

Submission on Notified Proposal for Plan, Change or Variation

Clause 6 of Schedule 1, Resource Management Act 1991

To: Timaru District Council

Name of submitter:

Jane Bronwen Fuller

[State full name]

This is a submission on the following proposed plan or on a change proposed to the following plan or on the following proposed variation to a proposed plan or on the following proposed variation to a change to an existing plan) (the 'proposal'):

SCHED 3-4 - Schedules of Historic Heritage Chapter - variation/addition

[State the name of proposed or existing plan and (where applicable) change or variation].

I ~~could~~ could not gain an advantage in trade competition through this submission.

[*Select one.]

~~*I am/am not directly affected by an effect of the subject matter of the submission that—~~

~~(a) adversely affects the environment; and~~

~~(b) does not relate to trade competition or the effects of trade competition.~~

[*Delete or strike through entire paragraph if you could not gain an advantage in trade competition through this submission.]

[†Select one.]

The specific provisions of the proposal that my submission relates to are: [Give details]

SCHED 3-4 Schedules of Historic Heritage Chapter

I wish to have St Peter's Anglican Church, 2 Dyson Street, Temuka added to this schedule. Sched 3 - Historic Heritage Items

My submission is: [Include whether you support or oppose the specific provisions or wish to have them amended; and reasons for your views]

[If your submission relates to a proposed plan prepared or changed using the collaborative planning process, you must indicate the following:

- Where you consider that the proposed plan or change fails to give effect to a consensus position and therefore how it should be modified; or
- In the case that your submission addresses a point on which the collaborative group did not reach a consensus position, how that provision in the plan should be modified.]

I wish to have the Schedule of Historic Heritage Items amended by adding St Peter's Anglican Church, 2 Dyson Street, Temuka to it. I wish it to be listed as a Category B item.

St Peter's has historical, architectural, cultural and social significance to the Temuka and wider South Canterbury community. The church has served the community for over 120 years. It sits in a prominent position in the township.

It is built out of Bluestone and local Katakahi stone. The construction of the walls is in the 'ashlar' pattern and not filled with rubble. This superior form of construction adds to its significance.

St Peter's holds memorial plaques to men lost in WW1 and WW2, parts of the building were built to commemorate people and events.

The church through its furnishings, windows and decoration tells the stories of the generations of local families and their histories.

The church is part of the story of the wider Anglican community in Canterbury and New Zealand. The parish of St Peter's has already had a Conservation Report written and a Strengthening Plan developed. The Strengthening Plan has been peer reviewed and is ready to go. A Historic Heritage Category B listing will enable the Parish to move forward with its plans to preserve this building for the future. Please read the attached information

I seek the following decision from the local authority: [Give precise details as this is the only part of your submission that will be summarised in the summary of decisions requested]

That St Peter's Anglican Church, 2 Dyson Street, Temuka is added to the Timaru District Schedule of Historic Heritage Items (Schedule 3)

I wish (or do not wish) † to be heard in support of my submission.

[*In the case of a submission made on a proposed planning instrument that is subject to a streamlined planning process, you need only indicate whether you wish to be heard if the direction specifies that a hearing will be held.]

[†Select one.]

*If others make a similar submission, I will consider presenting a joint case with them at a hearing.

[*Delete if you would not consider presenting a joint case.]

J Fuller

Signature of submitter (or person authorised to sign on behalf of submitter)

[A signature is not required if you make your submission by electronic means]

Date 3-12-2022

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Contact person: [name and designation, if applicable] Jane Fuller (vicar's warden)

Note to person making submission

- 1. If you are making a submission to the Environmental Protection Authority, you should use form 16B. If you are a person who could gain an advantage in trade competition through the submission, your right to make a submission may be limited by clause 6(4) of Part 1 of Schedule 1 of the Resource Management Act 1991.
2. Please note that your submission (or part of your submission) may be struck out if the authority is satisfied that at least 1 of the following applies to the submission (or part of the submission):
- It is frivolous or vexatious:
- It discloses no reasonable or relevant case:
- It would be an abuse of the hearing process to allow the submission (or the part) to be taken further:
- It contains offensive language:
- It is supported only by material that purports to be independent expert evidence, but has been prepared by a person who is not independent or who does not have sufficient specialist knowledge or skill to give expert advice on the matter.

St Peter's Anglican Church
2 Dyson Street
Temuka 7920

2 December 2022

Timaru District Council
2 King George Place
Timaru 7910

To whom it may concern re submission on notified proposal for plan, change or variation

The Parish of St Peter's Anglican Church Temuka is requesting an addition to the proposed District Plan's Schedule of Historic Heritage Items (SCHED 3). We are requesting that the Church building of St Peter's Anglican Church Temuka is added to the Schedule as a Category B listing.

The foundation stone for St Peter's was laid in June 1898 and the church has served the Anglican and wider community for over 120 years. St Peter's has been part of the lives and stories of many generations of families in South Canterbury and beyond. It commemorates and celebrates important events, people, losses, and gains. It is a significant building, sitting in a prominent position on the corner of King and Dyson Streets at the northern entrance to the commercial centre of Temuka.

St Peter's has historical, architectural, cultural, and social significance to the community of Temuka and South Canterbury.

We believe the building easily exceeds the minimum criteria required to be scheduled as a Category B, under the proposed DP policy (HH-P2 1b)

Included in our submission are letters of support from local community and heritage experts which support our application to have the building scheduled. We have support from the Christchurch Diocese, Church Property Trustees and our Parish members. There have been no objections to having the church scheduled.

The local RSA strongly support our submission as the sanctuary was built in commemoration of a prominent family's sons lost in WW1. There are crosses in the nave commemorating and naming men from the church who lost their lives in both World Wars.

Included is the Conservation Plan (produced by Heritage Architect Dave Pearson) which sets out and demonstrates the significant heritage value of the building, stating: *"Given the established significance of St Peter's Church, there is a likelihood that the building maybe scheduled in future"* (Page 54)

Recent research has brought to light additional items of heritage significance of the building, including the local Kakahu stone internal walls (rather than the more typical Oamaru stone) and the significance and quality of the historically sensitive designs of the architectural additions designed by two of NZ's most prominent 20th Century architects, Sir Miles Warren (Warren & Mahoney, recently deceased) and Don Donnithorne (Don Donnithorne Architects). These additions add to the quality and heritage significance of the building rather than detracting from it.

The Parish has begun a major earthquake strengthening project on this building. We have engaged Win Clark as our strengthening engineer and he has produced the strengthening scheme which has

been peer reviewed and is ready to go. Included is a letter of support from Win outlining the architectural significance of this building in the way it has been constructed. We believe that the strengthening along with securing listed building protection for St Peter's will help safeguard the building for future generations, as well as preserving and retaining this important piece of our local cultural heritage.

We understand from our architect Nigel Gilkison (who was a member of the Council's DPR Heritage Steering Group) that St Peter's was considered for listing but that it fell marginally short of being included on the list when it was initially assessed by the Steering Group. We believe that it should now be included on the Schedule.

The Parish and Diocese understand that the listing of heritage buildings brings with it some development restrictions, but we are willing to accept these limitations, to preserve this important piece of local history for future generations to use and enjoy.

If you need any more information regarding our submission, please contact me. Thank you for considering our submission.

Yours faithfully

Jane Fuller – Vicar's Warden

St Peter's Anglican Church

14th June 2022

St Peter's Anglican Parish
St Peter's Church
192 King Street
Temuka
TIMARU. 7920

Dear Parish Committee

St Peter's Church, Temuka: Heritage Value

Due to my recent structural review and preparation of a strengthening scheme for the main church building at St Peter's, I have developed an in-depth appreciation of the technical qualities of the building's construction. Based on my involvement with stone masonry church buildings throughout New Zealand, I have come to consider the form and quality of stone construction in St Peter's church to be of the very highest standard. Consequently, in my opinion, the church building has significant heritage value that should be locally and nationally recognised.

The Heritage New Zealand Pouhere Taonga Act 2014 sets out the criteria for places to be included on New Zealand's Heritage List/Rarangi Korero (section '66 Criteria' of the Act).

One of the 'values', [(3) (g)], for a place to be considered to have 'heritage value' is that the place has "technical accomplishment, value, or design". St Peter's church meets this criterion.

Most stone masonry churches in New Zealand are constructed with their walls made up of three 'wythes' or 'leaves' of stonework. The inner and outer wythes are formed from natural boulders or cut stone blocks stacked one on top of another, whereas the inner wythe or core is made up of stone rubble in a matrix of clay acting as a binder. This form of construction is vulnerable to earthquake shaking as the inner and outer wythes tend to rotate away from the core allowing the rubble to settle thus wedging the inner and outer wythes apart. This action can lead to the collapse of the stone masonry wall.

In the case of St Peter's church building, there is generally only two wythes with the stonework made up of well-cut basalt or limestone blocks to form an 'ashlar' pattern. The collar joint between the two stone wythes is very narrow, in most cases the inner and outer wythes are in contact, and any collar joint width is not filled with rubble. Therefore, under earthquake shaking the stone blocks can slide slightly one on another without failure.

Due to this far superior form of construction, I would strongly support an application for St Peter's Church to be classified as a 'heritage place', if such an application was put forward by the Parish.

Yours sincerely,



Win Clark
BE(Civil) FEngNZ (Ret.)

Win Clark:

Experience as a structural engineer and assessment of stone masonry buildings.

Win was a Chartered Professional Engineer (CPEng. No. 23068) with over 50 years' experience of the New Zealand design and construction industry. He retired as a Senior Consultant from Sinclair Knight Merz (SKM) in 2007 to provide a structural engineering consultancy service with his own practice. Particular areas of interest are seismic engineering and assessment/retrofit of masonry and timber buildings, including heritage buildings and monuments.

Win retired in April 2018 after 10-years as the Executive Officer of the NZ Society for Earthquake Engineering (NZSEE).

Two days after the 4th September 2010 Darfield Earthquake in Canterbury, Win was in Christchurch providing structural engineering support for the heritage staff of NZ Historic Places Trust. A significant proportion of the work was the assessment of damage to stone masonry buildings in the Canterbury region, advocating for repair and strengthening solutions, and assisting with retrofit monitoring.

During October-November 2011 Win was fortunate to visit Italy and spend time with academics and consultants working in the area of stone building restoration following earthquake. In addition, they provided me with a guided tour of L' Aquila; a medium size city in central Italy. The historic centre of L' Aquila was badly damaged due to an earthquake in 2009. It was of great interest to see the various types of stone masonry buildings, their form of construction, the development of strengthening techniques and methods of construction for structural strengthening.

The experience of the last 12-years has provide great benefit to me in my understanding of the seismic performance of stone masonry buildings and their structural strengthening to enhance the building's resilience.

25th May 2022

To whom it may concern

The Temuka Community Board is writing in support of the Anglican Parish of St. Peter's of Temuka lead by the Vicar's Warden Jane Fuller in their application to register the St. Peters Church on the Timaru District Plan as a Historic Heritage Item.

St. Peter's Anglican Church was built in 1899 to replace St. Saviour's Church that had been destroyed by fire in 1897. Built in the gothic revival style from bluestone with limestone contrasting. St. Peter's is one of a few such stone churches remaining in Canterbury and is one of two stone churches in Temuka. The building is architecturally and socially significant to the community and its protection must be upheld in the wake of the loss of significant heritage buildings in the aftermath of the Canterbury earthquakes. Protection through the Historic Heritage Items Register will enable the Parish to obtain further funding to earthquake strengthen the building in order to enable the future use of the building for generations to come.

The church meets the Timaru District Council's Historic Heritage Assessment criteria on points A, B & C; Historical & Social Value, Cultural & Spiritual Value and lastly Architectural & Aesthetic Value. The Community Board would like to see the building's heritage protected for the use of the community in perpetuity.

Yours sincerely



Mr Paddy O'Reilly

Chairman Temuka Community Board
Timaru District Councillor – Temuka Ward

14 June 2022

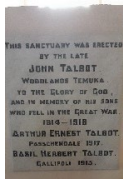
Temuka RSA

130 King St

Temuka.

To whom it may concern,

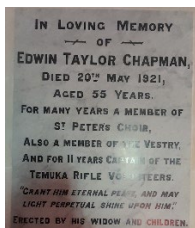
We write in support of the Parish of Temuka in their application for Historical Heritage item in the Timaru District Plan for St Peter's Church. This Church has seen many RSA funerals over the years and has several memorials to fallen soldiers. The Sanctuary was built in commemoration of a prominent local family's sons lost during the First World War.



There are two Crosses in the Nave of the Church commemorating the men of the Church who lost their lives in both World Wars.



There is also a tablet by the old Choir Stalls commemorating a Captain of the Temuka Volunteer Rifles, who was also a member of the Choir and the Vestry.



St Peter's Church is a very prominent Church in Temuka and does need to be preserved for future generation

Yours Sincerely

Frank Bray

President



ST PETER'S ANGLICAN CHURCH
2 DYSON STREET,
TEMUKA

CONSERVATION PLAN

Job Number: 1367

May 2021



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EXECUTIVE SUMMARY

This Conservation Plan concerns St Peter's Anglican Church (St Peter's Church), located at 2 Dyson Street in Temuka.

St Peter's Church falls within the local government area of the Timaru District Council. The council is in the process of formulating a Draft District Plan which includes a Schedule of Historic Heritage Items (SCHED3-5). At present, St Peter's Church is not included in the Draft District Plan Schedule of Historic Heritage Items.

Similarly, the church is not listed as a Historic Place with Heritage New Zealand Pouhere Taonga. Despite its lack of legislative heritage recognition, St Peter's Church remains a significant heritage building in Temuka and contributes to the historic character of the town.

The church dates from 1899 and replaced an earlier timber church, St Saviours, which was destroyed by fire in 1897. The present building was designed by prominent local architect James Turnbull in the Gothic Revival style. St Peter's Church is significant for its historical and social, cultural and spiritual, architectural, technological and contextual values.

Dave Pearson Architects (now known as DPA Architects) was commissioned by Church Property Trustees (constituted under Anglican Diocese of Christchurch – Church Property Act 2002), to provide a Conservation Plan for St Peter's Anglican Church.

The Conservation Plan describes how St Peter's Church has developed over time. It explores the historic background of the church and its site and goes on to assess the heritage significance of the individual elements of the building as well as the place as a whole.

Within the Conservation Plan are a series of conservation policies which aim to protect the significant heritage values of St Peter's Church and guide any future work to the building and its setting. These are preceded by a selection of identified constraints, issues and opportunities, out of which the policies have been developed.

The policies contained within the Conservation Plan have been developed to ensure all works respect the cultural heritage significance of St Peter's Church and its associated setting. The policies provide guidance for the ongoing and future conservation and management of the place. They include guidelines and provide tangible methods of implementing policies which apply to maintaining and recovering heritage values, conservation processes, use of the building, managing change, conservation standards and review of the conservation plan.

PART ONE:

UNDERSTANDING THE PLACE

1 INTRODUCTION

1.1 Subject and Purpose of Report

The subject of this Conservation Plan is St Peter's Anglican Church located at 2 Dyson Street in Temuka. The foundation stone for St Peter's Church was laid on St Peter's Day, the 29th of June 1898, with the church opened precisely one year later. St Peter's Church has served the Anglican community in Temuka for over 120 years and while the building and its surrounds have undergone some change over the years, the church remains a significant building amongst the community and within the locality.

The church survived the September 2010 Canterbury Earthquake largely intact, however, a recent Detailed Seismic Assessment (DSA) prepared by Design Engineering International Ltd has found that the building has an importance level of IL2 and earthquake rating of 15% of the New Building Standard (NBS). It is considered to be both earthquake prone and an earthquake risk. A building is required to meet a threshold of at least 34% NBS in order for it not to be considered earthquake prone.

With a view to preserving the ongoing heritage values of the place, the owner of St Peter's Church, Church Property Trustees, has determined that the building should undergo a seismic strengthening program to raise its earthquake rating to at least 34% of the NBS.

The purpose of this Conservation Plan is to guide the ongoing treatment, conservation and management of St Peter's Church. This report is intended to be a practical and legible document, that will provide guidance with clear direction and robust policies, to address the sustainability and future use of the building, and to inform the effective ongoing protection and conservation management of the place.

1.2 Approach and Methodology

The document generally follows the format of a conservation plan as described in the publication *The Seventh Edition Conservation Plan; a Guide to the Preparation of Conservation Plans for Places of European Cultural Significance*, 2013, prepared by J.S. Kerr for the National Trust of Australia.

This Conservation Plan is consistent with principles outlined in the ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value (ICOMOS New Zealand Charter 2010). The ICOMOS New Zealand Charter 2010 can be viewed on the ICOMOS New Zealand Te Mana o Nga Pouwhenua o Te Ao website at <https://icomos.org.nz/charters/>.

1.3 Legal Description

The land on which St Peter's Church stands is described as Sec 18 Wallingford TN-Anglican Church Complex.

1.4 Heritage Protection

Timaru District Council

Timaru District Council is in the process of forming a Draft District Plan which includes a Schedule of Historic Heritage Items (SCHED3-5). At present, St Peter's Church is not scheduled in the Draft District Plan SCHED3-5 – Schedules of Historic Heritage Chapter. Given

the church's demonstrated heritage significance however, there is a possibility that the building may be scheduled in future.

Heritage New Zealand Pouhere Taonga

St Peter's Church is not listed on the New Zealand Heritage List / Rārangi Kōrero.

The church was constructed from 1898 – 1899, therefore under the provisions of the Heritage New Zealand Pouhere Taonga Act 2014, the place is likely to be considered an archaeological site for its association with human activity that occurred before 1900 and for its potential to yield archaeological evidence relating to the history of New Zealand. As such, any works that involve disturbance of the ground are likely to require an archaeological authority.

1.5 Commission and Authorship

This report was commissioned by Ann White of St Peter's Church Temuka, on behalf of the Church Property Trustees. It was prepared by Dave Pearson, principal of DPA Architects and Candace Bower of DPA Architects; heritage and conservation architects of Devonport, Auckland.

Historical research was largely based on records held by St Peter's Church but has been supplemented with independent research conducted by DPA Architects. Sources for the historical background and photographs are as noted.

2 HISTORICAL BACKGROUND ¹

2.1 The beginnings of Anglicanism in the region

The first Anglican Service of any kind in the Temuka region took place on 13 January 1844, when Bishop George Augustus Selwyn, arrived at the Maori Pa of Te-Wai-A-Te- Ruati (south of the present day Temuka). The Bishop found that native missionaries from the Wesleyan and Anglican northern missions had converted some of the local population and he held Morning and Evening Prayers there ².

Later in the same year, Bishop Selwyn was trekking down to Otago with Māori guides while Edward Shortland was trekking up from Otago. The two men met quite by chance at Makikihi in South Canterbury and there on the banks of the river that evening and the next morning, Bishop Selwyn held another service.

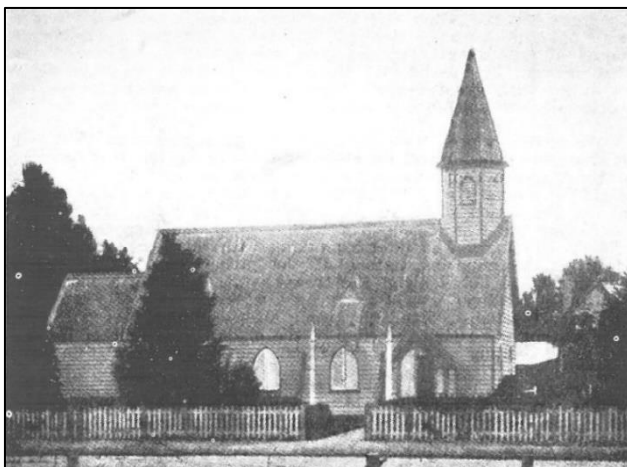
In 1856, Bishop Harper, the first Bishop of Christchurch arrived to oversee the newly established diocese which was to run from the Hurunui to Stewart Island and even as far afield as the Auckland Islands.

By the 1860s, European settlement into South Canterbury was well underway with families such as the Rhodes brothers established at Levels and the Hornbrook family settled at Arowhenua. Settlers in Timaru had plans to build a church while on 26 August 1866, the first Māori Church in Arowhenua was opened by Reverend Stack.

2.2 St Saviour's Church

In August 1870, the first Church of England in Temuka, St Saviour's Church, was opened on the site of what is now the front lawn of the former vicarage at 199 King Street. A small wooden building with a north-south aspect and capacity to seat about 125 people, the church was simple and lacking in sophistication, nevertheless, it was the result of much community spirit and effort and a source of pride for the people of Temuka.

The building was designed by Mr Wiggins and constructed by Edwards & King using black pine milled from the Arowhenua Bush.³ It comprised a small wooden porch and vestry at the south end, with a steeply pitched shingled roof, surmounted at the north end by a spire with a bell.



*St Saviour's Church, date unknown.
Source: Temuka Parish Centennial
Committee, Centennial History of the
Parish of Temuka and Winchester 1878 –
1978, p6.*

¹ Hopkins, H.I. (Harold Ivor) and Carlton, A. H., *Cenennial history of the parish of Temuka and Winchester, 1878-1978*, Temuka Parish Centennial Committee, Ashburton, 30 September 1978

² Hopkins, H.1, *The History of the Parish of Temuka*, 1949, p3.

³ C.T. Templeton, *St. Peter's Anglican Church, Temuka*, 2016, p1.

By 1878, Temuka became a separate parish from Arowhenua and a new vicar was appointed. The first vicar of Temuka, Reverend G Fynes-Clinton arrived in September and the following year, oversaw the building of a new vicarage. Some years later in the 1880s, the old wooden St Mary's Church in Timaru was demolished, and one of its large iron crosses was gifted to the Reverend T.A. Hamilton to be placed on St Saviour's Church in Temuka.

By 1887 there was growing dissatisfaction amongst the community over the inadequacy of the church building in serving the parish. Numerous and often heated discussions were had, resulting in plans being drafted for a new building, though the momentum for this soon waned and the issue left to simmer.

In December 1891, on a section of land gifted by Mrs S Hewlings, a newly constructed Parish Hall was opened by the Bishop of Christchurch. The Bishop remarked quite frankly at the time that the new hall made the church look "shabby" and "most disreputable."

St Saviour's Church was destroyed in a fire on the night of November 25, 1897. At the height of the fire, the Reverend Mr. Farley, with the assistance of a visitor, Mr Bremayne, ran into the building and rescued the bible, prayer books, the cover of the communion table and a few benches and matting.⁴

2.3 St Peter's Church

Soon after the loss of St Saviours Church, plans were immediately underway for the construction of a new church. A committee was appointed in December to commence the building of a new church either in Timaru Bluestone or Kakahu stone. By January, the old plans were set aside, and Mr J.S. Turnbull of Timaru was appointed as architect for the job.

A new site was required so that the church could be laid out in the traditional east-west alignment required for ecclesiastic buildings and by April, a site was gifted by Mrs Hayhurst senior. Mr S McBride was appointed as builder in May, with the intention to construct only the nave initially, as a cost saving exercise. The chancel arch was proposed to be built and the end of the church to be simply covered in boarding.

On June 29 (St Peter's Day) 1898, the foundation stone was laid by Bishop Julius in the presence of a large gathering. The procession made its way from the Sunday school to the site of the new church and included the wardens and vestrymen, the reverends Hamilton (Ashburton), Barklie and Preston (Geraldine), Hinson (Pleasant Point), Blackburn (Tinwald), Orbell (Timaru), Gibson (Waimate) and Farley, Vicar of Temuka, followed by the Bishop. The stone was inscribed "St Peter's Day, June 29, 1898" and beneath the stone were placed the newspapers of the day, a bottle of coins and parchment with the names of all those involved in the project.

Local resident John Langridge acted as Clerk of Works and with construction underway, it was decided by the Vicar that rather than wait, the vestry should be completed on the south side, with the chancel or sanctuary⁵ soon to follow. In the end, the stonework was completed by McBride while the woodwork was completed by Messrs Clinch and Lloyd. A group of men volunteered traction engines to haul stone from Timaru free of charge, yet ultimately the cost of the church amounted to some £2,000, not including the organ and furnishings, a vast sum of money which was to incur many years of debt.

⁴ Timaru Herald, 27 November 1897, p3.

⁵ Note that the terms "sanctuary" and "chancel" are often used synonymously.



*View of St Peter's Church under construction. John Langridge is pictured with walking stick alongside other working men, all of whom stand in front of the chancel arch at the east end of the church. Source: Sheila Langridge, *From Sussex to Canterbury: the story of the Langridge family*, 1999, p33.*

Exactly 1 year to the date, on 29 June 1899, St Peter's Church was opened and dedicated, with Bishop Julius once more presiding over the ceremony. Completed in the Gothic style, the church was built in Timaru bluestone, with Kakahu⁶ stone facings, copings and internal lining. It featured mullioned windows with decorated arches at each side and a single tracery window at the west end. Windows were glazed with cathedral glass. The roof was clad in blue Welsh slate, with three bands of four courses of green slates on each side and a ridging of red tiles.⁷

In the southwest corner of the nave, a pipe organ purchased from the Temple of Truth in Christchurch, a tabernacle for a popular yet fleeting new religion, was erected. Seating consisted of chairs, not pews, all of which were imported from England for £2 and 2 shillings per dozen. Numerous gifts were made from the community to furnish the new church. Among these were the carved reredos over the altar, the episcopal chair and Litany desk, gifted by Mrs J.S. Hayes, wife of Dr Hayes.

⁶ While early descriptions define the white stone as Oamaru Stone, Vicar's Warden Ann White clarified in an email 17 August 2019 that it is fact from a local quarry at Kakahu in South Canterbury and not Oamaru.

⁷ Press, *St Peter's Church, Temuka*, 1 July 1899, p4.

A group of ladies worked with Mrs Hayes on the carvings, which were designed by Mrs B Hall of Timaru. The white stone pulpit with marble panels was gifted by Mrs Hayhurst senior, and the lectern, reading desk, altar cross and polished brass ornaments by Mr and Mrs J.T.M Hayhurst.



1907 postcard of St Peter's Church, Temuka. Note the original concrete Gothic posts and steel gate, now removed. Source: Muir & Moodie Studio.

In 1900, new altar rails designed by Messrs Wippel and Sons of London, were erected. The standards were of brass with oak railing, the rails being the work of a number of ladies in the parish and a memorial to the late Miss Bessie Pilbrow who supervised the work and was completely devoted to the church.

The organ debt was cleared by Mrs Coira during the 1900s, while by 1906, the Mite Society, an activity of the Ladies Guild, had saved and donated £50. Fundraisers continued by the Ladies Guild and money raised to clear the church debts amounted to some £86 per year.

In 1912, the pipe organ was overhauled and reopened in October. Later in 1925, it was dismantled, altered and rebuilt in its current location in the northeast corner of the nave before reopening in January 1926.

By 1922, St Peter's Church was finally free of debt and could be consecrated. Once more, Bishop Julius, now Archbishop, presided over the ceremony. A social was held in the parish hall that evening, where the last two receipts to eliminate the parish debts were framed and mounted on the wall in the Guild room in honour of the Ladies Guild.

The sanctuary was extended in 1927 financed by a bequest of Mr John Talbot, as a memorial to his two sons, Arthur and Basil, who died in WWI. In September of the following year, the east window of the newly extended chancel was dedicated in memory of Mr John Talbot

himself, by his family. The chairs began to be replaced with pews from this time, mostly as gifts or memorials.

Tennis courts were laid down next to the Parish Hall and by 1930, additions were made to the hall to include a supper room and room for the Ladies Guild. The hall was extensively damaged by a fire in March 1931, however, the damage was soon repaired, and the hall restored.

For many years, the architectural charm of St Peter's Church was screened behind a high Macrocarpa fence and trees but by 1947, these were removed, and temporary fencing was put in place while plans were made for a new stone fence. The stone was sourced from an old stone house in Kingsdown and stockpiled for use, but with limitations on funding, the project was soon shelved. By 1957, a tender was let to Mr. S.G. Higginbottom to complete the current concrete block fence instead.⁸

In 1964, the vestry was enlarged to designs by Diocesan architect, Mr Don Donnithorne, and constructed by stonemason Kurt Kempf and builders Watson Construction of Geraldine. The vestry was dedicated the following year in March. A blue coloured carpet with a fleur de lis pattern was laid in the sanctuary and chancel in 1965, extending from the east wall to the chancel steps with a strip then continuing down the aisle to the back of the church.

In the mid-1960s, the slate roof began to show signs of serious leaks, with all attempts at replacing tiles appearing to exacerbate the crumbling condition of the slate. By 1972, the Armitage family had erected a bell tower above the vestry in memory of the late George Armitage, a church warden of 15 years.

1978 marked the centennial year of St Peter's Church in Temuka and much work was carried out during this time. The grounds were levelled and the trees and hedge removed to make way for new plantings, while the Parish Centre was built to designs by Christchurch architects Warren and Mahoney. The Welsh slate roof was replaced with a metal "Decramastic" tile roof and the 6 vents on either side were covered over.

A Centennial booklet was prepared for the occasion with the first 70 years of the church's history taken from memoirs of the Reverend Canon Harold Ivor Hopkins. In his postscript composed in 1949, Hopkins eloquently captured the cultural essence of St Peter's Church;

...the story of the buildings is all part and parcel of the story of the parish and its peoples. It is part at least of the story of their struggles, their difficulties, their zeal and faith. But it is only part. What of all the children who have down the years been taught in the Sunday Schools? What of the superintendents and teachers who taught them? What of the countless services at which people have worshipped and prayed and found encouragement through the ministry of Word and Sacraments? What of the faithful services of devoted men who have aided their Vicars as lay-readers? What of the loyalty of organists, choirmaster and choristers who have done of their best to make the worship of God's House the thing of joy and beauty it ought to be?

What again of all those who have been baptised and Confirmed in this parish? What of all the couples of who have "plighted their troth" in one Church or another?

What yet again, of the countless people who have given time or money in all sorts of ways for the upholding and enriching of the Church of Christ. (Hopkins, H.I & Carlton, A.H, 1978, p28)

⁸ Hopkins, H.I. and Carlton, A. H, *Cenennial history*, p34

The red carpet now throughout the church was donated by Mr Ivan Lyon and Mr Selwyn Nicholas in memory of their wives, Jean Lyons and Margaret Nicholas. Jean Lyons died in 1991 and it is believed that the carpet was donated and laid possibly in the early 1990s.

The Harry and Elsie Talbot Memorial window was dedicated in 1992, the address given my David Talbot on behalf of the family. The stained-glass artwork depicted the church's patron saint, St Peter, New Zealand patriotism and the bonds of family. There were also strong elements of New Zealand flora and a recognition of Māori art.

Following the Canterbury earthquake of 2010, the stone crosses were removed from the roofline as a precautionary measure. The east cross was damaged during removal but by 2017, had been remade by Rene Kemp and the crosses reinstated.

2.4 James S Turnbull

James Stuart Turnbull was born in Timaru on the 9th of October 1864, 1 of 14 children to English settler and later minister of parliament Richard Turnbull and his wife Mary Hephzibah Watts.⁹ The young Turnbull spent time working under Christchurch architects before leaving for Australia and working in a Melbourne architect's office. On his return to Timaru, Turnbull established his own practice c1895 and over a career spanning more than forty years, went on to design a wide range of building types in Timaru, including the 1904 Chalmers Presbyterian Church and a considerable number of large town houses.¹⁰

Turnbull was elected a Fellow of the New Zealand Institute of Architects when it was founded in 1905. He married Katherine Liang-Meason in 1915. He died on 9 June 1947 at the age of 82.

2.4 Summary of Chronology

Date	Details	Source
1870	21 August. The first Anglican church in Temuka, St. Saviours is opened. Designed by Mr. Wiggins and constructed by Edwards & King, the building was constructed of black pine milled from the Arowhenua Bush.	C.T. Templeton 2016. P1
1878	Temuka is considered a separate parish from Arowhenua and a new vicar is appointed.	Ibid., p1
1897	25 November. The building, organ and church records are destroyed by a fire.	Ibid., p1
	At the height of the fire, the Reverend Mr. Farley with the assistance of a visitor, Mr Bremayne, manage to rescue the bible, prayer books, cover of the communion table and a few benches and matting.	Timaru Herald, 27 Nov 1897, p3.
1898	April. The new site of the church is gifted by Mrs Hayhurst senior as the original site is too small to	Hopkins & Carlton, Centennial History of

⁹ Turnbull Clan Association, accessed 24 Nov 2020 via http://www.library.turnbullclan.com/tca_genealogy/TCA2017-o/g3/p2999.htm

¹⁰ <https://www.pressreader.com/new-zealand/the-timaru-herald/20141031/281775627430599>

	accommodate the design of a new church along the traditional east-west axis.	the Parish of Temuka & Winchester 1878-1978.
	29 June. The foundation stone for a new church is laid by Bishop Julius and is dedicated to St. Peter. The building is designed by Timaru architect, James S. Turnbull, and the stonework constructed by Samuel McBride of Timaru with the woodwork constructed by Messrs Clinch and Lloyd of Temuka.	C.T. Templeton. 2016, p1
	The ceremony is attended by a large number of people from all denominations. The nave, being the first section to be erected, measured 63 ft x 30 ft, followed by the chancel measuring 30ft x 15ft. The church is to be constructed of Timaru bluestone, coursed rubble walls, with Oamaru white stone dressings and will seat 15pprox.. 300 people.	Timaru Herald, 1 July 1898, p2
	John Langridge acts as Clerk of Works during the building of the church.	Sheila Langridge. From Sussex to Canterbury: the story of the Langridge family. 1999, p32.
1899	29 June. The church is opened and dedicated. A pipe organ is erected in the southwest corner of the nave in time for the official opening.	C.T. Templeton. 2016, p1
1900	New altar rails are erected to designs by Messrs Wippel and Sons, of London. The rails are the work of a number of ladies in the parish and are a memorial to the late Miss Bessie Pilbrow who supervised the work and was completely devoted to the church. The standards are of brass, with oak railing.	Timaru Herald. 28 Dec 1900, p2.
C1900s	The organ debt is cleared by Mrs Coira.	Hopkins & Carlton, Centennial History
1910	27 August. A fire starts in the vicarage but is quickly discovered and extinguished.	Ibid.,
	10 September. Another fire is started in the same place and the vicarage is destroyed.	Ibid.,
	20 September. The vestry appoints an architect to begin plans for a new vicarage.	Ibid.,
1911	October. The new vicarage is complete.	Ibid.,
1912	The pipe organ is overhauled and reopened 27 October.	Templeton, 2016 p2
1922	29 June. The church is free of debt and is consecrated.	Hopkins & Carlton, Centennial History

1925	The pipe organ is dismantled, altered and rebuilt in the northeast corner of the nave.	Templeton, 2016 p2
1926	30 January. The newly modified and rebuilt organ is reopened.	Ibid., p2
1927	The sanctuary is extended and consecrated as a war memorial to two of the Talbot family.	Hopkins & Carlton, Centennial History
1928	The east window is dedicated in memory of Mr Talbot senior.	Ibid.,
	The church chairs begin to be replaced by pews, mostly as gifts and memorials.	Ibid.,
1930	Additions are made to the Parish Hall to include a supper room and room for the Ladies Guild.	Ibid.,
1931	8 March. A fire in the Parish Hall extensively damages the main hall, stage and backroom. The damage is repaired and the hall restored.	Ibid.,
1947	The fence and boundary trees are removed to make way for a new fencing treatment.	Hopkins & Carlton, Centennial History, p34
1957	The low concrete fence is constructed.	Ibid.,
1964	The vestry is enlarged to designs by architect Mr Donnithorne and constructed by stonemason Kurt Kempf and builders Watson Construction.	C.T Templeton 2016, p2
1965	15 March. The new vestry is opened and dedicated.	Ibid.,
c1965	A blue carpet with a fleur dew lis pattern is laid in the chancel with a strip extending to the rear of the church. The slate roof begins to show leaks.	
1972	A bell tower is erected above the vestry by the Armitage family, in memory of the late George Armitage, a former Church Warden of 15 years/	Hopkings & Carlton, Centennial History, p34
1978	The grounds are levelled, and the trees and hedge removed to make way for new plantings.	Hopkins & Carlton, Centennial History
	The Parish Centre is built as a Centennial project to designs by Christchurch architects, Warren and Mahoney.	Church Property Trustees, History of the Parish of Temuka 1978-2020.
	The Welsh slate roof is replaced with a Decramastic tile roof. The six vents on either side are covered over.	Ibid.,
Early 1990s	The floor is carpeted throughout with red carpet in memory of Jean Lyon and Margaret Nicholas.	Ibid.,

1992	December. The Harry and Elsie Talbot memorial window is dedicated.	St Peter's Church, Temuka. Service Booklet.
2005	November. The roof is water blasted, re-chipped and painted.	Church Property Trustees, History of the Parish of Temuka 1978-2020.
2010	4 September. The initial Canterbury earthquake occurs.	
	10 September. The stone crosses are removed the gables as a precautionary measure. The east cross is damaged during removal.	Ibid.,
2017	April. The east cross is remade by Rene Kemp and the crosses are reinstated.	Ibid.



Former vicarage of St Peter's Church at 199 King Street.

3 PHYSICAL EVIDENCE

3.1 Location of Item and Description of Setting

St. Peter's Church is located on the corner of King Street and Dyson Street, in the main town centre of Temuka, approximately 17.5km north of Timaru.

The church is set back from both street fronts, positioned within the southeast portion of its rectangular allotment which comprises approximately 2,030m². Immediately to the northeast of the church and connected via an entrance lobby and kitchen, is the octagonal shaped parish centre.

The west half of the site facing King Street comprises a generous lawn with trees and landscaped shrubs and garden beds while the northeast portion of the site comprises curved footpaths linking the church and parish centre to Dyson Street. The site is bound by a low concrete wall to Dyson Street and six low concrete posts to King Street between which are fixed single galvanized steel chains.



Site of St Peter's Church outlined in blue on the corner of King and Dyson Street. Source: Canterbury maps.

To the north of the site, at 199 King Street, is the former vicarage, opened in 1911, and the site of the original St Saviour's Church. Two large redwoods dating from the time of the original St Saviour's Church survive at the northeast and southeast corners of the site fronting King Street and mark the boundary of the allotment.



St Peter's Church at bottom right in relation to the former vicarage at the top left of the image. Source: Canterbury maps.

Scheduled historic heritage items within the vicinity of the St Peter's Church include the former Presbyterian Guild Memorial Sunday School Hall to the northeast, and to the south, the Temuka Hotel, the former Bank of Australasia including the manager's residence and Warrick House. The Temuka Historic Character Area is also located to the south of St Peter's Church and includes much of the town centre.

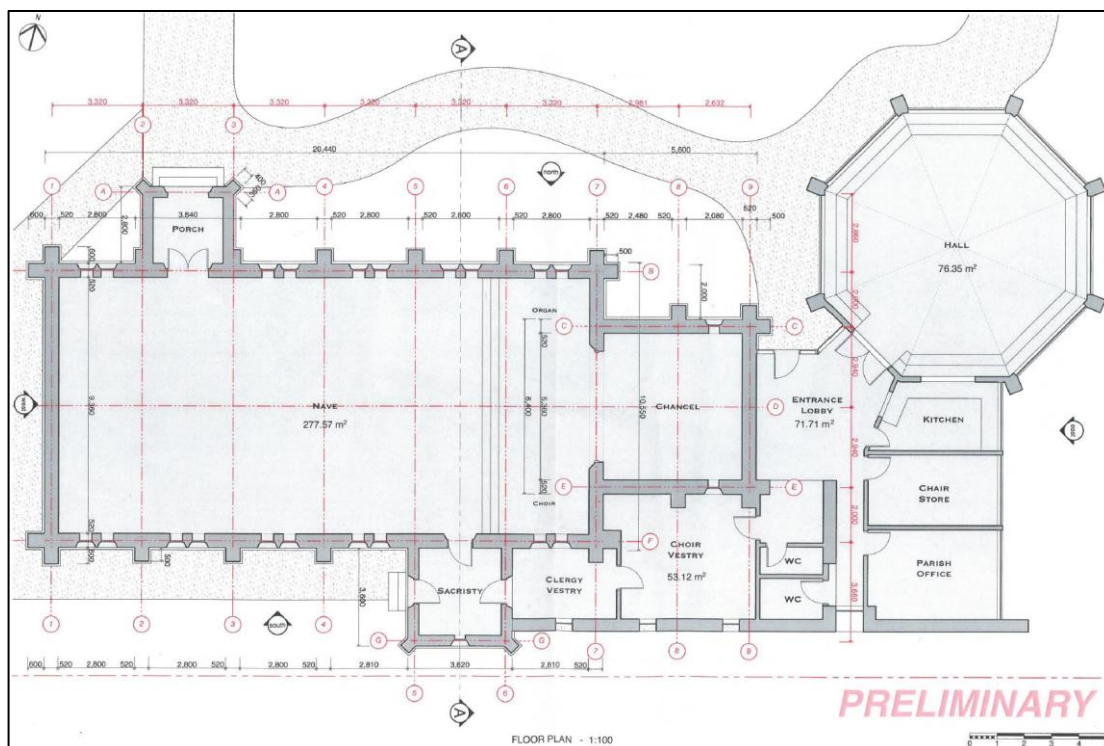


Aerial photograph of St Peter's Church, indicated in blue, with surrounding heritage items and character area indicated in purple hatching. Source: Timaru District Plan maps.

3.1 Description of the building

Exterior

St Peter's Church is a striking Gothic styled stone building, laid out on an east-west axis and set back from its two street frontages, within generous landscaped gardens. The rectangular church features steeply pitched gabled ends, with a buttressed nave approximately 20.4m in length comprising six bays and an adjoining chancel 5.6m in length, centred off the east end of the nave. The exterior of the church is constructed in Timaru Bluestone, with window and door reveals, string courses and copings to parapets picked out in white Kakahu limestone.



2019 Floor plan of St Peter's Church. Source: Universal form – architecture and urbanism.

West Elevation

The prominent west gable end facing King Street is surmounted with a stone cross and framed on either side by polychromatic stepped buttresses capped with domed pinnacles extending beyond the roofline. The gable end features a single arched tracery window with a wire mesh screen placed over the stained glass.



West elevation of church facing King Street. Source: DPA Architects, January 2020.

North Elevation

The north elevation of the church faces Dyson Street and presents a clear expression of nave and chancel. Each bay within the nave, except for the second bay from the western end, features mullioned lancet windows with decorated arches and leadlight glass. The second bay from the western end has a small steeply pitched gabled entry porch with low stone steps and galvanized steel handrails fixed to the buttresses leading into the entrance.

The chancel is located at the east end of the nave and is composed of two bays with a single lancet window in the eastern bay. The chancel features a similar pitched, albeit lowered, roofline from the nave. Stone crosses surmount the east and west gable ends of the nave and the east gable end of the chancel. The original blue and green slate tiled roof with its series of gabled roof vents and decorative ridge tiles as seen in the photograph on page 12 has been replaced with the existing metal tile cladding with painted stone chip finish.



North elevation of church facing Dyson Street showing the gabled entry porch to the western end and the chancel with a lowered roof line to the eastern end. Source: DPA Architects, January 2020.



Left: North elevation of church with 1978 octagonal Parish hall at eastern end. Right: entry porch to nave. Source: DPA Architects, January 2020.

South Elevation

On the eastern end of the south elevation is the sacristy, accessed via an arched vertical tongue and groove timber clad door in its west elevation. Adjoining the sacristy from its east end, is the 1965 addition of the choir vestry and 1972 bell tower.



South elevation of church showing original church building with doorway to sacristy at left and 1960s addition of the vestry at right with bell tower seen at far right. Source: DPA Architects, January 2020.

Interior

The interior of the church is lined with white Kakahu limestone and features a striking hammer-beam roof trussed ceiling of stained native timber, likely to be kauri or rimu.

Entry Porch

The nave is accessed via the gabled entry porch on the north elevation. The porch features carpeted floors, limestone walls and a stained timber ceiling comprising tongue and groove sarking over rafters and purlins. The pointed arched double entry doors feature vertical timber panelling with large ornate wrought iron hinges and has been modified to open outwards.



View within entry porch.

Source: DPA Architects, January 2020.

Nave

The nave features white limestone walls and vaulting hammer-beam roof trusses. White pendant lights suspend from the outer ends of the hammer-beams and bar heaters are fixed to the lower ends of the hammer-brace. Rows of generally rimu pews are arranged perpendicular to the north and south walls of the nave as well as along the rear west wall. A stained oak cross (1939-1945) is centred on the rear west wall, beneath the arched stained-glass window.

The original pipe organ installed by the time of opening in 1899 is located in the northeast corner of the nave and was relocated to this part of the church in 1925. To the west of the organ and also at the northeastern end of the nave, is a limestone pulpit with Timaru blue stone base and marble inserts, gifted by Mrs Hayhurst senior for the opening of the church in 1899. A rimu panelled door with limestone surround and added timber pelmet above with blue curtain is located at the southeast corner of the nave and leads into the sacristy.

Steps with timber and brass handrails at the east end of the nave lead up towards the chancel, the entrance of which is framed by a large limestone arch with moulded columns and capitals.

A fleur de lis carpet was laid through part of the church in 1965 with the present red carpet then being laid in the early 1990s.



Left: View east down aisle of nave toward the chancel. Right: View west from the chancel toward the rear wall of the church facing King Street. Source: DPA Architects, January 2020.



Left: White stone pulpit at northeast corner of nave. Centre: Pipe organ. Right: View of south corner of nave and adjacent doorway to sacristy. Source: DPA Architects, January 2020.

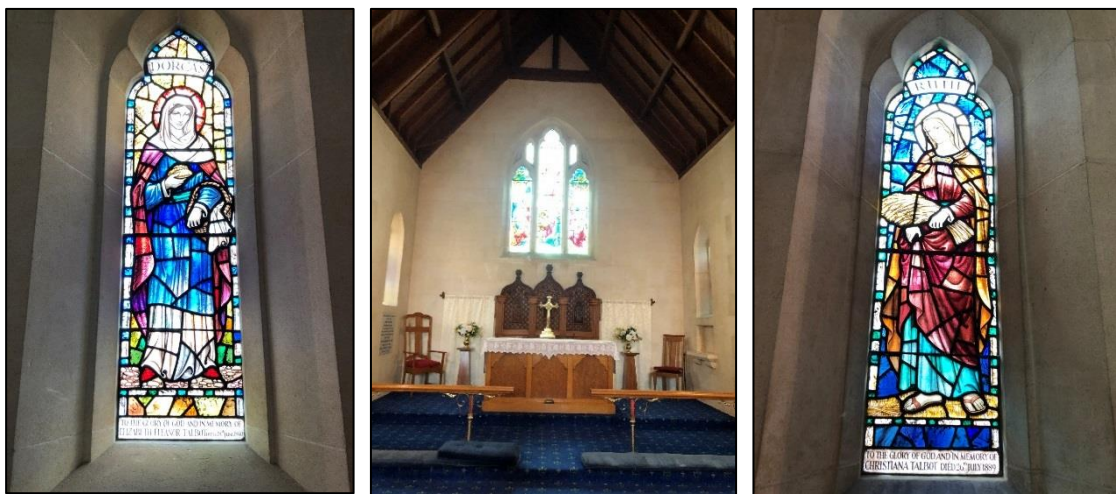


Left: South wall of nave. Right: Door to church from entry porch. Source: DPA Architects, January 2020.

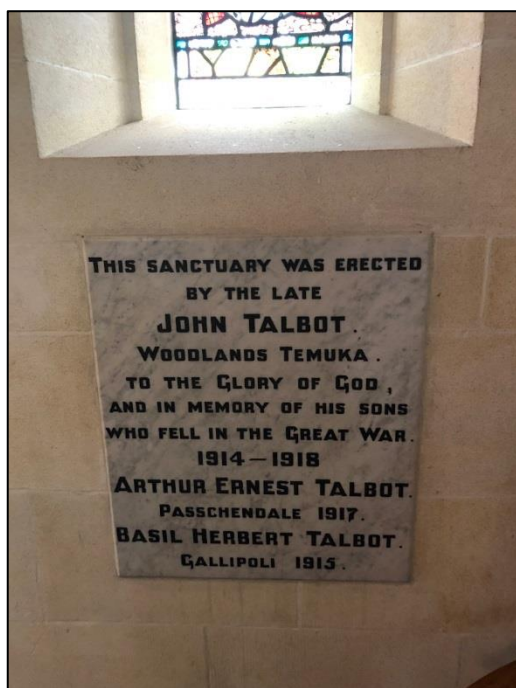
Chancel

The chancel is located at the eastern end of the church and features a blue carpet with a fleur de lis pattern on the floors, white limestone walls and trussed ceilings with rafters and under-purlins below diagonal sarking. The space features brass and oak altar rails, completed in 1900 by the ladies of the parish, and various other fittings and furnishings including an oak altar with ornately carved rimu reredos, framed by two flower stands with brass vases and two oak chairs.

A single large stained-glass window is centred within the east wall of the chancel, while a single stained-glass lancet window is located toward the eastern ends of both the north and south walls in the chancel. All windows within the chancel are dedicated to members of the Talbot family while a marble plaque beneath the window on the north wall dedicates the chancel as a whole in memory of John Talbot.



Left: Stained glass window to north wall of the chancel, dedicated to Elizabeth Talbot. Centre: View of chancel from choir area. South: Stained glass window to south wall of chancel, dedicated to Christiana Talbot. Source: DPA Architects, January 2020.



Marble plaque commemorating the late John Talbot. Source: DPA Architects, January 2020.

Sacristy

The sacristy is located off the south wall of the nave, at the eastern end and is accessed via a rimu panelled door. The sacristy features white limestone walls with tongue and groove rimu ceiling, carpet tiled floors and a sink bench and cupboards on the south wall. The single exterior window to the south elevation features reeded glass, while a tongue and groove rimu panelled door with cedar styles is located within the east elevation of the sacristy, leading into the 1965 vestry addition.

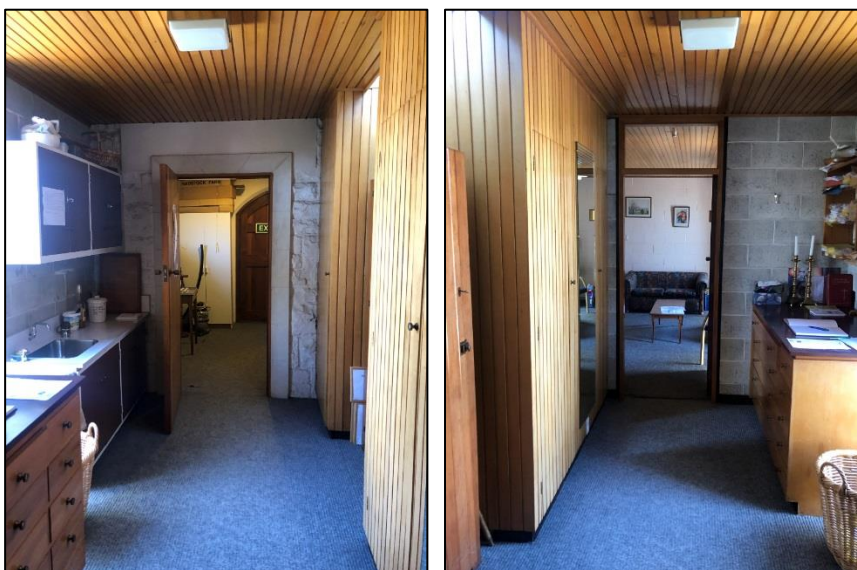


Interior of sacristy with door to church at right and exterior door at left. Source: DPA Architects, January 2020.

Clergy and Choir Vestry

The vestries are comprised of two rooms - a clergy vestry accessed directly off the sacristy and a larger choir vestry located to the east of the clergy vestry. The vestries feature tongue and groove timber ceilings and carpet tiled floors.

Within the clergy vestry, the original Timaru bluestone wall which was formerly the external wall of the sacristy has been painted and the interconnecting door to the sacristy features a limestone surround. The north wall of the clergy vestry features hewn stone while the east and south walls comprise concrete blockwork with steel window joinery. Built-in tongue and groove cupboards along with a drawer unit and sink bench are located on the north and south walls.



Left: View west through clergy vestry into sacristy from entrance to choir vestry. Right: view east through clergy vestry into choir vestry from entrance to sacristy. Source: DPA Architects. January 2020.

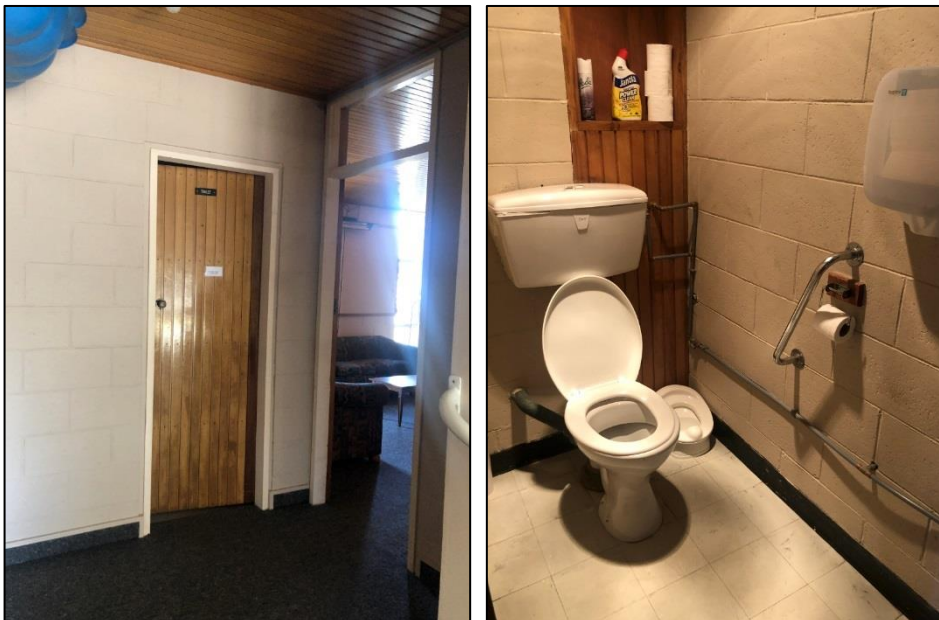
The choir vestry has painted concrete block walls and tongue and groove cupboards with curtains. A door matching the sacristy/clergy vestry door is located on the east wall of the choir vestry and leads into the toilet area.



View from northeast corner of choir vestry toward clergy vestry. Source: DPA Architects, January 2020.

Toilets and Vestibule

Two toilets are located to the east of the choir vestry and also have painted concrete block walls, vinyl floors and tongue and groove panelled doors to match those in the vestries. The north toilet is accessed via the vestibule and former entry porch of the 1965 addition and together with the vestibule, features tongue and groove ceilings. The second toilet is accessed via a corridor and consists of painted concrete block walls, plasterboard ceilings and vinyl floors.



Left: Doorway to north toilet as viewed from the vestibule. Right: toilet space with exposed piping. Source: DPA Architects. January 2020.

Parish Centre

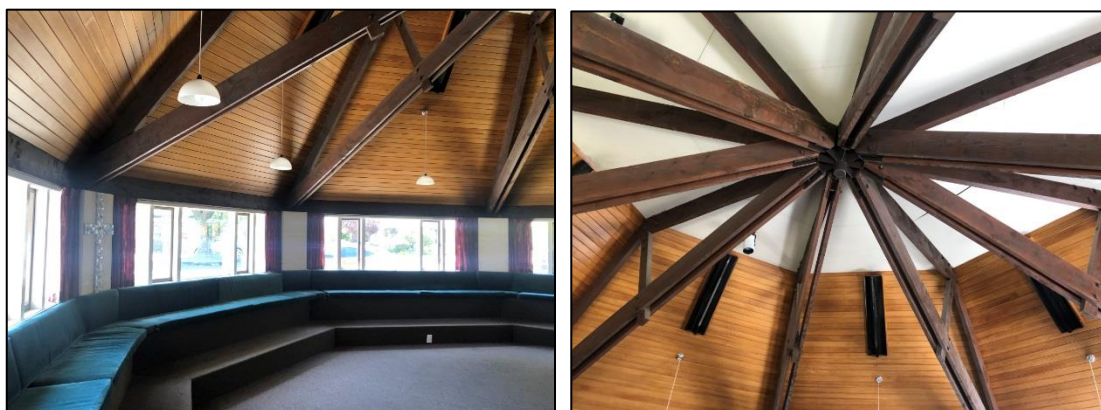
The parish centre adjoins the toilets and vestibule and comprises an entrance lobby, located off the eastern end of the church, together with a parish hall and a corridor which leads to a kitchen, chair store and office.

The entrance lobby has a plaster board walls and ceiling with vinyl tiled floors over concrete. The space has timber glazed doors and sidelights with timber trim and architraves to doors. Services include heaters and fluorescent lighting. The adjoining corridor features stained timber architraves and skirting, plaster board walls and ceiling and vinyl tiled floors.



Left: View of entrance lobby from vestibule. Right View of corridor at left leading to south toilet entrance at end, and vestibule leading to north toilet and vestry to the right of the image. Source: DPA Architects. January 2020.

The parish hall is an octagonal space with stained timber trusses fixed at their apex with a steel bracket, tongue and groove timber lining to the lower portion of the ceiling and plasterboard lining to the upper portion. Concrete floors are overlaid with carpet and raised seating has been built into the space. The hall features timber window joinery with limestone piers between and tongue and groove rimu doors with cedar stiles and rails. Services include heater units, suspended lights and spotlights.



Left: View within parish hall showing raised built in seating. Right: Stained timber roof trusses with tongue and groove panelling to lower portion and plasterboard above. Source: DPA Architects. January 2020.

Adjoining the hall is a kitchen, with plaster board walls and ceiling and vinyl floors. The kitchen has built in cabinets with laminated bench tops, a hollow core door with stained timber architraves and an adjacent servery, with similarly stained timber frame.



Left: View of kitchen from entrance. Right: View from within kitchen, out toward entry and servery. Source: DPA Architects. January 2020.

To the south of the kitchen and located to the east of the corridor is a storage space used for chairs. The space has plaster board walls and ceilings, vinyl floors over concrete and a stained hollow core door with trim. The main switch board is located in this room.

To the south of the chair store at the south eastern corner of the parish centre is the parish office, comprising plaster board walls and ceiling, with timber skirting and architraves. The office has softboard pin up boards, cupboards and a book shelf and a stained hollow core door with a vision panel.



Left: Chair storeroom. Right: Parish office. Source: DPA Architects. January 2020.

3.2 Architectural Style

Gothic Revival

St. Peter's Church was designed in the Gothic Revival style. The Gothic style originated in mediaeval Europe with one of the earliest examples of the style being used in a new choir for the Abbey of St Denis, near Paris. In the great Gothic cathedrals, designers used slim columns and pointed arches to achieve a sense of verticality that up until that time, had only ever been dreamed of. Of these elements, the architectural feature which has largely come to epitomise the Gothic style is the pointed arch.

Interest in the Gothic style was revived in Britain and France around the middle of the nineteenth century and developed out of a reaction to the utilitarian buildings of the industrial revolution. One of the first and chief protagonists for the Gothic style was Augustus Pugin (1812-1852). A deeply religious man, Pugin promoted Gothic architecture as being the true Christian style. This, in part, emulated from what he saw as an honest use of materials in which the structure was exposed with its function clearly visible.

The movement was then taken up by art critic, John Ruskin, whose theories were expounded in his writings, *The Seven Lamps of Architecture* and, particularly, *The Stones of Venice*. Ruskin's books would go on to be among the most persuasive and scholarly texts written on the subject. They were enormously influential in Victorian society and largely responsible for the popularity of Gothic Revival architecture.

The Cambridge Camden Society, formed in 1839 and, from 1845, renamed the Ecclesiological Society, was founded specifically to promote the revival of 'correct' (that is Gothic) church architecture. In their publication *Instrumenta Ecclesiastica*, the Ecclesiologists provided guidelines and model designs of Gothic churches for would-be church builders. It was never the intention, however, that the model designs be merely copied; rather it was intended that they should be used as a starting point for a local architecture.

When the early settlers arrived in New Zealand it was inevitable that they would follow the prevailing architectural aesthetic in Britain and other colonies. In New Zealand, in particular, the Gothic Revival style found fertile ground. With a few notable exceptions, the majority of early churches were Gothic as were a number of institutional buildings.

Distinct Gothic features of St. Peter's Church in Temuka include the steeply pitched gables with mounted stone crosses, steep domed pinnacles flanking the west gable, arched doors and lancet windows.



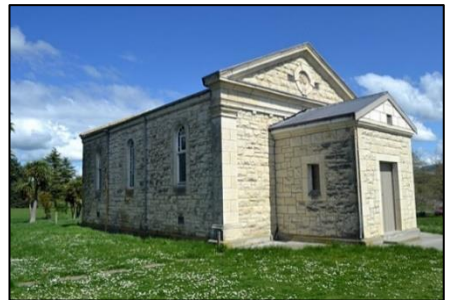
The interior is embellished with Gothic features including vaulting hammer-beam roof trusses, vertical panelled arched timber doors and the pointed arched stone entry to chancel.

Comparative Analysis

The following section examines how St Peter's Church compares with other related places in Temuka and the wider context, for the purpose of establishing its relative significance and the geographic extent to which its heritage values extend.

The most relevant points of comparison include historical, spiritual, architectural and technological associations with 19th century stone churches constructed in Temuka and neighbouring provincial townships.

Other notable 19th century provincial stone churches include the following:

	<p>St Joseph's Catholic Church, Temuka</p> <p>Built in 1879-82 with donated limestone from the upper Waitohi district, some 14 miles away. The tower contains bells cast in New York, installed in 1881. Features 31 stained glass lancet windows donated by parishioners. Spire removed following Canterbury earthquake sequence.</p> <p><i>Image: St Joseph's Catholic Church, 23 August 2020.</i> <i>Source:</i> https://sites.rootsweb.com/~nzlscant/StJoseph_Temuka.htm</p>
	<p>St Anne's Anglican Church, Pleasant Valley</p> <p>Opened 1863. While not stone, this modest timber church in the Gothic style is highly significant as the oldest church of any denomination in South Canterbury and demonstrates the history of the Anglican Diocese in the region. Pit sawn timber and cob interior lining presented in the Gothic revival style.</p> <p><i>Image: St Anne's Church, 4 May 2007. Source:</i> https://www.heritage.org.nz/the-list/details/1993</p>
	<p>St Paul's Presbyterian Church, Totara Valley</p> <p>1890 small limestone Grecian-style building. Significant for its historical, architectural and aesthetic values.</p> <p><i>Image: 2012 photograph by Martin Stewart, cited in</i> https://www.heritage.org.nz/the-list/details/1995</p>

	<p>Former Bank Street Methodist Church, Timaru</p> <p>1875 stone church, nave was extended to the rear in 1890 and a timber chancel, vestry and choir rooms added.</p> <p>Historical significance as the first and oldest Methodist church established in South Canterbury. Aesthetic values for its landmark quality and architectural value for its quality of design.</p> <p><i>Image Source:</i> https://www.heritage.org.nz/the-list/details/3155</p>
	<p>St Mary's Anglican Church, Timaru</p> <p>Constructed 1880. A fine representation of Gothic architecture designed by prominent architect W B Armson.</p> <p>Built of dark grey basalt with dressings of limestone, high quality of craftsmanship.</p> <p>Memorial windows set in the south wall to commemorate fallen soldiers of WWI-WWII. Significant landmark.</p> <p><i>Image:</i> https://www.stmarystimaru.co.nz/our-history/</p>
	<p>Anglican Church of the Holy Innocents, Peel Forest</p> <p>1869 stone church in the Gothic Revival style, designed by Edward Ashworth and constructed by prominent Christchurch stone mason William Brassington, who was responsible for stonework at the Provincial Council buildings and the Canterbury Museum.</p> <p><i>Image:</i> 2013 photograph by Shellie Evans, cited in https://www.heritage.org.nz/the-list/details/1976</p>

Summary

Of the various 19th century stone churches identified above, only one other is located in Temuka, being St Joseph's Catholic Church. St Joseph's demonstrates similar spiritual, architectural and technological values as a place of Christian worship, designed in the Gothic architectural style and constructed in stone masonry. While St Joseph's Church illustrates similar historical values, the building is related to the development of the Catholic church in New Zealand and as such, is distinguished from St Peter's Church which is representative of the establishment and development of the Anglican diocese.

Other 19th century stone churches within the greater area are few and represent Anglican, Presbyterian and Methodist denominations. Among these is the Grecian-style St Paul's Presbyterian Church (former) located in Totara Valley, now under private ownership and no longer used as a place of worship.

St Peter's Church demonstrates individual significance for the contribution that it makes to understanding the extent of the early establishment of the Anglican Diocese in the area. It is an important building within a small group of 19th century Anglican churches including St Anne's Anglican Church in Pleasant Valley, St Mary's Anglican Church in Timaru and the Anglican Church of the Holy Innocents in Peel Forest.

St Peter's Church remains a rare and intact example of its kind as one of only two 19th century stone churches in Temuka.

3.3 Construction

St Peter's Church is constructed in the Gothic architectural style, out of Timaru bluestone with white Kakahu limestone facings, copings and internal lining. The building has been re-roofed with metal tiles with a painted stone chip finish.

Internally, the roof structure to the nave consists of exposed hammer-beam trusses overlaid with timber purlins and diagonal tongue and groove sarking.

Window joinery consists of paired lancets of stained and leadlight glass and large centred tracery windows to both the east and west elevations.

3.4 Modifications

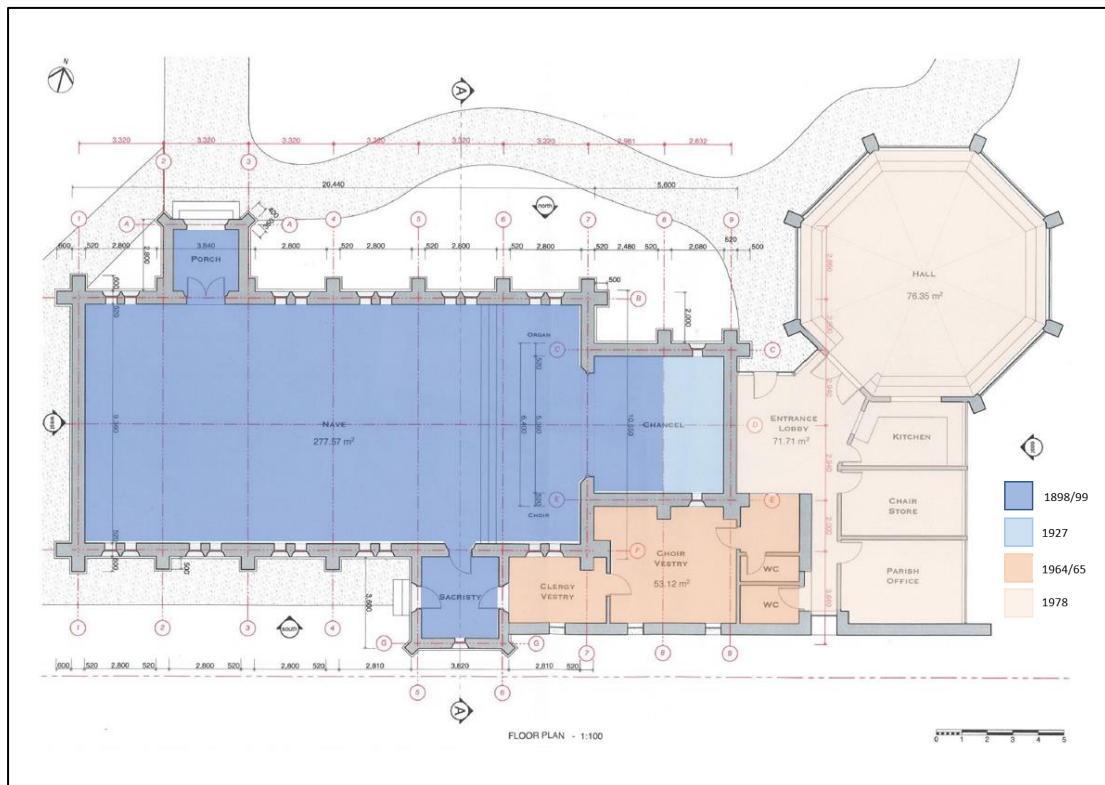
The foundation stone for St Peter's Anglican Church was laid in 1898 and the building opened a year later do the day, on 29 June 1899.

The building has seen a number of minor changes over the years, largely involving the installation or relocation of furniture. Among these changes were the following:

- **1900** Construction of the altar rails.
- **1925** Relocation of the pipe organ from the southwest corner to the northeast corner of the nave.
- **1928** Commencement of ongoing replacement of chairs with pews.
- **1965** Blue carpet with a fleur de lis pattern was laid in the chancel with a strip running the length of the nave.
- **1990s** The present red carpet is laid in the nave.

Other, more substantial modifications to the building have taken place over three separate stages, comprising the extension of the chancel in 1927, the enlargement of the vestry in 1965

and the construction of the parish centre in 1978. These stages are illustrated in the drawing below.



Floorplan showing dates of construction of spaces that make up St Peter's Church and Parish centre. Source: Universal form architecture and urbanism, 2019, with overlays.

1927 – 1928

In 1927, the chancel was extended and consecrated as a war memorial to the two sons of Harry Talbot. The following year, the new east window within the chancel was dedicated to Harry Talbot.

1947 – 1957

In 1947, the timber fence and hedging along the boundaries of the allotment were removed, together with the trees within the site. It is likely that the original concrete posts and steel gate to the site from Dyson street was removed at this time. A new fencing treatment comprising a low concrete wall was constructed in 1957 and extended along the length of the King Street and Dyson Street boundaries.



Aerial photograph 26 February 1939 showing original form of church with nave, chancel, entry porch to north elevation and sacristy to south elevation. The six dormer roof vents to the north and south roof planes of the nave are clearly visible. There appears to be an outbuilding to the south of the chancel. The image shows the early fencing treatment with hedging and numerous trees in the allotment. Source: Retrolens Historical Image Resource, SN86.

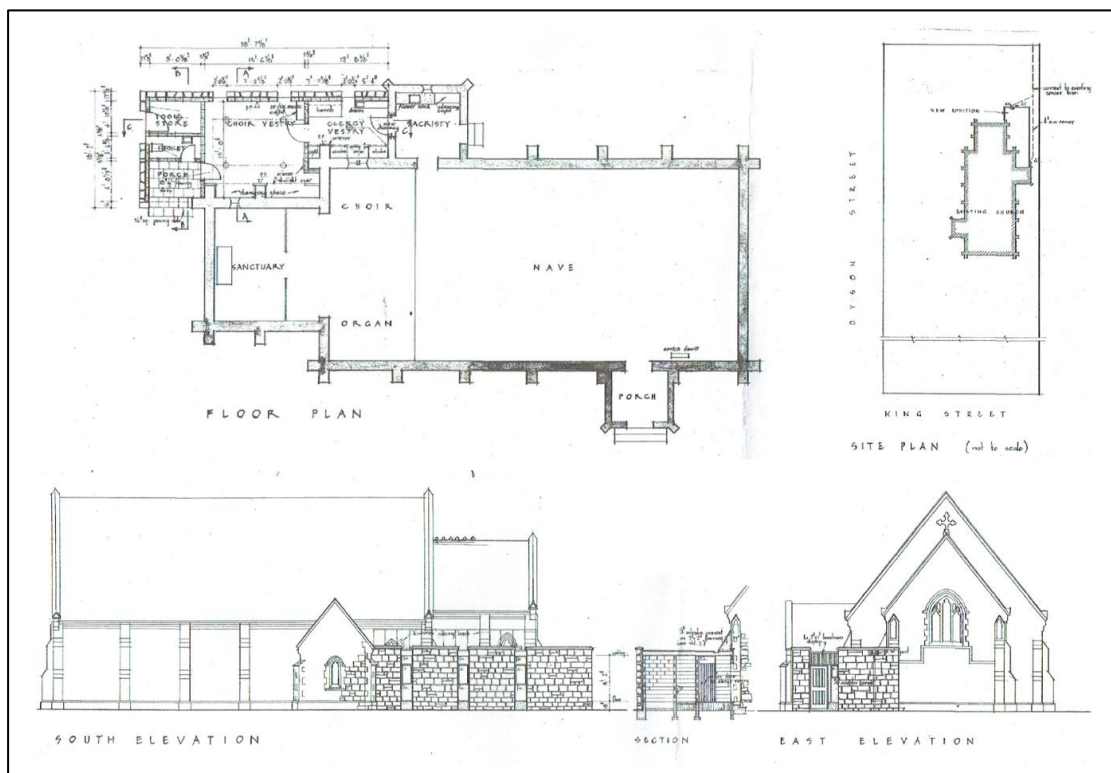


Aerial photograph 9 October 1961 showing St Peter's Church with trees removed and new concrete wall fencing treatment to King and Dyson Streets. A new footpath has also been constructed. Source: Retrolens Historical Image Resource, SN1402.

1964 – 1965

The vestry was enlarged by 1965 to designs by prominent Christchurch and Diocesan architect Don Donnithorne. The work comprised a low stone wall addition with steel framed windows echoing the form and pattern of the buttresses on the church. Discretely confined to the southeast corner of St Peter's Church, the addition comprised a clergy vestry, choir vestry, tool storage, toilet and porch. A door opening was made in the east wall of the sacristy to enable access to the clergy vestry, being the only modification of heritage fabric.

The addition, though clearly distinguishable as a new work, was well executed, sympathetic in materiality and compatible with the original form and fabric of the church.



Excerpt of plans by D.E. Donnithorne for enlargement of vestry, 4 December 1963. Source: Church Property Trustees.



Aerial photograph 19 August 1967 showing completed vestry addition. Source: Retrolens Historical Image Resource, SN1965.

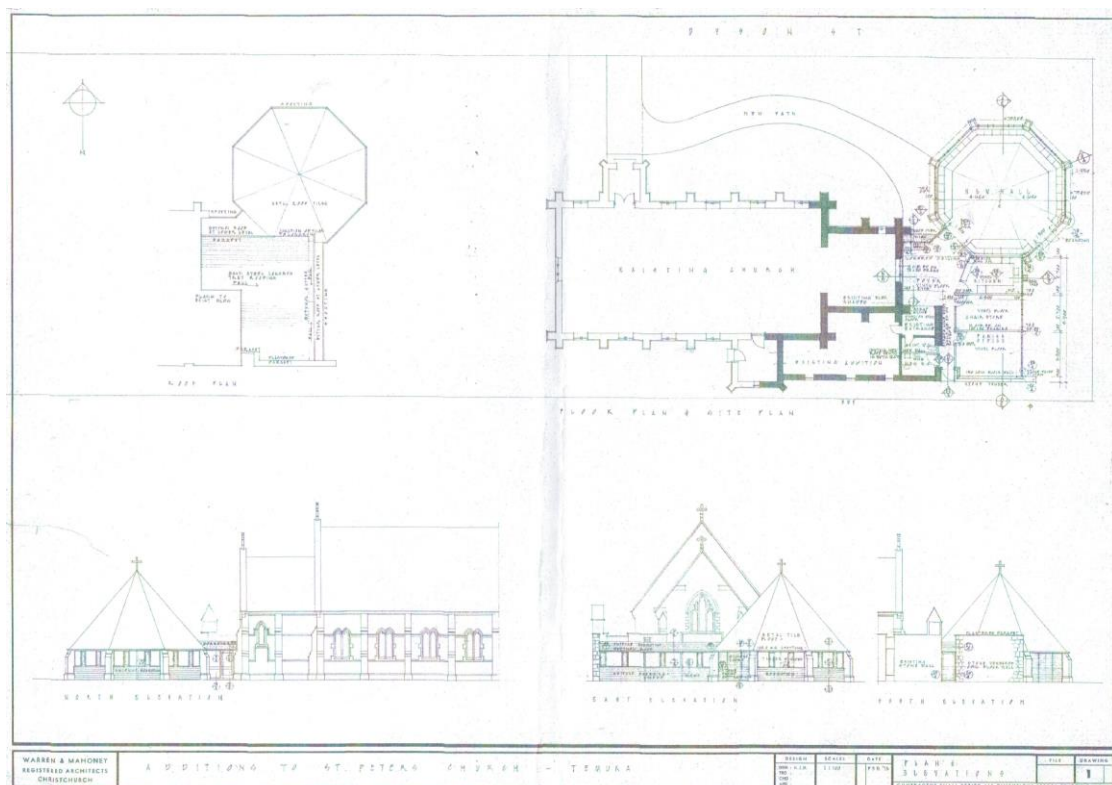
1970s

In 1972, the bell tower above the vestry was erected in memory of the late George Armitage, a church warden of some 15 years.

1978 marked the centennial year of St Peter's Church in Temuka. New landscaping was carried out at this time and after years of deterioration and water ingress, the original slate roof was replaced, and the roof vents sealed over. The new roof comprised a metal tile cladding with painted stone chip finish, known as 'Decramastic' tiles.

To celebrate the centenary, a parish centre was designed by Christchurch architects Warren and Mahoney. The addition extended off of the 1965 addition with a similar stone veneer and window joinery to the south elevation. The porch floor of the 1965 addition had vinyl laid over, while the tool store was converted into another toilet.

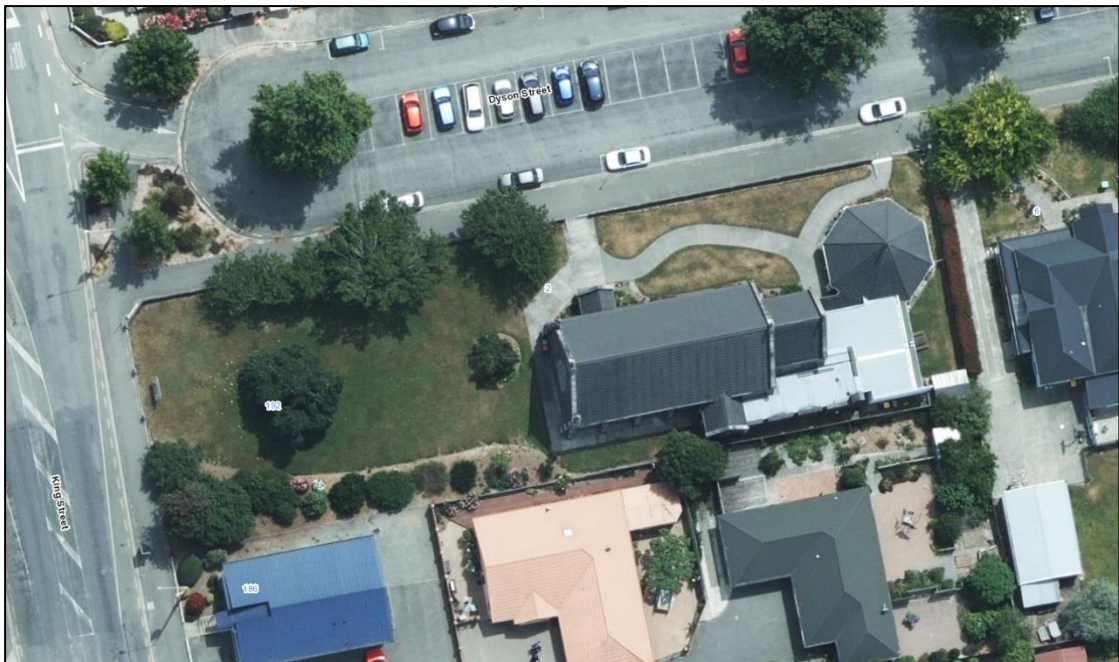
The new addition featured an octagonal parish hall, positioned to the northeast of the chancel, connected to the church by an entry foyer, kitchen, storeroom and office.



Plans for parish centre, February 1978. Source: Church Property Trustees.



Aerial photograph 15 April 1979 showing new parish centre and landscaping treatment. Source: Retrolens Historical Image Resource, SN5407.



September 2020 aerial photograph showing concrete wall to King Street. Infill housing is now located to the south of the church. Source: Canterbury Maps, Historical Aerial Imagery.

4 ASSESSMENT OF SIGNIFICANCE

In the following section, the significance of the elements that make up St Peter's Church are individually assessed. Following this, the overall heritage values of the place are assessed and expressed as a "Statement of Significance."

It is important to note that individual elements can demonstrate independent heritage value, as well as collectively contributing to the overall heritage values of a place. While the Statement of Significance sets out in general terms the significance of a place, the assessment of individual elements provides the flexibility necessary for the management of future change.

4.1 Heritage Assessment Criteria

Levels of Significance

The levels of significance for elements and spaces are determined in accordance with the following scale and are based on those set out in James Semple Kerr's *The Conservation Plan*¹¹. The ratings take into account factors such as age, intactness, authenticity and the degree to which the heritage values set out in Section 4.2 are able to be interpreted.

Exceptional *These elements and spaces are of the greatest importance and interest and make a fundamental and indispensable contribution to the overall significance of a place. Their retention is considered essential.*

Considerable *These elements and spaces are of great importance and interest and make a substantial contribution to the overall significance of a place. Their retention is considered very important, though not necessarily crucial.*

Moderate *These elements and spaces make a modest contribution to the overall significance of the place. They should be retained where possible and practicable.*

Little *These elements and spaces make a minor contribution to the overall significance of the place.*

Elements and spaces which do not contribute to the heritage values of the place may be categorised as follows:

Non-contributory *These elements and spaces do not contribute to the overall significance of the place but may serve a functional purpose which supports the use of the place.*

Intrusive *These elements and spaces obscure, impede, diminish or otherwise detract from the overall significance of the place. They may also conceal fabric of greater heritage value.*

¹¹ Kerr JS, *The Conservation Plan: A Guide to the Preparation of Conservation Plans for Places of European Cultural Significance* (7th Edition revised), National Trust of Australia.

Origin of Elements

Establishing the period of origin for elements of a historic heritage place can strengthen our understanding of their historical value and can facilitate the tangible conservation of surviving evidence and knowledge. Physical material can be differentiated between Historic and Non - Historic Fabric, with an indication given of the assumed period from which each element originates.

The grouping below provides parameters within which the age of individual elements that make up St Peter's Church are classified. The addition of an asterisk indicates an assumption of the date of an item which requires confirmation.

Historic Fabric:


Original fabric (OF) *This fabric dates from the time the building was first constructed in 1898-1899.*

Later fabric (LF) *This is fabric which was added after the original construction date but excludes recent fabric.*

Non-Historic Fabric:

Recent fabric (RF) *Recent fabric includes the 1978 and subsequent additions.*

4.2 Significance of Elements

<p>Setting:</p> <p>The setting of St Peter's Church has had some modifications over the years. These are most evident in the 1940s fencing treatment, the 1960s vestry addition and 1970s parish centre and landscaping layout.</p> <p>Present rating: Considerable Significance</p>	
<p>Exceptional Original St Peter's Church building with east-west alignment and extended chancel. (OF/LF)</p> <p>Considerable Point of access to site from Dyson street and route of pathway to entry porch and to rear of church leading to sacristy. (*OF) <i>Note. While the physical fabric of the existing gate and pathway is later fabric, the route follows the original pattern of access and is considered significant.</i></p> <p>Open space and lawn area to west half of site fronting King and Dyson Streets. (OF)</p> <p>Moderate 1965 Vestry addition (LF) 1972 Bell tower (LF)</p> <p>Non-contributory 1978 Parish centre addition (RF) Low concrete fencing treatment including gate (LF) Trees and plantings (LF) All other footpaths other than the direct pathway from Dyson street to the entry porch and the pathway to the sacristy (RF) Outbuilding to southeast corner of site. (*RF) Signage fronting King Street (RF)</p>	

Building Exterior

Roof:

The roof to St Peter's Church has been altered. The original roof comprised slate tile cladding with a ribbed ridgeline of red tiles and pointed dormer roofed vents. This has all been replaced with the current cladding of metal tiles with painted stone chip finish. Nevertheless, the roof retains much of its general overall original form.

Present rating: **Considerable Significance**

Exceptional

Gabled roof forms of original St Peter's Church including the extended sacristy (OF/LF)
Kakahu limestone copings to gable ends (OF/LF)
Stone crosses (OF/LF)

Moderate

Stone coping to parapet and bell tower of vestry addition. (LF)

Non-contributory

Steel roof cladding to vestry and parish centre additions (RF)
Octagonal roof of parish hall (RF)

Intrusive

Metal tiles with painted stone chip finish (RF)



West Elevation:

The west elevation remains in its original form.

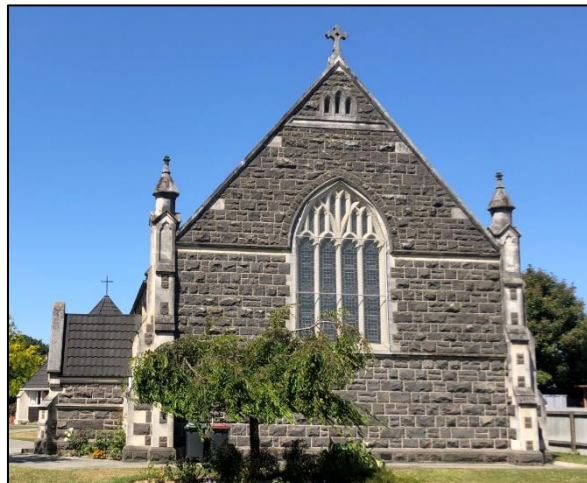
Present rating: **Exceptional Significance**

Exceptional

Overall form with steeply pitched gable end, framing buttresses and pinnacles and mounted stone cross. (OF)
Stonework complete (OF)
Tracery window (OF)
Vent (OF)

Intrusive

Wire mesh screen to window



North Elevation:

The chancel at the eastern end of the north elevation was extended in 1928. The elevation otherwise remains largely in its original form.

Present rating: **Exceptional Significance**

Exceptional

Overall form including buttresses, steeply pitched gabled entry porch and clear delineation of nave and sanctuary. (OF/LF)

Stonework complete (OF)

Double lancet windows with cathedral glass (OF)

Lancet window to chancel with stained glass (LF)

Non-contributory

Parish centre and hall additions (RF)

Intrusive

Wire mesh screen to chancel window (RF)

Organ power unit (RF)

Handrails to entry porch (*RF)

Plastic downpipe west of entry porch (RF)

**East Elevation:**

The east elevation of the church is now largely obscured by later additions including the parish centre and the hall. Beyond these additions, the original gable end of the nave and the gable end of the chancel addition are visible.

Present rating: **Moderate Significance**

Exceptional

Overall form of church and extended chancel including buttresses and stone crosses. (OF/LF)

Stonework complete (OF, LF)

Lancet window to chancel with stained glass (LF)

Tracery window (OF)

Vent (OF)

Non-contributory

Parish centre and hall additions (RF)



South Elevation:

The south elevation was extended in 1965 to include the addition of a vestry eastward from the sacristy. It was extended further in 1978 to include the addition of the parish centre. The additions partially obscure the interpretation of nave and sanctuary, nevertheless, the original portion of St Peter's Church's south elevation from the sacristy westward remains in its original form.

Present rating: **Considerable Significance**

Exceptional

Overall form including buttresses and steeply pitched gabled sacristy (OF)
 Stonework complete (OF)
 Double lancet windows including cathedral glass (OF)
 Lancet window to sacristy (OF)
 Copper gutters and spouting (OF)

Moderate


Arched timber door to sacristy (*LF)
 Steel window joinery (LF)
 Stonework to vestry addition (LF)
 Bell tower (LF)

Non-contributory

Concrete wall to Parish centre addition (RF)
 Ventilation grills (RF)



Building Interior

Entry Porch: The entry porch remains largely as originally constructed. Present rating: Exceptional Significance	
Exceptional Limestone walls (OF) Tongue and groove ceiling (OF) Rimu arched door decorative ornate hinges? (OF)	
Non-contributory Carpet floors (*RF)	
Intrusive Spotlight above entry door (RF) Netting to ceiling (RF)	

Nave

The Nave and remains largely in its original form, although furniture and fittings within the space have changed over the years. The pipe organ which was originally located in the southwest corner of the nave was moved to the northeast corner in 1925 and chairs were gradually changed from 1928 to the existing pews. The nave was carpeted in 1965.

Present rating: **Exceptional Significance**

Exceptional

Limestone walls (OF)
 Hammer-beam roof trusses (OF)
 Limestone arched entrance to sanctuary (OF)
 Rimu panelled door to sacristy (OF)
 Pipe organ (OF)
 Limestone Pulpit (OF)
 Arched stained glass window to west wall (OF)
 Brass lectern (*OF)
 Brass book stand (OF)
 Limestone font with marble legs and oak top (*OF)



Moderate

Pews (LF/RF)
 Stained oak cross to west wall (LF)
 Brass & Timber Cross to south wall (LF)
 Plaques – various (LF)
 Oak prayer desk to chancel (*LF)



Little


Piano and bench to southeast corner of nave (*LF)
 Oak chair to chancel (*LF)


Non-contributory

Red carpet floors (RF)
 Pelmetts above sacristy and entry porch door, with curtains (*LF)
 Oak and brass handrails to chancel steps (*LF)
 Pendant lights (*RF)

Intrusive

Electrical switchboard & exposed cables to northwest corner of nave (RF)
 Wall mounted speakers to east end of nave (RF)
 Heaters (RF)
 Overhead Projector and Screen (RF)

<p>Chancel: Altar rails were added in 1900. The chancel was extended in 1928.</p> <p>Present rating: Exceptional Significance</p>	
<p>Exceptional Limestone walls (OF) Tongue and groove ceiling, trusses, under purlins & rafters (OF/LF) Brass & Oak altar rails (LF) Oak altar (OF) Brass cross (*OF) Rimu reredos (OF) Stained glass windows to north, east and west walls (LF)</p> <p>Considerable Oak Hymn board (*OF)</p> <p>Moderate Marble plaque to John Talbot (LF)</p> <p>Little Oak chairs (*LF) Flower stands with brass vases (*LF) Blue carpets (*LF)</p> <p>Non-contributory</p>	

<p>Sacristy: The sacristy has been modified by the provision of a doorway on the east wall which leads to the vestry addition.</p> <p>Present rating: Considerable Significance</p>	
<p>Exceptional Limestone walls (OF) Tongue and groove rimu ceiling (OF) Rimu panelled door to church (OF) Exterior window (OF)</p> <p>Considerable</p> <p>Moderate Rimu panelled exterior door (*LF)</p> <p>Little</p> <p>Non-contributory Carpet tiled floors (*RF) Sink bench & cupboards (LF) Rimu panelled door to vestry (LF)</p> <p>Intrusive Paint to limestone walls (*RF)</p>	

1965 Addition including clergy and choir vestries, W/Cs and Vestibule:Present rating: **Little Significance****Considerable**

Bluestone wall of church visible within clergy vestry (OF)

Little

Overall form and function of vestries (LF)

Non-contributory

Carpet floors (*RF)

Tongue and groove ceilings (LF)

Concrete block walls (LF)

Tongue and groove doors (LF)



4.3 Assessment of Heritage Values

In the following section, the heritage values of the building are evaluated in terms of the criteria set out in Section HH-P1 Identification and assessment of heritage items in the Timaru District Council Draft District Plan.

1. Historic and social

St Peter's Church has historic significance for the contribution that the building makes toward understanding the establishment and development of the Anglican Church in New Zealand. The building illustrates the development of provincial churches within the Canterbury region, in line with the growth of European settlements, as part of an early Anglican outreach that once extended from the Hurunui to Stewart Island and as far afield as the Auckland Islands.

The occasion of laying the foundation stone for St Peter's Church in Temuka was attended by Reverends from Ashburton, Geraldine, Pleasant Point, Tinwald, Timaru and Waimate, illustrating the network of burgeoning parishes within the region and the importance of supporting the growth of the Diocese.

St Peter's Church has social significance for its clear association with the Anglican community and descendants of the early settlers of Temuka who, together with the Anglican Diocese, were responsible for the construction of the church and its ongoing use. Stone was hauled from Timaru by the men of the community who volunteered their traction engines for the work while construction was assisted by local residents, including John Langridge as Clerk of Works. The building, through its architectural dignity and permanence, reflects the social impetus and community devotion behind the development of Anglicanism in Temuka.

St Peter's Church has served as a place of worship for the people of Temuka for over 120 years with the community's social fabric intertwined with the upkeep of the church. Tangible evidence of the high esteem in which the Temuka community have held the church is demonstrated in the numerous donations, gifts, memorials and commemorations that make up much of the church fabric, including the bell tower, chancel, church pews, windows, carpets, font and lectern, among others. The site of the church was gifted by Mrs Hayhurst senior and the contribution of various devoted families including the Hayhurst's, Talbots' and Armitage's are recorded in the church's fabric. Although the stalwart Ladies' Guild ceased to function in about 2004, the guild represented a community of devoted women who played a significant role in the financial upkeep of the church over many years of fundraisers and social events.

2. Cultural and spiritual

St Peter's Church has cultural and spiritual significance as a place of Christian worship and fellowship that, for over 120 years, has provided countless services at which people have shared religious experiences of worship, prayer and encouragement.

Built for Anglican worship and to facilitate cultural traditions associated with the Christian faith, the church has provided a venue for baptisms, marriages and funerals and has been a place of reverence and devotion for generations of vicars, lay-readers, organists, choirmasters, choristers and Anglican families of Temuka. As written by the Reverend Cannon Hopkins in 1949, "the story of the buildings is all part and parcel of the story of the parish and its peoples. It is part at least of the story of their struggles, their difficulties, their zeal and faith."

3. Architectural and aesthetic

St Peter's Church has architectural significance as a representative late Victorian Gothic Revival style church designed by notable local architect James S Turnbull. Distinct Gothic features include the steeply pitched gables with mounted stone crosses, steep domed pinnacles flanking the west gable, pointed arched doors and lancet windows. The interior features vaulting hammer-beam roof trusses, vertical panelled arched timber doors and pointed arched stone entry to chancel. The building's architectural significance is further emphasized by its clear design in accordance with ecclesiological principles. The building is laid out in the traditional east-west alignment and shows a clear exterior expression of chancel and nave.

The church has aesthetic significance for the sense of dignity, permanence, awe and beauty that is evoked through its visual and textural qualities. Its aesthetic values are largely informed by its architectural presentation, including materiality, colours and visual contrasts. Notable aesthetic features include the striking stained-glass artwork, rich in symbolism depicting the Christian faith, the bonds of family and New Zealand flora and fauna, as well as various decorative furniture, fixtures and chattels including brass work, marble and carvings.

4. Technological and craftsmanship

St Peter's Church has technological and craftsmanship significance for the quality of its stone and timber work and for its ability to demonstrate the nature and use of materials and construction methods in 19th century churches in New Zealand.

The stonework, comprising polychromatic Timaru bluestone against white Kakahu limestone, was executed by Samuel McBride of Timaru while the woodwork, including notable hammer-beam roof trusses, was constructed by Messrs Clinch and Lloyd of Temuka. The quality of craftsmanship and detailing of internal elements is particularly evident in the meticulously carved reredos above the altar, designed by Mrs Hall of Timaru and executed by the ladies of the parish under the supervision of Mrs Hayes. Similarly, the ornate altar rails of brass and oak were designed by Messrs Wippel and Sons of London, with the rails crafted by the ladies of the parish. Detailed stained-glass and leadlight windows further contribute to the technological and craftsmanship values of the building.

5. Contextual

St Peter's Church has contextual significance as one of a relatively small number of 19th century provincial church buildings that contribute to the wider historical, cultural and spiritual context of the Anglican Diocese in the south Canterbury region. The church and its setting have contextual value for their association with the site of the first St Saviours Church and former vicarage at 199 King Street. St Peter's Church, with its stone structure and steeply pitched gables and pinnacles, is a recognised landmark along King Street and contributes to the historic character of the Temuka township.

6. Archaeological and scientific

The foundation stone for St Peter's Church was laid in 1898 on land donated to the church by Mrs Hayhurst. While the place is considered an archaeological site, the building is unlikely to yield any significant archaeological evidence relating to pre1900 human activity. Conversely, the church has scientific significance for its potential, through scientific observations, to provide evidence of pre1900 building technologies, including mortar composition and construction methods of stone masonry.

Statement of Significance

St Peter's Anglican Church has historic significance for the contribution that the building makes toward understanding the establishment and development of the Anglican Church in New Zealand and within provincial towns in the Canterbury region. The church has social significance for its clear association with the Anglican community of Temuka and descendants of the early settlers to the area. Stone was hauled from Timaru by men of the community who volunteered their traction engines and construction was assisted by local residents. St Peter's Church has served as a place of worship for the people of Temuka for over 120 years, with evidence of the community's high esteem illustrated through the numerous memorials and commemorations including the bell tower, chancel, church pews, windows, carpets, font and lectern.

The building has cultural and spiritual significance as a place of Christian worship and fellowship. Built for Anglican worship and to facilitate cultural traditions associated with the Christian faith, the church has provided a venue for baptisms, marriages and funerals, and has been a place of reverence and devotion for generations of people belonging to the parish.

St Peter's Church has architectural significance as a representative late Victorian Gothic Revival style church designed by notable local architect James S Turnbull. Its architectural value is strengthened by its clear design in accordance with ecclesiological principles. The church has aesthetic significance for its beautiful visual qualities, most notable in its striking stained-glass artwork to its windows, rich in symbolism, as well as its decorative furnishings including brass work, marble and timber carvings.

The building has technological and craftsmanship significance for the quality of its stone and timber work and for its ability to demonstrate the nature and use of materials and construction methods in 19th century churches in New Zealand.

St Peter's Church has contextual significance as one of a relatively small number of 19th century provincial church buildings that contribute to the wider historical, cultural and spiritual context of the Anglican Diocese in the south Canterbury region. The church and its setting are associated with the site of the first St Saviour's Church and the former vicarage at 199 King Street. The building, with its steeply pitched gables and pinnacles, is a recognised landmark along King Street and contributes to the historic character of Temuka.

St Peter's Church has scientific significance for its potential, through scientific observation, to yield evidence of pre-1900 building technologies, including mortar composition and construction methods of stone masonry.

PART TWO:
CONSERVATION POLICIES

5 FRAMEWORK FOR CONSERVATION POLICIES

Informed by the Assessment of Significance and considering statutory requirements, a series of conservation policies has been formulated to care for the place into the future. These are set out in the following section.

The conservation policies have been developed to ensure all works, development proposals and/or use of the place respect the cultural heritage significance of St Peter's Church. The policies provide guidance for the ongoing and future conservation and management of the place.

Policies apply generally to the original 1899 portion of the church as well as the 1927 extension of the chancel, together with the associated setting and all significant elements and internal spaces. The policies have been developed with regard to the assessed significance of the place and the elements of which it is comprised and are framed to:

- Ensure the significant heritage values of the place as outlined in Section 4 – Assessment of Significance, are maintained.
- Ensure the significant fabric of St Peter's Church and its associated setting are retained and preserved in line with best conservation practice.
- Guide any adaptation and new works to ensure their compatibility with the heritage values of the place and to outline procedures by which the above objectives may be achieved.

5.1 Conservation Principles and Objectives

Policy principles and objects are based on those outlined by the ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value (ICOMOS New Zealand Charter 2010).

Terminology

The term **conservation** in this Conservation Plan means all the processes of understanding and caring for a place so as to safeguard its cultural heritage value. It is used as expressed in the Definitions of the ICOMOS New Zealand Charter 2010:

Conservation is based on respect for the existing fabric, associations, meanings, and use of the place. It requires a cautious approach of doing as much work as necessary but as little as possible, and retaining authenticity and integrity, to ensure that the place and its values are passed on to future generations.

5.2 Constraints, Issues and Opportunities

Works intended for the future management and conservation of St Peter's Church face general constraints and opportunities from various factors, all of which must be taken into account when formulating conservation policies.

These factors are explored below and include key constraints, issues & opportunities arising from the cultural significance of St Peter's Church, the ICOMOS New Zealand Charter 2010, statutory controls, the requirements of the owner and the physical condition of the place.

Constraints, Issues & Opportunities arising from the significance of the place

From the Statement of Significance, a series of constraints, issues and opportunities arise that will influence the conservation policies for St Peter's Church. These include the following:

- Constraints around use of the building given its strong historical, social, cultural and spiritual significance as a place of worship that has continued in this capacity for over 120 years.
- Constraints and opportunities regarding future works to the building, given its architectural, aesthetic, technological and craftsmanship values, in particular, its distinct Gothic features, stonework and timber work, stained glass windows and significant internal elements including decorative furniture and fixtures.
- Constraints and opportunities regarding the contextual significance of St Peter's Church, for its association with the site at 199 King Street and for its landmark quality within the streetscape.

ICOMOS New Zealand

The International Council for Monuments and Sites (ICOMOS) is a global non-government organisation dedicated to promoting the conservation and protection of cultural heritage places. The New Zealand National Committee of ICOMOS was established in 1987 and in 1993, drafted its own national charter known as the ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value. The document was revised in 1995 and 2010 and serves as a set of guiding principles widely used in the New Zealand heritage sector. Future work to St Peter's Church should adhere to the guiding principles of the ICOMOS New Zealand Charter 2010 as a recognised benchmark for conservation standards and best practice.

Statutory Controls

Resource Management Act 1991

The Resource Management Act 1991 (RMA 1991) is the overarching piece of legislation that manages the environment within New Zealand. It promotes the sustainable management of natural and physical resources such as land, air and water.

Section 6 of the RMA 1991 identifies *Matters of national importance* and includes part (f) which recognises the *protection of historic heritage from inappropriate subdivision, use and development*.

The RMA 1991 tasks Local Governments with the preparation, implementation and administration of District Plans in order to achieve its purposes.

Timaru District Plan

St Peter's Church is not presently scheduled in the Timaru Draft District Plan Schedule of Historic Heritage Chapter.

The Timaru District Plan is currently under review and a first Draft District Plan is under consultation. Given the established significance of St Peter's Church, there is a likelihood that the building may be scheduled in future. Should this eventuate, protection will be afforded by the Timaru District Plan which will inform the works that may be carried out to the place.

The rules governing activities for a Historic Heritage Item are found within the Timaru District Plan under Section HH – Historical heritage of Part 2 – District Wide Matters.

Heritage New Zealand Pouhere Taonga Act 2014 (HNZPT Act 2014)

The HNZPT Act 2014 is a 'cultural heritage-specific' piece of legislation which promotes the identification, protection, preservation and conservation of historical and cultural heritage in New Zealand.

The governing body whose work, powers and functions are prescribed by the HNZPT Act 2014 is the autonomous Crown Entity known as Heritage New Zealand Pouhere Taonga (Heritage New Zealand).

While most protective mechanisms for land-based historic heritage are administered by local council district plans under the direction of the RMA 1991, Heritage New Zealand is responsible for regulating archaeological sites.

The HNZPT Act 2014 defines an archaeological site as any place, including a building or structure, that was associated with human activity that occurred before 1900, and which has the potential to yield, through archaeological methods, evidence relating to the history of New Zealand.

St Peter's Church in Temuka was constructed from 1898 – 1899 and as such, is considered an archaeological site. Future works to the place must consider the requirements of the HNZPT Act 2014 relating to archaeological sites.

Building Act 2004

Paragraph (l) of subsection (2) of section 4 of the Building Act 2004 (Building Act) recognises the need to facilitate the preservation of buildings of significant cultural, historical or heritage value.

Alterations to Existing Buildings

With reference to alterations to existing buildings, Section 112(1) of the Building Act prevents a building consent authority from granting a building consent unless the authority is satisfied that, after the alteration, the building will:

(a) comply, as nearly as is reasonably practicable with the provisions of the building code that relate to:

- (i) *means of escape from fire; and*
- (ii) *access and facilities for persons with disabilities*

Change of Use

Under section 115 of the Building Act, an owner is prevented from changing the use of a building unless the territorial authority gives written notice that it is satisfied, on reasonable grounds, that the building, in its new use, -

- (i) *will comply, as nearly as is reasonably practicable, with every provision of the building code that relates to the following:*
 - (A) *means of escape from fire, protection of other property, sanitary facilities, structural performance, and fire-rating performance;*
 - (B) *access and facilities for people with disabilities; and*

Fire Safety

Section C of the Building Code outlines the requirements involved in safeguarding people from unacceptable risk of injury and illness that may be caused by fire. Materials used as internal surfaces must meet performance criteria regarding the spread of flame. Section 47 of the Building Act notes that Fire and Emergency New Zealand may provide advice to the building consent authority regarding means of escaping fire.

Access and Provisions for Persons with Disabilities

Section 118(1) of the Building Act outlines specific provisions of access for people with disabilities to and within buildings. If a building is to be altered, reasonable and adequate access, parking provisions and sanitary facilities must be provided for persons with disabilities. Reasonable and practicable access to buildings for people with disabilities is acknowledged in the United Nations Convention on the Rights of Persons with Disabilities (ratified in New Zealand in 2008) and is recognised as a right under the New Zealand Human Rights Act 1993.

Requirements of the Building Owner

St Peter's Church in Temuka has served as a place of worship under the ownership of the Anglican Diocese for over 120 years. The building underwent changes in 1927, 1965 and 1978, yet retains a high degree of intactness and a strong ability to demonstrate its heritage values.

A recent Detailed Seismic Assessment (DSA) prepared by Design Engineering International Ltd (DE) has found that the building has an importance level of IL2 and earthquake rating of 15% of the New Building Standard (NBS). It is considered to be both earthquake prone and an earthquake risk. A building is required to meet a threshold of at least 34% NBS in order for it not to be considered earthquake prone.

The Church Property Trustees, as owners of St Peter's Church, intend to conserve the building and its current use and to ensure that its heritage values are maintained for present and future generations. As an initial step toward conserving the building, the Church Property Trustees have resolved that the church should undergo seismic strengthening works to raise its earthquake rating to at least 34% of the NBS. The DE report outlines a methodology whereby the church might be upgraded to the required NBS level.

Mr Win Clark, structural engineer of Wellington, has reviewed the DE report and has prepared concept designs to structurally upgrade the building. Conservation Policy 6.6 - Work to Meet Statutory Requirements provides guidance for structural intervention work to ensure that such work does not compromise the building's heritage and architectural values.

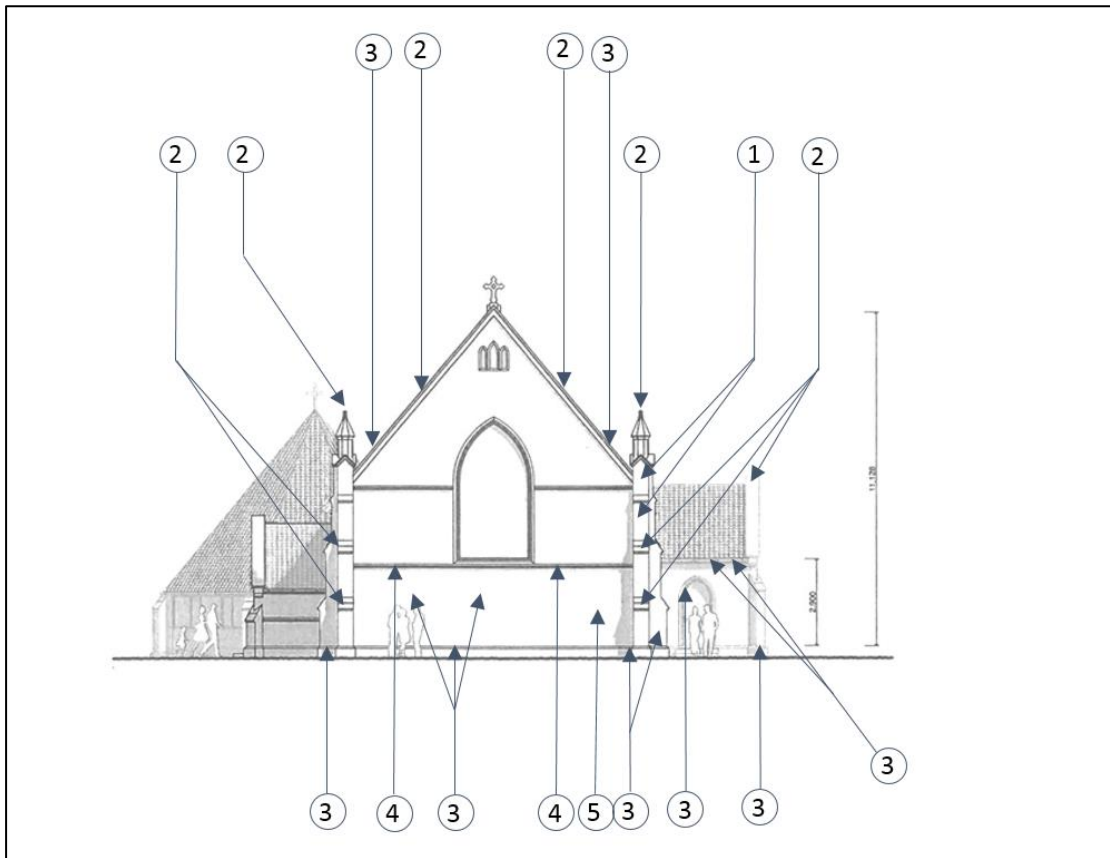
Condition of the Building

A visual inspection of St Peter's Church was carried out on 16 January 2020 to determine its material condition. The present condition of the building informs future works that potentially should be undertaken to preserve it in good condition for the future. A brief description of the condition of St Peter's Church is included below.

The condition has been established based on a visual and non-intrusive investigation and a further detailed inspection should be undertaken to accurately ascertain its condition and a programme of works established. The findings should be considered together with the evaluation of the buildings structural condition as outlined in the DSA prepared by DE. Note, the condition of the later additions was not assessed.

Condition of Exterior

West Elevation

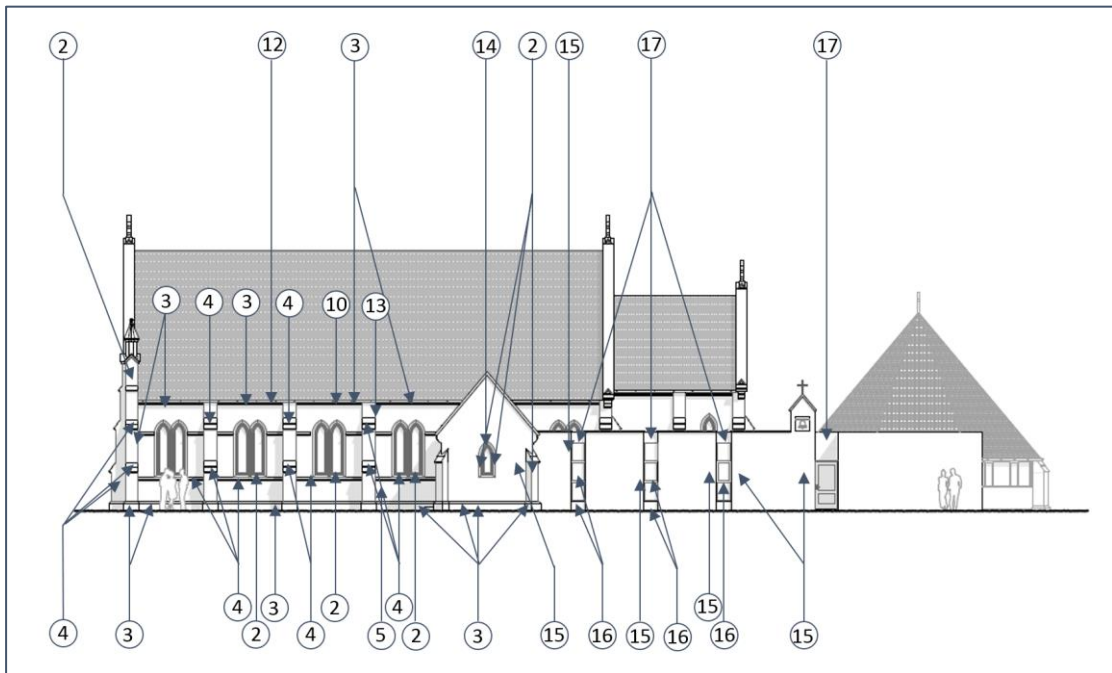


1	Weathering of limestone	2	Soiling of limestone
3	Mortar weathered or missing	4	Moss growth
5	Exploratory hole drilled into stonework		



*Weathering and soiling of limestone to pinnacle.
Source: DPA Architects, January 2020.*

South Elevation

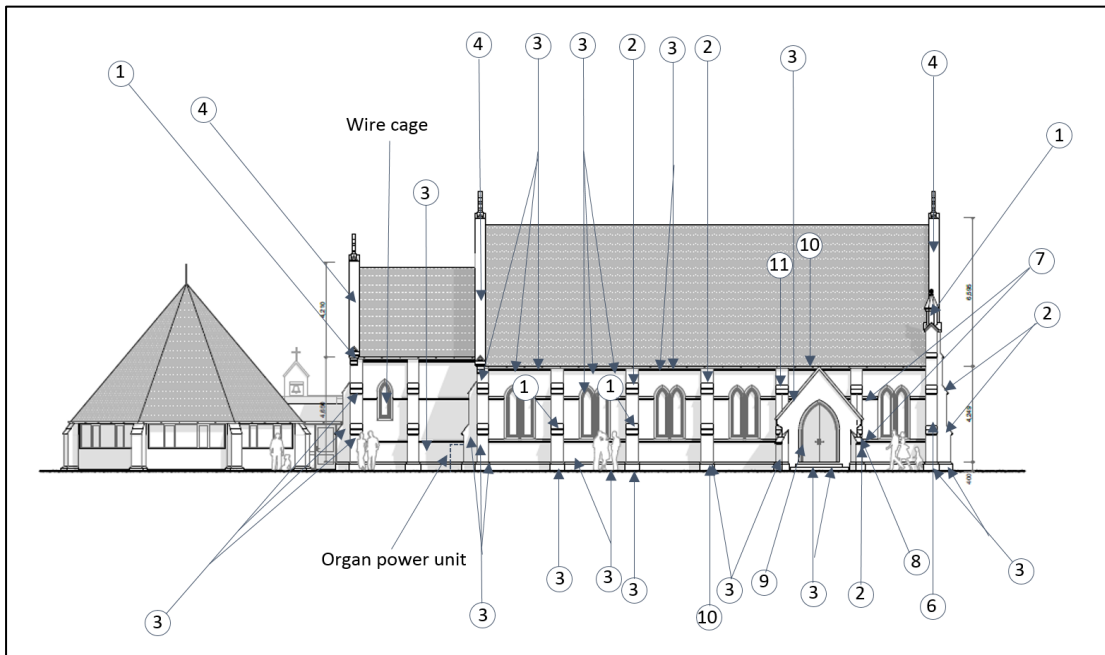


2	Soiling of limestone	3	Mortar weathered or missing
4	Moss growth	5	Exploratory hole drilled into stonework
10	Possible horizontal displacement of stone	13	Minor damage to stone
14	Glass cracked	15	Lichen growth
16	Putty cracked, missing	17	Weathering to stain finish



Left and Centre: Soiling of limestone and moss growth. Right: Cracked and missing putty to window joinery and lichen growth to stone. Source: DPA Architects, January 2020.

North Elevation



1	Weathering of limestone	2	Soiling of limestone
3	Mortar weathered or missing	4	Moss growth
6	Bluestone weathering	7	Stone course cut out for downpipe – since removed
8	Plastic downpipe	9	Handrail rusting
10	Possible horizontal displacement of stone		



Left: soiling of limestone. Centre: Possible horizontal displacement to stone base of buttress. Right: Handrails and plastic downpipe to entry porch. Source: DPA Architects, January 2020.

East Elevation







Due to difficulties of access, the condition of the east elevation of St Peter's Church was not able to be ascertained. While there were no apparent areas of concern when the gable ends were viewed from the ground, some of the defects observed on the other elevations might be expected on the east elevation.



St Peter's eastern gables. Source: DPA Architects, January 2020.

Condition of Interior

<p>Entry Porch</p>	<ul style="list-style-type: none"> • Doors modified to open outwards. • Sun damage to woodgrain finish on exterior face of front doors exterior (below). 
<p>Nave</p>	<ul style="list-style-type: none"> • Generally good condition. • Minor damage to limestone jambs to door to Sacristy. • Varnish to doors into porch crazed and borer evident. • Central column to baptismal font delaminating, font has moved on base.  
<p>Sacristy</p>	<ul style="list-style-type: none"> • Some borer evident in door to church, frame and panel above. Diagonal boards loose. • Minor damage to limestone in doorway • Crack to top section of exterior window.
<p>Chancel</p>	<ul style="list-style-type: none"> • Variation in colour of limestone to south wall, indicating likely point from which the sanctuary was extended in 1928. 
<p>1965 addition including vestries, WC and entry porch.</p>	<ul style="list-style-type: none"> • Generally good condition • Some dampness at bottom of south wall in toilet.
<p>1978 addition including parish hall, entry lobby, kitchen, chair store and office.</p>	<ul style="list-style-type: none"> • Generally good condition

6 CONSERVATION POLICIES

Following on from the Assessment of Significance and taking into account best practice conservation standards, statutory controls and owner requirements, a series of conservation policies has been formulated. These policies aim to guide the ongoing and future conservation management of St Peter's Anglican Church and to ensure its heritage values continue to survive for the benefit of present and future generations.

6.1 Maintaining Heritage Values

Policy 6.1.1: Fabric of exceptional significance in St Peter's Church should be retained and protected.

Commentary

Wherever work is proposed to the building, the aim should be to preserve as much significant fabric as possible. A minimal approach should guide all interventions to the building which involves doing as much as necessary but as little as possible.

Fabric that has been assessed as being of Exceptional Significance is considered to make an essential and fundamental contribution to the heritage values of the place and should be retained. The retention of this fabric ensures that the historic integrity of the place is maintained.

Implementation

- Section 4 of this Conservation Plan details the significance of individual elements and spaces that make up St Peter's Church, including various interior fittings and furnishings. All elements and spaces listed as having exceptional significance should be retained.
- A greater degree of change may be acceptable where the work involves elements or spaces of lesser values.

Policy 6.1.2: Significant fixtures, fittings and contents should be retained and protected.

Commentary

Many of the fixtures, fittings and contents within St Peter's Church have heritage value to varying degrees and are integral to the overall cultural heritage significance of the place. These include original contents such as the font, pulpit and pipe organ that were donated or purchased in time for the opening, as well as later contents such as the stained-glass windows or pews that were gradually introduced over time. These significant elements should be conserved as part of the building fabric.

Implementation

- Conservation work to be carried out to any significant fixtures, fittings or contents should be executed by specialist conservators with expertise in dealing with the relevant material including marble, glass, brass or woodwork.

- Where it may be necessary to remove any significant fixtures, fittings or contents, these should be recorded and as far as possible, carefully stored until such time as it may be reinstated.

Policy 6.1.3: The contribution that fabric from different periods makes to the overall significance of the place should be considered.

Commentary

The ICOMOS New Zealand Charter 2010 “recognises the evidence of time and the contributions of all periods.”

St Peter’s Church has undergone three distinct stages of development over the years to support its functions and to facilitate its ongoing use as a place of worship. While surviving original fabric has obvious significance, later fabric can also have heritage value as it provides evidence of the growth of the parish and contributes to the social and cultural significance of the place. The contribution that fabric of different periods makes to the overall significance of the place must be weighed against the potential impact on heritage significance that may arise through any loss or alteration of this fabric, whether original or recent.

This consideration should be afforded to all fabric including furnishings or finishes such as the red c1965 carpet that is socially significant, yet which may eventually require replacement.

6.2 Recovering Heritage Values

Policy 6.2.1: Where appropriate, consideration should be given to returning St Peter’s Church to a known earlier form, where such work would enhance the heritage values of the place.

Commentary

Work to recover significance is an important conservation process and should always be based on sound physical and documentary evidence. Returning a building to a known earlier form may involve the following processes:

- **Reconstruction**
This involves the use of new materials to rebuild a heritage element in its original form.
- **Removal of Accretions**
This involves the removal of accretions or later additions to a heritage building which have been identified as being intrusive in the assessment of significance. It is acknowledged that in some instances, intrusive elements may be necessary to ensure to code compliance of a heritage place, however, where possible, intrusive elements should be removed.

Fabric removed should be systematically recorded before and during its removal.

Implementation

- The organ power unit on the north elevation detracts from the heritage values of the building through its unsympathetic built form and materiality. While the unit is necessary in facilitating use of the pipe organ, consideration should be given to reviewing its visual

presentation and replacing the unit with a more sympathetic casing that complements the existing physical attributes of the building.

- There is an opportunity to enhance the architectural, aesthetic, technological and craftsmanship values of the church by reconstructing the original slate roof. Sound documentary evidence confirms that the roof originally comprised blue slate with three bands of four courses of green slates on each side and a ridging of red tiles. There were also six vents on each roof plane.

Work to recover these elements should be sensitively approached against the requirements and constraints of the Church Property Trustees, as owners of the building and should address important issues such as water ingress, with the foremost priority being to ensure the ongoing conservation of the place as a whole.

- If the opportunity arises, consideration could be given to reconstructing the original Gothic concrete posts with gate to Dyson Street. Photographic evidence of their original form can be seen in the 1907 postcard on page 12 of this report.

6.3 Conservation Processes

The following policies seek to provide a set of guidelines regarding appropriate conservation processes to the building.

Policy 6.3.1: Remedial work should respect the original materials and construction techniques of St Peter's Church and aim to retain as much significant fabric as possible.

Commentary

Remedial works should be informed by an assessment of the condition of the building and should address any existing defects and immediate repairs required.

To retain the authenticity of the place, visible repairs should be executed using traditional materials and construction techniques to match the original. Where repairs are to be concealed, the use of alternative construction methods and modern material is considered acceptable. Similarly, modern materials and techniques may be appropriate where their use may offer substantial conservation benefits.

Implementation

- This conservation plan includes a brief condition report which notes evident defects in the building, see Section 5.2 Current Condition of the Building. A comprehensive remedial works plan should now be prepared detailing the defects on the building and outlining remedial work required. A specification should be prepared by an experienced heritage consultant.
- Remedial work to the building should be overseen by experienced consultants and the work should be undertaken by contractors with experience in working on buildings of this nature.
- Material should only be replaced where it is no longer able to function satisfactorily or where, due to deterioration, it is placing other fabric at risk. Material that has merely weathered or worn but which is still in sound condition should be respected and retained as valuable evidence of the building's history.

Policy 6.3.2: A regular maintenance regime should be prepared for St Peter's Church

Commentary

Regular maintenance is the best and most cost-effective way to ensure the continued preservation and ongoing use of a building. Maintenance will slow down the processes of decay, reduce loss of heritage fabric and values and avoid disruptive and extensive repairs.

Implementation

- A Cyclical Maintenance Plan should be prepared for St Peter's Church. This should identify on-going maintenance requirements and set out timeframes and priorities.
- Maintenance work should be undertaken as recommended by the Maintenance Plan and remedial work undertaken as soon as defects become evident.

Policy 6.3.3: A current and relevant risk management plan should be prepared for St Peter's Church.

Commentary

A risk management plan identifies a range of physical risks to the building and its contents that may have a detrimental effect on the heritage values of the place. It sets out a response to these risks in order to safeguard the cultural heritage value of the place.

Risks can arise from both natural disasters or human induced causes and may include earthquake, flood or storm as well as vandalism, fire, theft or damage from surrounding vegetation.

Implementation

- A Risk Management Plan should be prepared that identifies the threats to St Peter's Church and its setting. The plan should include clear and practical actions for preventative measures, as well as for responsive measures both immediately and ongoing.
- The Risk Management Plan should be tested regularly and kept current to ensure its effectiveness.

6.4 Present and Future Uses

Policy 6.4.1 St Peter's church should perform a useful purpose to ensure its continued survival, one that maintains or enhances the established cultural significance of the place.

Commentary

The use of the building as a place of Anglican worship is integral to the overall heritage values of the place and by all intents, this use should be retained as far as possible. Where changes to the building are required for liturgical or other reasons, those changes should respect the cultural heritage values of the place.

Should the continued use of the place for the purpose for which it was built should one day prove unreasonable and impracticable, allowances should be made to enable a new use of the building that continues to respect the cultural heritage values of the place.

Any new use should be compatible with the historical narrative and built form of the building, including its clear expression of ecclesiological principles, and should have little or no adverse effect on the established cultural heritage values of the place.

6.5 Managing Change

Policy 6.5.1: Any changes to the building, whether internally or externally, should maintain or enhance the ongoing meanings of the place.

Commentary

When carrying out changes to the building, every endeavour should be made to ensure the changes support or improve on the existing heritage values of the place. Original forms and details should be retained unaltered, however, where changes are necessary, these should be undertaken with a 'light touch', be reversible and be carried out in a manner that is careful not to degrade either the integrity of significant spaces or elements, or the ability to interpret the established heritage values.

Implementation

The overall forms of significant spaces, particularly those which demonstrate the ecclesiological principles of the place, should be maintained. Any subdivision of spaces should be reversible and should not prevent the ability to interpret the original use of the space as a place of worship.

Policy 6.5.2: The setting of St Peter's Church and the contribution that it makes to its contextual significance should be protected and maintained through future development.

Commentary

St Peter's Church, with its stone structure and steeply pitched gables and pinnacles, is a distinct landmark within the streetscape. This landmark quality is largely maintained through the clear and open space around primary elevations of the building, particularly through the generous west lawn fronting King Street but also through the north side lawn fronting Dyson Street.

St Peter's Church has contextual significance for its association with the site of the first St Saviours Church and former vicarage located to the north of the site at 199 King Street. Consideration should be given to preserving the historical association of the two places.

Implementation

Any developments to the site should respect the visual integrity of the building and maintain the unobstructed views of the church from both King and Dyson Streets.

Consideration could be given to expressing the relationship of St Peter's Church to the site of the original 1870s St Saviour's church by way of interpretation or signage. This will enhance public understanding and appreciation of the meanings and associations of the place.

New Work

Policy 6.5.3: New work should not degrade the ability to interpret the original presentation and use of significant spaces.

Commentary

The levels of significance assigned to individual spaces are detailed in Section 4. Spaces which illustrate the heritage values of the building, particularly those which reflect the ecclesiological principles of the place, should be retained. Any new work should be carried out with minimal intrusion into historic fabric.

Implementation

- The siting, form, scale and materiality of new fabric should be designed in such a way as to ensure that the significant layouts, interior volumes and finishes are not compromised. Contemporary materials such as glass may be considered acceptable as they are easily distinguished from heritage fabric, however, they should be carefully selected so as not to detract from the heritage values of the place.
- New work should be reversible to allow the return of the space to its original configuration.

Policy 6.5.4: New additions St Peter's Church should respect it in terms of sensitivity to siting and built form, including materiality, scale and architectural presentation.

Commentary

New additions to St Peter's Church should be able to co-exist and demonstrate compatibility with the existing building. New additions should not detract from the significance of the heritage place and consideration should be given to their impact in terms of scale, proportion, massing, colour, texture and overall aesthetic presentation.

Implementation

- Any new addition to St Peter's Church should not dominate it or obscure its significant heritage values, particularly as viewed from the west, north and south elevations. New additions should be clearly yet sensitively identifiable as new work and should be subservient to the architectural and aesthetic qualities of St Peter's Church.
- New additions should ideally be kept to the east elevation of the church and should not obscure the significant north and west elevations of the building. If an addition were to be placed within the west yard fronting King Street, it should be consistent with Policy 6.5.2.

6.6 Work to Meet Statutory Requirements

Policy 6.6.1: Design solutions aimed at improving accessibility and/or fire safety to St Peter's Church should involve the least possible loss of fabric or evidence of cultural heritage value.

Commentary

St Peter's Church is, by its very nature as a heritage building, designed according to a particular architectural approach and is distinct for its setting and physical attributes including doorways, fenestrations, handles etc. Where there is a need for alterations or conservation works to meet statutory requirements, relevant statutory authorities should have regard for the cultural values of the building in determining the degree of any upgrading to meet current standards. Use of the building should not require an unreasonable degree of service or security requirements.

Implementation

- **Structural Requirements.** As noted, a recent Detailed Seismic Assessment (DSA) found that the building was considered to have an earthquake rating of 15% of the New Building Standard (NBS) and is considered to be both earthquake prone and an earthquake risk.

Any structural upgrading work that may be required should be carefully considered to minimise its impact on the heritage values of the place. It may be acceptable for some new structural elements to be exposed where required. These can be accepted as part of the history of the building and provide evidence that structural upgrading work has occurred. Any exposed elements should be the minimum size and be well designed structurally and aesthetically so as not to detract from the buildings architectural and heritage values.

- There is currently a demountable accessible ramp that can be used as required for people with disabilities. This is unlikely to comply with the Building Act and provision may need to be made to provide a compliant ramp. One possibility may be to provide access through the sacristy, however, a balance will need to be between meeting the needs of universal access and preserving the heritage values of the place.

Accessible toilets and facilities should be accommodated in the 1960s or 1970s addition to the church, and not within the original church building.

6.7 Conservation Standards

Policy 6.7.1

Appropriate standards should be maintained whenever work to St Peter's Church is being carried out.

Commentary

In order to maintain the integrity of the place, all work to St Peter's Church should conform to accepted standards of best practice for the conservation of places of cultural significance.

Implementation

All work should generally be in accordance with the principles and requirements of the ICOMOS New Zealand Charter 2010.

Ill-advised repair and remedial work can have a detrimental effect on historic fabric and can compromise the heritage values of the place. Any proposals for work to St Peter's Church should be discussed at an early stage with relevant heritage authorities to ensure that the work complies with the requirements of this conservation plan. Consultants directing work to the

building should be suitable qualified conservation professionals and tradesmen involved should be suitably experienced in work of this nature.

Policy 6.7.2

Conservation processes and other activities involving intervention to St Peter's Church should be recorded.

Commentary

A record should be made by photographic or other means of the activities that St Peter's Church, including its setting, is subjected to and placed in an appropriate archive. This will ensure that a comprehensive account of the place is maintained for future reference. Recording is particularly important in areas where changes are occurring or where fabric, including furniture and fittings, is being removed or modified.

Any additional information that is uncovered during the course of work to the building should also be recorded as it may add to an understanding of the cultural significance of the place.

6.8 Review of Conservation Plan**Policy 6.8.1**

This Conservation Plan should be reviewed regularly and amended as necessary.

Commentary

Due to the changing nature of a historic place, no Conservation Plan should ever be considered a final or completed document. Various aspects will influence the ongoing conservation management of a place and include changes in owner requirements, resources and physical conditions of the place.

Implementation

This Conservation Plan, and in particular, the policies, should be reviewed regularly, ideally every five years, and revised as required to incorporate new information and respond to changing requirements for the building.

7 REFERENCES AND BIBLIOGRAPHY

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Reports:

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8 APPENDICES

St Peters Anglican Church, Dyson Street, Temuka

A guide for the Woodlands Talbots 150th Celebration 6-7 April 2019

Overview

Enter through the main door, go to the central aisle, and look to the front of the church.

The stained glass window at the front is a memorial to John Talbot of Woodlands. The wooden altar is a memorial to Christiana, John's first wife. The sanctuary itself is a memorial to Arthur and Basil, the two sons who died in WW1. Stained glass windows on the right and left side of the sanctuary are memorials to John's two wives Christiana and Eleanor Elizabeth.

In the main part of the church, the stained glass windows on the left near the organ are a memorial to Harry and Elsie Talbot. The brass RSA cross on the right hand side, a memorial for the soldiers who gave their lives in WW1, includes Arthur and Basil. Many of the pews were donated by Eleanor Elizabeth, John's second wife.

The Sanctuary

When originally built in 1899 the sanctuary was much smaller. This part of the church was extended in 1927 with a bequest from John, and consecrated on 21 March 1927. As recorded in the plaque on the left hand side, it was built in memory of Arthur and Basil.

The oak altar has a small plaque recording "To The Memory of Christiana Talbot B 6-4-1849 D 26-7-1889". The Timaru Herald records from the annual church meeting on 18 May 1927 that "A new oak altar was given by Mrs John Talbot. Hangings for the altar and all the carpeting for the sanctuary have been given by Mrs Talbot."

The east window, which depicts the Ascension, is a memorial to John. It was a gift of the Talbot family and was dedicated on 23 September 1928. "To the Glory of God and in affectionate remembrance of John Talbot Died Dec 20th 1923 aged 78 years"

The two smaller windows were dedicated on 28 February 1965:

On the right hand side for Christiana - "To the glory of god and in memory of Christiana Talbot died 26th JULY 1889". The window depicts Ruth from the Old Testament Book of Ruth

On the left for Eleanor Elizabeth - "To the glory of God and in memory of Eleanor Elizabeth Talbot died 28th June 1940". The window depicts Dorcas – also known as Tabitha, who is referred to in the New Testament, Acts of the Apostles 9:36-42.

Main Church

A small plaque on the pew which is third from the front on the left records "10 Pews... The gift of

Mrs E E Talbot 28th JUNE 1940". This was her date of death, so it appears this would have been a bequest.

The window on the left, near the organ is a memorial to Elsie and Harry Talbot. It was dedicated on 20 December 1992, and depicts St Peter the church's patron saint teaching a kiwi family with South Canterbury backdrop. A detailed description is available in a separate booklet.

As well as these physical connections with St Peters, history records longstanding Talbot involvements – John was warden from 1897 till 1905, as were sons Leslie 1916-20 and 1923-29, and Harry 1939-43. Harry was organist and choir master for many years, and the Talbot connection continues today with current organist Gwentyth Howey, daughter of Rangi.



gmtalbot <gmtalbot@xtra.co.nz>
to me

Jul 7, 2022, 6:21 PM

To Whom it may concern,

The Talbot family would like to support the application for the St Peter's bluestone building to be listed as a heritage building on the Timaru District Plan.

Please find attached a guide to the various memorials to John Talbot and his descendants that are found within the church, along with references to the long association the Talbot family has had with St Peter's.

Many thanks,
Gary Talbot