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Enhancing the Protection of Places of Worship: Insights from ISF Projects and Guidelines for Stakeholders

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Abstract

This report proposes key insights drawn from 10 projects funded by the European Commission Internal Security Fund (ISF) aimed at enhancing the protection of places of worship, by analysing over 70 deliverables across security and crisis management lifecycle phases: prevention, preparedness, response, and recovery. A structured analysis and review map each deliverable produced by the EU-funded ISF projects according to Human, Technology, and Organisation (HTO) dimensions, as well as Ethical, Legal and Social (ELS) considerations.

Most deliverables focus on prevention and preparedness, highlight the critical role of human factors and the need for inclusive and context-specific security planning. The analysis shows that, despite progress, a gap persists between awareness and action, especially at local levels lacking technical and organisational resources. The report offers concrete recommendations to bridge this gap and improve access to knowledge in a more structured and centralised manner.

By consolidating a wealth of knowledge into an accessible format, the report provides practical value to interested parties and transforms project findings into high-level actionable guidance, thereby reinforcing the need for coordinated, inclusive, and effective protection strategies for all places of worship across Member States.

1. Introduction

In recent years, the protection of public spaces and soft targets —which comprise places of worship— has become an increasingly urgent priority for the European Union. The EU Counter-Terrorism Agenda adopted in 2020 [1], puts forward initiatives to ensure physical protection of places of worship and the European Commission acts to strengthen their protection by bringing together the different faith communities and by fostering cooperation between them and national authorities. As shown in the table below, in the last ten years, faith communities across Europe have experienced a constant trend in threats and targeted attacks, posing a direct challenge not only to individual safety, but also to social cohesion, religious freedoms, and the values of inclusivity and tolerance that underpin the European project.

Table 1. Examples of recent attacks on places of worship in Europe

Location	Date	Type of Place of worship	Method used	Perpetrator	Orientation
Manchester, UK	2 Oct 2025	Synagogue	Vehicle ramming, stabbing	Single individual	Jihadist
La Grande-Motte, France	24 Aug 2024	Synagogue	Arson	Single individual	Jihadist
Solingen, Germany *	23 Aug 2024	Public festival (civic) *	Stabbing (knife)	Single individual	Jihadist
Galway, Ireland	15 Aug 2024	Near military mosque area	Stabbing	Single individual	Jihadist
Rotterdam, Netherlands *	19 Sep 2024	Public vicinity (bridge) *	Stabbing	Single individual	Jihadist
Montello, Italy	18 Mar 2024	Islamic Centre	Arson	Single individual	Right-wing
Algeciras, Spain	25 Jan 2023	Church	Stabbing (machete)	Single individual	Jihadist
Tirana, Albania	19 Apr 2021	Mosque	Stabbing	Single individual	Jihadist
Nice, France	29 Oct 2019	Church	Stabbing (knife + hammer)	Single individual	Jihadist
Bayonne, France	28 Oct 2019	Mosque	Shooting	Single individual	Right-wing
Halle, Germany	9 Oct 2019	Synagogue	Shooting (+ improvised explosive)	Single individual	Right-wing
Copenhagen, Denmark	10 Sep 2019	Muslim event	Vehicle ramming	Single individual	Right-wing
Bærum, Norway	10 Aug 2019	Mosque	Shooting	Single individual	Right-wing
London, UK	19 Jun 2017	Mosque	Vehicle ramming	Single individual	Right-wing
Saint-Étienne-du-Rouvray, France	26 Jul 2016	Church	Stabbing	Two individuals	Jihadist
Copenhagen, Denmark	15 Feb 2015	Synagogue	Shooting	Single individual	Jihadist

* Note: Incidents in Solingen and Rotterdam occurred in public or civic settings closely linked to religious contexts or wider community gatherings reported in EU TE-SAT 2025, and are included here as broader soft-target jihadist attacks affecting faith-related public spaces within the EU context.

Source: Data from article https://ec.europa.eu/newsroom/pps/items/696367/en (website visited in May 2025); Europol, European Union Terrorism Situation and Trend Report (EU TE-SAT), Publications Office of the European Union, Luxembourg, 2025, https://www.europol.europa.eu/cms/sites/default/files/documents/EU_TE-SAT_2025.pdf (website visited in May 2025);

[1] See https://home-affairs.ec.europa.eu/policies/internal-security/counter-terrorism-and-radicalisation/protection_en (website visited in May 2025).

For these reasons, the EU Counterterrorism Agenda sets out a clear ambition: to anticipate, prevent, protect, and respond to terrorist threats in a coherent and coordinated manner. Within this framework, the Commission has emphasised the need to strengthen the resilience of places of worship, recognising their symbolic, cultural, and spiritual importance and their vulnerability to ideologically motivated violence.

Further reinforcing this approach, the European Internal Security Strategy – ProtectEU, presented by the European Commission in April 2025 [2], specifically calls for strategies on the protection of religious communities in view of associated vulnerabilities, highlights the importance of supporting Member States in preventing terrorism and radicalisation, reinforcing the physical protection of public spaces, and improving information sharing and multi-agency cooperation. The strategy also identifies a need to leverage EU-funded projects and research to inform action, reduce fragmentation, and guide Member States in building resilient societies. This report directly responds to that call by consolidating and communicating the practical knowledge produced by a series of EU-funded projects focused on the security of places of worship.

1.1. Purpose and Scope of the Study

Rather than offering isolated case studies, this report adopts a comparative perspective, identifying trends, effective methodologies, transferable good practices and gaps from 10 projects funded under the Internal Security Fund programme in the period 2021-2024. These projects address various aspects of protecting religious sites, ranging from risk assessment and training to technological innovation, interfaith dialogue, and community-based approaches.

The report is not just a collection of project outcomes but offers a broader perspective that reveals insights through a comprehensive view on the project focus and their achievements.

By organizing information around stakeholder-specific guidance and tools and by labelling the insights by their relevance to the **security and crisis management lifecycle** [3] :

- Prevention,
- Preparedness,
- Response,
- Recovery

and according to **Human, Technology and Organisational** (HTO) [4], as well as **Ethical, Legal, and Social** (ELS) [5] considerations, the report offers initial elements for stakeholders at every level,

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[2] Available at the following link: https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX%3A52025DC0148 (website visited in May 2025)

[3] A standard framework used in risk and emergency management (e.g. the European Union Civil Protection Mechanism and the ISO 22301 – Business Continuity Management Systems, among others) encompasses four key phases: Prevention (mitigating potential threats), Preparedness (planning and training for possible incidents), Response (immediate actions during an incident), and Recovery (restoring normalcy and learning lessons for the future).

[4] HTO (Human, Technology, and Organisational) is a multidisciplinary framework used to analyse systems by considering the interplay between human factors, technological components, and organisational structures.

[5] ELS (Ethical, Legal, and Social) is a framework often used in the assessment of emerging technologies and policy interventions, aiming to ensure that ethical principles, legal norms, and social values are considered from the outset in decision-making and implementation.

from local religious leaders and municipal officials to national policymakers and European institutions.

This approach aims to avoid duplications in future EU-funded activities by showcasing what has already been developed. It therefore serves as a forward-looking instrument that can inform the design of future projects and the launch of new research or pilot actions.

1.2. The ISF Project Landscape

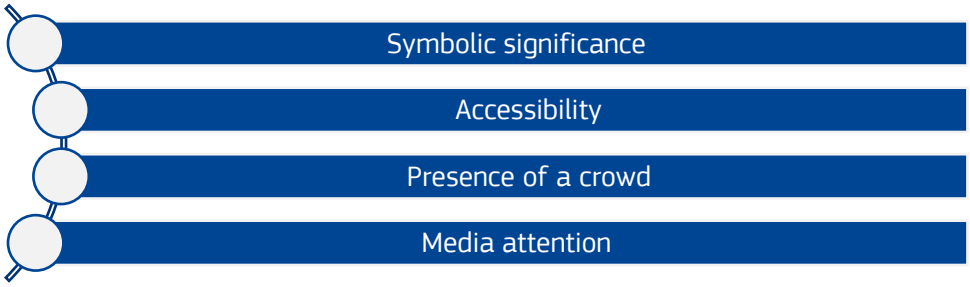
The Internal Security Fund (ISF) [6] «*contribute to reach a high level of security in the EU, in particular by preventing and combating terrorism, radicalisation, serious and organised crime and cybercrime, by assisting and protecting victims of crime, and by preparing for, protecting against and effectively managing security-related incidents, risks and crises*».

The 10 EU-funded ISF projects examined in this report span different regions, thematic priorities, and operational models. Despite their diversity, they share a common objective: to build safer, more resilient, and inclusive environments for places of worship and community engagement. By combining their contributions and organizing them in a practical format, this report aims to consolidate project-based results into transferrable and actionable knowledge.

1.3. Target attractiveness of places of worship

Places of worship, such as churches, mosques, synagogues, and other religious sites, hold profound significance within communities, serving not only as centres for spiritual practice but also as symbols of cultural and historical identity. Unfortunately, these very attributes contribute to their attractiveness as targets for various forms of malicious acts, including terrorism and hate crimes.

Figure 1. Elements of attractiveness of places of worship



Source: JRC

Religious sites often embody the core values and beliefs of a community. An attack on such a site is perceived as an attack on the community's identity and values, amplifying its psychological impact. This symbolic dimension makes places of worship appealing targets for those seeking to send a broader message or incite fear.

[6] More information available at the following link: https://home-affairs.ec.europa.eu/funding/internal-security-funds/internal-security-fund-2021-2027_en (website visited in May 2025)

Places of worship are designed to be open and welcoming to all, and with exceptions have minimal security measures in place. This openness, while essential for their function, also renders them vulnerable to attacks, as it allows potential perpetrators easy access to congregants and facilities.

Regular services, religious festivals, and special events routinely draw large gatherings and are often scheduled and announced well in advance. This fact significantly increases the risk, as attackers can plan their actions to deliberately coincide with peak attendance.

Furthermore, attacks on places of worship often generate significant media coverage, amplifying the perpetrator's message and creating potential conditions for inspiring copycat incidents.

The combination of the above factors increases the vulnerability of such places and consolidates the belief in a potential attacker that their action is more likely to succeed.

Understanding these factors is crucial for developing effective strategies to protect places of worship, which require tailored security measures that respect the open and inclusive nature of these sites while addressing their unique vulnerabilities.

2. Methodology of analysis

This report adopts a structured and comparative approach to assess the contributions of 10 EU-funded ISF projects aimed at enhancing the protection of places of worship. The methodology was designed to review, and analyse each project's deliverables, with particular attention to their relevance and usability across different contexts and stakeholder categories.

2.1. Project Selection and Review Criteria

The 10 projects considered by this report have been selected based on their focus on the security of places of worship within the EU. Publicly available deliverables were systematically collected from project websites together with associated dissemination resources. They were structured according to media type (e.g. guidance, training, videos, toolkits, posters).

2.2. Structuring the knowledge for stakeholder use

To enhance accessibility and enable targeted knowledge transfer, the findings presented in Chapters 4 and 5 have been categorized according to the following axes:

1. **Target Stakeholder** – Each deliverable is tagged to one or more of the defined stakeholder categories.
2. **Security and Crisis Management Phase** – Following a resilience-oriented model, all contributions are classified according to the four key phases of the security and crisis management cycle:
    (a) Prevention
    (b) Preparedness
    (c) Response
    (d) Recovery
3. **Human, Technological, Organisational Dimensions (HTO)** – Each deliverable has also been examined for its focus on human factors, technological tools, or organisational arrangements. This classification reflects whether the primary impact or applicability of a given deliverable is best understood to address:
    (a) Human behaviour, awareness, or training;
    (b) Technological innovation or deployment;
    (c) Organisational structures, planning, or coordination mechanisms.

    These dimensions are not mutually exclusive, and deliverables can have more than one dimension.
4. **Ethical, Legal, and Social (ELS) Considerations** – Specific attention has been given to the ethical, legal, and social implications associated with each project's deliverable, particularly those involving data handling, surveillance, religious freedoms, cultural sensitivities, and inclusivity. These aspects are labelled accordingly to support responsible and rights-based implementation.

By integrating **HTO** and **ELS** dimensions into the analysis methodology, the report assesses whether the projects' deliverables cover these dimensions and offers an improved way of delivering key messages and recommendations to its specific recipient and intended audience.

3. Overview of the selected ISF Projects

This chapter presents an overview of the selected EU-funded projects dedicated to enhancing the protection of places of worship.

3.1. EU-CARE - Community Awareness Resilience Education for Europe

Call: ISF-2022-TF1-AG-PROTECT

Duration: 21 months (April 2023 – January 2025).

Geographic Coverage: Austria, Belgium, Bulgaria, Czech Republic, Croatia, Finland, Germany, Greece, Hungary, Italy, Luxemburg, Portugal, Poland, Slovenia, Slovakia, Spain, Sweden, and The Netherlands.

Target Audiences: Jewish community members, security personnel, religious leaders, and community institutions around places of worship, as well as public authorities and law enforcement bodies.

Objectives and Focus Areas: EU-CARE aimed to build security awareness, resilience, and preparedness among Jewish communities. It focused on empowering individuals through education, improving protection of religious sites, and fostering cooperation with authorities to counter antisemitic threats.

Key Outputs: A pan-European security survey, over 200 local training sessions in 17 languages, a train-the-trainer programme, two international conferences, 210 educational videos, distributed awareness materials, an e-learning platform, a threat intelligence sharing network, and a continent-wide outreach campaign reaching over 2 million people. Three permanent regional hubs were established to continue knowledge-sharing and coordination beyond the project's duration.

3.2. PARTES – Participatory Approaches to Protecting Places of Worship

Call: ISF-2022-TF1-AG-PROTECT

Duration: 24 months (March 2023 – February 2025). The project concluded with a final event in mid-2025.

Geographic Coverage: Malta, Germany, Greece, Italy, Hungary, and Romania.

Target Audiences: Faith communities, public authorities, civil society organisations, local law enforcement, and policymakers.

Objectives and Focus Areas: PARTES seeks to foster trust and cooperation between faith-based communities and public institutions by developing participatory methodologies and inclusive risk awareness strategies. The project promotes community-based resilience planning tailored to the specific needs and vulnerabilities of places of worship.

Key Outputs: Interactive guidance materials, capacity-building workshops, participatory risk assessment tools, and national-level policy recommendations supporting interfaith security collaboration.

3.3. PROSECUW – Protection and Security for Places of Worship

Call: ISFP-2020-AG-PROTECT

Duration: 24 months (May 2021 – April 2023). This project has been completed with final outputs delivered in 2023.

Geographic Coverage: Implemented primarily in Cyprus, Germany, Portugal, and Greece, with outreach and knowledge-sharing across the EU.

Target Audiences: Religious leaders and congregations, local public authorities and community members.

Objectives and Focus Areas: To enhance protection at places of worship by building cooperation between authorities and faith communities. The project focused on improving understanding of security threats (such as hate crimes and terrorism), raising awareness against hate and intolerance, and developing practical tools and manuals for sharing best practices among EU stakeholders.

Key Outputs: A multi-faceted toolkit for faith community security and a specialised training course with four modules on community-based counter-radicalization and protective measures. The project also published a Best Practices Manual with policy recommendations for EU-wide use and ran awareness-raising campaigns and community screenings.

3.4. ProSPeReS – Protection System for Large Gatherings of People in Religious Sites

Call: ISFP-2020-AG-PROTECT

Duration: 20 months (June 2021 – December 2023).

Geographic Coverage: Poland, Slovakia, Hungary, and Italy.

Target Audiences: Religious site security staff, local law enforcement, emergency responders, and religious communities.

Objectives and Focus Areas: The project focuses on building security frameworks to protect large religious gatherings, including pilgrimages and events. It emphasizes coordination between religious entities and public security services.

Key Outputs: Security planning tools, integrated command procedures, training exercises, and technological demonstrations in high-attendance religious settings.

3.5. PROTECTOR – Protecting Places of Worship from Hate Crimes and Terrorist Attacks

Call: ISFP-2020-AG-PROTECT

Duration: 25 months (April 2021 – May 2023).

Geographic Coverage: France, Germany, Hungary, Italy, and Slovenia.

Target Audiences: Faith communities, educators, civil society organisations, and youth associations.

Objectives and Focus Areas: PROTECTOR aims to prevent hate crimes and radicalisation through educational initiatives, public engagement, and capacity-building at local levels. The project promotes inclusivity and tolerance as foundations of community resilience.

Key Outputs: Training toolkits, youth engagement campaigns, and municipal integration models for interfaith security promotion.

3.6. PROTONE – Protection of Places of Worship and Gatherings from Security Threats

Call: ISF-2022-TF1-AG-PROTECT

Duration: 24 months (February 2023 – February 2025).

Geographic Coverage: Belgium, Bulgaria, France, Italy, and Romania.

Target Audiences: Worship site administrators, interreligious councils, local governments, and national security authorities.

Objectives and Focus Areas: The project aims to bridge the gap between religious communities and public authorities through preventive security planning, scenario-based exercises, and cooperative response protocols.

Key Outputs: Simulated security exercises, co-designed response plans, incident reporting tools, and national best practice models.

3.7. SASCE – Safer and Stronger Communities in Europe

Call: ISFP-2020-AG-PROTECT

Duration: 27 months (April 2021 – July 2023).

Geographic Coverage: Belgium, France, Germany, Hungary, Italy, and Spain.

Target Audiences: Religious minority groups, worship security officers, community volunteers, and anti-radicalisation stakeholders.

Objectives and Focus Areas: SASCE fosters interreligious cooperation, improves situational awareness, and strengthens the protection of minority religious sites against hate-motivated violence.

Key Outputs: Vulnerability mapping tools, interfaith dialogue materials, public awareness initiatives, and community protection guidelines.

3.8. SHIELD – Protecting Places of Worship from Violent Extremism

Call: ISFP-2020-AG-PROTECT

Duration: 27 months (January 2022 – April 2024).

Geographic Coverage: Germany, Greece, the Netherlands, and Spain.

Target Audiences: Law enforcement officers, worship administrators, religious leaders, and local municipalities.

Objectives and Focus Areas: SHIELD aims to improve prevention and response capacity against extremist threats to places of worship through intelligence-sharing, scenario testing, and inclusive planning.

Key Outputs: Community-police cooperation models, early-warning templates, rapid response protocols, and situational exercises.

3.9. SHRINEs – Strengthening Resilience at Places of Worship through Technology and Dialogue

Call: ISF-2022-TF1-AG-PROTECT

Duration: 24 months (April 2023 – April 2025).

Geographic Coverage: Austria, France, Germany, Italy, and the Netherlands.

Target Audiences: Religious leaders, IT professionals, security managers, and local authorities.

Objectives and Focus Areas: SHRINEs combines technology-based monitoring with participatory dialogue to identify threats to places of worship and mitigate them collaboratively. It places emphasis on tackling hate speech and online radicalisation.

Key Outputs: Threat assessment protocols, digital resilience tools, community-police dialogue forums, and training materials.

3.10. SOAR – Strengthening the Security and Resilience of At-Risk Religious Sites and Communities

Call: ISFP-2020-AG-PROTECT

Duration: 33 months (April 2021 – January 2024).

Geographic Coverage: Austria, Croatia, France, Greece, and the United Kingdom.

Target Audiences: Local religious communities, municipal crisis managers, security professionals, and faith-based educators.

Objectives and Focus Areas: SOAR provides tailored capacity-building programs to enhance risk management at religious sites. It promotes a resilience-based approach to security, based on education, collaboration, and trust.

Key Outputs: Capacity-building workshops, vulnerability self-assessment tools, resilience-building templates, and training curricula for local stakeholders.

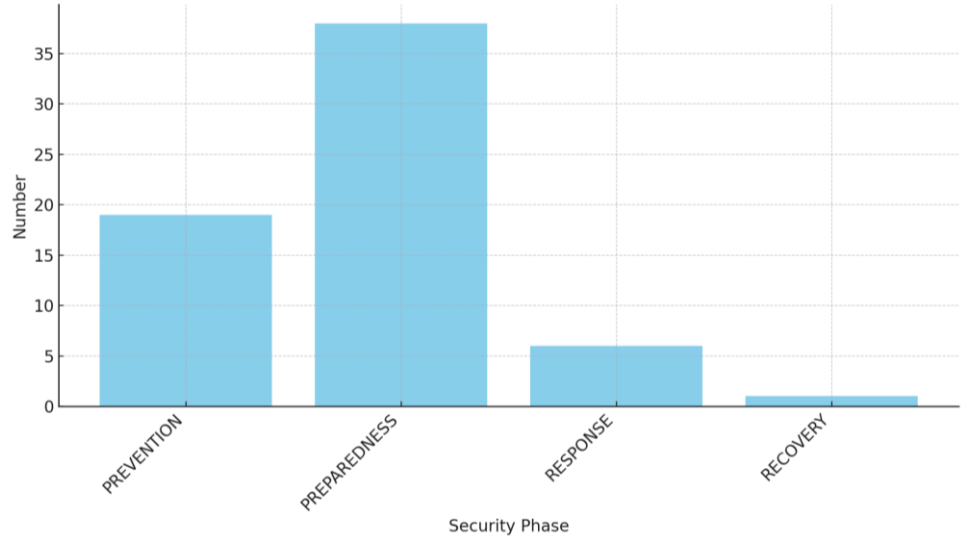
4. Overview of the deliverables delivered by the projects

The collective body of deliverables produced by the EU-funded ISF projects considered by this report represents a set of operational tools, training resources, and strategic frameworks. As anticipated in chapter 2, a comprehensive analysis has been conducted on these deliverables using a matrix that captures their alignment with key security phases, analytical dimensions (HTO and ELS), output typologies, and target stakeholder groups. The deliverables considered and the categories and dimension of analysis are presented in the table attached in the **Annex**, where also direct links are available.

4.1. Coverage of Security and Crisis Management Phases

Out of the 64 deliverables considered by this report, the projects demonstrate a strong emphasis on the prevention and preparedness phases of the security and crisis management cycle.

Figure 2. Distribution of deliverables across security phases



Source: JRC

Prevention-focused deliverables include awareness campaigns, educational material, and participatory assessments intended to mitigate radicalisation, hate speech, and intolerance.

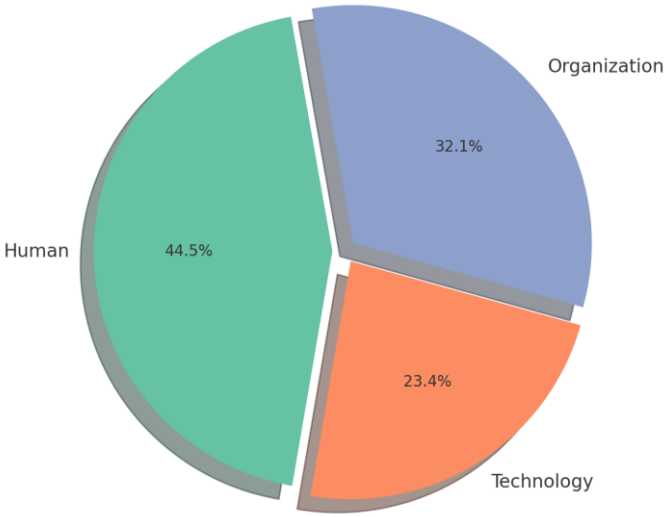
Preparedness is addressed through simulation exercises, vulnerability mapping tools, and training sessions for community members and authorities.

Fewer deliverables pertain to the response and recovery phases, particularly in the form of incident response protocols, communication frameworks, and early-warning procedures that enable coordinated post-incident actions.

4.2. HTO Dimensions

Human-Technological-Organisational (HTO) aspects were analysed to categorise each deliverable.

Figure 3. Distribution of references across HTO dimensions.



Source: JRC

Close to half of the deliverables possess a human-centric dimension, emphasizing trust-building, behavioural training, and community resilience.

Technological elements are present in tools such as digital monitoring platforms, early warning systems, and e-learning environments.

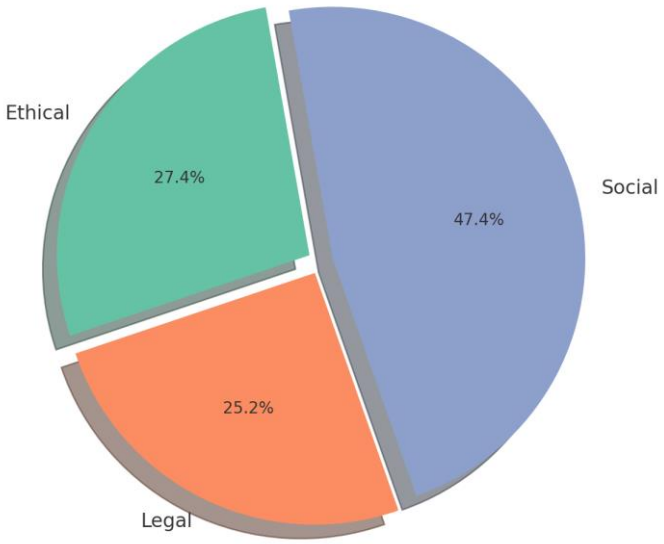
Organisational dimensions emerge through coordination models, cross-sectoral response protocols, and inter-institutional governance frameworks.

Notably, several deliverables integrate two or more of the HTO domains, reinforcing a holistic security posture. For instance, the full HTO triad appears in 28 deliverables, reflecting a comprehensive approach to security that combines training, technological tools, and institutional procedures. Another prevalent combination is Human and Organisation (HO), found in 16 deliverables, typically associated with awareness campaigns and procedural enhancements. Meanwhile, deliverables focused solely on Technology (3 deliverables) are less frequent.

4.3. ELS Dimensions

Ethical, Legal, and Social (ELS) considerations are deeply embedded in the deliverable design. Many deliverables explicitly address social cohesion, inclusion, and community empowerment, particularly in multi-faith contexts.

Figure 4. Distribution of references across ELS dimensions.



Source: JRC

Legal aspects are reflected in guidance on compliance with protection standards, as well as best practices for lawful incident reporting and data sharing. The ethical dimension is implicit in the participatory methodologies adopted across several projects, ensuring that deliverables are developed with vulnerable communities.

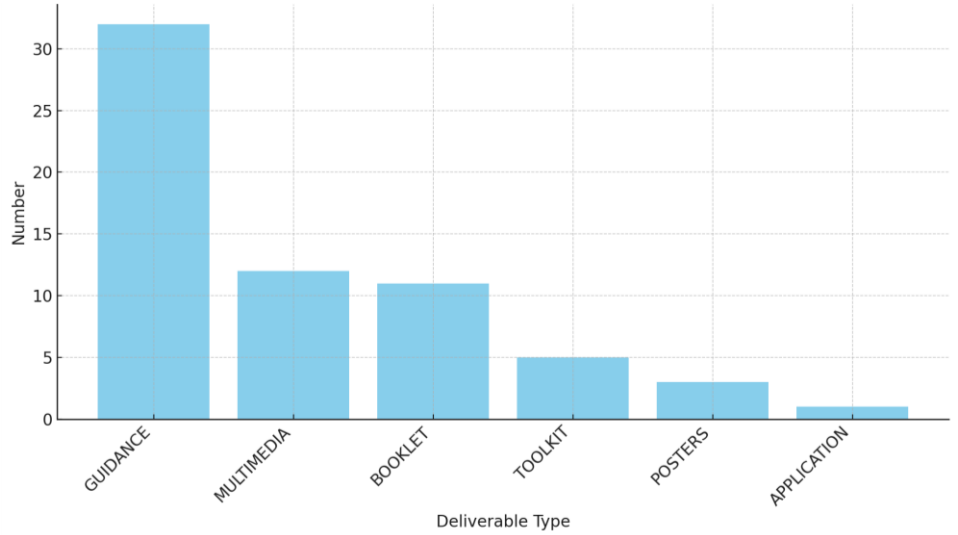
4.4. Type of deliverables

The type of deliverables produced by the 10 projects covered by this report is assorted. They include:

- Training material for both security professionals, law enforcement and community members,
- Toolkits and manuals for vulnerability assessments and incident management,
- Digital platforms including e-learning portals and threat intelligence sharing tools, and
- Public awareness products such as videos, posters, and social media campaigns.

For this analysis, the deliverables have been grouped according to the approach shown in figure 5.

Figure 5. Distribution of deliverable types.



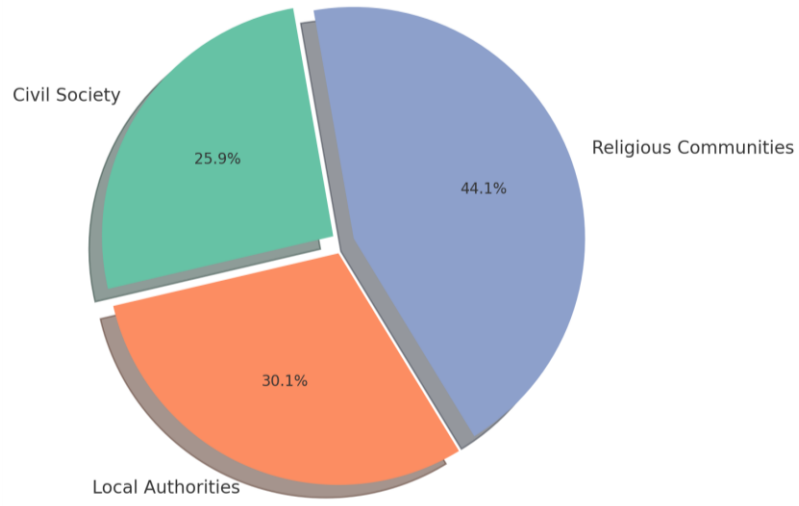
Source: JRC

The variety of deliverables showcases the adaptability of the work produced by the projects in embracing different local contexts and operational environments.

4.5. Stakeholders addressed

Finally, a consideration regarding the intended target of the deliverables produced by the projects. They address a wide range of stakeholders, where religious communities and their leaders are the primary audience, with the specific objective of building awareness and preparedness where it matters the most.

Figure 6. Stakeholder addressed by projects' deliverables.



Source: JRC

Local authorities, including municipalities, law enforcement and emergency services, are engaged through scenario-based planning tools, guidance to improve acquaintance with different religious communities and their backgrounds, as well as coordination models. Deliverables also address civil society actors, such as NGOs, which can support a number of initiatives around awareness raising and preparedness.

5. Best Practices and Lessons Learned

This chapter presents an analysis of the key deliverables generated by the projects. While the projects differ in scope, target audience, thematic focus, and methodology, they collectively offer a set of knowledge, tools, and practices that can foster more coherent and effective security strategies for places of worship.

What follows is a selection of best practices and lessons learned from the reviewed projects:

Multi-Stakeholder Collaboration: All projects stress the importance of bringing together religious communities, law enforcement, and public authorities in trust-based partnerships. For example, PROSECUW formed mixed committees of police, officials and faith leaders, and PARTES and SHIELD established formal communication channels between congregations and local authorities. This collaboration ensures better information-sharing (e.g. threat intelligence, risk assessments) and coordinated responses to incidents, leveraging the strengths of each stakeholder.

Interfaith and Cross-Community Solidarity: Many projects recognize that threats to any one faith's sites are a concern for all; thus, interfaith dialogue and networks are a common theme. SHRINEs explicitly created an interfaith security network, and PROTONE and SASCE involved different faith organizations in joint initiatives. This fosters unity, allows sharing of best practices across religions, and strengthens mutual support.

Community Empowerment & Training: A core best practice is to empower the worship communities themselves through training and awareness. Projects like EU-CARE and SASCE trained community members to be first responders (e.g. *#TogetherWeAreSafer* civilian security awareness programme by SASCE) and encouraged the designation of security focal points within congregations. The trainings delivered by the projects often use scenario-based methods, including table-top exercises, simulations, drills, to instil practical skills. Notably, SHIELD produced simulation videos of attacks to educate stakeholders, and PROSPERES leveraged virtual/extended reality for immersive training. This hands-on training paradigm, combined with guides (handbooks, checklists) that are easier to assimilate, ensures communities can become active contributors to their own security.

Guidance, Toolkits, and Standard Operating Procedures (SOPs): Most projects delivered user-friendly guidance material to disseminate knowledge widely. These include quick-reference handbooks, safety guidebooks, posters, brochures and standard operating procedures (SOPs) for incident response. By consolidating lessons learned and expert advice into practical toolkits, the projects ensure that even small or less experienced communities can understand the threats and assess whether they need to implement security measures.

Incident Reporting and Monitoring: Several projects established or improved systems for reporting and monitoring hate incidents at places of worship. SASCE's online reporting form enables victims to safely report hate crimes. PROSECUW's hub collected incident data via its network, and EU-CARE conducted a pan-European survey capturing security perceptions. Tracking incidents and "near-misses" is a best practice because it helps the evaluation of the threat level, identify patterns and inform authorities and policymakers for proactive action.

Enhancing and engaging Cooperation with Law Enforcement: The projects uniformly highlight that law enforcement agencies must actively engage with faith communities as partners. Best practices include establishing liaison programs or regular meetings (featured in PROSECUW and PARTES), joint trainings and information exchanges. A noteworthy innovation is SASCE's *"Guide to*

Law Enforcement", educating police about various religions to improve cultural acquaintance. By improving mutual understanding, these initiatives have introduced a more cooperative security model where police are seen as guardians and advisors rather than outsiders. On the long term, this could lead to faster response times, better trust, and bi-directional alert systems between communities and law enforcement.

Security-by-Design and Technology Integration: A forward-looking best practice is incorporating physical and technological security measures at the design stage of religious facilities. SOAR and SPIRIT approached the concept of *"security by design"* by adding or retrofitting protective features (e.g. blast-resistant glass, secure perimeters, CCTV placement) without impacting on the sacred atmosphere of places of worship. Examples of tech innovation include PROTECTOR's exploration of advanced surveillance/communication systems and SHRINE's hackathon outputs (like AI analytics or panic-alarm systems for temples). The use of virtual reality (VR) simulations for training (PROSPERES) is another innovation now emerging as best practice, offering realistic yet safe learning environments.

Counter-Narratives: Many projects realized that securing places of worship also implies addressing the root causes of discrimination, unfamiliarity and hostility in society. Thus, they implemented public-facing awareness campaigns. PARTES and SASCE ran communication campaigns to educate the wider population about the importance of protecting all faith sites and to debunk extremist rhetorics. PROSECUW's documentary and community screenings served to humanize the issue and stimulate empathy. Such efforts support building a social environment which provides a less fertile ground to extremism and can support vulnerable communities.

Sustainability and long-term effectiveness of security setup: A key best practice and objective that emerges from most projects is the creation of networks or hubs that outlast the project funding period. Recognizing that security challenges are ongoing, projects like PROSECUW and SASCE set up permanent networks of contacts. EU-CARE instituted regional hubs to continue sharing knowledge among countries beyond the project timeframe. The sustainability plans – keeping network websites live, maintaining mailing lists or cooperation agreements – ensure that the synergies and trust built during the projects continue to yield benefits in the long term. Such approach also embraces the "continuous improvement mechanism" that is typical of the security and resilience domain, which is aimed at sustaining the effort overtime.

In summary, common best practices emerging from the reviewed projects reflect a shared understanding of the multifaceted nature of protecting places of worship. Despite varying contexts, approaches and methods, several recurring principles can be identified:

- **Inclusive stakeholder engagement**, involving religious communities from the outset to better assess threats and co-design protective measures,
- **Community-centred approaches**, which empower faith actors to identify vulnerabilities and build trust-based relationships with authorities,
- **Multi-level coordination mechanisms**, fostering cooperation between national, local, and non-governmental actors,
- **Tailored risk communication and approaches**, adapted to different religious, cultural, and operational contexts,
- **Pragmatic use of technology**, not only for surveillance or access control, but also for capacity-building, incident reporting, and preventive outreach, and

— **Ethical and legal foresight**, ensuring that security measures respect religious freedoms and fundamental rights.

Most of the project deliverables offer operational tools, tested protocols and validated models that can be scaled or replicated across Member States and religious communities. This includes context-specific training curricula, community liaison strategies, security audits and early warning systems.

The next chapter transforms these findings into concrete, stakeholder-specific recommendations to facilitate their practical application in different contexts.

6. Guidelines and Practical Recommendations for Stakeholders

This chapter provides a structured set of practical recommendations derived from the comparative analysis of the projects. These recommendations are intended for the following stakeholders and to allow them to translate best practices into actionable strategies and locally tailored solutions for the protection of places of worship:

- Faith communities and site managers of places of worship,
- Municipal authorities and local governments,
- Law enforcement agencies,
- Civil society and community organizations,
- Policy makers,
- Academia and research institutions,
- Technology providers and industry.

To enhance direct usability and ensure targeted knowledge transfer, the recommendations are grouped by stakeholder to act upon the recommendation. This approach enables them to quickly identify relevant guidance, understand its scope, and apply it within their own institutional or community-specific contexts.

6.1. Faith Communities and Site Managers of Places of Worship

Faith communities are at the heart of places of worship, both as primary custodians and as the most directly impacted stakeholders. Their leadership, cultural knowledge, and community engagement make them central to identify vulnerabilities, implement protective measures and efficiently interact with law enforcement.

The following recommendations apply:

- **Appoint security focal points and teams:** Places of worship should designate a person or small team responsible for security matters. These individuals should liaise with authorities and coordinate volunteer efforts. Regular meetings between different faith communities' security focal points can also encourage peer-to-peer learning.
- **Participate in training and drills:** Take advantage of the training programmes and material developed by these projects and organize security awareness workshops for a congregation and conduct emergency drills, like evacuation or lockdown exercises. Encourage staff and volunteers to complete courses or to attend local sessions offered by police or civil protection. Continuous education encourages a culture of preparedness without causing alarm.
- **Implement basic security measures and use available toolkits:** Religious leaders should adopt the best-practice guidelines provided. For example, apply the vulnerability assessment checklists to evaluate a site's weaknesses and then implement recommended measures. This might include establishing controlled entry during large gatherings, installing better lighting or alarms, and having an initial emergency plan in place. Display safety instructions on notice boards so congregants know how to react in case of crisis.
- **Engage in interfaith security dialogue:** Religious leaders should reach out to their counterparts of other faiths locally, to share experiences and support each other. Consider forming an interfaith security committee in the city or region, to promote acquaintance between security and religious cultures.

— **Foster trust and communication within congregations:** Security measures are more effective when congregants are alert, cooperative, and unafraid. Religious leaders should educate their faithful – through bulletins or community meetings – about the need for vigilance. Encourage reporting of unusual and potentially malicious activities (e.g. hate mail, graffiti or suspicious behaviours) and make it clear to whom in the community they should report to. Utilize social media campaigns to emphasize that protecting one another is a collective responsibility. Also reassure members that security enhancements are there to safeguard worshippers' freedom to practice, framing it as an extension of the community's duty of care.

6.2. Municipal Authorities and Local Governments

Local authorities play a critical role in facilitating and coordinating protection measures at the community level. They act as the bridge between national policies and local implementation, providing safety planning and monitoring support to places of worship.

The following recommendations apply:

— **Establish local multi-agency forums:** Establish and empower "*Places of Worship Security Forum*" in the city or region, where police, municipal civil protection officials and representatives of all major faith groups meet to discuss concerns and coordinate. Such a forum could provide an official channel for information-sharing where faith communities can convey their needs or report incidents and near-misses, and authorities can update them on threat levels or support security and training programs. These forums should have a problem-solving focus (e.g. joint planning for religious festivals, reviewing emergency access routes to places of worship, awareness campaigns).

— **Support security-by-design in urban planning:** Urban planners and authorities should integrate security considerations into approvals and inspections for new or renovated worship sites. Following recommendations from the projects, municipalities can update guidelines so that any design and architectural plan addresses aspects like perimeter protection, safe evacuation routes, CCTV placement and protection against vehicle ramming.

— **Facilitate training and emergency services integration:** Municipal authorities (responsible for civil protection) should offer training to faith institutions. A city could host an annual workshop where police and fire departments train volunteers in emergency response (e.g. fire evacuation, first aid). Additionally, ensure that emergency response plans include places of worship so that first-responders are aware of the layout and schedule of places of worship. The effective integration of first responders' and law enforcements' effort imply that in a crisis, responders and community members can operate cohesively with prior understanding and acquaintance of each other's procedures.

— **Strengthen communication and alert systems:** Leverage local mass-notification systems or public warning systems. A municipality could establish a rapid text or email alert system to warn previously registered religious centres about credible threats or to counter misinformation and unmotivated panic during or after an incident or near-miss. A mechanism as such could ensure that if national security services raise an alert, local authorities can quickly pass that to local communities and collect feedback or needs. A two-way communication channel would be recommended so that religious communities could also reach out about security concerns anytime.

— **Promote community cohesion and tolerance initiatives:** Municipal leaders should invest in programs that reduce hate and extremism as measure of preventive security. This can include supporting interfaith events, dialogues, and public awareness campaigns. Civil society and NGOs could provide an effective support by addressing hotspots of tension.

6.3. Law Enforcement Agencies

Law enforcement authorities are responsible for ensuring public safety and responding to threats that may affect places of worship. Their capabilities are essential in safeguarding religious communities from violence, hate crimes, and extremist threats.

The following recommendations apply:

- **Designate and train dedicated liaison officers**: Police departments should designate faith liaison officers who regularly engage with religious institutions. These officers should be given cultural-awareness training to understand religious practices, calendars, and sensitivities. Liaisons would attend community forums, visit sites proactively, and become trusted points of contact. This practice, as showcased by multiple projects, builds trust and enables swift, informal communication.
- **Incorporate places of worship scenarios into police training & exercises**: Agencies should update their training curricula to include scenarios involving places of worship. Some of the projects provide material and scenarios that can be used as templates. The execution of joint exercises with religious site volunteers would also greatly improve coordination under stress and ensure that frontline officers are briefed on the unique challenges of responding to incidents at worship sites (e.g. large crowds, presence of sacred objects, potential media sensitivity). Standard Operating Procedures (SOPs) to be mutually agreed could include these nuances that are specific to places of worship.
- **Enhance intelligence and information sharing:** As part of counterterrorism and hate crime units, improve channels to share threat information with faith communities. Conversely, actively encourage communities to report all incidents, even minor harassment, and set up easy mechanisms for them to do so. The data gathered should be analysed for trends, and to improve prevention efforts.
- **Prioritize hate crime prevention and response:** Ensure that investigating attacks on places of worship is a clear priority. Consider establishing specialized hate-crime or faith-crime units if not already in place, combining detectives with knowledge of extremist ideologies and community officers. To further strengthen the area of prevention, patrols around high-risk sites during sensitive periods could be increased in coordination with community security personnel.
- **Engage in confidence-building and outreach**: Law enforcement should not be seen only during crises. Attending religious festivals or events and hold awareness sessions for congregants about security would drastically help demystifying law enforcement by showing commitment to protecting religious communities.

6.4. Civil society and community organizations

Civil society organisations contribute to the protection of places of worship by fostering dialogue, raising awareness, promoting inclusion, and monitoring threats to vulnerable groups.

The following recommendations apply:

- **Act as bridges and conveners:** Non-Governmental Organisations (NGOs), community associations, and interfaith groups should leverage their position to bring stakeholders together. They can organize roundtables and town-hall meetings where religious representatives, police, local officials, and citizens discuss concerns openly (many projects led by NGOs did exactly this).
- **Disseminate tools and drive awareness campaigns:** Civil society organizations are often in the best conditions to spread the material and messages developed by these projects. They should

proactively distribute toolkits and ensure they reach small or remote communities that might require support, and they are unaware of the challenges.

- **Provide training and capacity-building**: Many Civil Society Organisations (CSOs) have access to volunteers, therefore could organize train-the-trainer programmes so that each community has someone capable of delivering basic security workshops. Using project curricula, CSOs could run sessions adjusting to various cultural contexts as needed.
- **Support victims and counter hate narratives:** A critical role for civil society could be to support victims of attacks or harassment, and to counteract the hate narratives that often underlie such attacks. Organizations could offer solidarity to any community that experiences a threat or attack. Simultaneously, CSOs could engage into countering misinformation about religious minorities and promote narratives of coexistence by tackling the ideological roots of religious hatred.

6.5. Policy Makers

Policy makers at all levels are pivotal in harmonizing policies, funding initiatives, and promoting cross-border cooperation.

The following recommendations apply:

- **Integrate project findings into security strategies:** Policymakers should review the outcomes of these EU-funded projects and embed their best practices into official strategies and guidelines. For instance, in updating a national or local counter-terrorism action plan, authorities could include a section on protecting places of worship, referencing measures like interfaith liaison units and community training initiatives as standard practice.
- **Promote public awareness and education campaigns:** Policymakers, working with education and media departments, should champion national awareness campaigns against all forms of religious hatred, linking them to the protection of places of worship. Such actions could create a supportive public opinion climate, thus reducing stigma around increased security (e.g. fostering understanding why a place of worship might need specific protection).
- **Facilitate cross-border information exchange:** At the European level, ensure there are mechanisms for EU Member States to learn from each other's experiences in protecting places of worship. Policy makers should encourage the use of institutional channels to track and warn about individuals or groups threatening worship sites across borders.

6.6. Academia and Research Institutions

Academia and research institutions play a vital role in advancing knowledge, evaluating threats, and developing evidence-based practices for the protection of places of worship. Their neutral perspective support policy development, practical implementation, and stakeholder integration.

The following recommendations apply:

- **Continue research on emerging threats and evaluation of measures:** Academics should build on the research components of these projects by conducting further studies into emerging risks (e.g. how online radicalization translates to real-world attacks on places of worship and their communities, or the threat posed by drones to open-air religious events). They should also provide an assessment of which interventions are most effective to help prioritize resources.
- **Develop training curriculum and professional courses:** Universities and training institutes can partner with authorities to create professional development courses for stakeholders (e.g. police, community leaders) by offering modules on "Protecting Places of Worship", incorporating

content developed by these projects. By formalizing such training, academia could foster the professionalization of experts in the field of security of places of worship.

— **Innovate technology solutions:** Academia can prototype and test technologies like AI-powered CCTV analytics that respect privacy in religious settings, design improved access control that is non-intrusive, or simulation software for scenario planning. Academic rigor in testing these solutions would ensure that that promising technologies are validated and safe before deployment.

— **Act as neutral facilitators:** Sometimes there is mistrust between community groups and authorities. Academia, often seen as neutral, can serve as a mediator and facilitator. Researchers could facilitate community consultations on proposed security measures, and they could evaluate local security pilot programs with academic objectivity.

6.7. Technology providers and industry

Technology providers and the wider security industry are key enablers in the protection of places of worship, offering advanced tools for surveillance, access control, communication, and incident response.

The following recommendations apply:

— **Tailor solutions to real needs through co-design:** Tech companies should engage directly with religious communities and security experts to co-design solutions. Human-centric design and cultural sensitivity would open a market and ensure adoption. Tech companies should actively participate in the networks and forums established by these projects so they can align their Research and Development (R&D) with actual needs.

— **Integrate advanced tech responsibly:** There is room for industry to bring cutting-edge tech to this domain, if it is reliable, accepted, discreet, and respectful of privacy and human rights.

7. Conclusions

This report offers a new perspective and contribution to the ongoing efforts aimed at enhancing the protection of places of worship across the European Union. Its value lies on its capacity to build upon the substantial set of knowledge, tools, and practices already developed together with a structured and user-oriented approach, which allows different stakeholders (e.g. law enforcement or religious leaders) to navigate, retrieve and apply the content most relevant to their specific needs and operational contexts.

Through a clear categorization of deliverables, the report translates initiatives into an accessible body of actionable insights by remaining linked to factual evidence drawn directly from projects' activities, ensuring that recommendations are rooted in real-world experiences and tested approaches.

Finally, the report focuses on concrete lessons learned and replicable practices that can serve as a foundation for future planning, networking and implementation efforts.

Considering the above, the following conclusions emerge from the review:

1. **Prevention and preparedness remain dominant**
   The vast majority of deliverables produced by ISF projects in the funding period 2021-2024 focus on prevention and preparedness activities, with very few covering response and recovery. The efforts sustained in the latter phases are based on scenario and use-case based approaches, along with set of procedures and communication strategies. A quick analysis of the project announced for the funding period 2023-2025 [7] suggest that this trend remains stable as most of the objectives of the newly funded projects seem to still be rooted on the consolidation of prevention and preparedness practices, while keep working on awareness raising.

2. **Human-in-the-loop interventions are fundamental**
   Across the portfolio of projects and security measures, the human dimension remains the most prominent. Deliverables consistently emphasize trust-building, dialogue, community empowerment and participatory methods. These approaches are essential in ensuring that security measures are inclusive, tailored, legitimate, and sustainable.

3. **ELS values reinforce security objectives**
   The Ethical, Legal, and Social (ELS) filters applied during the analysis of projects' deliverables confirm that project deliverables are not purely technical, but respond to wider challenges such as social cohesion, legal compliance and community acceptance. Deliverables frequently integrate themes of inclusivity, religious sensitivity, and discretion.

[7] Available at the following link: https://ec.europa.eu/info/funding-tenders/opportunities/portal/screen/opportunities/topic-details/isf-2024-tf2-ag-protect-protection-public-spaces?tenders=false&callIdentifier=ISF-2024-TF2-AG-PROTECT Website visited in May 2025.

4. **Stakeholder engagement Is multilevel and multidirectional**
   The projects analysed engage a wide range of stakeholders, from faith-based organizations to national law enforcement agencies. However, a critical question persists: should the initiative to act come from central religious authorities or should it be triggered locally at the level of individual places of worship? The projects suggest that while local engagement is essential for context-sensitive implementation, there is also a need for centralised coordination and institutional anchoring. To be even more specific, successful initiatives in the domain of places of worship see individual places of worship and central religious authorities as equally important as they should respectively fulfil the following roles:

   (a) the local religious authorities: having established the need to act on increased protection of places of worship, they recognise their role as frontline actors in collaboration with local law enforcement but need support in the implementation of security measures because of the lack of local expertise and qualified personnel.

   (b) the central religious authorities: can provide awareness to their network about the need to act in protecting places of worship and then take a supporting role in funnelling guidance and practices. They can coordinate, bring together and group requests, thereby creating bigger impact, streamlining procurement actions and potentially reduce costs.

7.1. Bridging the gap between awareness and action

As anticipated in the end of the previous chapter, while many religious communities are now more aware of their vulnerabilities, there is a persistent lack of resources and expertise to implement protective measures. Particularly in smaller contexts, the challenge is no longer recognition but action. To address this gap, a two-layered approach is recommended: one targeting central organizational levels and the other supporting individual places of worship.

Proposed Actions at **Central Organizational Level**:

1. **Establish a Roster of Certified Security Experts for Places of Worship**
   Develop a registry of vetted professionals —ranging from physical security consultants to cybersecurity experts— trained and qualified on the specific vulnerabilities and sensitivities of religious sites, to be deployed across regions or accessed upon request.

2. **Deploy mobile security support teams**
   Inspired by other sectors, specialized teams could visit specific worship sites to conduct on-site risk assessments, co-design proportionate protection strategies, and offer tailored technical advice based on context and threat level.

3. **Create a Technology Advisory Platform**
   Set up a centralised, vendor-neutral online platform that provides up-to-date guidance on selecting, installing, and maintaining monitoring and protective technologies. The platform could include templates, procurement advice and cost-benefit analysis tools.

4. **Encourage Public–Private–Faith Partnerships with a Cross-Border and Multistakeholder Dimension**
   Facilitate structured collaboration between central religious organizations, local governments and private sector security providers to promote the transfer of tested models across Member States to foster a broader culture of solidarity and shared security.

Proposed Actions at the level of **individual Places of Worship**:

1. **Establish Local Security Focal Points**
   Each place of worship should identify and appoint a Security Focal Point responsible for liaising with local authorities, receiving training, coordinating drills and managing basic protective measures. Trusted focal points could be retrieved within the community by looking for active or retired law enforcement or first responder staff.

2. **Develop simple but context-specific security plans**
   Draft a basic security and emergency plan using templates provided by the projects considered by this report. The plan (based on the risk assessment of specific threat scenarios) addresses how to react to specific threat scenarios and should be updated periodically.

3. **Install cost-effective physical deterrents**
   Adopt simple yet effective physical security enhancements to improve deterrence.

4. **Conduct community awareness sessions**
   Organize regular internal sessions to raise awareness among congregants about how to identify suspicious behaviour, report concerns and react during emergencies. Materials and scripts for these sessions can be retrieved among the deliverables in the considered projects' portfolio.

Finally, it can be stated that the set of knowledge and practice generated by the ISF projects provides the EU with a clear strategic opportunity: to move from experimentation to institutionalisation.

7.2. Suggestions for further actions: Make Knowledge More Accessible

Building on the above findings, another strategic action is proposed to bridge the gap between knowledge production and practical implementation, which is to **Make Knowledge More Accessible.**

The current landscape lacks a central platform for aggregating best practices, tools and lessons learned stemming from ISF projects. The issue is that now this knowledge is heavily fragmented and hosted uniquely on the projects' websites. This situation makes this valuable information extremely volatile as these websites - most of the time - do not outlast the projects' funding period.

In response to the need to consolidate and categorise knowledge, as proposed by this report, a central hub should be established to act as repository for deliverables from EU-funded ISF projects and future initiatives in the context of places of worship.

The consolidation of knowledge under a unique umbrella would also provide the following added value:

— Prevent duplication of efforts by offering a continuously updated state of the art repository, and

— Allow stakeholders at all levels to adopt validated methodologies and adapt them to their own contexts.

References

COMMUNICATION FROM THE COMMISSION TO THE EUROPEAN PARLIAMENT, THE EUROPEAN COUNCIL, THE COUNCIL, THE EUROPEAN ECONOMIC AND SOCIAL COMMITTEE AND THE COMMITTEE OF THE REGIONS A Counter-Terrorism Agenda for the EU: Anticipate, Prevent, Protect, Respond (COM/2020/795 final);

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List of abbreviations and definitions

Abbreviations	Definitions
AI	Artificial Intelligence
CCTV	Closed-Circuit Television
CSO	Civil Society Organisation
ELS	Ethical, Legal, and Social
EU-CARE	Community Awareness Resilience Education for Europe
HTO	Human, Technology, and Organisation
ISF	Internal Security Fund
NGO	Non-Governmental Organisation
PARTES	Participatory Approaches to Protecting Places of Worship
PROSECUW	Protection and Security for Places of Worship
PROTECTOR	Protecting Places of Worship from Hate Crimes and Terrorist Attacks
PROTONE	Protection of Places of Worship and Gatherings from Security Threats
SASCE	Safer and Stronger Communities in Europe
SHIELD	Protecting Places of Worship from Violent Extremism
SHRINEs	Strengthening Resilience at Places of Worship through Technology and Dialogue
SOAR	Strengthening the Security and Resilience of At-Risk Religious Sites and Communities
SOP	Standard Operating Procedure

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Annex

Enhancing the Protection of Places of Worship: Insights from ISF Projects and Guidelines for Stakeholders

PHASE: PREVENTION

Measures / Output	PROJECT	STAKEHOLDER	HTO	ELS	LINK	TYPE
PARTES Project Videos	PARTES	Religious Communities	HT	ES	https://www.youtube.com/playlist?list=PLzmJZYZV_L8AZRU5_eA9lYDWzPozA-Lk8	Multimedia
Protecting Places of Worship: Insights on Extremist Threats and Preventive Measures in Europe	PARTES	Religious Communities	HTO	S	https://www.partes-project.eu/_files/ugd/ff9c7a_b3a769e284904013bc32a46b8e5c2580.pdf	Booklet
Safeguarding Places of Worship in Europe: A Comprehensive Assessment of Current Threats, Vulnerabilities, and Good Practices in 13 Countries	PARTES	Religious Communities	HTO	ELS	https://www.partes-project.eu/_files/ugd/ff9c7a_495602afb5cb4b80abe7887b4ba55f5e.pdf	Booklet
Establishing Communication Channels: Connecting Religious Communities with Local Authorities and Civil Society	PARTES	Religious Communities, Local Authorities, Civil Society	HO	LS	https://www.partes-project.eu/_files/ugd/ff9c7a_06160e42ff8d4a1d8f7111c630ebcd7c.pdf	Booklet
Strengthening Resilience through Multi-Dimensional Protection, Community Engagement, and Sustainable Security Practices	PARTES	Religious Communities, Local Authorities, Civil Society	HO	ELS	https://www.partes-project.eu/_files/ugd/ff9c7a_ac43d1a534154eccb4e988a091ce3e8c.pdf?index=true	Booklet

Measures / Output	PROJECT	STAKEHOLDER	HTO	ELS	LINK	TYPE
Protect and secure Worship CAPACITY-BUILDING FOR STAKEHOLDERS AND BENEFICIARIES	PROSECUW	Religious Communities, Local Authorities, Civil Society	HO	ELS	https://prosecuwproject.eu/results/	Guidance
Protect and secure Worship LOCAL AWARENESS INITIATIVES	PROSECUW	Religious Communities, Local Authorities, Civil Society	HO	ELS	https://prosecuwproject.eu/results/	Guidance
Protect and secure Worship IMPACT SURVEY AND MEASUREMENT TOOLS	PROSECUW	Religious Communities, Local Authorities, Civil Society	HO	ELS	https://prosecuwproject.eu/results/	Guidance
Protect and secure Worship FINAL IMPACT REPORT	PROSECUW	Religious Communities, Local Authorities, Civil Society	HO	ELS	https://prosecuwproject.eu/results/	Guidance
Protection system for large gatherings of people in religious sites	PROSPERES	Religious Communities	HTO	ELS	https://prosperes.eu/security-awareness/prosperes_poster_a0_v1_print-min_optimized/	Posters
BROCHURE FOR MANAGERS OF RELIGIOUS SITES	PROSPERES	Religious Communities	HTO	ELS	https://prosperes.eu/wp-content/uploads/Prosperes_Brochure-for-managers.pdf	Booklet
BROCHURE FOR STAFF OF RELIGIOUS SITES	PROSPERES	Religious Communities	HTO	ELS	https://prosperes.eu/wp-content/uploads/Prosperes_Brochure-for-staff.pdf	Booklet
BROCHURE FOR WORSHIPERS AND VISITORS TO LARGE RELIGIOUS GATHERINGS	PROSPERES	Religious Communities	H	ES	https://prosperes.eu/wp-content/uploads/Prosperes_Brochure-for-visitors.pdf	Booklet

Measures / Output	PROJECT	STAKEHOLDER	HTO	ELS	LINK	TYPE
Recommendations for equipment monitoring / detection / protection	PROSPERES	Religious Communities, Local Authorities	T	ELS	https://prosperes.eu/wp-content/uploads/PROSPERES_Guidebook_on_security_measures_Appendix2_V.1.1.pdf	Guidance
Legal, Ethical & Security Monitoring & Review	PROTECTOR	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://drive.google.com/file/d/1fp4A_npElykK-Nj0-cmJm2eOCCvvvU77/view	Guidance
Legal, Ethical & Security Baseline	PROTECTOR	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://drive.google.com/file/d/1VZhwlerb3KqC7dog59eiB3q4Zpd0y7VS/view	Guidance
Legal, Ethical and Security Impact Assessment	PROTECTOR	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://drive.google.com/file/d/1A3T6jpiK3YYuxlPPEjMA0HPigldusIOU/view	Guidance
Places of Worship Protect, Prepare & Prevent: International Security Analysis	PROTECTOR	Religious Communities, Local Authorities, Civil Society	H	S	https://drive.google.com/file/d/1Nnuxf3aLAS2kzT230Klr99miXfc012aj/view	Guidance
Threats and vulnerabilities of places of worship	SHRINES	Religious Communities, Local Authorities, Civil Society	H	S	https://shrines-project.eu/download/threats-and-vulnerabilities-of-places-of-worship/#	Guidance

PHASE: PREPAREDNESS

Measures / Output	PROJECT	STAKEHOLDER	HTO	ELS	LINK	TYPE
EUCARE Community Training	EUCARE	Religious Communities	H	S	https://learn.eu-care.net/course/	Multimedia

Measures / Output	PROJECT	STAKEHOLDER	HTO	ELS	LINK	TYPE
How to tackle antisemitism on campus	EUCARE	Religious Communities	H	S	https://eu-care.net/wp-content/uploads/2024/05/EuCare_Combating_Antisemitism_on_Campuses.pdf	Guidance
Suspicious Objects?	EUCARE	Religious Communities	H	S	https://eu-care.net/wp-content/uploads/2024/05/FINAL-EUCARE-POSTER-A3_5.pdf	Posters
Community Awareness Resilience	EUCARE	Religious Communities	H	S	https://eu-care.net/wp-content/uploads/2024/05/EUCARE-BOOKLET-COLOR-PLAIN.pdf	Booklet
EU CARE 5 minutes training videos	EUCARE	Religious Communities	H	S	https://eu-care.net/materials-useful-links/	Multimedia
Social Media Toolkit RESILIENCE	EUCARE	Religious Communities	H	S	https://eu-care.net/wp-content/uploads/2024/05/EUCARE-Resilience-.zip	Toolkit
Social Media Toolkit ONLINE SAFETY	EUCARE	Religious Communities	H	S	https://eu-care.net/wp-content/uploads/2024/05/SOC-MEDIA.zip	Toolkit
Social Media Toolkit COMMUNITY EVENTS	EUCARE	Religious Communities	H	S	https://eu-care.net/wp-content/uploads/2024/05/COMM-EVENT-SECURITY-TIPS.zip	Toolkit
Social Media Toolkit SAFETY TIPS	EUCARE	Religious Communities	H	S	https://eu-care.net/wp-content/uploads/2024/05/EUCARE-Rec-OCT-23.pdf	Toolkit
Practical steps for protecting places of worship (Action sheets)	PARTES	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://www.partes-project.eu/_files/ugd/ff9c7a_063940a6ae164186a69098d5cbfb883a.pdf	Guidance
BLENDED TRAINING MODULES	PROSECUW	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://prosecuwproject.eu/results/	Multimedia

Measures / Output	PROJECT	STAKEHOLDER	HTO	ELS	LINK	TYPE
Protect and secure Worship: DATA COLLECTION GUIDELINES, TEMPLATES AND TOOLS	PROSECUW	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://prosecuwproject.eu/results/	Guidance
PROSECUW Training Platform	PROSECUW	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://prosecuwproject.eu/login/	Multimedia
How to organise vulnerability assessment?	PROSPERES	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://prosperes.eu/wp-content/uploads/Prosperes_How-to-organize-Vulnerability-Assessment.pdf	Guidance
PROSPERES Training Platform	PROSPERES	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://prosperes.eu/course/	Multimedia
Security by Design Guidebook for Religious Sites	PROSPERES	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://prosperes.eu/wp-content/uploads/DELIVERABLE-Prosperes-security-by-design-Guidebook.pdf	Guidance
Analysis, and assessment of the relevance of the state-of-the-art achievements in public places protection	PROSPERES	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://prosperes.eu/wp-content/uploads/Prosperes-D3.1_public.pdf	Guidance
Guidebook on security measures for religious sites & communities	PROSPERES	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://prosperes.eu/wp-content/uploads/PROSPERES_Guidebook_on_security_measures_V.1.4_COMPLETE.pdf	Guidance

Measures / Output	PROJECT	STAKEHOLDER	HTO	ELS	LINK	TYPE
The protocols for communication and cooperation with public services	PROSPERES	Religious Communities, Local Authorities, Civil Society	HO	S	https://prosperes.eu/wp-content/uploads/PROSPERES_Guidebook_on_security_measures_Appendix3_V.1.1.pdf	Guidance
Introduction to CBRN threats	PROSPERES	Religious Communities, Local Authorities, Civil Society	HO	S	https://prosperes.eu/wp-content/uploads/D4.1.-Introduction-to-CBRN-threats-a-guideline-with-basic-information-on-CBRN.pdf	Guidance
PROSPERES Training Curriculum	PROSPERES	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://prosperes.eu/wp-content/uploads/PROSPERES_Training-Curriculum_ENG.pdf	Guidance
Places of Worship Security Handbook	PROTECTOR	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://drive.google.com/file/d/10ceDxVw4SSyaC7CCR74RwtXI3dqJLIZt/view	Guidance
Hate Crime and Terrorist Threat to Places of Worship Analysis Report	PROTECTOR	Religious Communities, Local Authorities, Civil Society	HO	S	https://drive.google.com/file/d/1pL_t0G3-k3Ix-ixeGoM2Hsma7_eIxyMm/view	Guidance
PROTECTOR Training Platform	PROTECTOR	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://www.protector-project.eu/training	Multimedia
Protecting Places of Worship in Europe: A Review of Literature and Future Research Trends	PROTONE	Religious Communities, Local Authorities, Civil Society	HO	ES	https://www.protoneproject.eu/_files/ugd/e2c6f4_5732ce60b33044a49dc8775fd0f1ab14.pdf	Booklet

Measures / Output	PROJECT	STAKEHOLDER	HTO	ELS	LINK	TYPE
Training Programs and Modules	PROTONE	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://www.protoneproject.eu/_files/ugd/e2c6f4_29f41c70629c430db46ab7a9c4671769.pdf	Guidance
Project PROTONE Training Videos	PROTONE	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://www.protoneproject.eu/services-1	Multimedia
Guide to Law Enforcement	SASCE	Local Authorities	HO	ELS	https://www.sasce.eu/wp-content/uploads/resources/SASCE-Guide-for-Law-Enforcement-EN.pdf	Guidance
Guide for Leaders and Staff Members	SASCE	Religious Communities	HTO	ES	https://www.sasce.eu/wp-content/uploads/resources/SASCE-Guide-for-Leaders-&-Staff-Members.pdf	Guidance
Guide for Community Members	SASCE	Religious Communities	H	S	https://www.sasce.eu/wp-content/uploads/resources/SASCE-Guide-for-Community-Members.pdf	Guidance
SASCE Security and Safety Posters	SASCE	Religious Communities, Local Authorities, Civil Society	H	ELS	https://www.sasce.eu/safety-security-posters/	Posters
SASCE Security and Safety Videos	SASCE	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://www.sasce.eu/safety-security-videos/	Multimedia
Protecting Place of Worship A QUICK GUIDE FOR LOCAL STAKEHOLDERS AND PRACTITIONERS	SHIELD	Religious Communities, Local Authorities, Civil Society	HTO	S	https://shieldproject.eu/wp-content/uploads/2024/02/Handbook-Final-Projectweb.pdf	Guidance

Measures / Output	PROJECT	STAKEHOLDER	HTO	ELS	LINK	TYPE
VULNERABILITY ASSESSMENT TOOL CHECKLIST	SHIELD	Religious Communities, Local Authorities, Civil Society	HTO	ELS	File 1: https://shieldproject.eu/wp-content/uploads/2024/02/VAC-quantitative-methodology.docx - File 2: https://shieldproject.eu/wp-content/uploads/2024/02/HoW-VAC.docx - File 3: https://shieldproject.eu/wp-content/uploads/2024/02/RISK-ASSESMENT_quantitative_V2.0.xlsx	Toolkit
SOAR Security by Design APP	SOAR	Religious Communities, Local Authorities, Civil Society	T	S	https://play.google.com/store/apps/details?id=com.efinew.sbdapplication	Application
SOAR Security Tips	SOAR	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://soarproject.eu/resources/videos/security-tips/	Multimedia
SOAR Communication Best Practice	SOAR	Religious Communities, Local Authorities, Civil Society	T	S	https://soarproject.eu/resources/videos/communication-best-practice/	Multimedia
10 security tips for women walking to and from a place of worship	SOAR	Religious Communities	H	S	https://soarproject.eu/practitioner-portal/#	Guidance

PHASE: RESPONSE

Measures / Output	PROJECT	STAKEHOLDER	HTO	ELS	LINK	TYPE
How to react to an attack?	PROSPERES	Religious Communities	HO	S	https://prosperes.eu/wp-content/uploads/Prosperes_How-to-react-to-attack.pdf	Booklet

Measures / Output	PROJECT	STAKEHOLDER	HTO	ELS	LINK	TYPE
How to react to an incident involving hazardous materials?	PROSPERES	Religious Communities	HO	S	https://prosperes.eu/wp-content/uploads/Prosperes_How-to-react-to-hazardous-materials.pdf	Booklet
Prosperes Project Response Procedures	PROSPERES	Religious Communities, Local Authorities	HO	S	https://www.youtube.com/@isfpprosperesproject3968	Multimedia
Scenarios collection with reactions' models	PROSPERES	Religious Communities, Local Authorities	HO	S	https://prosperes.eu/wp-content/uploads/D4.2_Scenarios-of-potential-CBRN-attacks.pdf	Guidance
Place of Worship Crisis Communication Strategy	PROTECTOR	Religious Communities, Local Authorities	HO	S	https://drive.google.com/file/d/1p7lsMuZZtuJp_6W-DqJ5ioXzZ_kZ-eyR/view	Guidance
30 COMMUNICATION BEST PRACTICE CASE STUDIES	SOAR	Religious Communities, Local Authorities	H	S	https://soarproject.eu/download/6094/?tmstv=1687449051	Guidance

PHASE: RECOVERY

Measures / Output	PROJECT	STAKEHOLDER	HTO	ELS	LINK	TYPE
Set of procedures to prevent, protect, detect, respond and mitigate the result of terrorist attacks	PROSPERES	Religious Communities, Local Authorities, Civil Society	HTO	ELS	https://prosperes.eu/wp-content/uploads/PROSPERES_Guidebook_on_security_measures_Appendix1_V.1.1.pdf	Guidance

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