

After discussion with NLHF, it was agreed to include a small control group of 10 places of worship which did not receive GPOW grants. This was to allow us to distinguish the effects of a GPOW grant from what would have happened anyway. In the event, six of those in our sample of ten rejections reapplied for a grant, some successfully. (Some reapplied to GPOW, some to the Listed Places of Worship Roof Repair Fund, the two major repairs funds

relevant to their situation.) We therefore investigated more generally the reaction of these ten places of worship to initial rejection, and their subsequent behaviour, and the outcomes of their efforts.

A list of the Rejection cases will be found in Appendix A.

2. Liaison with projects

During the first week of April 2015, NLHF sent an initial email to the named contact person for each of the 60 sample projects and 10 rejection cases explaining the purpose of this Evaluation, introducing those undertaking the work and describing the process.

Once the desktop research was completed, email contact was made by the relevant consultant with the named contact person or different if this had been clarified in answer to the NLHF original email. This email explained in more detail what we would be talking to them about, the timescale of our future contacts with them and initiated arrangements for the 1st interview. Subsequent interviews were arranged by an email and offering a choice of dates and times.

All interviews were recorded. This allowed the interviewer to be more 'relaxed', more interactive and able to concentrate on the conversation. Recording also meant that quotes and the more anecdotal parts of the answers could be taken down accurately. The recordings were transcribed within a few days and then erased. All interviewees at the start of the start of the 1st interview were asked if they were happy to be recorded and the process explained. No one refused to be recorded.

We did also offer the opportunity to provide anonymous feedback and several people did take this up especially in respect of negative feedback on NLHF processes. We have included this in this report, where we felt it offers valuable insight. We do not think that maintaining anonymity will reduce its value to NLHF.

As explained above, initially, contact was made with the contact person named on the application form. Care was taken early to ensure that this was the right person to talk to ie: the person who had taken the lead on the application and subsequently delivery of the project.

We were speaking to projects during a number of interviews over a period of up to four years. This did mean that we did end up speaking to more than one person. However, this did not cause significant problems. In some cases, the contact person suggested we talked to someone about a later stage of the project eg: delivery of the activities because '*they know more than me about this'*. In other instances, people moved on or were no longer involved in the GPOW project. We were usually referred to the person who is now the churchwarden or equivalent, the new member of clergy, or the person now in charge of the project. In some cases, it has been necessary to talk to the architect to 'finish the story' or when the lead person, was not able to answer specific questions about the repair works.

Bar three individuals, everyone has responded positively to our request for an interview and all have been very willing to talk about their project. Two of the reluctant individuals said that they did not want to spend more time

dealing with NLHF-related matters, but they turned out to be very happy to talk once the interview took place. The third responded very negatively to the original email from NLHF stressing lack of time, but following a discussion, he too engaged with the process.

Overall, all 70 projects were generous with their time and provided as much information as they could over on average of 3 and up to 5 phones calls over a number of years. Many found it a welcome opportunity to off-load their frustrations, describe and relive the challenges they had been through as well as talking with pride and sometimes with surprise about their achievements.

3. Collection of data

3.1 Collection of baseline data

Our findings were obtained from a combination of desktop research and NLHF documentation (jointly referred to as baseline data), telephone interviews and site visits.

The first stage was desktop research on each project, undertaken by the consultants, to build up a set of data and an overall picture of each project.

Reference sources included:

- Documentation supplied by NLHF:
  - Stage 1 and Stage 2 applications including the schedule of activities
  - Stage One Pass letter and the Grant Award letter
  - the Indices of Multiple Deprivation as assigned by the NLHF (note 1)
- We also asked the projects themselves for:
  - their evaluation reports submitted as part of the claim for the final 10% of the grant
  - for those to be visited, the 10 Year Management and Maintenance Plan
  - Where we weren't able to obtain these from the project themselves, we were supplied them by NLHF.
- Historic England's Heritage at Risk Register (note 2)
- Place of worship/project website and other community websites and Facebook pages where they exist (note 3)
- Latest populations taken from the 2011 Census
- An internet search to see what if any previous media interest has been generated with regard to stories relating to place of worship and/or publicity for project
- Contacting DAC Secretary or other denomination/faith group equivalent to ask for any comments, particular insights – see next paragraph

Initially, to get an objective viewpoint, we also, where possible, arranged to have a short interview with personnel from the relevant supporting organisation eg: DAC Secretary, Historic Churches Support Officer, Methodist Church Conservation Officer etc., the Church in Wales Property Department or Catholic Church Historic Churches Support Officer. They provided useful insights as to overall capability of congregation and also some of the past history.

Notes

1. NLHF provided us with an excel sheet with the IMD rankings for each of the projects. They were for both the smaller LSOA area and the larger LA area and grouped into deciles ie: 1 = Most Deprived, 10 = Least Deprived. They came with a caveat that the IMD rankings for projects within different countries are not strictly comparable. So worth a caveat to be on the safe side.

2. POWs were first added to the Register in 2010 but really only individual cases. It was not until 2014 that they were systematically added and so 2014 is the baseline dataset.

3. It is worth noting that several projects do not have websites. Some of these use Facebook as their means of communications. Some who do have websites, did not make any reference to the project at any stage.

3.2 Collection of data from interviews

3.2.1 Development of interview questions

Rather than use online or postal surveys or send out, we undertook in depth telephone interviews which made use of a pre-agreed questionnaire. Interviews were carried out by telephone, with the same consultant carrying out all interviews for a given project.

A standard questionnaire form was used for all interviews (copies will be found in Appendices E and F). A draft questionnaire form had been included with our tender proposal, and was refined following discussions with NLHF and also feedback from members of the Expert Reference Group.

It was understood that not all questions were relevant to every project and that the two consultants would use their discretion. On the other hand, some projects required supplementary questions, which were introduced as necessary. As outlined in Appendix D during the course of the project a few extra questions were added to the list, after discussion with NLHF.

It was a deliberate policy *not* to create a heavily structured interview, but to allow the interviewee to introduce additional material, and to shape the conversation if they wanted to. In many cases, the interview became at times a conversation as some individuals were keen to ask questions and find out what was happening elsewhere as well as seeking advice. The two consultants who undertook the interviews both had experience in this area, so they had an instinctive understanding of the projects, and knew when and how to probe for further information.

All interviews were recorded (all interviewees gave permission), transcribed by the consultant, and then erased. We also aimed to collect photographs (about 8–10 photos for those without a site visit, a full photographic record for those with a site visit). As the standard grant conditions require grantees

to provide photos, we reminded them of this requirement during the first interview.

During the interviews, we also offered the opportunity to provide anonymous feedback and several people did take this up especially in respect of negative feedback on HLF processes. We have included this in this report, where we felt it offers valuable insight.

3.2.2 Real-time interviews

Our original intention was to organise interviews to take place immediately after key stages had been reached eg: submission of the Stage One application, submission of the Stage Two application, half-way through the Delivery Phase, completion of Delivery Phase and one year after completion. This way we would be able to hear their immediate thoughts as they progressed through each stage. The interviews would as near as possible be in 'real time'.

We realised early on that this was not going to be possible for all projects for several reasons:

- our sample projects had already been offered a grant and so we were not able to talk to people while they were actually developing their application
- one case had been awarded its grant in the year 2013–2014 and 23 projects were awarded their grants in the year 2014–2015. This meant that by the time the Evaluation commenced some 40% of the cases were well into their delivery phase, with a few cases already completed

Following discussions with NLHF, it was agreed that we would alter our approach to create a more beneficial, longer term study. While the first interview with a POW would have to cover all the stages it had already completed, the delay in initial interview meant we would be able to conduct additional interviews *after* the project had finished and depending on timescales, interview them two and even three years after completion. This would allow us to identify the longer-term benefits of the fabric repairs and the effectiveness of the community engagement activities in producing a sustainable, more widely used facility.

The number of cases that we were able to interview two and three years after completion was somewhat reduced from what might originally have been expected by the fact that at least 40% of projects had to ask for an extension (see Chapter 2).

Table C.1 below shows the number of post completion interviews completed. In a few cases, we thought it unnecessary to undertake any further interviews beyond the first or second anniversary, because there was no ongoing activity resulting from the project, and the place of worship clearly stated there is no intention to do anything further connected with the project.

Table C.1: Number of interviews at various anniversaries of project completion			
	Length of time since completion of project		
	one year	*two years*	*three years*
Number of POWs	53	44	14

For some reasons, the sample of cases from the northern half of the UK including Scotland had a higher proportion of later applications and were therefore less advanced in terms of completion dates. This meant that there were fewer projects from the northern half of the country that could be interviewed three years after completion. We are not aware of any particular effect on the finding.

3.2.3 Timing and outline content of interviews

In this section we show the basic timings of the interviews, together with an outline of the material covered.

When arranging dates for interviews, notice was taken of a project's particular event or stage eg: public consultation meeting, completion of community survey, opening of an exhibition, fundraising event, official re-opening of the repaired building etc.

Project Development – 1st interview

This took place as soon as possible after the date of the grant offer and covered the period during which the applicant was developing their application.

Our questions included asking what was the catalyst for the project including any consultation work they carried out; how they approached developing the community engagement activities; who they received advice from. It also asked about the level and sources of partnership funding.

The grantee was also asked about pre-project wider use of the place of worship including opening times in order to provide data that could be compared to the situation after completion of the project.

Midway stage – 2nd interview:

This took place half-way through the time given for the project. This was a review of progress against targets and criteria.

We also asked about the areas that had gone/were going well, any problems they had incurred, barriers they had come across and how they were seeking to solve them. We asked whether their plans had changed/had to be amended as the project progressed.

Completion of Project and afterwards – 3rd interview

This interview took place after completion of the project, defined as when the final grant payment had been made.

We explored how well they had achieved the stated purposes of the project and how effectively the objectives of the project will be maintained after the project ends. This included their management of maintenance of the historic building and any new build specifically referring to the 10-year

Management and Maintenance Plan submitted as part of the Stage Two application.

Looking to the future, we asked whether and how any of the specific activities which had formed part of the project were going to continue; whether there were more people taking an active role in looking after the building and/or volunteering in general; whether the building was being used more; any plans for new capital or community projects; and whether there were any further repair works to the historic fabric known to be required.

Beyond completion – 4th and subsequent interviews

For many cases we were able to undertake interviews two or three years after completion. This meant we were able to evaluate over a longer period the actual benefits of the fabric repairs, progress on subsequent projects and the effectiveness of the community engagement in securing more support for the place of worship.

At all the above stages, grantees were asked about their experience of the NLHF application and post-grant offer processes.

There have been a few cases where project being evaluated was one phase of a multi-phase project. In such cases we were talking to the project about phase 1, while phase 2 was already underway. There were instances where outputs were affected by subsequent phases eg: limited access due to scaffolding or works taking place in key part of building. In these cases, it was more difficult to attribute outcomes to the particular GPOW grant under review. As these projects had a long-term vision, then it is probably appropriate that we did look at the overall benefits of the entire project, rather than try and allocate benefits to individual phases. There are not many of these cases, and this has not created a significant issue in our overall evaluation.

4. Ensuring consistency and veracity, and working with uncertain numerical data

To ensure as far as is possible that all interviews were carried out to the same standards and in the same way, the two interviewers (Becky Payne and Anne McNair) talked through the survey form to ensure they agreed on and understood the aim of each section/question and the nature of the information being sought. They then swapped a sample of five cases after the 1st interviews to check on whether they were following the same approach.

Our baseline data – derived from desktop research and from NLHF – was largely reliably factual. It was more difficult to obtain clear factual answers to some of our questions asked as part of telephone and site interviews. Some places of worship were able to provide exact reliable figures, while others could be rather vague.

Three checks were used to confirm the veracity of what we were being told in interviews.

- Wherever possible, we looked at the relevant website and or Facebook page
- During interviews we explicitly looked out for such things as willingness to talk about disappointments, failures, having to try again, specific details (not rounded up figures) and information on records kept. Where we were doubtful, we pressed.
- In a few cases, we were able to cross-check on the results of projects with data provided by other sources outside the POW.

A significant issue was collecting accurate numerical data eg: how many people use the place of worship on a monthly basis? how many in the congregation? how many other funders did the grantee approach? Information particularly relevant to this Evaluation such as factual and reliable answers relating to counting of visitors numbers was not often forthcoming and the reliability certainly not consistent across the 60 cases. This is discussed further in Chapter 2.

To try and obtain as reliable figures as possible we often used the interview to disaggregate a total figure with interviewee – asking for example who is using the place of worship and how often, and using this discussion to agree together a reliable total figure. Sometimes we offered the option of calling back at a later date when the grantee has had a chance to find out particular answers.

We also took the opportunity to remind grantees that they would to need to provide some of the information to the NLHF as part of the conditions attached to their grant and that furthermore it is always useful to record such information such as numbers of visitors/users for future grant applications.

Not all questions could be answered in the form of numbers or facts, and anecdotal answers have been valuable in further identifying additional issues and illustrating the experiences of those undertaking these projects.

Appendix E: Site visits

In Appendix D we have described how we selected the 60 projects which would be evaluated, and how we went about gathering information on them, through desk-based research and interviews and (in some cases) site visits.

It was agreed that of the 60, 20 would be more detailed case studies and would be visited by an accredited conservation professional. This Appendix discusses the selection of the 20 projects, their mechanics of the visits and their value.

1. Selection

The same criteria as were used to ensure that the 60 projects were representative of GPOW projects in general were used to identify 20 projects that would be visited.

In fact, only 19 were visited as after many delays one of the original 20 dropped out. This was Project P60, which did not submit a Stage 2 offer.

P60. A proposed £72k project on a grade I church in a market town with a population of 8,116.

This project was awarded a 1st round pass on 24th March 2014 and the applicants were expected to submit their Stage 2 application by 24th March 2015. They were given multiple extensions, the latest being 31st January 2017. This date was not met and the church sent a letter dated 5 June 2017 confirming that they wished to withdraw their application.

2. Nature of the site visits

2.1 Purpose

Each site visit was carried out by the consultant who had been interviewing the place of worship, and one of the two accredited conservation professionals (whose names will be found in Appendix C).

The conservation professional was to carry out a completion inspection of the building works, both repairs and, where relevant any new build, to confirm:

- what had been done matched what was set out in the grant contract;
- the works had been executed as specified and to a sufficient technical and workmanship quality and using the specified materials eg: lime mortars;
- the work had been carried out to a sufficiently high standard and that appropriate, good quality, durable materials were both specified and used where appropriate

- the repairs had been effective in tackling each building's repair need ie: the building was now weatherproof eg: rainwater goods were working effectively; the roof was watertight;
- any new work was functioning as intended and was meeting the needs and aspirations of the users as expressed in their grant application, and there had been no practical issues with any parts of the new build eg: heavy hatch shutters, sound-proofing. The conservation professional was to do this by talking to users about their experience and by providing an objective commentary on the performance of the new work.
- Confirm any eco-measures incorporated into the new build or as part of the repairs were efficient;
- Confirm that regular effective maintenance was being undertaken as detailed in the relevant documentation (to the extent that evidence permits this assessment to be made); whether this had marked an improvement in maintenance practices from before this project.

NB: the conservation professional was not being asked to comment on aesthetics, nor the appropriateness of the agreed specification.

A site visit reporting form was created.

2.2 Before the site visits

Although we did not ask the project architect to attend the site visit, we did make contact with them prior to the visit. This was to request the relevant documentation, but also to gain some additional insight into the delivery of the project and the capability of the place of worship. We talked through the repairs and also asked for photos showing before, during and where appropriate after the project. This also provided some useful information on changes to the scope and detail of projects, as a result of discussions that took place prior to granting of permission.

This information was provided willingly and efficiently. One architect did ask for feedback after the site visit.

Ideally in order to be able to judge the full impact, there would have been an inspection prior to the grant being awarded and the works undertaken. This was not part of the design of the Evaluation project, and instead, knowledge of the condition of the works prior to the project came from documents supplied by the project architect ie: last QI report, Conservation/Heritage Statements, tender documentation and before and during photographs.

As it happened, 5 of the 19 were also visited early in the Evaluation project by the relevant consultant to carry out the first interview. These informal visits provided a vivid insight and understanding of the situation before the project, but were not formal site visits.

The first site visit proper was attended by Becky Payne and both conservation professionals and was used as a training session to ensure consistency in approach between the two conservation professionals for future visits.

2.3 Carrying out the site visits

The 19 site visits were made over 2017 and 2018.

In 18 of the site visits, the grantees made us welcome providing detailed tours of their place of worship and other aspects of the project. Two separate visit dates were agreed with PS51 and then on each occasion cancelled by them the day before; a site visit was successfully undertaken on a third date.

It was intended that the site visit would take place about a year after the project had been completed, that is both repair works and activities, waiting at least a year after the final NLHF payment had been made. (For some of the cases visited later in the Evaluation, where a year's wait was not possible, it was agreed that one requisite before a visit was that the project's architect had supplied the final certificate confirming that the building works had been completed.) In fact, in many cases, the repair works had been completed for longer than a year as very often the building works part of the project were started and completed first, and the activities would take place afterwards when access to the building had been regained.

The year-plus did allow any 'faults' to show up. It also meant that questions could be asked about how the project as a whole had bedded down. However this also meant that scaffolding had usually come down so it was largely not possible to inspect in detail high level/hidden works. Furthermore, many of the exhibitions carried out as activities to engage the community with heritage had by then been dismantled.

3. What was the added value from site visits?

In no cases did we encounter a case where the site visit demonstrated that the telephone interviews were substantially misleading on the matters where the interviewee had the necessary information, were untruthful, or were withholding significant relevant information. We appreciate that a cynic might argue that the fact that a site visit was planned acted as a deterrent to this. However, we have found no evidence of this.

Indeed, it is telling that many projects not marked down for a visit were also very keen that we should visit them and see what they have achieved and offered warm invitations. Indeed, one of our overriding impressions is how often people are appreciative of the fact that someone external to their community has shown an interest in what they have achieved, and how willing they are to talk about it and show it off.

Having both the consultant and the conservation professional present at each site visit was beneficial. They have different skill sets and are looking for different things. In addition, the consultant has already struck up a relationship with those who ran the project, which makes the time more productive. We have also found that the consultant and the conservation professional can usefully bounce ideas off each other, to the benefit of overall understanding. The visit was used to carry out one of the interviews.

Site visits take much longer than telephone interviews, but they have provided a good deal of additional information of a type which was not

being provided, and probably cannot be provided, over the phone or in documentation or photographs. These visits have therefore enriched our report, though the sample is too small for robust statistical significance. The site visits have also made us a little cautious when reporting the findings of the phone interviews, as we are more aware of the areas where that approach may not tell the whole story.

In summary, we have found the benefits of site visits to be:

- **Digging deeper**. Face-to-face interviews mean that we have been able to pursue answers to more 'difficult' questions in greater depth because face to face. For example, during the visit to PS7 it was only after persistent questioning by the conservation professional that we gained the full picture of the challenges they had faced with their chosen contractor.
- **Remembering more**. In many cases, it has proved possible to meet more than one person on a site visit (compared to a telephone call). This can reveal who took the lead and who relied upon whom. The group can jog each other's memories to reveal challenges and problems they might otherwise have forgotten. In many cases we were able to meet some of the volunteers rather than just the person who led the project and gain a wider picture. Six people attended one site visit.
- **Wider context becomes more real**. Visiting the place of worship has allowed us to see and better understand the wider context in terms of location, surrounding neighbourhood, and the nature of local population which would otherwise rely on someone else's description. (Example 1, below) We are thus able better to compare and contrast between projects. This can include seeing how isolated a place of worship is from the centre of the village or how it relates to the other key developments taking place nearby. (Example 3).
- **Appreciate other phases of work**. Site visits have also enhanced our understanding of the project in the context of other phases of work that the place of worship might be embarking on. This is valuable in putting the GPOW activity in a wider context. (Example 2).
- **Understanding quality of community engagement activities**. The site visits have allowed us to look at the physical output from the community engagement activities. It is possible to see some of this from the photographs we have requested, but it is much more revealing to see the actual display – sometimes they have been impressive, on occasion disappointing/underwhelming in comparison to what was stated on application documents, or described in a telephone interview. (Example 4).
- **Assess quality of repair works**. It was acknowledged that there were limitations to what the conservation professional might be able to inspect a year after completion of the works and the absence of scaffolding. That said, in most cases, it has been possible by viewing from adjacent roofs and from the tower to see the works which had been undertaken at relatively close quarters and to be able to judge the standard and appropriateness of work as well as how it matches

the specified works set out in the approved purposes attached to the grant offer. This is not a question which can be answered by interview.

- **View new works.** The site visit have made it possible to see how the new works have been designed – for example, how well they fit into the existing building and how they have worked in practice. Otherwise we are at the mercy of photographs.

4. Site visits in future projects

We suggest that in any future review project, NLHF considers including a proportion of site visits, choosing the number of site visits to balance the extra cost against the probable improved information gained and better understanding that results.

The following could usefully be borne in mind when considering site visits:

- The likely value of site visits should be discussed and recognised in the design of the project
- Explicit attention should be paid as to whether the site visits are intended to form a statistically reliable sample
- The site visits should be undertaken jointly by the general consultant and the relevant expert (not the expert alone)
- There should be some way of ensuring consistency between those visiting sites
- If possible, a few site visits, of some relevance to the review, should be included at the beginning of the project and the telephone interview questions adjusted accordingly

For all projects, whether or not site visits are planned:

- Thought should be given as to how to encourage project photographs to be as informative as possible
- There should be consideration of whether short and simple amateur videos might be informative
- The use of photos may also be implications for HLF's routine assessments of project outputs and outcomes

Annex: Five examples of benefits provided by site visits

Example 1: Wider context becomes more real

P40 (IMD 3): A £329k project on a grade II inner city London church.

The Borough in which this church is situated is ranked 6th most deprived Local Authority nationally Over 50% of the population are from ethnic minorities – in this church's parish, over 90% are from ethnic minorities. In the last census the religious profile of the population of the parish emerged at 43% Muslim, with large Hindu and significant Sikh communities. 22% of electors declared themselves Christian.

Although, this was not selected for a site visit, Becky Payne visited the church in June 2016 and again in February 2018 as it was convenient for her to carry out interviews face to face at this church. Walking from the tube station along the main street and wandering around the streets immediately surrounding the church, those statistics were brought to life by seeing the local population, shops and businesses. Most dramatic is the fact that between the first and second visit, a gap of 18 months, the new Hindu Temple had been built on the main street on the site of an old pub less than a mile from the church. It made sense of the project's decision, for their community activities, to build on existing textile and embroidery projects as a good way to engage with a multi-cultural/faith community. In an area where few are Christian or white residents, Christian heritage could not really be the entire focus.

Example 2: Appreciating other phases of works

PS31 (IMD 4): A £228,600 project on a grade II listed town church on the Wirral, with a high proportion of retired residents.

At the time of the site visit and Interview 4, the Restoration Committee had already received a First round pass for a second phase of work and it was working up the second round application.

By being on site, we were able to clearly appreciate the urgency of the second phase of works by seeing first-hand the extent of the interior water damage. It also helped us understand the rationale behind completing the spire works first. Further to this, we were able to offer some assistance with thinking through the Activities for the second phase. We are unlikely to have gone to this level of depth in a telephone interview.

Example 3: Wider context becomes more real

PS16 (IMD 1): A £229k project on a grade II church in a coastal town with a population of 76,143.

Two visits were made to this church. The first photo taken in June 2015 (below) shows the empty derelict land, about 50 yards from the west end entrance to the church, created by the demolition of 1960s office blocks. The church supported by the Diocese, specifically the Lead Parish Resources

and Development Adviser, worked with the developers of the proposed large Square and the local authority to ensure that a relationship was created between Emmanuel Church and the new development which comprised a cinema, shops and housing.

A key part of the church's HLF funded project was the new works to improve the access at the west entrance and at the same time to create a platform for open-air performances.

The photograph below was taken on a second visit made in January 2018 and reveals a dramatic change. It shows the improved entrance to the west end of church and the performance space. It also shows the huge new development of the Square, completed in December 2017 and the public open space complete with benches and trees. Visiting the site clearly showed how the west entrance of the Church now relates physically to the new public space. The two site visits showed the effect on the church of the new development as well as how well the congregation had taken the opportunity to obtain a good outcome for the church.

Example 4: Understanding quality of community engagement activities / assessing quality of repair works

PS29 (IMD 3): A £289k project on a grade I city centre church.

Rather than producing displays from commercially-produced display boards, the church decided to create bespoke display boards from pew frontals, which had formerly been in the church. They engaged the voluntary services of a local businessman to provide business advice to a young joiner starting out in his work life. The project took considerably longer than originally planned because of the extra attention to detail and the learning curve of the young tradesman, however the result was a beautiful set of display boards and partitions, which are totally in keeping with the interior design of the building. This was a very fine result, which we would not have appreciated without having seen the boards in situ.

The Verger/Maintenance Man at St. Mary's joined the church's Project Co-ordinator for much of the interview and the tour around the church. They both accompanied us when we went up to the roofs which were involved in the project. We were able to see first-hand that the new lime mortar had failed in parts. Because we also had the Verger present, he was able to explain the temporary fix he has introduced until the problem can be resolved longer term. This may not have been revealed as an issue if we had not been present to see the problem.

Example 5: Assessing quality of repair works

PS37 (IMD 3): A £305K project on a grade II United Reformed Church in a former village, now an outer-suburban area of Rochdale with a population of 9,693.

Through initial telephone interviews, the project sounded very successful, with highly relevant skills of the Project Leader, a team approach to client-side management and an impressive list of activities to engage the wider community put together by a Community Consultant.

The Interviewer had the impression over the telephone that the building works were complete. It was only through doing a site visit that the omissions and poor finishing of the works were seen, such as the non-matching paintwork on the decorative ceiling of the Sanctuary, the lack of safe ladder access to the loft of the Sanctuary and hall and poor quality joinery where the former pews had been reused to create wainscot panels during the previous re-ordering project. Upon entering the building, there was a strong odour of damp, with signs of water ingress in corridors and meeting rooms. One of the rooms which the Youth Group meet in regularly had a ceiling under a flat roof which was in very poor condition.

Through inspection of the new works, it was obvious to the Conservation Professional that there were defects to the pointing and render, there were no safety provisions on the new roof for future gutter maintenance and there were broken panes of glass to the hall loft, allowing rain and birds in.

Appendix F:
Survey questions for 10 Rejection Cases

This Appendix contains the survey form for the 10 Rejected Applications (the control group). As described in the Introduction (section 2.4) and in Appendix D section 3.2, the series of questions in the survey formed the basis of telephone interviews. The collection of baseline data is described in Appendix D, section 3.1.

The selection of the places of worship in this group is described in Appendix D section 1.2, and the results of our review of these 10 cases is in Chapter 6.

Process

On average, each of the 10 projects was interviewed twice.

Interview 1: this took place after the POW had received the rejection letter and covered their proposed project and their initial reaction to being rejected. We also asked them what their next steps were going to be. At the end of the 1st interview, we agreed with the applicant the most appropriate time to contact them again to arrange a second interview.

Interview 2: This was a follow up interview to find out how they were continuing to take forward their project and what had been achieved. At the end of the 2nd interview, if relevant, we agreed with the applicant the most appropriate time to contact them again to arrange a second interview.

Interview 3/4: Subsequent interviews were arranged if it was appropriate ie: further actions were being taken to progress the project.

NB: Sections in italics are there as clarification for interviewers as to the type of information they are looking for.

Interviewers also kept in mind the following two facts which it was sometimes appropriate to pass onto the applicants:

- Currently the GPOW programme is only able to fund 50% of the applications they receive.
- HLF in total have awarded more than £565m to over 4,000 places of worship since 1994

<table>
<tr><td colspan="2">Section One: Desk Top research includes standard information to be taken from HLF records. Compiled by BP or AM on day/month/year
Name of project
Identified contact person</td></tr>
<tr><td>Name of place of worship and address
Denomination/faith group</td><td></td></tr>
<tr><td>Website</td><td>And/or Facebook page</td></tr>
<tr><td>Listing grade</td><td></td></tr>
<tr><td>Description of wider community:</td><td>Population (2011 census)
Indicators of Multiple Deprivation
Urban/suburban/rural</td></tr>
<tr><td>Is the building on the Heritage at Risk Register? (HAR)</td><td>If yes provide category of priority and brief description
(Or equivalent for Wales, Scotland, NI)</td></tr>
<tr><td>Is/was there an Historic England Support Officer in post that would have/is available to this project?</td><td>Or equivalent for Wales, Scotland, NI</td></tr>
<tr><td rowspan="3">Brief description of project: as stated on their Stage 1 application</td><td>Repair works</td></tr>
<tr><td>Community/heritage engagement activities</td></tr>
<tr><td>New capital works – if applicable</td></tr>
<tr><td>Any other specific objectives of project?</td><td>New posts to be created? Use of volunteers / training etc…</td></tr>
<tr><td>Project budget detailing cost of various parts of project
and funding sources in the following format</td><td>
<table>
<tr><td>Main Project costs</td><td>£</td><td>Overall Funding</td><td>£</td></tr>
<tr><td>Repair and conservation work including fees</td><td></td><td>Fundraising and own resources</td><td></td></tr>
<tr><td>Costed activities: eg: *producing updated guide book</td><td></td><td>Other grants and donations</td><td></td></tr>
</table>
</td></tr>
</table>

	**new website to enable access to heritage records of POW and village*				
	Total cost of project		HLF grant and % of total costs		
Any other pertinent information noted during desk top research including information provided in the Stage 1 application.	*eg: is there a website? If so is there any reference to rejection by HLF, update on future of the project/future plans on website?* *How integrated is POW within its community already eg: fully integrated into community website?* *Any existing publicity/media stories that came up during an internet search? Names of any key individuals?*				
Any additional pertinent information gathered from talking to DAC, Archdeacon or equivalents in other denominations and faith groups	*This could include asking whether POW was in danger of closing/unable to pay parish share.* *Some insight into their capacity.* *NB Some of this information may be confidential and must not be passed onto the place of worship.*				
Date of Application					
Date of Rejection					
Reason given for rejection					
If applicable date of re-application					
Date of second rejection					
Reason given for rejection					
What is the timescale for start and completion of project given in the Stage 1 application form?					

Section Two: 1st interview conducted by BP/AN took place on day/month/year **Questions to be asked during the first telephone interview**	
1. Your Project	
What prompted the project?	
How did you decide upon this project and the form that it would take?	What was the catalyst? How did you decide upon the specific objectives – both repairs and activities? Had you had any feasibility studies done?
Development Phase: Stage 1	
2. Consultation	
Did you undertake any consultation within your worshiping community?	Did the place of worship participate in any external planning and consultations eg: village/parish/local plans? Had you undertaken a community audit?

Within your local wider community?	Did you undertake any other form of consultation with your congregation?
If so, how was it organised? Describe the level of participation. What was the response?	How were the consultation advertised/promoted? If meetings were held, what was the level of participation/attendance?. And what were the results/feedback? Was there any opposition and if so what form did it take? What actions did you take to resolve?
3. Knowledge areas and skills base at time of application	
What was your level of knowledge before embarking on this project?	What skills/professional background did your PCC/project team have relevant to this project? Eg: a knowledge of heritage, professional project management, financial skills, knowledge of buildings.
4. Support/Advice Sought	
What help/support did you get with your HLF bid? And how helpful was that advice it?	*Need to differentiate between POW-related bodies and secular bodies eg:* *DAC or other denomination/faith equivalents;* *HE Support Officer/HE Regional Office, HLF Development Team;* *an architect/surveyor, other professional advisor;* *Online advice sites, other organisations* *Talking to other completed projects*
What further support, if any, would have been helpful?	*Where and when was support/advice needed, but not found, or was hard to obtain?*
5. Rejection	
What did you think about the reason given for rejection? Did you understand the reasons given?	
Did you agree with the decision?	
Did the decision and the manner in which it was conveyed affect how your Team thought about HLF?	Were you given fair and appropriate advice by HLF staff – prior to your application - about the likelihood of being successful? Do you feel that HLF understood what you were trying to achieve?
6. Questions only relevant if applicants made a second application before again being rejected.	
Were you invited/given the opportunity to reapply? And if YES:	Were you advised to improve/revise any part of your original application? Did you reapply? How did you reach this decision and what role did HLF staff play in this decision? How was your second application different? Was there a knock-on effect on your project plans and the project group because of the delay caused by reapplying and if so what?
7. Challenges	
What aspects of the application and/or elements	

of your project did you find the most challenging to develop/work up?	
8. Reflections/lessons learnt	
Did you learn anything from making an application to HLF?	
9. Dealing with Rejection	
How important was an HLF grant to the achievability of the project?	ie: what percentage of the total budget required was the amount you were seeking from the GPOW programme?
What were the first actions you took after hearing your application (and if appropriate your reapplication) was not successful?	
With hindsight, how well did your project group handle the disappointing news?	What advice would you give to others in a similar situation?
Have you lost any key members of your group or other volunteers are a result of the rejection?	
Has the rejection had any impact on your financial stability and if YES, how?	
10. Going Forward	
Have you decided to go ahead with the project anyway?	
If NO why was this decision made? And what are your plans for your POW now? Then go to Q13	
If YES, is it going forward unchanged? If revised what changes to the scope and costs of the project have been made	Eg: what have you decided to leave out? Have you included any additional works/activities? How has this affected the cost? Specifically are you still going to go ahead with the 'community/heritage engagement activities?
Maintenance	As part of the GPOW application process you have to say how you care going to undertake maintenance of your place of worship and provide a 10 year maintenance plan. You had presumably done this, so are you going to continue to put this into action? Can you give me details of your plans/proposals in this area?
Have you/will you be able to make use of the information gathered as part of the HLF application when taking this project forward?	Eg: architect's report, designs, feedback from consultations/feasibility studies?

Where are you going to look for support/advice?	
11. Funding	
How are going to raise the required funds?	Which other organisations have you applied to for funding? In addition to those already planned?' How much are you hoping to raise by local fund-raising? Has this had to increase as a percentage of the overall budget? Have you thought about new ways of raising funds? Eg: community shares? Crowd-funding? Sponsoring chairs?
Do you think the lack of HLF support will/has affected your standing when applying to other funders?	Have you had to/been able to explain why you haven't received HLF support?
12. Future Projections	
How much longer do you think the project will take than you had previously planned for?	Refer back to original timescales given in stage 1 application for start and completion of Project. How far have you got?
Are you hopeful you will succeed?	
13. Overall reflections	
What have been the disadvantages of being rejected	*Eg: Project not going ahead; reduced scope of project – haven't been able to do undertake community engagement activities; much more work involved, completion of project delayed*
Do you think there has been any advantages to come out of being rejected?	*Eg:* • *now have to do less ie: can just do repairs without having to bother about doing any engagement activities;* • *have had to rethink project and become more targeted/focused;* • *have had to <u>really</u> engage with the wider community as we need their involvement and this* • *has been beneficial in terms of more people now interested and have come forward to help)*
How did you find the HLF application process?	
Would you consider applying again to HLF?	
If project going ahead even if modified, then ask	*if we can talk to them again further down the line to see how far the project has progressed.* *And find out estimated completion date or if beyond end of this research project, then major milestone.ie: to arrange best time to arrange next interview*

Appendix G:
Survey questions for 60 GPOW projects

This Appendix contains the survey form for the 60 GPOW projects which formed the backbone of this Evaluation. As described in the Introduction (section 2.2) and in Appendix D section 3.2, the series of questions in the survey formed the basis of telephone interviews.

The selection of the places of worship in this group is described in Appendix D section 1.1, and the results of our review of these 60 projects is in Chapters 1 to 5.

Process

The process for collecting baseline data and interviewing the 60 places of worship is summarised in the Introduction (section 2.2) and explained in detail in Appendix D section 3.

Sections in italics are there as clarification for interviewers as to the type of information they are looking for.

Section One: Desktop research compiled by BP or AM on day/month/year. This information will be checked with grantee during the first interview Name of project: Size of Grant and % of total project costs (when awarded):	
Identified contact person and full contact details	
Name of Applicant/Place of Worship and address Denomination/Faith Group	
Website	and/or Facebook page
Date of application	
Stage I grant awarded when?	
Stage 2 grant awarded when?	
Date set by HLF for works and activities to be completed?	
Listing grade	
Description of wider community:	Population (2011 census) Indicators of Multiple Deprivation Urban/suburban/rural
On the Heritage at Risk Register? (HAR)	If yes, Priority Category and brief description (Or equivalent in Wales, Scotland and NI)
Is/was there an English Heritage Support Officer in post that would have/is available to this project?	Or equivalent in Wales, Scotland and NI
Is there/was there a diocesan/area wide maintenance scheme in operation	eg: SPAB Maintenance Co-operative initiative in the area?
Brief description of repair project and specific targets	Repair works
Brief description of community/heritage engagement activities	Refer to activity statement which will have been produced as part of Stage 2 submission eg: exhibitions, festivals, school visits, outreach in schools, open days How is the delivery of this part of the project to be managed?

<table>
<tr><td>New capital works if applicable</td><td>May include:
improvements to physical accessibility, such as adapted entrances, toilets etc.
improvements to energy efficiency/reducing negative environmental impact (appendix 4 of application guidelines).
If none, then check to see if grantee knew about this opportunity</td></tr>
<tr><td colspan="2">The following sections will be taken from the Stage 2 application form</td></tr>
<tr><td>Summarise how it is intended that the project will achieve the Outcome of the GPOW programme relating to heritage.</td><td>Make a difference for heritage ie: ensure heritage is in better condition
What are the specific targets and measures of success? And how are these going to be measured ie: method of evaluation?</td></tr>
<tr><td>How is it intended to meet the Outcome relating to communities?</td><td>ie: mean that more people and a wider range of people will have engaged with heritage
eg it is proposed that 6 guided tours aimed at the local primary school will take place?
What are the specific targets and measures of success? And how are these going to be measured ie: method of evaluation?</td></tr>
<tr><td>How many:
volunteers
trainees do you expect will be involved?</td><td>(NB: HLF expects a breakdown of demographic details for visitors, volunteers, trainees and staff by gender ethnicity, social class and disability)
How many people will be formally trained as part of your project or pick up new skills eg through skill sharing or work experience placements?
How have you/will you recruit volunteers to your project?
How are you managing any training?</td></tr>
<tr><td>How many full-time equivalent posts will be created?</td><td>Either as part of the delivery of the project and/or afterward on completion of project, including any apprenticeships?</td></tr>
<tr><td>How is it intended that the project will result in more people using the building?</td><td>ie: and in what ways eg list groups and activities and frequency eg: per week/month
What are the specific targets and measures of success? And how are these going to be measured ie: method of evaluation?</td></tr>
<tr><td colspan="2">MEASURING OUTCOMES & IMPACT</td></tr>
<tr><td>How will you maintain the outcomes of your project after the grant ends and meet any additional runing costs?</td><td>(Q6a on the Stage 2 application form)</td></tr>
<tr><td>How will you evaluate the success of your project from the beginning and share the learning?</td><td>(Q6c on the Stage 2 application form)</td></tr>
<tr><td>Project budget detailing cost of</td><td><table><tr><td>Main Project costs</td><td>£</td><td>Overall Funding</td><td>£</td></tr><tr><td>Repair and conservation work including fees</td><td></td><td>Fundraising and own resources</td><td></td></tr></table></td></tr>
</table>

various parts of project and funding sources in the following format	Costed activities: eg: *producing updated guide book *new website to enable access to heritage records of POW and village		Other grants and donations	
	Total cost of project		HLF grant and % of total costs Total income	

Any additional pertinent information gathered from DAC, Archdeacon or equivalents in other denominations/faith groups	This could include asking whether POW was in danger of closing/unable to pay parish share. Some insight into their capacity. *NB Some of this information may be confidential and must not be passed onto the place of worship.*
Any other pertinent information noted during desk top research	eg: Reference to project/future plans on website? How integrated is POW within its community already eg: fully integrated into community website? Any existing publicity/media stories that came up during an internet search? Names of any key individuals.

Section Two: 1st Interview covering development of the project prior to and including submission of

Stage 2 application Interview with (name and role within POW) conducted by BP or AM on day/month/year

NB: Some of this information will be found on the application form so grantees will be informed that we are just seeking clarification.

Current situation

Size of congregation at beginning of project	
Size of community served by the place of worship	
How important is the POW to the wider community?	Are there other public buildings eg: village hall etc.. Is there a need for more space for community activities?
When is your POW open? How many visitors do you receive? How are you recording this?	What category type of opening does it fall into: • always open – is it staffed or left open? • specific times – is it staffed or left open – how many hours over an average month? • only open during acts of worship • by prior appointment • key holder allows ad hoc visits Do you offer guided tours? Do you have special open days/participate in Ride and Stride/ Heritage Open Days? Do you know how many visitors you receive? – seeking a quiet space or coming to look at the heritage? How do you record them? eg do you have a visitors' book for people to sign?

How many people are now using the POW on a monthly basis on average through the year?	This will include all users of the building, community groups, the congregation, attendees at concerts. The aim here is to count how many people benefit from the overall building before repairs have been undertaken/new facilities installed etc. Best though to record as numbers of uses/groups rather than trying to count individuals If a POW reports that some months are particularly quiet eg: summer months, then it should be recorded that certain times of the year are very quiet e.g. state annual monthly average, then qualify by stating that average is predominantly during certain times or provide e.g. average for summer months versus average for winter months?
What is the range of people visiting/using your POW?	This relates to the outcome that the activities included as part of your application will have not only increased the number of people visiting your POW, but also that a wider, more diverse of people will have engaged with the heritage.
How many people volunteer at your place of worship?	Need to distinguish between volunteering for POW activities and non-POW activities eg: PCC, church wardens, Choir, and those managing the building – cleaners, churchyard maintenance, guided tours, organising community activities and events.
Is there a Friends Group or equivalent?	Eg: group that look after fundraising? How does it relate to the PCC: a sub-committee or a separately constituted group? Does membership include people from outside the congregation?
Your Project	
Have those that manage the POW undertaken any previous projects either repairs or community?	Brief summary including description of project and how funded? eg: grants. What were the outputs eg: repaired building, community project? Is this project a subsequent phase of, a logical development of, a re-visioning, or completely different?
How long ago roughly were you first aware of the need for these urgent repairs. Did discussions about your plans for community engagement start before or after that?	Ie: What aspect drove the project? What is the frequency of specialist inspections eg: QIs? Did the need for repairs works arise out of one of these inspections?
What prompted your project? How did you decide upon this project and the form that it would take?	What was the catalyst? How did you decide upon the specific objectives both repairs and activities?
Which part of developing the project did you find the most challenging?	
Would you have done any public engagement activities without HLF encouragement?	
Development Phase up to submission of Stage 1 application	
Current skills base	
Who put together the Stage 1 application?	Incumbent or equivalent? Architect? Volunteers? How many? A team or one individual?

What was your level of knowledge before embarking on this project?	What skills did your PCC/project team/individual have relevant to this project? Eg: a heritage professional, project management experience, financial skills, knowledge of buildings.
What areas have you/did you identified in terms of skills, areas of knowledge that your project team lack?	And how are you going to/did you fill that/those gaps? Training? Employing a consultant/professional? Asking for volunteers from the wider community?
Has the PCC or project team undertaken any relevant training or intends to undertake training	i.e. Faith in Maintenance courses? Aware of FiM's Good Maintenance Guide? Are you aware of its successor Maintenance Co-operatives? Are you aware (if relevant) of your diocesan scheme?
How much input did <u>you</u> have and how much input did <u>your professional adviser</u> have to the answers to the non-repairs parts of the Stage 1 application form?	Ie: who developed the section on community activities? If appropriate, what were your reasons for asking for so much help in completing the non-repairs section?
Advice sought	
Did the PCC or project team go to see other local completed projects or talked to other congregations who have completed projects	
Did you undertake any feasibility studies? If so describe	
How did you know where to look for advice?	
Did you seek advice from other organisations and/or individuals during the development of your project? If so, how many and who?	Differentiate between POW-related bodies and secular organisations eg: HE Support Officer or equivalent in Wales, Scotland and NI. (if relevant) and/Regional Office, HLF Development Team, an architect/surveyor, another professional adviser, DAC or other denomination equivalents, online advice sites, other organisation. Did you pay a consultant/paid person (in addition to your architect) to help you undertake this part of your project development?
If relevant, did you consult the HE Support Officer?	Desktop research will have identified if there was an HE SO available to this project. Were they aware that, if relevant, this resource existed?
Overall, how helpful was the advice you received?	Did it change how you thought about your project? Did it make you revise the scope of your project?
Was there any other advice you needed/would have liked?	And found difficult to obtain?
Reflections on the pre-application stage ie: up to submission of Stage 1 application	

How long did this stage take?	Ie: when did you first start developing this project up until the point the grant application was submitted?
What parts of this did you find the most challenging and why?	
How easy was it to meet the deadline?	The deadline set to deliver the Stage 2 submission
Development of Stage 2 Application	
Had you applied for money to help you develop your stage 2 application?	If you didn't was this because you didn't need to or was it because you didn't know you could? Did you pay a consultant/paid person (in addition to your architect) to help you undertake this part of your project development?
Did you and if so, from where did you seek advice for this stage? And was it helpful?	
How did you find the process of producing an activity statement?	What was the experience either way?
To what extent was it clear to you to have come up with reconsidered and more detailed proposals for Stage 2?	
To what extent did you understand the difference between 'outcome' and 'output' on the application form?	
How much input did <u>you</u> have and how much input did <u>your professional adviser</u> have to the answers to the non-repairs parts of the Stage 2 application form?	Ie: who developed the section on community activities? If appropriate, what were your reasons for asking for so much help in completing the non-repairs section?
How did you find the faculty process or equivalent ie smooth/complex?	Did you find it helpful ie: help you to develop a better project, help overcome difficult issue? Were the DAC or equivalent encouraging?
How did you find the procurement process and the quality of any available guidance?	How did they find the available guidance? Did they seek help and if so from where?
Reflections on development of Stage 2 application	
What were the most challenging parts of this part of the application?	
What further support, if any, would have been helpful?	Where and when was support/advice needed, but not found, or was hard to obtain?

Consultation – relevant to both Stage 1 and Stage 2	
Did you undertake any consultation within your worshiping community? with the wider community? What form did it take? Describe the level of participation. What was the response?	Did the place of worship participate in any external planning and consultations eg: village/parish/local plans? Had you undertaken a community audit? Did you undertake any other form of consultation with your congregation? With the local community? eg: open days, public meeting/s, talks to local groups, public display of plans, distribution of a questionnaire/survey? And what were the results/feedback? Was there any opposition and if so what form did it take? What actions did you take to resolve? Have you undertake further consultation eg: between First State Pass and the development of Stage 2 application?
How have relations with the wider community developed as a result of the consultation?	Have levels of engagement changed? Are there any tensions? How are they being managed?
Level and source of partnership funding	
What proportion is the GPOW grant of the overall budget? How many other funders in total did you apply to?	This would refer back to project budget above and would list the other grants/major donations received. Differentiate between a) private b) public c) grant-giving agencies. How many were successful? And what were the amounts awarded? *(This is to ensure we have all the information on other funding correct eg: additional funding may have come in since the HLF grant was awarded).*
What about local-based fundraising?	How much was raised? How? Interesting initiatives eg: Crowd fund sourcing, sponsorship? Hog-roasts, jumble sales Was there a fundraising sub-group?
Did you develop a business plan?	If so, how hard was it? Did you seek advice?
Prior to works starting	
Are you undertaking any recording works eg: photographic record, archaeological recording?	Was this a condition? if so from whom? How easy was it for you to fulfil this requirement? Finding the right person to undertake this?
If relevant, had you thought about the environmental performance of the building before the project began?	If relevant, does this project include any interventions to improve the environment of the building directly or indirectly? Are you undertaking any environmental monitoring so that it is possible to ascertain whether any of the interventions eg: insulating the roof space/fixing the windows do result in a more energy efficient building?
Thinking about future management and maintenance	
What is your current maintenance programme?	How did you maintain your place of worship prior to the project?
Are you aware of the 10Year MMP?	*All GPOW grantees are required to submit a 10-year Management and Maintenance Plan as a condition of their grant.* Has this requirement helped and encouraged them to think about long-term maintenance? Are they confident that they will be able to follow the plan?

What plans are you intending to put in place to maintain the repaired buildings and any new works and facilities?	How much do you currently spend on fabric maintenance? How often do you currently undertake maintenance checks? Do you keep an up to date logbook/record of all repairs and maintenance work carried out? Did you/will you include any element for maintenance in your running costs budget? Have you thought about: (information on whether the following are applicable will have been identified as part of desktop research see above) If applicable: • are you joining the SPAB Maintenance Co-operatives projects? • your diocesan gutter clearance projects? • joining with other nearby POWs to share contractors?
What are your plans for managing the new uses/heritage project?	Will it involve setting up new management structures and/or legal entities?
Overall reflections on the Stage 2 application	
To what degree, if relevant, did your project change during the development stage?	Were original ideas, amended during this phase because of cost, or finding a partner organisation etc
How were your ambitions affected (if at all) by the 85/15 repair/capital split in the HLF grant scheme?	How much of the grant is going towards capital works? What were the original intentions? If different, how and why were decisions made?
How much did you understand about the heritage significance of your building before you began the project? How did you go about finding out more?	Did you find it easy to complete Statements of Significance and Need? Did you manage to access sufficient help and advice in this area?
Photographs *Discuss with grantee at this point about what photos we will need*	
Discuss with grantee proposed date of next phone call and what we will be asking about.	This will provide an opportunity to find out when the mid-point of the project might be and if any project milestones are coming up or special events which might determine date of phone call

Section Three: 2nd Interview: midway through implementation of project and review of progress against targets and criteria. Interview undertaken with … ……..conducted by BP or AM on day/month/year *Record of what stage the project has reached.*	
In terms of timescale/do you think you are on schedule, behind or ahead?	If behind, how far behind and what are your plans?
What is going well?	
What areas of knowledge have been useful/lacking? What skills have you realised you have/don't have?	How have you gone about getting these skills? Building up your knowledge? Eg: bringing other people into the project team? Employing consultants? Going on a course?

Any problems encountered?	Are you having to amend proposals? Do you think you will be able to deliver more or less than originally planned?
Have the costs of the works increased/reduced since works began?	This could refer to both repair and new works and community activities
Have you sought advice or help from anyone or organisation re: delivery	If so who? And what advice did you need? And did you obtain it? What further support, if any, would have been helpful during this delivery phase?
How have relations with the wider community developed?	Are people aware of the project? Interest? Participation?
Recording impact	
How are you getting on with recording impact?	Before and during project: numbers of visitors, participants in activities etc…
Experience of the HLF GPOW application process	
Have you referred back to HLF for any reason?	If so, give details
Any general comments relevant to this stage of the project	
PHOTOGRAPHS *Discuss with grantee what we need at this stage*	
Discuss with grantee proposed date of next phone call and areas we will want to talk about	*This will provide an opportunity to ascertain completion date for project and to find out if any milestones coming up or special events which might determine date of phone call*

Section Four: **3rd Interview: Completion and Overview: Impact, Benefits now and Outcomes in the longer term, management of new situation and plans for the future**. *ideally will take place a year after completion of activities/project.* Interview undertaken with ..... conducted by BP or AM on day/month/year.	
OVERALL IMPACT	
Overall thoughts	Has it gone well? Not well?
Overall benefits to:	
Outcome 1: that the Heritage will be in a better condition building	Have the approved purposes been carried out? How effectively the repairs have reduced the degree to which the building is deemed at risk, and the extent to which it is in better condition? Have all the urgent structural repairs been carried out by this project? Do you know if and when the building might be removed from the HAR? Is there more works required to remove the building from the HAR?
If relevant, what impact have any new works had on the building? Benefits to:	This could include new facilities, re-ordering, eco-measures, improvements to access Are the elements of new build functioning effectively and meeting the needs of the users? What is working well?

Congregation Community	Have there been any unforeseen problems? Eg: sound-proofing, insufficient space allowed for buggies? Is the building more accessible? Is the building more energy efficient? How are you measuring this?
Outcome 2: What difference has your project made for communities? *Ie: more people and a wider range of people have engaged with heritage*	*OUTPUTS ie: the activities:* *What was achieved: 50 interviews were archived, Guidebook / interpretation boards – research/design and numbers produced and disseminated. Heritage exhibitions/displays or oral history recordings stored in an archive, and perhaps accessible online.* Have these activities achieved what you hoped? How many are going to continue?
How many people participated in the heritage engagement activities? NB: this should directly refer back to the targets and measures of success recorded in the activity statement	*OUTCOMES* How were people involved? As volunteers, visitors, attenders? ie: attended talks, undertook guide tours, school children took part in education projects, special events? If possible we would like actual figures Are you reaching a wider range of people than before? How do you know? What do they tell you about their experiences? Is the impact of the project on local people it better or less good than you planned? Tell us why? What skills did those who participated gain? What did they learn? Identify how and if this information has been recorded Overall, is the outcome better than you thought it would be? *NB: HLF expects a breakdown of demographic details for visitors, volunteers, trainees and staff by gender ethnicity, social class and disability.*
Delivery of project This is about the people who delivered the repair part of the project and the activities *NB: HLF expects a breakdown of demographic details for visitors, volunteers, trainees and staff by gender, ethnicity, social class and disability*	How many people were involved in delivering the project? Make a distinction between those who had a paid role and those who were volunteers. What was the range of people involved? Is there any particular group/type of people who were involved that were new to your place of worship? Identify any paid roles. Identify roles undertaken by volunteers eg: : made decisions, took on management roles What skills did they learn during the life of the project? Was training provided? Make clear if skills are going to continue to be used or has the need for them come to an end eg: no more guided tours, exhibition is a one-off? If relevant did you get external assistance to produce any outputs – local records office, local historian, digital specialist?
How will you maintain the outcomes of your project after the grant ends and meet any additional running costs?	*This relates to what they put down in answer to Q6a (Stage 2 application)*
How will you evaluate the success of your project from the	*This relates to what they put down for Q6c (Stage 2 application)*

beginning and share the learning?	
Other impacts	
i) New uses	New ways that the community including the congregation is now using the building: ie: organisations and activities Were these planned uses? Are there any additional/unexpected uses that have been developed since the project started? Are there any uses which no longer take place since the project started? Are there any permanent uses ie: where an organisation has a separate office/space within the building? Is there a licence/lease in place? Have any access works made a difference to the demographic profile of the visitors?
ii) the life of the POW	Has the size of the congregation increased? In what ways is the space more viable for use by the congregation and how will this affect the long-term future of the congregation compared to not having done the project? Have there been any other benefits to the worshipping community? Has the project itself affected the self-image of the congregation or its formal and informal relationships with the wider community?
iii) When is your POW open? How many visitors do your receive? *This needs to be compared directly to answers given in application form and as part of Ist interview*	What category type of opening does it fall into: • always open – is it manned or left open? • specific times – is it manned or left open – how many hours over an average month? • only open during acts of worship • by prior appointment • key holder Do you offer guided tours? Do you have special open days/participate in Ride and Stride/Heritage Open Days? How do you record how many visitors you receive? Visitors' book for people to sign?
vii) How many people are now using the POW on a monthly basis on average through the year? *This needs to be compared directly to answers given in application form and as part of Ist interview*	This will include all users of the building, community groups, the congregation, attendees at concerts/ other activities/ special events. Best to record this as numbers of uses rather than trying to count individuals. How was this information recorded by POW?
viii) Local economy eg: a) were any jobs created as a result of the project? (post building works) b) any specific community service being now provided?	This may include a full-time job or a two-day a week job so record how many person-hours per week.
Sharing the Space	
Has this been an issue?	Have there been any issues around sharing sacred space with community space? If so how have you managed this?

Photographs *Discuss with grantee what we need at this stage*	
The Long Term	
Long term benefits	*Heritage and people benefits that last beyond the life of the project, where they exist*
Maintenance of the fabric in the long-term. *Refer to the 10-year maintenance plan required as part of the grant conditions (what is being done, when)*	What plans are in place to maintain any new works and facilities? How effectively is maintenance of the fabric now being carried out Who has been identified to undertake checks/carry out routine maintenance? Diocesan gutter clearance scheme? SPAB MCP project? MaintenanceBooker?
If appropriate what about maintenance, updating, renewal of any new interpretative materials	*Eg: information boards, website, digital outputs* If used new technology – will this be easy to adapt, renew in the future?
Future funding needs	
Has your organisations financial arrangements had to be revised?	*What has changed? And have to had to take any unforeseen actions that you had not planned to balance the cost of managing the building?*
Has the project had an impact on running costs? How are costs being met?	*Running costs of any new facilities – heating, cleaners, paid staff* Is the building now more energy efficient? Has this lowered some costs? (see above)
Has the project increased income?	*Whether additional external groups are paying to use the building.* *Additional income from increase of activities eg: concerts, selling of guide books, café, art exhibitions etc..*
Management issues	
Has there been a change in management of the whole building/of part of the building, particular set of activities	*Whether the legal framework or governance of the place of worship has changed eg: Is there now a lease or licence in place?*
Has there been a change in management personnel / leadership? Are there now more people involved in the management of the building? Is this a direct result of participation in the activities?	Have new people come on board? To fulfil POW roles eg: new churchwardens or new people from the community to share looking after building/running new community activities? Was it the project that encouraged more people to take an active role in looking after the building or volunteering in general? Do they come from congregation or are they from the wider community? *Need to distinguish between volunteering for POW activities and non-POW activities eg: PCC, Choir, and those managing the building – cleaners, churchyard maintenance, organising community activities and events*
How many people volunteer now at your place of worship and in what capacities?	

Paid staff v volunteers	Have you taken on any paid staff? If so to do what? To what extent are you dependent on volunteers to run the new activities? Are there sufficient volunteers? How are you going to continue to attract new volunteers? How are you going to keep volunteers on board in the long-term? Training?
Friends Group or equivalent	
If, there wasn't before, is there now a Friends Group or similar?	Perhaps created as part of direct interest in project? If there was already a Friends Group, ask how it is doing eg: increased membership etc.. If there wasn't before, how was the new Friends Group set up? How is it working? What are its aims?
Building Capacity	
Have you/congregation gained skills	What skills have you learnt? Management, fundraising, knowledge of how to better maintain your POW, community engagement?
Succession Planning	
How will the lessons learnt be passed on?	*Have you made an 'inheritance' plan?*
What steps have you taken to identify a successor and what type of difficulties, if any, do you expect to find in doing so?	*This is about succession planning and is about the person/team who will take on the next buildings/community project. It is not about the person who will become the next churchwarden or similar – although they maybe the same person.* *How is the knowledge and experienced gained going to be passed on? And not lost*
Looking to the Future	
Any plans for the future to further develop/build on the community aspect of this project/deliver further new projects? Over the next 3-5 years? 10-15 years? How will this be funded?	*This could include further activities to encourage people to learn about and engage with the historic place of worship?* *Or ways of increasing/encouraging wider use of the building? What about increasing the diversity of those using/visiting the building?* *Development of specific services for the wider community eg: food bank, community shop, health services.*
Any further repairs works known to be required to the building in the next 2-3 years? 5-10 years? Estimates of cost if known.	Date of latest QI(or equivalent) ?When is next one due? How will this be funded?
If further works are required, would you pursue a second HLF funded project?	If yes, why? If no, why?
Any future plans for refurbishment, reordering or other new works in the next 2-3 years, 5-10 years?	How will this be funded?
Overall reflections	

Looking back at your original description of your project that you provided on your Stage 1 Application form -	has the project overall achieved what you hoped? Achieved more? Increased in scope? Changed in other ways?
What parts of the project went well?	
What were the major challenges you faced?	How did you overcome them?
Lessons learnt that would be of use to future applicants	*As stated by the applicant* *Applicant needs to be happy that these are published* *Keep them focussed and relevant to development activity*
What further support, if any, would have been helpful?	*Where and when was support needed but not found, or was hard to obtain?*
How have relations with the wider community (in the sense of those living nearby) developed?	Are there any tensions? How are they being managed? To what extent are members of the community now more engaged, and how? (or less engaged, and why?)
Has the project changed the way you view your building, or the role of stewardship?	*Has it changed the way you operate?*
Overall feedback on the HLF GPOW programme	
Overall process	*Positive and negatives*
How would you describe the support from HLF staff	
What more could HLF have done to help?	

Section Five: 4th, 5th 6th Interviews: beyond completion

For many cases we were able to undertake interviews two or three years after completion. Questions were asked about continued benefits of the project outcomes as well as progress on follow up repair/new works/community projects. We also asked about the future of the place of worship eg: its financial viability, community use, size of congregation and general optimism/pessimism when looking to the future.