



Anglican Church of Saint Paul the Apostle – Manuka

Conservation Management Plan

Prepared for:

The Parish Council of the Anglican Parish of Manuka

by

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November 2015

This project was supported with funding made available by the ACT Government under the ACT Heritage Grants Program



ACT Heritage Council

Notice of Approval of Conservation Management Plan under Section 61K of the *Heritage Act 2004*

The ACT Heritage Council (the Council) has approved this Conservation Management Plan, Final Draft, November 2015 (CMP) for the Anglican Church of Saint Paul the Apostle - Manuka on 15 January 2016.

Qualifications

In approving the CMP, the Council is satisfied that the Conservation Policies contained therein are appropriate to provide for the ongoing conservation of the heritage place.

This approval is current for a period of 5 years from the date of approval.

Fiona Moore
A/g Secretary (as delegate for),
ACT Heritage Council

15 January 2016

EXECUTIVE SUMMARY

St Paul's Church was built in three stages (1938-39, 1953-56 and 2000-2001), with each stage stylistically consistent with the architect's (Burcham Clamp and Sons) initial design. It is significant for its aesthetic, historic and social values and continues to be above the threshold for entry to the ACT Heritage Register.

The ancillary buildings of old rectory, new rectory and hall/office are of lesser heritage value and would not reach the threshold for listing in their own right. Consequently there is no heritage impediment to their demolition subject to the old rectory, designed by Malcolm Moir, being recorded for posterity.

Most of the garden landscape has been substantially altered over the years with a major remodelling being undertaken from 2001-2004. That phase of work is appropriate to the church and its setting and there is no recommendation for its change. A few trees are historically significant and warrant continued careful management and there are other areas on the site that could be improved. One opportunity includes the reinstatement of a perimeter hedge or fence. As landscaping work to date has tended to be piecemeal it is recommend that a landscape plan for the whole site be developed.

There are further opportunities to extend the church and to redevelop the rectories, hall and office however all new work should be done with very careful attention to architectural style and detail. Setbacks and heights will also be critical if new work is not to dominate or detract from the church. To help in this regard some development guidelines are provided later in this conservation plan.

The report also includes policies to guard against over-commercialisation of the site, which could inadvertently lead to a diminution of its spiritual, commemorative and celebratory uses.

The church building is well cared for by volunteers, however to ensure that information is transferred to subsequent groups it is recommended that long-term strategies, such as the development of a maintenance plan, are implemented and regularly updated. A list of maintenance work identified by current and former church wardens has been included in the Appendix.

TABLE OF CONTENTS

Contents

1	INTRODUCTION.....	8
1.1	Background	8
1.2	Purpose of this report	8
1.3	Methodology	9
1.4	Location	9
1.5	Brief	10
1.6	Authorship	10
1.7	Client	11
1.8	Limitations	11
1.9	Burra Charter	11
1.10	Statutory Listings	11
1.11	Non Statutory listings.....	12
1.12	Acknowledgements	14
2	EVIDENCE OF SIGNIFICANCE	15
2.1	Overview description of site	15
2.2	St Paul's Church.....	16
2.2.1	St Paul's Exterior	16
2.2.2	St Paul's Interior	17
2.3	Old Rectory.....	19
2.4	New Rectory	20
2.5	Hall and Office	20
2.6	Landscape	23
2.6.1	Landscape Siting	23
2.6.2	Lower Apron	24
2.6.3	The Upper Apron	25
2.6.4	External Axis.....	26
2.6.5	Garsia Garden	27
2.6.6	John and Barbara Griffiths Rose Garden	27
2.6.7	South side of church	28
2.6.8	Residential Gardens	29
2.6.9	Old Rectory Garden.....	30

2.6.10	East of Sanctuary	30
2.6.11	Trees on Southern Boundary	31
2.7	Areas of archaeological sensitivity	32
2.7.1	Air raid shelter	32
3	HISTORICAL OVERVIEW	33
3.1	Aboriginal Experience	33
3.1.1	Pre-Contact	33
3.1.2	First Contact	33
3.1.3	European Settlement.....	33
3.1.4	Impact on Aboriginal Life	34
3.1.5	Continuing Contact and Aboriginal / European Relations	34
3.1.6	Twentieth Century	35
3.2	White Settlement: 19th Century	35
3.2.1	Early Settlement	35
3.2.2	St John the Baptist Church.....	36
3.2.3	Consolidation 1850-1890	37
3.3	Federation and its Effects.....	38
3.3.1	Land Ownership	38
3.3.2	Public Works.....	38
3.4	St Paul's: 1914-1939	39
3.4.1	Early Years: 1914-1929.....	39
3.4.2	Need for Change: 1930-1939.....	41
3.5	St Paul's Kingston 1939-1959.....	43
3.5.1	The New Church.....	43
3.5.2	Wartime Austerity	44
3.5.3	Post-War Years	44
3.5.4	The Parish of St Paul.....	45
3.5.5	Extensions 1950-1956: Rectory and Church	45
3.6	Rapid Change.....	47
3.6.1	Church Hall.....	47
3.6.2	An Evolving Society.....	47
3.6.3	A Changing Mission.....	49
3.7	Renewed Building Programs.....	49
3.7.1	Gallery, Rectory, Church Extensions	49
3.7.2	Recent Developments 2008-2014.....	51
3.8	Summary	51

3.9	References	52
4	BUILDING DEVELOPMENT HISTORY	53
5	SOCIAL VALUES	57
5.1	St Paul's dual social role	57
5.2	Church groups and organisations	57
5.3	Growth of congregation	60
5.4	Parishioner's response to development	60
6	ARCHITECTURAL VALUES.....	62
6.1	Burcham Clamp architects	62
6.2	Importance of St Paul's in Burcham Clamp's body of work	62
6.3	Other work by Burcham Clamp in Canberra,	63
7	SIGNIFICANCE	64
7.1	Analysis of Significance.....	64
7.2	Statement of Significance.....	66
7.3	Features Intrinsic to the Significance of the Place	66
8	Constraints and Opportunities	69
8.1	Future extensions to St Paul's.....	69
8.2	Portico at west end.....	69
8.3	Current development proposal	69
8.4	Commemorative plaques	71
8.5	Landscape opportunities	71
9	CONSERVATION POLICIES	74
9.1	Conservation of significant fabric	74
9.2	Conservation of setting.....	74
9.3	Additions to the church	74
9.4	Landscape	74
9.5	Feasible and compatible uses.....	75
9.6	New development on the site	75
9.7	Meeting relevant statutory requirements	75
9.8	Management of the place.....	76
9.9	Review of the CMP	76
9.10	Keeping records	76
10	SCOPE OF WORKS.....	77
10.1	Indicative scope of work	77
APPENDIX 1	80
	Heritage Decision about Registration for St Paul's Church, Griffith) Notice 2011	80

Notifiable Instrument NI 2011 – 109	80
APPENDIX 2	96
CONDITION REPORT 2015.....	96
APPENDIX 3	103
ESSAYS.....	103
A Spiritual History of St Paul's Manuka.....	103
Church in the City Church in the Village	106
APPENDIX 4	108
The Burra Charter	108

1 INTRODUCTION

1.1 Background

St Paul's Church was extended in 2001 with the construction of two extra bays at its western end. As part of the extensive work the grounds were also re-landscaped to include additional car parking, a landscaped entry, memorial gardens, a reflection pool and modifications to the pedestrian network. In addition there has been ongoing maintenance and restoration to the church and hall.

The former conservation plan by Eric Martin and Associates was completed in October 2000 and as a consequence does not address the substantial amount of work across the site that has occurred since that time.

The ACT Government has announced its intention to demolish the Stuart Flats complex that abuts the eastern and southern boundary of the church site and for the land to be redeveloped by private interests. The Diocese of Canberra and Goulburn has been in dialogue with the ACT Government as the Diocese also wishes to redevelop the adjacent part of the Church property, including both rectories, the hall and office.

Discussions continue between the two parties in a different timeframe. However it is clear that the St Paul's Church building will occupy a very different landscape in the near future. This Conservation Management Plan (CMP) prepares for these changes by guiding decision-making as development takes place around St Paul's.

The ACT Heritage Council has very generously contributed to the cost of producing this up-dated CMP to address the above issues.

1.2 Purpose of this report

This CMP reviews the heritage significance of St Paul's Church and grounds, notes the condition of building and landscape fabric and identifies work that should be undertaken to maintain or enhance the significance and condition of the place.

The report seeks to provide useful guidance for the Parish Council and clergy who have direct and day to day responsibility for managing the site. To achieve this there are sections highlighting constraints and opportunities, and a detailed review of St Paul's building condition noting works that have been completed in recent years and those that remain to be done.

In the light of changes that have occurred over the last 15 years, since the previous heritage assessment was undertaken, this CMP provides an updated history of the place, reassesses the significance of the church and grounds and includes a revised Statement of Significance that may be used by the ACT Heritage Council to inform the heritage register citation for St Paul's.

The report also aims to provide a document that is familiar to and supported by all members of the parish so that they have a fuller understanding of the heritage value of the whole site and the rationale behind some of the conservation and management actions that are undertaken.

1.3 Methodology

The methodology follows that provided in the ACT Heritage Council template and is consistent with the Burra Charter process for such documents. The CMP has drawn heavily on the expertise of those who have a detailed knowledge of the place and its history.

Eddie J Braggett provided the historical summary based on his own work and research for previous publications on the Church. Other secondary sources include *St Paul's Parish* history by Harry Taylor-Rogers, and the former *Conservation Management Plan* by Eric Martin and Associates (EMA). Additional data has been sourced from the Anglican Church archives and from Colin Stewart Architects. The grounds were inspected in detail in the company of Mary Pollard, and the Church was reviewed with the invaluable assistance of the Parish Warden Robert Deane. The two rectories and the hall/office were also inspected with the help of the Venerable Doctor Brian Douglas. Pip Giovanelli provided specialist heritage input.

A draft copy of the report was circulated to the Parish Council for their comments and these have been addressed in the final document.

1.4 Location

St Paul's Church is located on the south eastern corner of Canberra Avenue and Captain Cook Crescent, Griffith, ACT 2603. Its legal property description is Block 1, Section 39, Griffith, Canberra Central.



The St Paul's Church site is shown by the orange circle. Source: Google Earth



St Paul's Church is located in the centre of the block but is aligned approximately 45 degrees east of north. The property boundary is shown in red. Source: Google Earth.

1.5 Brief

The brief was to develop a new Conservation Management Plan that can guide the ongoing and long term repair, maintenance and conservation of the heritage listed St Paul's Church building and site. The CMP is to accord with the Burra Charter by providing an up to date history along with an analysis of both the built and landscape fabric on the site. The place's significance was to be assessed against the ACT heritage criteria to arrive at an updated Statement of Significance. The CMP should develop a new set of policies to guide sympathetic management of the place's significant attributes and the site's overall heritage value and give clear and detailed guidance for ongoing conservation and repair of the Church building.

1.6 Authorship

This Conservation Management Plan was developed by an in-house team of advisers/specialists from within the Manuka Anglican Parish, supplemented by the services of a heritage architect, funded courtesy of the ACT Heritage Unit.

Heritage Architect:	Philip (Pip) Giovanelli BSc Arch (Syd), BArch, (Canberra)
Historian:	Emeritus Professor Edwin (Eddie) J. Braggett B.A. Dip. Ed (N.E.); M.A. (N.S.W.); M.Ed. (Syd.) Ph.D (N'cle, NSW)
Project Manager:	M A (Sandy) White BSc (Hons) FIEAust CPEng (ret.) MICE CEng

1.7 Client

The client is the Parish Council of the Anglican Parish of Manuka, PO Box 3417, Manuka, ACT

1.8 Limitations

Access

It was not possible on the day of inspection to ascend the inside of the church tower above the bell ringing platform.

The subfloor of the church was not inspected.

The carpet in the nave was not lifted to inspect the condition of the floorboards.

The interiors of both rectories were entered however the personal spaces of the houses were not inspected.

1.9 Burra Charter

All parts of this Conservation Management Plan conform to the Australia ICOMOS *Burra Charter, 2013*. For people not familiar with the Burra Charter, it sets a standard of practice for those who provide advice, make decisions about, or undertake works to places of cultural significance including owners, managers and custodians. In essence this CMP investigates the history, fabric and use of the place and analyses it against heritage criteria to understand its cultural heritage significance. Policy for the place is then developed after considering a range of constraints, opportunities, future needs, resources, condition and significance. Management and works recommendations are made in the light of the Policy. A full copy of the Burra Charter can be downloaded at <http://australia.icomos.org/wp-content/uploads/The-Burra-Charter-2013-Adopted-31.10.2013.pdf> and a copy is included at Appendix 4.

1.10 Statutory Listings

ACT Heritage Register

In 2011 the ACT Heritage Council provisionally registered St Paul's Church and the entire site as a significant heritage site under the ACT Heritage Act 2004.

A copy of the *Heritage (Decision about Registration for St Paul's Church, Griffith) Notice 2011, Notifiable Instrument NI 2011 – 109* is given at Appendix 1

The Statement of Heritage Significance notes:

The Church building is an excellent example of an Inter-War Gothic church with Art Deco influences. The building has high aesthetic qualities demonstrated by its:

Strong symmetry

Fine brickwork detailing

Angular and triangular detailing and forms

Sandstone tracery

Stained glass windows

Form and detailing in the bell tower

The church building has landmark qualities in the Manuka precinct. It is located on a major intersection and can be viewed from both streets. It is set on a raised curved part of the site with mature exotic trees around the building which create a parkland setting for the church. The church and its setting are representative of the landscape aesthetic principles applied in the development of the National Capital in the 1930s.

Plantings in the church grounds are also typical of the earliest period of the church's construction. They reflect the range of plant species grown by the Government Nursery, for use in both domestic gardens and the public domain in the period.

St Paul's Anglican Church is the first Anglican Church to be built following the foundation of the National Capital and is the first Anglican Parish in South Canberra.

During WWII, St Paul's Church served as an icon of hope, being the venue for intercession prayer services.

1.11 Non Statutory listings

Register of the National Estate (former)

St Paul's was listed on the Register of the National Estate, a former Commonwealth heritage list that has since been closed. Note that listing on the RNE does not indicate that the place was of National significance. The RNE is no longer a statutory list and all references to it in the Environment Protection and Biodiversity Conservation Act (EPBC Act) were removed as of the 19th of February 2012. The following extract is from the archived version of the RNE and is included for historical relevance.

<i>List</i>	<i>Register of the National Estate</i>
<i>Class</i>	<i>Historic</i>
<i>Legal Status</i>	<i>Registered (30/06/1992)</i>
<i>Place ID</i>	<i>17894</i>
<i>Place File No</i>	<i>8/01/000/0382</i>
<i>Statement of Significance:</i>	<i>The first Anglican Church built for the Federal capital, which is architecturally important for its stylised Gothic design, revealing the influence of W B Griffin on his former partner, the architect J Burcham Clamp. The tower of the Church in particular is a strong element which adds to the contribution the Church and the trees around it make to the townscape (Criteria G.1 and F.1).</i>
<i>Description:</i>	<i>The parish was formed as a district of St John's, Reid in 1914 and a corrugated iron hall was erected in Kingston to serve the needs of the nearby workmen's camps. By 1926 it was decided that a more central site was needed and a Church site at Manuka was secured. Economic factors delayed construction until after the formation of St Paul's Church committee in 1937. In 1938 a design by J Burcham Clamp and Son was approved. A parishioner, W J Perry was the successful tenderer. The foundation stone was laid by The Governor-General, Lord Gowrie on 11 December 1938. Four bays of the nave were completed by July 1939 and dedicated on 6 August 1939 by Bishop Burghmann. The old iron Church was moved to the site that year, but was</i>

disposed of in 1985. The remainder of the Church was completed in 1956, under the direction of J Burcham Clamp and Son. An organ loft was added at the back of the nave in 1988, when Queen Elizabeth II attended worship. The Church is the largest Anglican Church in Canberra and the first built for the Federal Capital. It is a red brick Church of traditionally Gothic form, but with stylish geometric details. There are unusual triangular buttresses, stepped brick tracery and a tall octagonal lantern on the transept tower. Sited on a prominent corner balanced by the Catholic Cathedral, the two are separated by the Manuka shopping centre. The cream brick interior also has the geometric Gothic character of the exterior. Strong verticality is achieved by the free standing piers braced in the manner of flying buttresses. Trees and other plantings around the Church add to the contribution it makes to the townscape.

National Trust

St Paul's Church was Classified by the National Trust in 1989

The National Trust is a valuable community organisation however listing on their register provides no statutory control. The National Trust ACT ceased classifying places in 2004, instead nominating them to the ACT Heritage Register where, if accepted, they would be afforded a level of statutory protection under the Heritage Act 2004.

Register of Significant Twentieth Century Architecture

St Paul's has also been recognised by the Royal Australian Institute of Architects (ACT Chapter) as a significant building from the 20th century by its inclusion in the Register of Significant Twentieth Century Architecture (RSTCA No: R073)

<i>Name of Place:</i>	<i>St Paul's Church of England</i>
<i>Address/Location:</i>	<i>Canberra Avenue and Captain Cook Crescent GRIFFITH 2603. Block 1 Section 39 of Griffith</i>
<i>Level of Significance:</i>	<i>Regional</i>
<i>Category:</i>	<i>Religious</i>
<i>Citation Revision Date:</i>	<i>July 1987</i>
<i>Style:</i>	<i>Art Deco</i>
<i>Date of Design :</i>	<i>1937</i>
<i>Designer:</i>	<i>JB Clamp & Son</i>
<i>Construction Period:</i>	<i>1938-63</i>

Statement of Significance

A church designed in a striking stylised 'Gothic' manner by J Burcham Clamp, which reveals the influence of his former partner W. B. Griffin in geometric tracery and sharply-angled brick buttresses. The tower is topped by an unusual octagonal lantern which is a strong element in the contribution made by the church to its setting in the townscape. The interior complements the exterior.

Description

A red brick church of basically traditional Gothic form but with stylised geometric details. There are unusual triangular buttresses, stepped brick surrounds to rectangular east and west windows, diamond-shaped tracery and a tall octagonal lantern on the transept tower. Sited on a prominent corner balanced by the Catholic Cathedral, the two are separated by the Manuka Shopping Centre. The cream brick interior also has the geometric Gothic character of the exterior. Strong verticality is achieved by the free-standing piers braced in the manner of flying buttresses.

Condition and Integrity

Good.

Analysis against the Criteria specified in Schedule 2 of the Land (Planning and Environment) Act 1991

- (i) a place which demonstrates a high degree of technical and/or creative achievement, by showing qualities of innovation or departure or representing a new achievement of its time*
- (ii) a place which exhibits outstanding design or aesthetic qualities valued by the community or a cultural group*
- (iii) a place which demonstrates a distinctive way of life, taste, tradition, religion, land use, custom, process, design or function which is no longer practised, is in danger or being lost, or is of exceptional interest*
- (iv) a place which is highly valued by the community or a cultural group for reasons of strong or special religious, spiritual, cultural, educational or social associations*
- (v) a place which is the only known or only comparatively intact example of its type*
- (vi) a place which is a notable example of a class of natural or cultural places or landscapes and which demonstrates the principal characteristics of that class*
- (vii) a place which has strong or special associations with person, group, event, development or cultural phase which played a significant part in local or national history*
- (xi) a place which demonstrates a likelihood of providing information which will contribute significantly to a wider understanding of natural or cultural history, by virtue of its use as a research site, teaching site, type locality or benchmark site*

1.12 Acknowledgements

The authors of this report gratefully acknowledge the assistance of the former and current Parish Wardens Alan Livingstone Christie BE (M&E) Syd FIE Aust. and Robert John Houson Deane BA (Syd); MDef. Studies (NSW ADFA).

Mary Pollard BA (Hons), Registration Certificate, ALIA; Grad Dip (Art History); Cert III Floristry, provided valuable insight into the plants within the grounds and in doing so helped an understanding of the landscape setting.

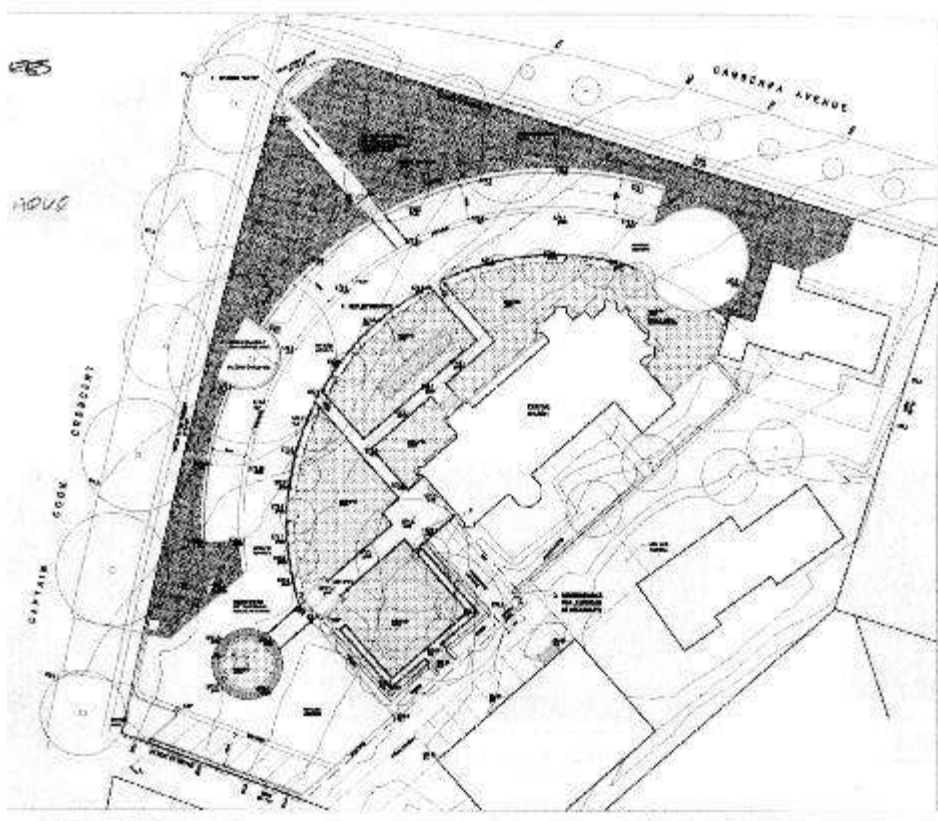
2 EVIDENCE OF SIGNIFICANCE

2.1 Overview description of site

St Paul's Church is located at Lot 1 Section 56 Griffith on the south east corner of Canberra Avenue and Captain Cook Crescent. The church is positioned near the centre of the 8,927 square metre block and is oriented north-east to south-west roughly parallel with the land contours. The desire to minimise excavation and fill may have been one reason behind its orientation. The Sanctuary faces to the north east. There are three other buildings on the site, namely the old rectory (close to, and originally accessed by a driveway off, Canberra Avenue), the new rectory parallel to the south side of the church (approximately on the site of the former tennis court), and the hall plus office (south of the church and in line with the new rectory).

The landscape setting comprises plantings of trees and shrubs, plus formal and grassed areas in addition to pedestrian and vehicular circulation. A gateway and signage wall are located on the boundary facing the intersection of Canberra Avenue and Captain Cook Crescent.

Descriptions of individual buildings are set out below followed by a more detailed description of the landscape.



Site plan showing buildings, landscaping and contours 2002. Source: Colin Stewart Architects

2.2 St Paul's Church

In accordance with religious convention this report refers to the sanctuary end of the building as EAST.

2.2.1 St Paul's Exterior

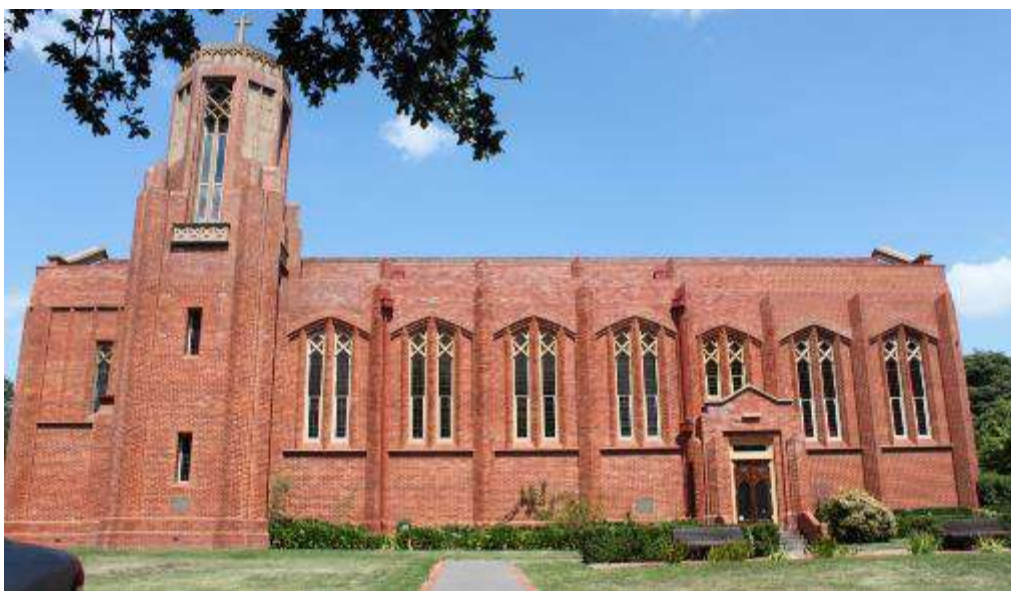
The exterior of the church is constructed from red face-brick laid in stretcher bond using a light sand-coloured mortar. At the base of the walls the footing is stepped out from the wall in two increments, once just above the skirting level and again at floor level. In addition to its structural function the stepping creates a continuous horizontal line around the base of the building, visually grounding it by suggesting a plinth.

The external walls are braced with engaged brick triangular columns variously described as buttresses or pilasters that extend from the base to the top of the wall, dividing the elevation into a series of bays. On the outer wall the pilasters taper to finish flush with the top of the wall. The four pilasters on the upper/inner wall project above the parapet to enliven the design in a manner that was popular in Art Deco design and also evident in some of Walter Burley Griffin's work including Newman College Melbourne and Castlecrag housing in Sydney.

Paired leadlight windows are set between the pilasters and detailed with a combination of protruding and receding sill bricks, smaller pilasters and angled brickwork.

Lightly coloured stone (and/or composite cement) window frames (generally referred to as 'tracery') provide a distinctive contrast to the red brick walls. The upper section of the window frames includes diagonal members that suggest similar details to some early Canberra architecture and could be considered a geometric or Art Deco interpretation of gothic design. A similar treatment is evident in the western timber doors and the top of the bell tower. Glazing on the main side walls comprises a rectangular grid of leadlight with amber coloured glass. Coloured leadlight depicting religious themes has been used in the sanctuary, the baptismal chapel and above the western entry door.

The central roof over the nave is clad in glazed terra-cotta roof tiles, which harmonise with the predominant clay-red colour of the brick walls.



North elevation 2015. Note angular tracery in windows. Photo: Pip Giovanelli 2015.

The building has been erected in three stages each faithfully and sympathetically following the original design. The junction between the stages is discernible on close inspection due to slight variation in colour of mortar. Bricks in the 2001 phase are crisper than those of the older parts. Each section is also conveniently marked with its own foundation stone. The central three bays plus that of the northern entry portico were constructed first (1938-39), followed by an additional bay, the tower, sanctuary and vestry second (1955) and the western two bays last (2001). The octagonal upper section of the bell tower (or lantern) features cement panelling and decorative treatments set within the brickwork, around the window and as a capping or parapet to the tower top.

The vestry on the south eastern corner lacks the architectural character of the main body of the church even though constructed from similar materials in the 1955 phase. It does little to enhance views of the church from the east and contrasts with the northern entry portico and southern baptismal chapel that are stylistically consistent with the dominant Art Deco architectural character of the initial design. The 2001 western elevation closely follows the original. The southern elevation, which is less prominent, is detailed with the same architectural character evident elsewhere, other than for the vestry as noted above.



Western elevation completed 2001. Brickwork is crisper and colouration more even than in the earlier phases. Photo: Pip Giovanelli 2015.

2.2.2 St Paul's Interior

The interior features golden-hued brickwork that extends from the carpeted floor to the timber lined and vaulted ceiling. The ceiling is supported on exposed purlins running the length of the building, which in turn are supported by timber trusses aligned to the internal columns. Quatrefoil cut-outs have been worked into the horizontal truss chord.

A line of brick columns with their generous arched openings sit in from the external wall creating side aisles to the nave. The columns and outer wall are connected with a narrow bridge of

arched brickwork, in many of which cracks have appeared over the years. Some cracks have been filled, only to show evidence of further movement and it is recommended later in this report that the cracks be investigated and monitored by a structural engineer. The internal arches are slightly curved and pointed in the gothic manner however the internal detailing is not so redolent of Art Deco treatments as the exterior.



Cracks in cross arches. Photo: PG 2015

The bell tower at the north-east and the vestry at the south-east sit behind the proscenium arch and are largely out of view to the seated congregation. The sanctuary, which is raised two to three steps, is spare in its detailing and with little adornment. The general lack of adornment contrasts with some other churches and is a noticeable feature of St Paul's. Notwithstanding this, some small brass plaques have been attached to the walls in the sanctuary and in the nave. Brass plaques have also been attached to the pews in recognition of financial contributions from the congregation. The Parish Council are not currently approving the addition of further plaques to interior walls.



Interior view east to the sanctuary. Photo: PG 2015

The baptistery chapel on the south side includes a font and coloured leadlight windows. A timber-finished mezzanine over the nave, across the western two bays, contains a choir loft and organ. Pipes arrayed either side of the central western window visually strengthen the interior symmetry.

Artificial lighting is provided by a series of wall mounted fixtures – one per bay, with additional ceiling down-lights discretely positioned behind the roof trusses. Concern has been raised that the downlights draw a lot of power and are difficult to access in the event that a bulb blows. A more effective system would be preferable. Similarly, attention has been drawn to redundant electrical wiring in the sub-floor and redundant circuits in the metre box, and volunteers have recommended that the system be checked and rationalised.

The overall character of the interior is a mix of austerity due to the natural appearance of the brickwork, contrasted with warmth from the golden quality of light.

The church is generally in very good condition with maintenance overseen by parish volunteers. Specific works are detailed later in this report.

2.3 Old Rectory

The old rectory (completed August 1951) is a single-storey dwelling with red face-brick walls, overhanging eaves and a hipped terra-cotta tiled roof. The steel framed windows have side hung sashes and horizontal glazing bars while the most distinctive architectural feature of the building is the unusual design of the fascia and soffit. The fascia comprises two boards set at an angle to hide the gutter. The soffit (underside of eave) is panelled with several boards, also set on an angle.

For the most part the external appearance of the building is suburban and conservative and quite unlike other work for which the architect (Malcolm Moir) is widely regarded as one of Canberra's foremost mid-20th century architects.

Externally the integrity of the building is high, allowing for some minor alteration to windows and doors plus installation of metal security screens. A new carport has been added to the rear with vehicle access from behind the church rather than directly off Canberra Avenue. Thick vegetation has been allowed to grow on the Canberra Ave boundary, presumably for privacy and control of traffic noise. The building was occupied by the Assistant Priest in 2015. Internally the solid walls have been painted and the kitchen modernised. Integrity appears good and there are little, if any, distinctive architectural treatments.



Old rectory exterior. Note the gutters are behind the fascia boards. Photo PG



Internal corridor showing typical colour scheme and detail. Photo PG

2.4 New Rectory

The new rectory is also a single storey red face-brick building with hipped terra-cotta tiled roof, although unlike the old rectory it has conventional eaves details. Between the church and new rectory is a timber arbour with colorbond screen, and facing the hall on the south end of the building is a double width colorbond roller door. Internally the rooms are finished with plasterboard sheeting and conventional cornice. While in relatively good condition the dwelling has no distinctive architectural merit. The building was occupied by the Parish Priest in 2015.



New rectory front entry. Photo PG 2015



New rectory living room. Photo PG 2015

2.5 Hall and Office

Built into the side of the hill, the hall and kitchen occupy the upper rear level of the building. The two-storey front section comprises a series of rooms on the upper level that support the hall's function (dance studio etc) and on the lower floor are an office and second-hand clothes shop. The hall roof is a shallow gabled structure clad in klip-lock metal sheets. The front two-storey section has a skillion roof that abuts the hall. The elevation facing the church comprises a sequence of brickwork and window panels. The end walls are red face-brick with no windows and the rear wall is a combination of red brick and timber-framed windows.

The building has a pleasing scale, is not unattractive and appears generally to have been well-maintained thanks to some solid volunteer effort over the last few years. However the hall lacks equitable access, with a steep ramp to the back door the only entry without stairs. Similarly there are no men's toilets on the upper (hall) level.

Internally the hall and office building appears in fair-to-good condition although there is some deterioration of ceiling in the upper entry foyer. Hall interior walls are brick, ceiling is manufactured sheet supported on welded steel-web trusses. Floors are timber. The ground floor in the office section is a concrete slab on ground, walls are painted brick and the first floor appears to be a suspended concrete slab integrated with concrete beams.



The office and op-shop are located at ground level with hall to the rear. Photo PG 2015



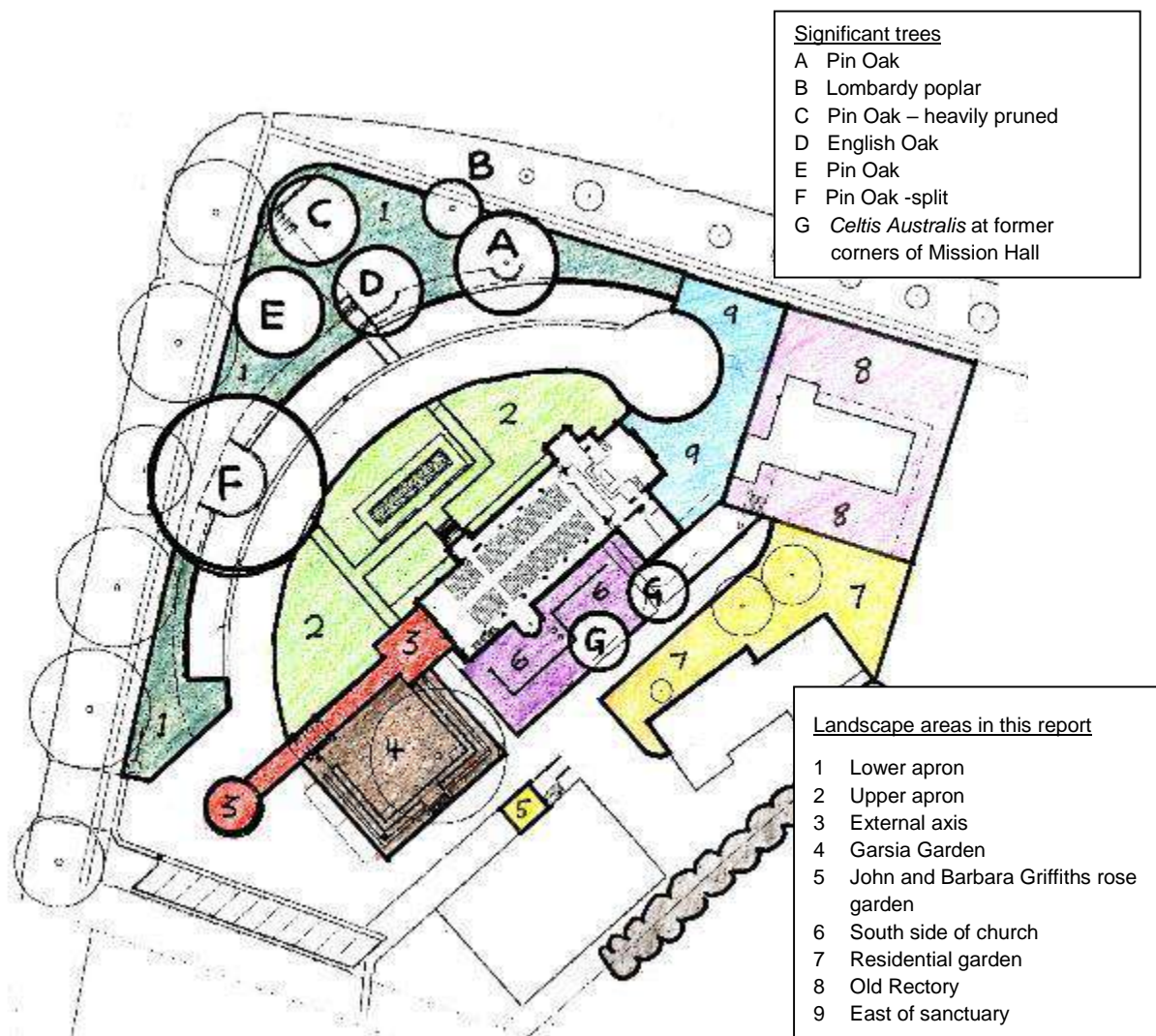
The hall is at the rear of the upper level. Photo PG 2015.

2.6 Landscape

The church grounds have undergone extensive and repeated alteration since the construction of the initial stage of the church in 1938-39. The landscape as it stands in February 2015 is described in the following section with reference to historic underpinnings where relevant. The merits or otherwise of landscape elements are also noted. For the purpose of this report the church is on the east-west axis with the sanctuary facing east.

2.6.1 Landscape Siting

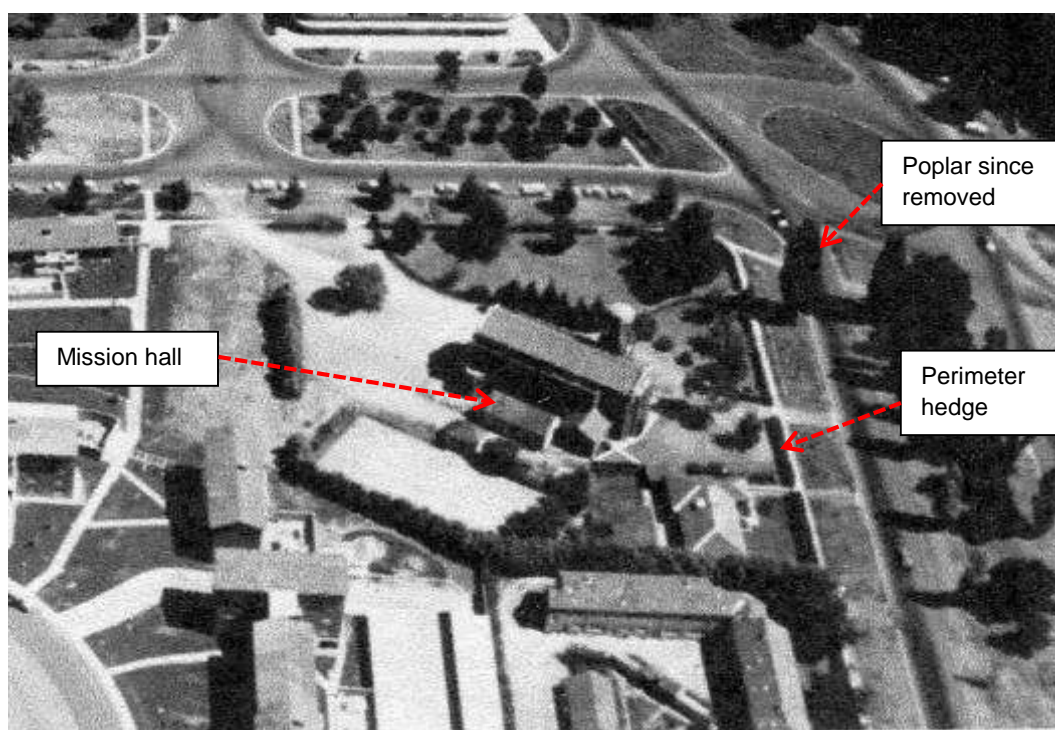
The church is located diagonally and roughly centrally on the block. The broad or northern side of the building faces towards the intersection of Canberra Avenue and Captain Cook Crescent and hence the east, north and to some extent the west elevations are an important part of the public realm. From many points beyond the site the church is not readily visible because of the evergreen cedar trees on the grassed verge and the dense leaf cover in spring, summer and autumn of deciduous trees on the lower apron. The cedars along Captain Cook Crescent are on ACT Government land and not part of this report. They are excellent specimens and clearly significant. By comparison the trees on the verge fronting Canberra Avenue lack the gravitas of the cedars and are not robust examples of their type.



Site plan showing garden areas

2.6.2 Lower Apron

Five mature oaks and a Lombardy poplar located on church land are well developed specimens and although not rare are considered significant in this context as the earliest surviving plantings on the site. These trees are understood to be from the 1940s and associated with the Anglican Church's initial occupation of the site, and in a 1960s aerial photo they appear already well established. One tree has a worrying split in the trunk and is understood to have been reinforced with a bolt to prevent it from breaking apart. Recent pruning has resulted in a fair amount of wood being removed and each of these significant trees needs to be assessed by an arborist from time to time and managed to ensure their longevity while minimising risk to people and property.



Aerial photo circa 1960. Source: Shakespeare Collection NLA.

The English Oak (*Quercus robur*) is located near the steps from the corner gate, behind a protective cement block wall. It is distinguished by a darker leaf and is noted in the EMA CMP as dating from the 1950s. Also on the lower apron is a Lombardy poplar located close to the Canberra Ave footpath. The species is not rare and this is not an especially good example however it is also noted in the EMA CMP as dating from the 1950s. The photo above shows a well-established tree close to the carriageway that was presumably removed when the road was widened. In 2015 there is a Lombardy poplar in the central median strip that is more or less opposite the one that is on the church land and the two trees create a pair similar to that in the 1960s photo above. The church poplar does not appear to be causing any problems and like the others on the lower apron should be managed to maturity.

Some of the lower branches on the oaks hang low and when in leaf obscure views through to the church. It is recommended that a careful pruning of the lower branches be undertaken periodically to enhance the views of the church to pedestrians and motorists.

Harry Taylor-Rogers notes that two trees were planted on the *lower lawn* as part of a Commemorative Garden on 30 June 1963 to commemorate Harold Preston-Stanley and Aubrey

Martensz (HTRp58). Plaques at the base of the trees were visible in 2000, however the construction of the curved carpark buried much of the lower lawn and presumably the commemorative trees were lost at that time.

The grass on the 2001 embankment and the ground on the lower apron appear dry and it seems that a former watering system has failed and is in need of repair.



Deciduous and evergreen trees block views of the church for much of the year. Photo PG 2015

2.6.3 The Upper Apron

The construction of the two additional bays at the western end of the church in 2001 was accompanied by substantial landscaping including an arc of car parking between the church and road intersection, new pathways and complete redesign of the Garsia memorial garden. Other than the few trees noted on the lower apron, no vegetation from before 2001 survives in the area affected by the work.

The 2001 landscape design by Colin Stewart Architects imposed planning rigour to the grounds, appropriate to a building and site of St Paul's standing. The mature deciduous trees north of the church provide welcome shade in summer. The new corner gate, sign wall and pathways strengthen the church's connection /orientation to the prominent intersection while providing pedestrian linkage to primary doorways. The open grass lawn allows the building to be appreciated in its entirety and a low-level water feature has been introduced to both assist and take advantage of the path layout. Garden beds of English box, agapanthus and red hot poker are located against the base of the church wall, although some weed plants and potentially problematic trees have also established themselves in this bed.



Pool on north apron was part of 2001 landscape plan. Seats are used regularly by the Manuka community.

2.6.4 External Axis

From the western door a series of external spaces were created in the 2001 landscaping program including an open hard-paved gathering space immediately outside the door. Further west along the external axis a tree-lined path leads into a formal arbour or Lych Gate that defines the junction between pedestrian and vehicular circulation. A vegetated turning circle terminates the axis. Further west by the vehicle exit to Captain Cook Crescent are a pencil pine and *prunus persica* that are not evident in the 1960s aerial photo.



Western axis runs from the turning circle, through the lych gate, and between the avenue of trees to the western door and through the nave to the sanctuary. Photo PG 2015.

2.6.5 Garsia Garden

Adjacent to the tree-lined path is the Garsia memorial garden that was fully re-worked to fit within the 2001 landscape masterplan. It comprises a rectangular flat grassed lawn defined by red brick walls behind which is a hedge and tree screen that serve to provide privacy and a sense of containment. Memorial plaques are attached to the garden walls. The stump of a former eucalypt tree remains within the grassed area but does not seem to have any current noted significance. There had been an intention to carve it that never eventuated. It is now decaying.



Garsia garden with memorial plaques and stair to upper road and office. Former tree stump is visible to left of stairs. Photo: PG 2015.

2.6.6 John and Barbara Griffiths Rose Garden

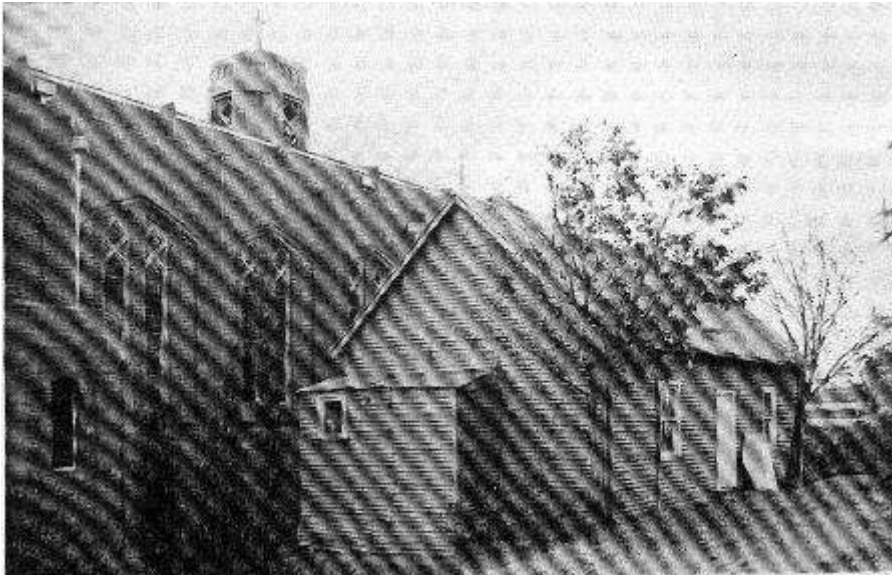
A set of stairs leads from the Garsia garden to the upper driveway and hall/office, outside of which is the John and Barbara Griffiths rose garden. It is tucked into the corner between the hall stairs and the office entry. Soil is banked up behind a rubble stone wall amongst which are ground creepers and approximately 10 roses (*White Iceberg*) toward the rear section of the garden. Reverend John Griffiths was a former rector at St Paul's who had an extensive rose garden between the new rectory and the church. The roses were salvaged from the area when the driveway was extended through to the old rectory.



This small but attractive garden houses roses salvaged from the front of the new rectory when the drive was extended to the rear of the old rectory. Photo: PG 2015.

2.6.7 South side of church

Immediately south of the church the ground has been landscaped partly with a concrete apron and drain and partly with white pebbles. These extend to the edge of the rock outcrop that was excavated circa 1938 to allow for a level area for the building. A pencil pine (*Cupressus sempervirens*) and a mix of shrubs grow in the immediate area. Their age is not entirely clear however they post-date 1960 and the pine seems stylistically appropriate to the formal building with its strong vertical lines. This and the pencil pine west of the driveway entry from Captains Cook Crescent are of similar size and possibly date from the same time. Note that much of the area between the baptistery and the vestry was occupied by the 'Mission Hall' (the original St Paul's) until 1985 and hence the plants are relatively recent. On the corners of the Mission Hall were two small trees (*Celtis Australis*) that still survive and are therefore significant as the most tangible evidence of the hall's former location



Old Mission Hall behind the church prior to its dismantling and removal. The *Celtis australis* trees at the corners of the building are still on site and evident in the 2015 photo below.



Two *Celtis australis* trees left of driveway define corners of the former Mission hall. Manchurian pears on right create an informal arcade and provide a visual filter to development behind. Photo PG 2015.

2.6.8 Residential Gardens

The driveway that curves behind the Garsia garden to provide access to the hall/office and the new and old rectories weaves between an assortment of shrubs and small trees. The effect is pleasant but unkempt with no evidence of formal planning but rather a response to need using available resources and probably donated plants. While some may date to Yarralumla Gardens and the government's supply of plants to Canberra residents, it is just as likely that many are self-seeded or have been generously provided by the congregation. The Manchurian pears between the gravel driveway and the new rectory, retained behind the log wall, survive from a row that post-dates construction of the new rectory that was opened in November 1992. They create a short avenue and provide a pleasant ambience, particularly in the heat of summer. The Manchurian pears also provide a visual filter between the church and building development on this south/east side and hence play a valuable dual role.



New rectory garden prior to erection of the pergola. Note the stones visible on lower right are still in situ in 2015.

One border to the garden is defined by a series of carved stone blocks, possibly from different sources. Their origins have not been established but some may have been a former parapet on St Pauls, removed when the western extension was undertaken. It has also been suggested that some may have been brought on site from elsewhere. Either way they are deemed to have some heritage value and should be retained on site for landscaping or other appropriate use.



Carved stones adjacent to new rectory. Note that a series of shaped stone sit on those evident in the earlier image of the new rectory garden. Photo PG 2015.

2.6.9 Old Rectory Garden

The old rectory is set behind a thick vegetation screen that provides useful privacy to the occupants. The hedge on Canberra Avenue is a thicket of ivy, honeysuckle and pyracanthas of varied height and that facing the church carpark an assortment of shrubs including sycamore, japonica, English laurel and honey loquat having a height of approximately 2 – 4 metres. In the front garden behind the front hedge is a liquid-amber, a cupressus and a Chinese weeping elm (*Ulmus parvifolia*). There is also a good Chinese weeping elm in the rear garden. (HTR pp55 notes *Chinese Elms... were to be added later*) It is not clear if the existing trees are those planted initially, i.e. sometime after 1940, or are more recent plantings not directly attributed to Hobday.



The old rectory is well hidden on all sides behind vegetation. Photo:PG 2015

2.6.10 East of Sanctuary

The space at the eastern end of the church comprises a kerbed turning circle, mown grass, an unkempt cluster of shrubs around a spotlight and a modern metal fence. These elements do very little to enhance the appearance or setting of this end of the building and provide an opportunity to enhance both landscape and lighting, at the same time as improving views from Canberra Avenue.



Landscaping at east end comprises turning circle, grassed area and mixed shrubs around the light pole.

2.6.11 Trees on Southern Boundary

On the southern boundary, the land rises steeply with a series of housing units and government flats located on the properties beyond. A dense screen of *Cupressus arizonica* trees (attributed to Hobday 1940, HTRp55) were planted on the boundary presumably to provide privacy to the church site and to screen the flats. In 1982 the church removed some of the pines on the southern property boundary as their roots were causing continued damage to the driveway of the adjacent flats (HTR p 61). At some point in time a number of the remaining trees were lopped heavily at their mid-height and although they have regrown are noticeably weaker. The species is not rare and the planting as a group is not outstanding or distinctive. The trees are not considered to have heritage significance other than that they are a component of the site that has been in situ for some time. Their primary value is as a backdrop to the site that screens out the flats when viewed from certain angles. In *Trees of Canberra* Lyndsay Pryor notes that *Cupressus arizonica* is *rather short lived – about 30 – 40 years* and is *useful as a fairly quick medium term screening* (LP p23).



Boundary planting of *Cupressus arizonica*. Note the trees on the left have been pruned at their mid height and are now poor specimens

2.7 Areas of archaeological sensitivity

It would be unlikely for there to be any subsurface remains or relics surviving on the site as every part has been extensively altered or reworked. The areas to the east, north and west of the church were modified as part of the 2001 landscaping that involved re-levelling the grassed area, new road and parking that included extending the parking terrace closer to both Captain Cook Crescent and Canberra Avenue. Grades and levels west of the church were modified for the turning circle and Garsia garden and provision of tarmac to the office hall. The space immediately south of the church was excavated in the 1930s and again modified repeatedly to accommodate drainage. The excavation of the upper driveway was fairly recent as were works for the new rectory and office hall. Grounds around the old rectory would also have been altered to accommodate the building, drainage and sewerage lines, tree planting, driveways and the two garages.

2.7.1 Air raid shelter

In 1942 the government decreed that any building that accommodated 20 or more persons in a day had to construct an approved air raid shelter, which required St Paul's to erect a zig zag slit trench in the church grounds. The trenches were approximately 600 mm wide by 1.5 m deep and were filled in shortly after the war. The location was most probably between the church and road intersection, as there was rock on much of the upper site. Its precise location is unclear and is likely to have been even further buried under soil that was imported to create the carpark area in 2001.



Staff of Parliament House are inspecting the recently dug air raid trenches in the foreground of Parliament House. These trenches were dug in preparation for air raid drills and evacuations. AWM image sourced from Trove.

3 HISTORICAL OVERVIEW

3.1 Aboriginal Experience

3.1.1 Pre-Contact

According to carbon dating of charcoal and stone remnants, the Ngunnawal, Ngambri and other Aboriginal people had occupied the wider Limestone Plains area for over 20,000 years prior to European settlement. The ACT is known to contain over 3,000 Aboriginal heritage sites, containing over 10,000 stone artefacts. Although Aboriginal people would occasionally meet in large numbers to share resources, hold ceremonies and perform other traditional acts, their day-to-day activities probably involved small nomadic family groups.

For the Ngunnawal people, the Limestone Plains were a hunting site and a transit area. The area formed part of a cycle of movement with its seasonal abundance of food (Ngunnawal, 2013: 1-3). Moving from the highland regions, for the rich food source of bogong moths, to hunting the lowlands, the Ngunnawal may well have passed through the sector of the Limestone Plains that would later become Kingston-Manuka. Their custom was to establish temporary campsites that were near water but not on the water's edge and 'located in defensible positions with access to firewood and bark for hut-making' (Ngunnawal, 2013: 2). For others, archaeological studies have also concluded that some areas within the ACT were subject to long term and repeated aboriginal use – for example, the lower Molonglo and Pialligo areas.

3.1.2 First Contact

Charles Throsby recorded the first known European exploration in the region known as the Limestone Plains. By 1821 Throsby had investigated the Molonglo, Queanbeyan and Murrumbidgee Rivers. He was followed by Captain Mark Currie in 1823 and Allan Cunningham in 1824.

Throsby and his party failed to observe any Aborigines on his expeditions, but did report the sighting of 'several native fires at a distance...' in the Canberra Region. Currie, on his 1823 mapping expedition, encountered a group of Aborigines beyond Tuggeranong near the Murrumbidgee River, however the group fled on the party's approach. Cunningham met no Aborigines in 1824, though he did see fires in the vicinity of Lake George and noted burnt patches of land on the Tuggeranong Plains.

It is unlikely that the Ngunnawal were affected by European exploration on the Limestone Plains. Most European exploration was undertaken during the summer when the Ngunnawal were probably in the mountains seeking bogong moths. However, it is likely that the Ngunnawal knew of these intruders and may have attempted to avoid contact.

3.1.3 European Settlement

In 1824, stockmen employed by Joshua Moore arrived with sheep and cattle, and occupied 2000 acres between Black Mountain, Mount Ainslie and the Molonglo River, now known as Acton. These settlers were soon followed in 1825 by James Ainslie, Robert Campbell's overseer who was droving Campbell's sheep up the Yass River in search of good pastures, when he met an Aboriginal woman who guided him to Ginninderra, and later to Pialligo, a more suitable site. In 1826 the Palmerville property was established by G.T Palmer at Ginninderra Creek, and in the

same year two major pastoral stations were established - Timothy Beard at Queanbeyan, and Robert Johnson on the Tuggeranong Plains.

3.1.4 Impact on Aboriginal Life

The Ngunnawal people were used to accommodating other visiting Aboriginal groups, and would have been initially unaware of the intentions of the settlers and their concepts of land ownership and Terra Nullius. It would appear that the establishment of early properties was on land culturally significant to the local Ngunnawal people. Pialligo was used for "frequent local social gatherings", and the foot of Black Mountain was the scene of "all tribe peagants [sic]". The Kamberra people's corroboree grounds were located at Acton and near "Canberra Church" near the Duntroon dairy. Further, on the basis of "definite local assertion", a corroboree ground was located on what is now known as 'Corroboree Park' in the suburb of Ainslie.

The large density of archaeological material on sandhills at Pialligo, the location of Campbell's property Duntroon, also suggests that it was an important occupation site before settlement. Other archaeological sites found in the Central Canberra area further support the argument that initial European settlement was on land important to the Ngunnawal.

Even so, it is believed that some early relations between the European settlers, consisting predominantly of convicts, and the Ngunnawal were good and without incident. Aboriginal help was initially sought to establish settlements, and close social relations were secured. However, other evidence suggests that the subsequent European occupancy of the Limestone Plains and reciprocity with the Ngunnawal was by no means peaceful. It is also probable that after the mid-1820s the Ngunnawal had realised that the presence of the newcomers was to be a permanent one. Yet, there are surprisingly few other surviving accounts of Aboriginal resistance to European settlement on the Limestone Plains.

3.1.5 Continuing Contact and Aboriginal / European Relations

There would be an abiding connection of Aboriginal people to the area following European settlement.

It is believed that early relations between the European settlers, consisting predominantly of convicts, and the Ngunnawal were good and without incident (Gillespie 1984: 32, Bell 1975: 47).

It appears many European settlers maintained good relationships with the Ngunnawal, including Murray and Mowle at Yarralumla. Stewart Mowle, for example, whilst managing the Yarralumla property for Murray in the 1830's, learnt to speak the local Aboriginal language and befriended two young Walgalu, Tommy and Harry Murray. Tommy and Harry often slept in Mowle's bedroom to discourage hostilities from "wild blacks" (Mowle 1926: 8, Avery 1994) and Aboriginal people continued to live and work on the Yarralumla property into the 1840's, and Red Hill to the south of Manuka being a well-known and long used post-contact Aboriginal living space.

Some European stations were used almost as permanent homes for the Ngunnawal and their visitors. For example, George Augustus Robinson, the Chief Protector of Aborigines, visited the Murrays' farm at Yarralumla in September 1844, and was informed that Aboriginal people were always camped about his property and were likely to remain for the Summer (Robinson 1844: 275). Aborigines were also recorded camping at Yarralumla in July 1841 (V & PLC 1842: 19). There were around 60 Aborigines camped on and near the station in 1844, with representatives of groups from Boorowa, Yass, Tumut, Goulburn, Molonglo, Tuggeranong, the Murrumbidgee and the Limestone Plains (Robinson 1844: 275-280). However, soon after Robinson's visit, the Ngunnawal seem to have avoided the Yarralumla property. The reason for this is unclear, though according to Jackson-Nakano (1994: 43), with Murray's new status as a married man, a father and a politician he may not have welcomed the Ngunnawal on his property as he had done in the past". (Avery 1994)

3.1.6 Twentieth Century

According to Bluett (Sydney Morning Herald 21.5.1927), with the Commonwealth's acquisition of the ACT, there were 10 or 12 Aborigines of 'lighter shades' working infrequently at Yarralumla and at other stations in the area". (Avery 1994). Red Hill, part of the St Paul's Parish area, was the location of one of the last Ngambri camps in the district... (Jackson-Nakano 2005:40)



The Limestone Plains

[Canberra - 'The community that was' in *Canberra 100*]

3.2 White Settlement: 19th Century

3.2.1 Early Settlement

Following Moore's settlement on the Acton peninsula in late 1824, the Limestone Plains were quickly apportioned by government grants and by unauthorised partitions by squatters themselves. Consequently, a local sketch of the region in 1830 would have resembled a patchwork of embryonic farms and stations.

While some of the settlers' names were to fade into obscurity, others were to become etched into the fabric of Canberra's history and are commemorated in the names of 20th/21st century suburbs and streets: Joshua Moore at Canbery, Robert Campbell at Duntroon, George Palmer at Palmerville, William Hamilton at Tuggeranong, John Palmer at Jerrabomberra, and James Taylor – an unauthorised squatter at Yarralumla. One of Robert Campbell's grants subsumed flatlands south of the river, those destined to evolve as the suburb of Eastlake (Kingston) and the precinct of Manuka.

The 1830s and 1840s witnessed further developed (some absent landlords selling out to permanent settlers) as squatters were forced to relinquish their lands to pioneers like Captain Weston, and as additional grants at Lanyon and Cuppacumbalong opened up areas to the south. A squattage in the vicinity of the future Oaks Estate developed into the nearby township of Queanbeyan, one proclaimed in 1838 and provided with postal services and a police presence that served the Limestone Plains. Moreover, the Parish of Queanbeyan was created at the same

time and embraced the future Canberra region within its boundaries (Gillespie, 1991: 23-25; Fitzgerald, 1987: 54). The spiritual domain of the rector, the Reverend Edward Smith, was indeed wide, and brought him into contact with the developing landed gentry.

3.2.2 St John the Baptist Church

Robert Campbell, the owner of numerous holdings, spent increasing periods at Duntroon after 1833 and came to accept that free settlers were more productive than convict assignees. This led him to encourage the migration of Scottish Highlanders to Duntroon and by 1841 there were 85 employees on his estate. Concerned for the spiritual welfare of the local population, Campbell acknowledged that it was impossible for the Queanbeyan rector to service ten different outposts without church buildings and he invited the Church of England Bishop of Australia to Duntroon to discuss a solution. He also promised material assistance (Steven, 1966: 202-206).



Robert Campbell

Bishop William Broughton was escorted by Campbell around the Molonglo region in 1840 and the two settled on the site for a church, surrounded by open fields that gently dipped toward the twisting river. Four years later, Campbell executed an indenture that conveyed to the bishop two acres of land for a church and churchyard, together with 100 acres for a residence and glebe. A small bluestone church – St John the Baptist – was consecrated by the bishop on 12 March 1845 and serviced on an itinerant basis from Queanbeyan until 1850 when a full-time clergyman was appointed to St John's. Over the next 25 years, the small church was extended, the original tower was replaced, and a spire was added in 1879 (Body 1986: 7-17). The photograph of St John the Baptist without its spire is dated ca. 1875.

When the incumbency of St John's fell vacant in 1855, the Bishop-Elect of Sydney, the Rt Reverend Frederic Barker, offered the position to his Scottish cousin, the Reverend Pierce-Galliard Smith, an Evangelical who occupied the pulpit for over 50 years from 1855 to 1905. Smith ministered also to outlying centres on an itinerant basis and was well known to station owners, a number of whom attended the church (Braggett, 2010: 18-20).



St John the Baptist ca. 1875

3.2.3 Consolidation 1850-1890

While station life continued to revolve around livestock and agricultural pursuits during the second half of the nineteenth century, there were developments that gradually changed the rural society. New land legislation in the 1860s affected land settlement and allowed free selectors to buy up tracts around Ginninderra and Michelago. Areas closer to Canberra, however, were little affected as they had been occupied years before. Consequently, older families acquired the prestige of local gentry while other properties achieved increasing status.

Then during the 1880s a number of these stations underwent considerable improvement as residences were extended, new buildings constructed, and paddocks were fenced. Frederick Campbell purchased Yarralumla Station in 1881, constructed drains, and resumed land from tenants when their leases expired. EK Crace at Gungahlin improved his holdings, extended staff quarters, and enhanced his substantial home. The owners of Jerrabomberra, Duntroon and Gungahlin subdivided portions of their estates and leased them as farms. All this enhanced the prestige of the major landowners and resulted in a small but steady increase in population by 1890 (Fitzgerald, 1991, Chapters 3, 5 and 8).

The crippling drought and depression that engulfed the area in the 1890s ruined Leopold de Salis at Cuppacumbalong and a number of small selectors but the majority of large owners continued to prosper and looked forward confidently to the future (Gillespie, 1991: Chapter 9).

One negative outcome was a concomitant decline in the Aboriginal population as hunting grounds were seriously depleted by the 1850s and European diseases – smallpox and measles – tragically decimated their numbers. Their native culture suffered seriously as they were gradually absorbed into the European economy and their last corroboree was held in 1862 near the Molonglo River (Gillespie, 1991: 168; Ngunnawal, 2013: 4).

Hence, by the end of the nineteenth century, the pattern of society was firmly established in the Canberra region – rural, relatively stable, secure – while the village of Canberra itself was quiet and ‘insignificant with no official status’. Few could have foreseen the events and legal enactments that were soon to emerge on the political horizon and affect ‘some of the best developed properties in the country’ (Gillespie, 1991: 217).

3.3 Federation and its Effects

3.3.1 Land Ownership

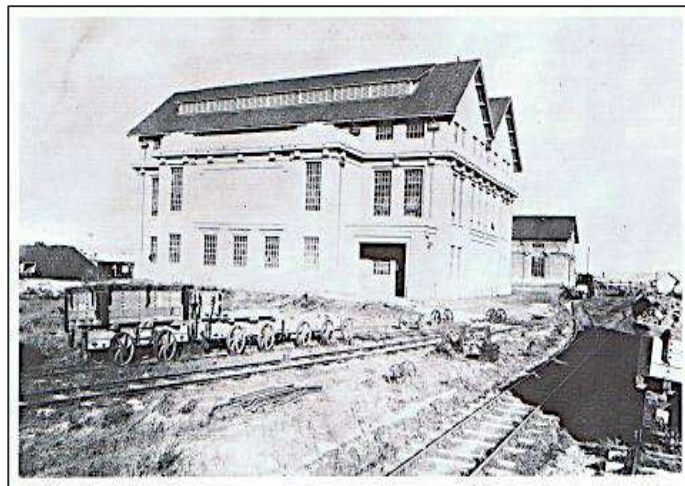
The growing desire for federalism during the 1890s resulted in the passing of the Australian Constitution Bill by the English Parliament and the proclamation of the Commonwealth of Australia. When the law came into effect on 1 January 1901 and the first Australian Parliament met in Melbourne in May, it became imperative to choose a site for the future Federal Capital. The prolonged search and eventual choice of Canberra is well documented and culminated in Lady Denman's well-known pronouncement: 'I name the capital of Australia Canberra' (Gibbney, 1988: Chapter 1).

Land ownership immediately became a vexed issue when the government decreed that 'Crown lands could not be alienated in freehold', effectively barring private ownership of land in the Territory and allowing the Commonwealth to resume all properties over time with adequate compensation. Yarralumla Station was resumed and set aside for official purposes while Duntroon became the Royal Military College. St John's was not immune from resumption and lost its glebe, rectory land, and churchyard, sparking prolonged financial disputes over compensation between the bishop and the Federal Government.

3.3.2 Public Works

In order to create an embryonic city and provide for future growth, it was necessary to have immediate access to a permanent water supply. The Cotter River was chosen for this source and 120 men hastily began to dam the river and cut a pipe track to Canberra. A brickworks was commenced at Yarralumla where 60 workers moulded the building blocks used for public structures. To provide for the transport of essential materials to the capital, an extension of the railway line from Queanbeyan to Eastlake was begun in 1913 and completed within eleven months.

A Powerhouse was planned and commenced in 1912 on the banks of the Molonglo, much to the chagrin of Walter Burley-Griffin who opposed the barren site and wished the structure located elsewhere. The huge steel and brick framework gradually rose, constructed by some hundreds of men – married and single – who lived in the Swagger Camp opposite the Powerhouse and in tents stretching towards the present Railway Station.



3.4 St Paul's: 1914-1939

3.4.1 Early Years: 1914-1929

The new rector of St John's in 1913, the Reverend Frederick Ward, looked out from the Glebe rectory and viewed the Powerhouse worksite with concern. His disquiet arose not from its location or physical condition but from the spiritual needs of up to two hundred workers and the absence of a place of worship. With the approval of St John's Council, he organised financial donations, found workers, and had a small tin hall erected on government land near the intersection of present-day Wentworth Avenue and Gosse Street, Eastlake near Swagger Camp. Costing £89-8-9d to erect, the unlined and unlit building – designed for 30 people – was the first church constructed in the Federal Territory. The first Sunday School was held on a 'very cold and stormy day' on 12 July 1914.

Neither the parish records nor any other source identifies the origin of the St Paul's title. (Taylor-Rogers p5). However Bishop Radford had been the Warden of St Paul's College, Sydney; and the name would fit as another Apostle. St John's Reid and the proposed St Mark's Cathedral being the others.



St Paul's Mission Hall, Eastlake 1914



Swagger Camp (married men) opposite the Powerhouse ca. 1914

Twenty days later, the church was officially opened by Frederick Ward on Saturday 1 August when an enthusiastic group gathered for a concert, a gala event with violins, piano accordion, a piper, singing and individual items. As the rector stressed, the small church was intended for both worship and recreation. Unfortunately, elation and joviality were replaced by dismay when World War I broke out the same week.

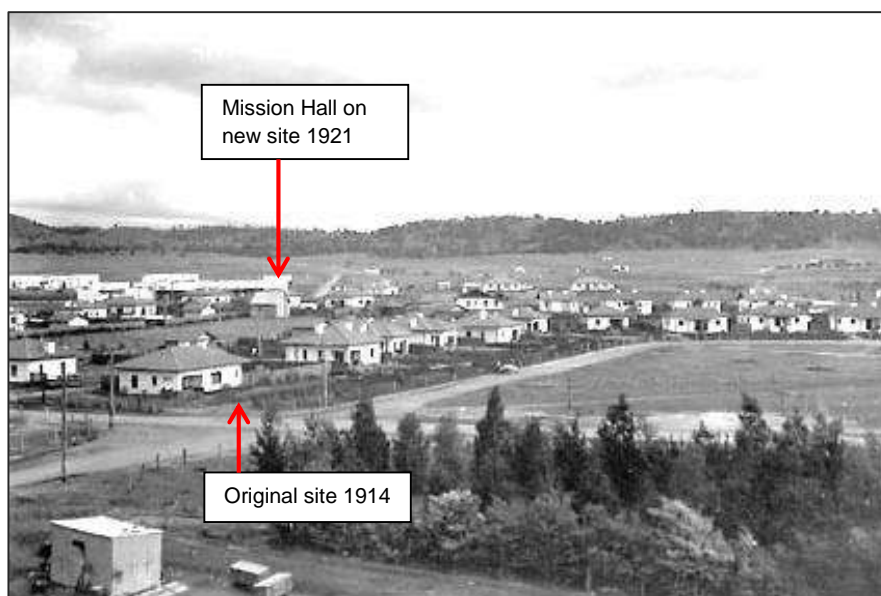


Eastlake ca. 1916-1917

The photograph above shows the Molonglo River and Eastlake from Duntroon. The completed Powerhouse is on the right, a row of small huts above the Powerhouse indicate the married men's quarters [Swagger Camp], and an arrow points to St Paul's Mission Hall that sits in open tracts of land. Red Hill is the wooded area in the top of the photo.

It was a seemingly disastrous period for the embryonic church. Most of the workers moved away from the area when the Powerhouse was completed and Canberra's labour force of 754 in September 1913 fell to 359 in March 1914. Some men volunteered for war service and Canberra was plunged into war-time doldrums. The rector, who was also the chaplain of Duntroon Military College, served in the Middle East and the Somme as an overseas chaplain, and the Council of St John's church was forced to close the hall in 1917.

Canberra took time to recover from the effects of war and it was not until 1921 that parliament appropriated funds for home building at Eastlake near the mission hall. Surveyors then discovered that the small church was on land required for homes and had to use traction engines to tug the building about 90 metres to a new site (see photo 'Eastlake ca. 1928' below). The rector recommenced services in 1922 as new plans were made for the development of the Eastlake area. Within four years land was auctioned, the first shops were erected, and the small church became land-locked in a reserve near the retail area but completely hidden from passers-by.



Eastlake ca. 1928

Hence, by 1929 the suburb of Eastlake [Kingston] and its population were clearly expanding. Nevertheless, nearby areas such as Barton, Blandfordia [Forrest] and Manuka were also developing while the provisional parliament house and the location of newly-constructed hostels meant that Eastlake was no longer the centre of activity.

3.4.2 Need for Change: 1930-1939

The mission hall, once strategically located, was no longer in a focal position even though its congregation was increasing. A new building and site were required but any thoughts of relocating were defeated by a crippling depression and Bishop Radford's proposal to erect an impressive Cathedral nearby. Named after another Apostle, Saint Mark, the proposed Cathedral was to be built on Rottenbury Hill, Barton, close to Parliament Hill, following the site's dedication on 8th May 1927. Bishop Radford's remains lie buried in St John's Reid, awaiting transfer to the new cathedral. (Canberra Times 21/4/1927 and 14/11/79). As a short-term compromise, the Bishop and Canon Robertson – the rector of St John's – agreed to extend St Paul's hall by 3.5 metres, add a porch, improve the interior, and erect a bell to summon the faithful to worship.



St Paul's extended 1931

One of St Paul's parishioners, James Hardman, then led the move for a new church. Living near the hall and serving in a lay capacity, he left Canberra to be trained for the ministry and, on his return, was priested at St Saviour's Cathedral in December 1932.

Canon Robertson promptly appointed him to take charge of the southside area, one that he knew well as he lived one street from the church. Hardman realised that Canberra's population of 7,325 in 1933 was rising and that a new church would ultimately be required in a more appropriate location. Hence, while he continued to build up the worship at Kingston, he inspired the Women's Guild to raise funds and accepted a £1 donation as the first contribution to a new church in March 1933. The basic wage was £3-5-0d a week in 1934 and contributions of one or two shillings often entailed considerable sacrifice. Consequently, Hardman was realistic and patiently supported the congregation as the building fund slowly inched towards £270 by the end of 1936. When he moved to Brisbane, he knew that he had helped begin a movement that would surely result in a new church for St Paul's (Braggett, Chapter 7).



The Reverend J Hardman

It was left to his successor, the Reverend Thomas Whiting, to build on Hardman's work and further galvanise the congregation to achieve its goal. Designated in 1937 as the first official priest-in-charge of St Paul's, he recorded an average of 42 communicants at the church each week, another 75 to 100 at the popular children's service each Sunday, and the sum of £325 in the Building Fund in May 1937. Seeking to convince a cautious rector to sanction the construction of a new church, he organised working committees, appointed Captain William [Bill] Weale as treasurer, and spurred the Ladies Guild to raise funds. Canon Robertson insisted that over £1,000 be banked before his approval would be granted and sought to preserve the Mugga Way area as St John's territory in any negotiations. This challenged St Paul's and people responded with a valiant fund-raising effort over the next 15 months.



Reverend T Whiting, Capt. Weale
Mrs AE Jackson, Mrs Mollison, Mrs Rowley

Mrs Mollie Mollison and her committee sold clothing, crockery, books, magazines and household goods at Kingston and the Causeway and simultaneously held jumble sales, children's fancy dress parties, and musical afternoons. A Foundation Ball at the Albert Hall netted £54, the annual fete raised £60, and the Younger Set pledged £50 by organising dances, table tennis tournaments and excursions. In the midst of fears about Hitler's aspirations in Europe, the Building Fund rose from £525 in January 1938, to £730 in March, and £800 in July. Finally it topped £1000 and seven shillings in September. Canon Robertson sanctioned development and the Governor-General, Lord Gowrie, laid the foundation stone of the first section of the structure on 11 December 1938 (Parish Notes, Feb. 1939).

3.5 St Paul's Kingston 1939-1959

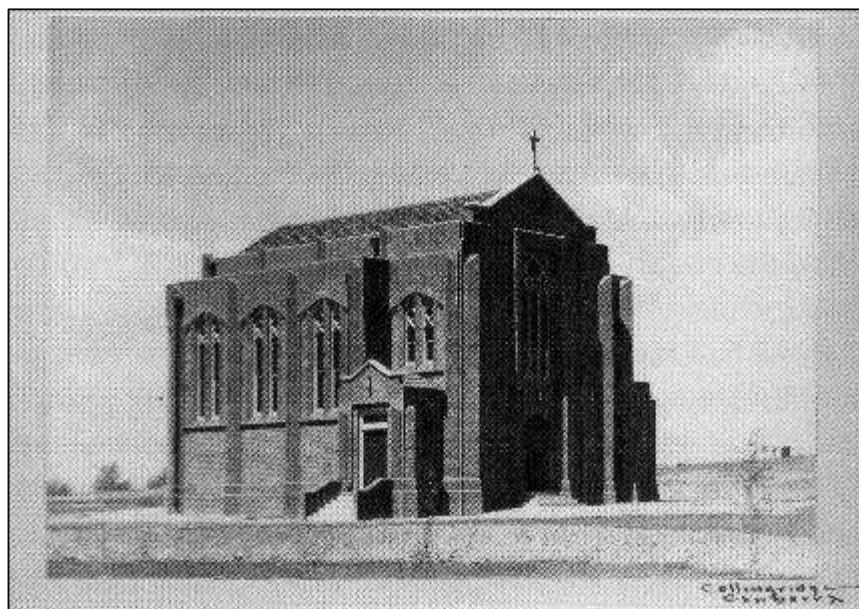
3.5.1 The New Church

Numerous obstacles had to be overcome, starting with the Department of the Interior that insisted on total plans and full costings of all structures when completed – the church, rectory, church hall and tennis court. Objections were also raised against the first section that was considered too small and aesthetically unbalanced. Then Canon Robertson refused to sanction the erection of four bays of the church and insisted on three to reduce costs. Nevertheless, the Reverend Thomas Whiting and the congregation ignored the plans devised by St John's, asked J Burcham Clamp for more appropriate plans when he visited the Kingston Hotel, and pretended not to notice that the builder excavated a site for four bays (Whiting, 1944).

The first section was constructed in only eight months while the builders worked against an increasingly dangerous background of impending war. Finally the building was opened by Bishop Burgmann on 4 August 1939 on land leased at Griffith for 99 years at a rent of 1% per annum of UCV. It quickly became known as St Paul's Manuka. The land was built up with soil from cellar excavations at the Kingston Hotel. The concept of a 'semi-Gothic style with 1930s modifications' was not really apparent, however, until the church was later extended.



Original Architect's perspective sketch by J Burcham Clamp 1938. Sourced from *St Paul's Anglican Church CMP* by EMA.



St Paul's 1939 following completion of Stage 1. St Paul's Archives

3.5.2 Wartime Austerity

Eerily reminiscent of the opening of the Mission Hall in 1914, World War II broke out in the same month as the new church was opened, and Canberra again entered into a period of wartime austerity. Money was scarce, the mortgage of £2,374 was crippling, and there were periods between 1941 and 1945 when no funds were available to meet commitments. It was the devoted work of the congregation (especially the women) and the priest that raised funds and led to an increase in church attendances: the annual number of communicants (those capable of receiving communion) rose from 4,082 (340 a month) in 1943, to 5,300 (442 a month) in 1944, and 5,400 (450) in 1945 (St Paul's Church Council 1944-1946).

To alleviate the lack of space in a crowded church with a strong youth program, Thomas Whiting was granted permission to bring the old Mission Hall from Kingston and place it temporarily in the church grounds at Manuka. When he inadvertently misread the letter of permission from the government Minister, Whiting came close to court proceedings but escaped litigation by his humiliating apologies and the promise to remove the structure within two years. St Paul's kept part of its promise and removed the Mission Hall 42 years later.

The zeal of the Reverend Thomas Whiting cannot be underestimated. He enlarged the Building Fund and inspired the congregation to aim for a new church by 1939; expanded the youth program and erected tennis courts in the church grounds; constantly increased church attendances and transferred the Mission Hall to Manuka for extra church accommodation; and met church commitments even when bankruptcy appeared imminent. His departure in 1944 – physically worn out through his untiring effort – left a heritage of enduring Christian devotion.

3.5.3 Post-War Years

Between 1945 and 1949, the priests-in-charge of St Paul's – Canon McKeown and the Reverend Gordon Armstrong – saw the gradual easing of wartime restrictions and the beginning of immigration programs for British 'migrants' and European refugees. The suburb of Narrabundah

was born, the population around St Paul's swelled, and the church sought to provide for increasing numbers of children and youth.

Then in 1949 Archdeacon Robertson announced his resignation from the incumbency of St John's at a time when relationships between St John's – under the Archdeacon's leadership – and St Paul's were somewhat strained. Robertson was not particularly keen for a new parish to be created south of the Molonglo unless he drew its boundaries and it was believed that his departure would obviate a major source of disagreement. Discussions were held during 1948, meetings and committees were convened in 1949, and the new Rector of St John's, Archdeacon Robert Davies, indicated that a new parish 'might be given a trial'. There was no doubt in Bishop Burgmann's mind, however, and he invited the Reverend JT Ross Border to accept the position of Priest-in-Charge of St Paul's in 1949 pending the probable creation of a new parish (Braggett, 2008: Chapters 8 & 9).

3.5.4 The Parish of St Paul

With much pomp and ceremony, the new parish was proclaimed on 26 March 1950 and Bishop Burgmann installed the Reverend Ross Border as the first Rector of St Paul's. The choir played a major role in the ceremony.



Procession 26 March 1950. Note the Church tennis court in the background

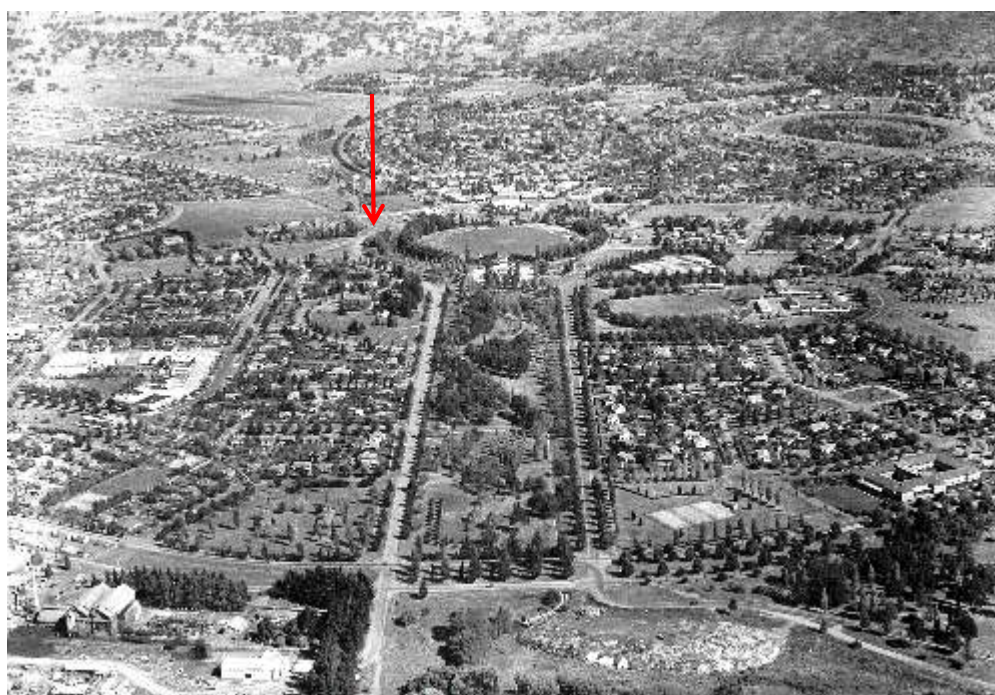
The financial challenges facing the new parish during the 1950s were acute. Canberra's population jumped from 15,156 in 1947 to 28,277 in 1955, rising costs and spiralling inflation were intimidating, 31 religious instruction lessons in schools each week placed a great strain on resources, and new effective programs were required to meet the needs of all age groups in the church. Funds were inadequate, more workers were urgently required, and the church building was too small.

3.5.5 Extensions 1950-1956: Rectory and Church

Extensions were needed. On his arrival, Border urged the Parish Council to apply for additional land, a bid that was successful when a strip 33 metres wide along Captain Cook Crescent was added to the church site in 1950. A loan was secured to construct an adjacent rectory that was designed by Canberra Architect Malcolm Moir and opened in August 1951.

Diocesan records of correspondence show that the Burcham Clamp consultancy had produced sketch plans for a rectory “comprising a 2 storey residence of modern gothic design similar to Church with 3 bedrooms and sleepout on first floor and living room, dining room and study with kitchen and offices on ground floor. The garage has been attached to the Rectory.” Nothing appears to have eventuated from these plans and the Diocese Registrar later suggested approaching Malcolm Moir “for the reason that he was conversant with the position relating to the Canberra Grammar School where Burcham Clamp and Sons was the original architect.”

The tennis court pavilion was used for youth services, a curate was employed, clergy from Canberra Grammar School assisted, and up to 23 lay persons provided religious instruction in schools. Border realised, however, that more was required and, as he conducted up to 109 baptisms each year, he determined to extend the church building itself. A Building Fund was reopened, more loans were negotiated, fund-raising projects were initiated, and people were spurred to engage in the new project.



Kingston-Manuka and surrounds viewed from the lake looking up Telopea Park, 1951. (St Paul's indicated)

As the foundation stone for the extensions was laid by the Governor-General, Sir William Slim, on 22 November 1953, 800 people sheltered under rain umbrellas, listened to a massed choir of 200, and then donated £750 towards the extensions (another £100 was collected from rain insurance). In the following months, 206 volunteers contributed to the construction by digging foundations, tying steel, pouring concrete, and working as labourers. After securing an extended overdraft of £12,000, Border set the date to open the extensions – the chancel and sanctuary, the tower and vestries, and a new section of the nave, a building capable of seating 320 people. With appropriate pageantry, the extensions were opened and blessed on 18 November 1956 (Braggett, 2008: 200-203).

As well as nurturing the development of St Paul's, Border commenced home worship centres at Narrabundah and Yarralumla and was involved in a major fund-raising scheme known as the Wells Scheme of planned giving, a contentious method of fund-collection but one that assisted

the parish to meet costs and expand its activities. By the time of the rector's departure early in 1960, St Paul's was acknowledged to be 'a live and vital Anglican centre'.



Extensions 1955 (The old Mission Hall can be seen in the left background)

3.6 Rapid Change

3.6.1 Church Hall

Building development in the area was rapid during the incumbency of the Reverend Laurie Murchison as flats were constructed near the church, the Manuka shopping precinct was extended, Red Hill was covered with houses and Griffith and Red Hill Primary Schools were opened. Amid continued appeals for parish funds, the outstanding debt of £1500 on the church was liquidated, allowing Bishop Clements to consecrate St Paul's eight years after its extensions. As Canon Tom Whiting preached at the service on 16 November 1963, he smiled wryly at the old Mission Hall, resolutely preserved and still located on site despite those legal admonitions in 1944.

One of the crucial needs was for additional space – a church hall – and the Parish Council turned to its bank for assistance in 1962. When its request was declined, it approached a different institution, secured a loan, and accepted a tender for £20,525. Twenty weeks later the hall was opened on 2 May 1964 by Keith Archer, the Commonwealth Statistician (a St Paul's parishioner) and the building was insured for £21,000, plus £2,000 for contents (St Paul's Parish Council, 1962-1964). The hall was a two-level structure with a main hall, toilet facilities and a number of meeting rooms, with provision for a future larger hall to be added to the east end.

St Paul's was basically a local church during the 1960s, concentrating on residents who lived within a 25-minute walking distance. For those who lived further away it was believed that new churches should be constructed. Hence, as the parish expanded resources were needed for the Narrabundah centre and for the commencement of services in the Red Hill School. In turn, this required additional clergy.

3.6.2 An Evolving Society

Despite the positive signs, there were worrying trends that emerged between 1960 and 1965 as it became more difficult to find leaders for youth programs. Kindergarten and Sunday School

numbers were seriously affected and religious instruction programs in schools became less viable as fewer laity volunteered to assist.

Trends became more ominous as the next rector – the Reverend Dr John Munro – took up duties against a background of protest against the Vietnamese War, the claims of Indigenous people, the challenges of the feminist movement, and protests against censorship and sexual and artistic freedom. The anti-establishment culture, the influence of television, and a widening array of leisure-time activities affected church attendance and diminished the importance of the spiritual and social focus of the church. St Paul's was not immune from such developments as the Young Anglican Movement ceased and the number of communicants fell from 16,029 in 1967 to 13,496 in 1969 (St Paul's Register of Services).

The clergy lamented the number of 'nominal Anglicans' in the parish – those who attended services only at Christmas and Easter – and Dr Munro and his successors, the Reverend Neville Chynoweth and the Reverend John Falkingham, fought to counteract this attitude and to build up attendances by conducting seminars and retreats where issues of spirituality were analysed, the specific concerns of youth were examined, and new parish ventures were explored. These efforts helped to delay but not arrest the effects of societal change.

Hence, St Paul's – indeed the Anglican Church generally – grappled with social issues, changing demographic patterns, and the form of its liturgy during the 1970s and early 1980s. Concentrating on liturgical issues, St Paul's adopted the revised Prayer Book with modernised language and introduced the Australian Hymn Book.



St Paul's following completion of Stage 2



West end prior to 2001 extension. Source National Trust ACT Photo collection

3.6.3 A Changing Mission

With building expansion at a standstill, a number of major issues emerged during the 1970s and 1980s that had a profound and lasting effect on the parish, its finances, and ultimately on the use of the church buildings and site.

First, the age profile of the congregation quickly changed when the numbers of children declined. The overflowing attendances at youth services were gone and Sunday School attendances plummeted, leading to a discontinuation of youth programs and the reduction of weekly services including Evensong. Concomitantly, there was an increasing need to provide for aged parishioners who were ill, confined to their homes, in hospital, or residents of Aged-Care facilities. The need for regular visits outside of church placed increasing pressure on the clergy and their time.

Second, the concept of a local church providing for those who lived within walking distance waned as population demographics changed, as bus services improved, and as most families gained access to a car or two. The local church was no longer the focus of family social activities and, with the enhanced ability to move outside the confines of the local suburb, people began to travel more widely. If predisposed, parishioners could by-pass the local church and worship at other centres. As a result, the geographic area on which St Paul's drew gradually widened to embrace the entire city.

As a result, the role of St Paul's likewise changed as it assumed the status of a city church. The Diocesan Cathedral was situated in Goulburn almost 100 kilometres distant and St Paul's became a substitute-type Anglican cathedral for both the parish and the city. It assumed territorial and national responsibilities and became the location for university graduations, parliamentary church services, ecumenical gatherings, and highly acclaimed musical concerts and recitals.

3.7 Renewed Building Programs

3.7.1 Gallery, Rectorry, Church Extensions

This wider role was first evident during the incumbency of the Reverend John Griffiths (1982-1997) and was partly a result of his own conviction. Seeking to develop a less traditional

approach and to widen the appeal of the liturgy, he sought to introduce more popular music and new hymns with greater appeal to young people. A junior choir was commenced (in addition to the adult choir), a new organist and a different Director of Music were appointed, and the condition and location of the church organ were addressed.

Because of past water damage to the keyboard and pipes, the pipe organ had to be dismantled and sent to Sydney for restoration in 1988. A gallery was constructed at the back of the church at a cost of \$34,000 and the pipes of the restored organ were arranged in an aesthetically pleasing fashion in a wood casing in the loft in 1990. While more work remained to be done on the organ, the music enhanced worship and was more appropriate to a city church. The total cost was \$103,000. Moreover, a series of musical dramas further extended city interest in the church.

By the early 1990s, there were numerous plans to develop part of the St Paul's site for commercial purposes but it was believed to be more important to construct a new rectory on the old tennis court. A new brick rectory was constructed in 1992 on the tennis courts immediately behind the old rectory at a cost of \$221,000, allowing the assistant clergyman to occupy the old rectory next door.

With a revitalised approach under John Griffiths, attendances at the 10am Sunday service increased, bolstered by a stress on music, and an emphasis on worship and social/artistic activities. Higher attendances continued under Archdeacon Jeffery Driver who highlighted the church's wider role. Early in 2000, visits by the Primate-Elect and Queen Elizabeth II underlined the notion that St Paul's was a place for civic and national celebrations and events.

It soon became apparent that the church building required further extension to house such events and to cope with consistently high numbers. Moreover, the space in the gallery was inadequate: the organ restoration and refinements caused discomfort for the choir as choristers, the organ, a bank of trumpeters and timpani crammed into the loft and jostled for space. It was hoped that extensions might reduce the problems.

A new master plan by Colin Stewart Architects embraced two additional bays, a revamped and extended gallery, a dismantled and restored organ, and additional congregational seating. The extensions were completed, blessed by Bishop Browning, and opened by the Governor-General, Dr Peter Hollingworth late in 2001. The debt, exceeding \$770,000, was paid off during the incumbency of the Reverend Dr Scott Cowdell (2002-2007) who also saw a set of bells installed in the tower and the church grounds remodelled and improved (Braggett, 2008, Chapter 14).



St Pauls after completion of western extension

3.7.2 Recent Developments 2008-2014

It was left to the then Reverend Dr Brian Douglas and the Parish Council to plan and effect further improvements between 2008 and 2014. With the assistance of the Arts Foundation, the sanctuary was remodelled and stepped, and the church carpeted for warmth and aesthetics. By 2010 the ACT Heritage Council provisionally registered St Paul's as a 'significant heritage site' and opened the way for further heritage grants. During 2013 the windows in the nave were completely refurbished, the roof repaired with a grant, and an effective sound/ amplification system installed. An Organ Restoration Appeal was launched in 2008 and, with the financial assistance of the Arts Foundation, a new organ console was installed and dedicated by Bishop Stuart Robinson the following year. The range of the organ was augmented in 2011 with funds from the Betty Erskine estate. Finally a number of improvements were made to the church hall, an ongoing process in 2014.



New Organ Console

3.8 Summary

In 2015 it was 100 years since the Reverend Fred Ward rode his horse from the St John's rectory, forded the Molonglo River, and opened a small Mission Hall at Eastlake in August 1914. That tin shed became the home of a small group of zealous Anglicans at Kingston who extended the hall in 1931 and planned for a new church when funds were available. The new brick structure was opened at Griffith in the precinct of Manuka in 1939, endured the austerity of World War II, and was further extended with a lengthened nave, chancel and bell tower in 1956.

Following the proclamation of the Parish of St Paul, attendances increased, a rectory and church hall were constructed, and new parish centres were opened at Narrabundah, Red Hill and Yarralumla. However, societal changes in the late 1960s, 1970s and early 1980s, together with demographic changes, resulted in declining attendances and the rapid closure of youth programs. It was not until the late 1980s and 1990s that rejuvenation occurred, adult attendances increased once again, and new building ventures were undertaken – a new rectory, a church gallery, a refurbished pipe organ, and ultimately a third extension to the church itself in 2000/2001.

With further modifications and improvements to the church, the hall and the site after 2000, it was fitting for the church to receive heritage listing and for the history of St Paul's to be written with

assistance through funding made available by the ACT Government under the ACT Heritage Grants Program.

3.9 References

This history is based on the Archives of St John the Baptist, Reid; the Archives of St Paul's Manuka; the deposited records of St Paul's held by the National Library of Australia; and the historical research of Professor Eddie Braggett. Specific references are detailed below.

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4 BUILDING DEVELOPMENT HISTORY

The following table outlines key events associated with development of St Paul's Church. The table highlights the on-going physical work to the buildings and grounds since the Anglican church body occupied the site.

Date	Activity
1914	10 June 1914 decision to build St Paul's Hall (also known as the Mission Hall and later the 'tin shed') at Eastlake (Kingston) June-July 1914 St Paul's Hall built (the Reverend Frederick Ward) 12 July 1914 first Sunday School in the Hall 1 August 1914 St Paul's Hall officially opened
1921	April 1921 St Paul's Hall moved to a new site 90 metres south
1929 - 39	Electronic organ used in St Paul's Hall
1931	Bell, porch and extension added to St Paul's Hall
1938	Manuka Church site leased for 99 years at 1% of UCV per annum on 24 October. Two architects (in Melbourne and Canberra) proposed but rejected. Decision to engage local architect, Kenneth Oliphant overturned. J Burcham Clamp and Sons Architect selected with assistance of Major W Weale. Three bays initially proposed; four eventually sanctioned and built. Foundation stone laid by Governor-General, Lord Gowrie on 11 December 1938 Block of sandstone from St Paul's London incorporated in the building
1939	Stage 1 of Church (four bays) completed and dedicated 6 August 1939. Historic organ from St John's, Reid installed at Manuka, (subsequently replaced by electronic organ in 1960s)
1939/40	Church grounds including the tennis court site extensively filled and road into the church constructed with soil from Kingston Hotel.
1940	John Hobday Supt of Parks/Gardens assists in selection of trees and hedges.
1941	Tennis Court opened June 1941 during World War II by Reverend Thomas Whiting Tennis pavilion completed and night lights installed – the first in Canberra - 13 Nov 1941
1941 - 45	Air-raid trenches dug and lower church grounds hoed for vegetables

1943	St Paul's Hall relocated to the Manuka site; served as church hall. Affectionately known as the 'Tin Shed'. Later dismantled and moved to Caloola Farm in 1985
1946 - 56	Memorial Garden developed with help from Dept. of Interior; plans for lych gates considered but not developed; maintenance, drainage and mowing problems
1950	Site extended with addition of a 33 metre-wide strip fronting Captain Cook Crescent (opposite Franklin St)
1950	Following proclamation of St Paul's as a Parish, plans were prepared by architect, Malcolm Moir for a rectory that was subsequently built by T O'Connor
1951	Old rectory completed August 1951 at a cost of £7,545; Later renovated in 1960 Problem of noise/disruption from Canberra Ave traffic between 1960 and 1990
1951	1951/1952 second tennis court contemplated 1950s/1960s tennis court pavilion used as Sunday School classroom 1970s/1980s enthusiasm for tennis declined; youth numbers fell away Tennis court eventually demolished for site of new rectory 1992
1953	Church extended 1953-1956 (the Reverend R Border): Mr D Smith 'nominal contractor' and Parish Council's representative to effect the extensions Contract awarded to Mr C Gumley, builder, under the supervision of Honorary Architect, Mr Burcham Clamp, using parish volunteers Foundation stone laid by Governor-General, Sir William Slim, 22 Nov 1953. A fabric stone from Westminster Abbey (London) later built into an internal wall.
1956	Stage 2 of Church (sanctuary, bell tower and vestry) officially opened by the Dean of Sydney and the Bishop of Armidale 18 Nov. 1956
1960	Captain Cook Drive declared a one-way street; access road realigned to face Franklin Street; extensive drainage works undertaken
1963	St Paul's consecrated by Bishop Clements on 16 Nov. 1963
1964	Construction of new church hall motivated by the Reverend Laurie Murchison and Don Youngman in 1963-1964: Architects A Wrigley and A Copley. New hall opened by Keith Archer, Commonwealth Statistician on 2 May 1964; cost ca. £21,000 plus contents.
1970s	The Garsia bequest financed the Garsia Garden in the upper church grounds; the lower grassed area used for fetes and parking; memorial plaques in the lawn
1972	Pipe organ installed in tower loft (organist John Barrett). Organ poorly located; constant renovations and eventually moved to rear of church in 1988

1974	Road entrance to church from Canberra Avenue sealed with exit to Captain Cook Crescent; later closed
1985	Mission Hall (aka Tin Shed) demolished and moved to Caloola farm.
1985	Plans to remodel the sanctuary and modify altar, plus relocate organ loft/choir gallery to rear of church prepared by Brian Dowling, Architects and Planners. Design submitted for approval; altar moved.
1988	Bligh Robinson Architect developed early Masterplan for whole site, but the project did not proceed
1988-90	Choir / organ loft constructed at rear of the church 1988 organ dismantled for total refurbishment in Sydney
1990	Organ re-installed and loft opened; cost £103,000
1992	New rectory commenced on old tennis court site March 1992 and opened Nov 1992; cost £221,000
1994	Landscape MasterPLAN prepared and presented by Inheritance Cultural Assessment Consultants
1998	Site MasterPlan prepared by Colin Stewart Architects and subsequently adopted.
1999-2000	Architectural plans prepared for the extension of the nave and organ loft by Colin Stewart Architects,
2000	Conservation Management Plan prepared by Eric Martin & Associates and accepted by ACT Heritage.
2000	Organ dismantled again and reinstalled during building extensions. Digital technology added to organ in 2001.
2001	Nave extension and relocated organ/choir loft completed 14 June, opened 9 Dec 2001
2001 - 04	Redevelopment of grounds as per Colin Stewart Architects MasterPlan includes new driveway, car park; lawns, lychgate; reflective pool; trees/shrubs and Garsia Gardens redevelopment with memorial plaques (Snow and Byron families).
2003	Church bells installed in tower (the Reverend Dr Scott Cowdell)
2004-05	Rose garden developed near church hall
2008 - 14	Church hall gradually refurbished
2009	Church sanctuary stepped / remodelled; church carpeted, new organ console installed
2010	Heritage listing on ACT Heritage register

2011	Organ restoration
2013	Church windows renovated by Rick Allen and new sound / amplification system installed.
2014	Roof restoration by Nathan Furtner Homespruce Pty Ltd
2015	CMP upgraded. Preliminary discussion in Parish regarding redevelopment of rectories, hall, office and addition of Independent Living Units.



Interior view west to organ and choir loft. Photo PG 2015

5 SOCIAL VALUES

5.1 St Paul's dual social role

In a short essay (see Appendix 3) Rev Dr Brian Douglas points out that St Paul's Church at Manuka was built *through the selfless devotion and effort of many people who sought a place of spiritual peace and succour in the heart of the emerging national capital. It has expanded to meet the needs of a growing city while at the same time functioning as a parish church.* The essay highlights the fact that the building has value not only as a place of sanctuary and worship, but also a centre from which church members provide outreach ministries.

A similar view was articulated by Reverend Jeff Driver in the late 1990s who envisaged St Paul's as a *Church in the City – a Church in the Village*. In this dual role the church provides not only sanctuary and a venue for major liturgical celebration, but additionally the site should provide appropriate staffing, administrative support and a shopfront facility to enable engagement with the village. (*Church in the City – Church in the Village, Developing the St Paul's site*). Both essays note the evolving nature of the parish and the increasing numbers attending worship.

5.2 Church groups and organisations

Evidence of the church's outreach mission can be seen in the large number of associated social groups that one way or another have their base at the St Paul's site. The changing face of the Parish of Manuka, its style of worship plus the demands and needs of the surrounding community has led to the loss of many of the original Parish organisations and clubs but has seen the rise of new service-oriented groups for both parishioners and others who view St Paul's and its people as their spiritual leaders. This evolution of groups is testimony to the role of St Paul's as a focus of social community activity. Currently St Paul's supports the following:

Organisation	Purpose
Tapestry/Handicraft Group	Formed as the Tapestry Guild in 1987 to provide kneelers and cushions, it now provides a forum for those interested in the crafts.
Carpenter's Kids	The Program supports disadvantaged children in Tanzania and forms a significant part of the Parish outreach.
Walking Groups	Two walking groups exist. One welcomes external participants and the other emphasises spiritual contemplation.
St Paul's Discovery Group	Drawing on the diverse and interesting life experiences of parishioners and others, the Discovery Group has a guest speaker at each monthly meeting.

Women's Fellowship	Born out of the St Paul's Church Women's Union and then Anglican Women the group promotes fellowship for all women.
Flower Arrangers	The flower arrangers create a prayerful space by displaying vases of beautifully arranged flowers within the Church. To further these goals, arrangers work in teams on a weekly roster. They select, buy, prepare and condition the flowers before arrangement. In addition, three of our group are attending floristry courses to improve their floral creativity.
St Paul's Bellringers	The Bellringers are internationally recognised and represent Australia in various ringing competitions.
Op Shop	The Op Shop operates in traditional style and has transient and dedicated customers who value the goods offered.
Bible Study & Lenten Study	Parishioners come together to study the Bible and other spiritual books.
Education for Ministry	Education for Ministry provides parishioners with an opportunity to explore their individual Christian vocations in a small, friendly community with an accredited mentor leading the group. Students work through a four-year program of guided reading as well as regular theological reflection.
Community Publication	<i>Community</i> portrays events and activities within the Combined Ministry District and developments in the wider Anglican communion, to share the "good news" of Christian experience through dialogue, story, reflection and theological discernment. <i>Community</i> is published quarterly on the internet and its print run of 150 copies is distributed at Sunday services.
St Paul's website	The St Paul's website at www.stpaulsmanuka.org.au serves many purposes. Not only is it a source of information for parishioners but perhaps more significantly it makes St Paul's known to the wider community, people seeking a church home, and to the world at large.
Parish of Manuka Arts Foundation	<p>The St Paul's Arts Foundation was established by Deed of Trust on 17th May, 2000 and operated as a Trust for the provision of money, property or other benefits for purposes of the artistic and cultural life of the Anglican Parish of Manuka, and the community it serves. In particular the St Paul's Manuka Arts Foundation exists to support the work of:</p> <ul style="list-style-type: none"> • Choral and instrumental music • Crafts • Painting and sculpture

	<ul style="list-style-type: none"> • Drama, and • Poetry and other literary works.
National Trust of Australia (ACT) St Paul's Church, Manuka, Heritage Conservation Appeal Fund	The Anglican Church, Church buildings and Landscape constitutes a place of national and cultural significance that needs to be preserved for future generations. The Church, Church buildings and Landscape are listed on the Register of Classified Places and Sites kept by the National Trust, on the ACT Heritage Places Register and on the Register of the National Estate. There is an ongoing need for the expenditure of substantial sums of money having the object and purpose of conserving the Church, Church buildings and Landscape. St Paul's and the National Trust have agreed to establish a fund having that object and purpose and have further agreed that the fund be under the control, administration and management of trustees.
Verandah	The Verandah is a community centre located in the Stuart Flats, Griffith and staffed by volunteers from three local churches: the Kingston Baptist, Wesley Uniting and St Paul's churches. The Verandah is a significant ministry to disadvantaged people in the area, providing hospitality and welfare, operating three times a week on Sunday, Tuesday and Friday lunch-times.
Sanctuary	Members of the Sanctuary support the Priest during worship.
Trading Table	The Trading Table group raises funds for community charities

There are also others who are not parishioners of St Paul's who use its facilities. These include:

Weddings, Baptisms, Funerals	Many see St Paul's as their chosen place for these services.
Public Hall	<p>St Paul's is available to all as the venue for;</p> <ul style="list-style-type: none"> • Public lectures • Concerts • Organ recitals.
Parliamentary Services	St Paul's is the chosen venue for occasions such as the opening of Parliament by both the Commonwealth and ACT Governments.

The above lists demonstrate how St Paul's is embedded in the social fabric of the Canberra community, an involvement that relates not only to the congregation but to a much wider group who shop, attend functions or just sit by the reflection pool for a moment of quiet contemplation.

5.3 Growth of congregation

It is interesting that at St Paul's attendance at worship is not declining as is the case in so many other areas in Australia, and this was clearly demonstrated by the need to extend the building by an extra two bays in 2001. The summary timeline at **4 Building Development History** above illustrates the ongoing involvement of the community in upgrading many aspects of the building, whether that be the organ, the windows, the flooring etc.

5.4 Parishioner's response to development

St Paul's Church is a place that is valued and cared for. A meeting held in February 2015 to discuss possible work to the site, including demolition of the two rectories and hall, and their replacement with new structures plus several Independent Living Units was attended by approximately 100 members of the congregation. The strong showing illustrated the fact that the site and the 'Anglican Mission' were highly valued – the congregation were very interested in the future of 'their church'. Of the many questions and queries raised at the end of the presentation, there were no concerns expressed at the proposed demolition of the rectories. The primary query regarding demolition of the hall was about interim arrangements for user groups until the new hall was constructed. There was little concern raised about the addition of Independent Living Units being added to the site providing that future occupants did not impact on future use (such as complaining about bell ringing) and that the church remained in control of their leasing. Similarly no concerns were raised about modification to the landscape on the south side of the church.

It was clear that the congregation has a very strong attachment to the Church, but not to the other three buildings other than for their functional role as facilities that support social and outreach programs.



Queen Elizabeth II meeting parishioners during her Bicentennial visit.

6 ARCHITECTURAL VALUES

6.1 Burcham Clamp architects

John Burcham Clamp senior (1869 – 1931) was awarded the Institute of Architects NSW Gold Medal in 1889. After setting up his own practice in 1901 he became known for efficient planning, competent design and secure construction (Australian Dictionary of Biography). In 1914 he was briefly in partnership with Walter Burley Griffin who had established partnerships in both Sydney and Melbourne following his arrival in Australia. Burcham Clamp, an active Anglican, was building surveyor for the diocese of Sydney and exercised considerable influence in ecclesiastical architecture. Amongst other projects he designed the Sydney Church of England Grammar School (Shore) chapel and St Matthew's Church, Manly. Clamp and (C H) Finch were the architects between 1927 and 1930 of the Canberra Grammar School and the Ainslie Hotel in Canberra. Early in 1930 Clamp's son John replaced Finch.

John Burcham Clamp senior died in 1931. John Burcham Clamp junior continued to run the practice and following a chance meeting in Canberra with Major Weale (treasurer of St Paul's building committee) in 1938, Clamp submitted designs to the church committee of some churches previously executed by the practice. The one that appealed the most was the design of the church at Moree that with modifications became the plan for St Paul's. It was Clamp who suggested the church be set obliquely across the block. (HTR p14). For construction of the second phase of the church (1955-56) Mr Burcham Clamp was noted as the Honorary Architect responsible for supervising the contract (HTR p36).

6.2 Importance of St Paul's in Burcham Clamp's body of work

It would seem that the bulk of the work for which the practice Burcham Clamp is well known was undertaken by the father prior to 1930 and included commercial buildings in Sydney, various churches, schools and war memorials. However the church at Moree was presumably designed by John Burcham Clamp (junior) given that the construction date of 1936 was well after the father's death. Interestingly the St Paul's Selection Committee had initially approached Canberra architect K Oliphant for a design which the Committee rejected as *they preferred a more pretentious design for a church in the national capital* (HTR p13). Presumably the Committee felt that Clamp's Moree church (with some redesign) would meet the necessary criteria. The Moree church is more ornately gothic, particularly in the tracery and it may be that at the Art Deco treatments and the nod to some of WB Griffin's styling were in response to the client's desire for a more distinctive building.



All Saint Anglican Church Moree. Source web page

6.3 Other work by Burcham Clamp in Canberra,

Ainslie Hotel

The Australian Institute of Architects ACT Register of Significant 20th Century Architecture (RSTCA) notes that the Ainslie Hotel *is rare and architecturally significant as one of the finest examples in Canberra of the influence of English Arts and Craft design. The planning of the building is highly successful, in three wings, which address the corner site.* The building was designed by Burcham Clamp and Finch in 1925-26 and it is interesting that it is noted for its success in addressing the corner as this is also a stand-out feature of St Paul's. The building was designed before John Burcham Clamp junior joined the practice and is of a notably earlier style i.e. Arts and Crafts. Unlike St Paul's its integrity has weakened over time.

Canberra Grammar School

The RSTCA notes that *This Church school complex is architecturally significant as a good and rare (unique?) Canberra example of the Inter-war Gothic style which, as in this case, is generally restricted to colleges and churches. It comprises four buildings from the period 1929-39 which exemplify this style by the use of load-bearing face brickwork including some brick patterning, medium pitched roofs with parapeted gables, use of pointed arch forms including window tracery, and exposed timber roof trusses in the former Dining Room.* Aspects of these design attributes are apparent in St Paul's which is more sculptural in its form and uses Art Deco styling in a robust manner. The work of Burcham Clamp at the Grammar School is now part of a much larger complex whereas the building at St Paul's remains unambiguously the prominent element on the site.



Canberra Grammar School. Source: ACT National Trust photo gallery

7 SIGNIFICANCE

7.1 Analysis of Significance

This section of the document analyses St Paul's against the eight ACT heritage criteria highlighted in bold below. A summary Statement of Significance is provided at the conclusion of the assessment.

A importance to the course or pattern of the ACT's cultural or natural history;

The development of St Paul's is closely associated with the growth and development of the ACT. Its very establishment and its multiple phases of extension and consolidation have been linked with and help to demonstrate the sometimes strong, and at other times faltering, fortunes of Canberra as the city grew during its first century.

St Paul's had its embryonic evolution as the humble tin shed built to serve workers constructing Canberra's first major building – the Power Station by the Molonglo River. The first stage of the brick church at Manuka occurred in the buoyant phase of the late 1930s following the great depression, on a site designated for a church and within relatively close proximity to Provisional Parliament House.

The second major stage of construction (sanctuary and tower) occurred in the mid-1950s as Australia moved out of the post-war austerity phase and rode the wool boom when “*wool was a Pound (currency) a pound (weight)*”.

The most recent phase – extension of the nave to the west and formalisation of the landscape between the church and the intersection, came at a time of great optimism in the ACT following rapid growth in Canberra's population during the latter part of the 20th century.

St Paul's reaches the threshold for entry in the Register against this criterion.

B has uncommon, rare or endangered aspects of the ACT's cultural or natural history;

St Paul's is a unique architectural expression in the ACT and possible within the wider region. There is no other building in the ACT that so wholly and fully embraces Canberra's very own Red Brick. St Paul's is by far the most striking face brick exemplar of what could be described as Canberra's own vernacular material, and one of the few building products actually manufactured in the Territory. Its interwar Art Deco Gothic style is also rare, especially given the scale of the structure. Whilst Art Deco elements can be seen in a number of Canberra's early schools (eg what is now the Canberra School of Art), and Gothic design in what is now the Ainslie Church (relocated from Sydney), in no major building in Canberra are they so successfully combined as at St Paul's. This is in strong contrast with St Christopher's nearby that uses a blond brick and is detailed in a modern Romanesque style.

St Paul's reaches the threshold for entry in the Register against this criterion.

C potential to yield information that will contribute to an understanding of the ACT's cultural or natural history;

The place has been well documented to date and it is unlikely that further significant information is to be gleaned from the building or site.

D importance in demonstrating the principal characteristics of a class of cultural or natural places or objects;

St Paul's is one of the class of churches in the ACT, however there is surprisingly little similarity among the churches built in the nation's capital during its first century. This is in stark contrast to other parts of the nation where many churches followed a fairly standard crucifix model. As there is little commonality in the class, this criterion is not relevant to St Paul's.

E importance in exhibiting particular aesthetic characteristics valued by the ACT community or a cultural group in the ACT;

St Paul's is recognised and valued by significant sections within the Community as a particularly fine example of Art Deco Gothic architecture. It is featured in *Canberra Architecture* (A Metcalf) as *..an imposing red brick presence...* It is listed on the ACT Institute of Architect's Register of Significant 20th Century Architecture as designed in *...a striking stylised 'Gothic' manner by J Burcham Clamp, which reveals the influence of his former partner W. B. Griffin in geometric tracery and sharply-angled brick buttresses.* St Paul's is listed on the ACT Heritage Register which notes it has *...outstanding design and aesthetic qualities of an Art Deco interpretation of Gothic architectural style...* that is valued as *...a landmark and iconic place.* The National Trust ACT has included it on their list of Classified Places.

St Paul's is clearly valued by numerous groups for its distinctive aesthetic, stylistic and architectural character and therefore meets this criterion.

F importance in demonstrating a high degree of creative or technical achievement for a particular period;

Although the calibre of workmanship is high, there does not appear to have been creative or technical challenges that required innovative solutions within the meaning of this criterion.

G has a strong or special association with the ACT community, or a cultural group in the ACT for social, cultural or spiritual reasons;

Each phase of St Paul's has been directly associated with the community who have in many instances made cash donations, worked to raise additional building funds, given their time as volunteers in both building the church and maintaining it, along with their efforts in the grounds and the associated buildings (rectories and hall/office). Since the mid 1930's St Paul's has been a centre for Anglican worship and a focus for social gatherings for many members of the local community. The place continues in this role and remains the largest and pre-eminent Anglican church in Canberra.

The church building has high social value for the congregation and meets the threshold for entry to the Register against this criterion. The two rectories and hall/office do not appear to have sufficient social significance to reach the threshold for listing.

H has a special association with the life or work of a person, or people, important to the history of the ACT.

Given St Paul's stature in the church hierarchy it is not surprising that clergy who have guided worship at St Paul's have gone on to hold significant positions elsewhere. However within the meaning of this criterion it is difficult to point to distinctive or special associations that have had a significant impact on ACT history.

7.2 Statement of Significance

Commenced in 1938, St Paul's Church is the first Anglican Church built in the newly-founded ACT and its evolution and development is closely associated with the first 100 years of Canberra's history. It is a unique architectural expression in the ACT that features the 'Canberra brick' in an Art Deco Gothic composition that is not used to any significant extent elsewhere in the Territory. The style and design, by architects Burcham Clamp and Son, has noted architectural references to Walter Burley Griffin and is highly valued by architects and others who consider the building to have outstanding design and aesthetic qualities. St Paul's Church has been a place of worship, celebration and commemoration for many decades and has high social value to its congregation who have worked long and hard on all aspects of the building. Its dramatic styling and prominent location combine to make it a distinctive landmark on the edge of Manuka.

7.3 Features Intrinsic to the Significance of the Place

This section lists the aspects and components of the place that are considered to be particularly important in underpinning the various heritage values attached to St Paul's. They encompass its landmark, architectural, social, landscape and other values. The values are not prioritised or set out in order of significance and compromising any of them would weaken the place's overall heritage value.

St Paul's Church, including all three phases of construction but excluding the vestry.	Each phase of construction including that of 2001 embodies the high architectural value of Burcham Clamp's initial design. The vestry lacks the architectural detail evident in the original architect's perspective sketch of 1938 and does little for the building's aesthetic.
The prominence of the church and the ability to appreciate it "in the round", when viewed from Canberra Avenue and Captain Cook Crescent.	Its prominent location and distinctive orientation, coupled with its scale and positioning above eye level, endow St Paul's with distinctive landmark value. Its orientation, siting and early landscaping are consistent with Garden City planning principles that were at the core of much of Canberra's urban planning.
Its use as a place of Anglican worship	Its very reason for being was as a place of Anglican worship and it has continued to fulfil this purpose. It is the building's essential role.
Baptismal font	The baptismal chapel was designed around this function.

Two pieces of stone from England that have been incorporated into the walls	They provide an important spiritual connection to the home of Anglicism.
Stained glass windows	For their aesthetic and spiritual value.
Amber coloured window glazing to north and south sides of the nave	They flood the interior with a beautiful golden light that highlights the cream colour of the internal brickwork.
Two large wooden candle stick poles	A gift from St Paul's Cathedral London following WW11.
Wrought iron and brass lectern	A gift from the church of St Denys, village of Evington, Leicestershire, England.
Pews within the body of the church	They represent financial contributions from parishioners to the building.
Bells that can be rung by hand	Hand ringing of the bells is considered an important aspect of St Paul's.
An organ	It underpins celebration within the liturgy. The current organ has undergone extensive alteration and relocation.
Original light fittings attached to the lower part of the walls on either side of the nave	Believed to be part of the original fabric and are harmonious with the building's fit-out.
Oak trees and Lombardy poplar on lower apron	These 6 trees are some of the oldest surviving trees on the site and are prominently located.
Garsia memorial garden	Although slightly relocated and formalised in 2001, it is an important external space of commemoration.
Collection of roses salvaged from Rev John Griffiths garden	The roses recognise the incumbency of Rev John Griffiths and are valued by members of the congregation.
Two trees on south side of church	Define the corners of the former mission hall



8 Constraints and Opportunities

This section discusses management issues, constraints and opportunities that may affect the place.

8.1 Future extensions to St Paul's

There are no current plans to extend the church, however Canberra is a relatively young city and St Paul's is arguable its major Anglican church. Its seating capacity is 340 which is considered adequate for the current congregation. The church caters for large funerals and other unforeseen events and future demands could be even greater than at present. Extension forward from the sanctuary seems unlikely and north toward the intersection architecturally inappropriate. The building could however be extended further to the west by several more bays, and could include chapels or other functional spaces added to the south elevation similar to the current vestry and baptismal chapel. Such an extension could be sympathetically achieved using a modern and contemporary interpretation of the existing Art Deco building language.

8.2 Portico at west end

There is no weather covering over the western door, which is the primary entry and exit to the church. A sympathetically designed covering would not only minimise rain coming in during inclement weather, but would allow a gathering space externally when the church is full. A fully enclosed portico, as is the case with the northern door, would control cold air entry and possibly provide added security, given that the current west-entry doors have been repeatedly vandalised. Considering the formality of the church, and the integrity of its Art Deco gothic styling, it would seem appropriate to continue the styling seamlessly onto a new structure if added to this end of the building.

8.3 Current development proposal

At the time of writing this report in March 2015, key stakeholders including the bishop of Canberra and Goulburn, the Rector, the Parish Council and members of the congregation were discussing the possibility of demolishing the 1951 and 1990 rectories, as well as the hall and office, and replacing them with new facilities along with a number of Independent Living Units (ILU's), all within the allotment. The preliminary design by architect Rodney Moss showed the proposed buildings massed approximately in the location of those to be demolished, and set back from the church footprint. To achieve a building density that would effectively fund the redevelopment the proposed buildings would be several stories in height.

Demolition and redevelopment south of the church is considered by this report to be acceptable for the following reasons:

- The old rectory is not of heritage significance, partly obscures important views of the church from Canberra Avenue and there have been security issues in the past that have required the installation of unattractive security screens to windows. Nevertheless as a Malcolm Moir building it should be recorded for posterity prior to its demolition.
- The new rectory has no heritage value and does little to enhance this site.

- The old hall and office are not of high heritage significance and fall well below current standards. Condition is only fair, and there is no satisfactory equality of access for all. This is particularly important in light of its community use.

Redevelopment that retained the above functions on site, possibly allowed for other church office uses and added a number of Independent Living Units could provide an on-going income stream for management of the site, invigorate the site with a human presence and provide attractive housing opportunities for residents. However it is important that the social and community functions of the church and ancillary buildings remains their primary role.

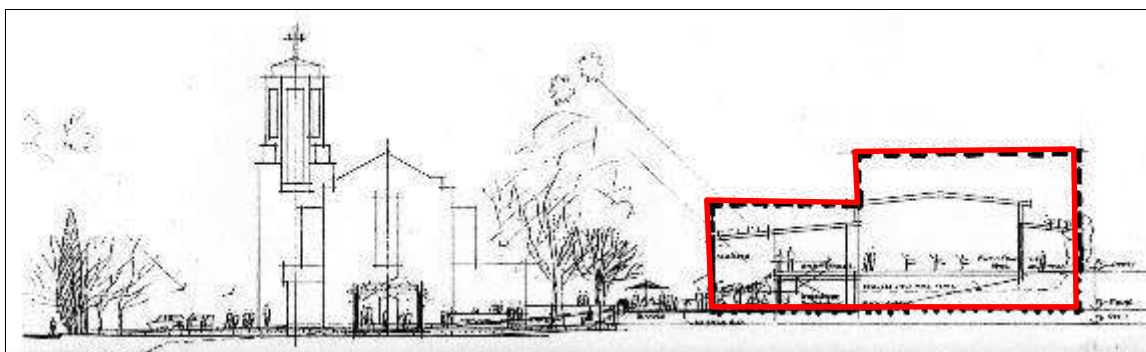
Heritage issues for consideration include setback from the southern alignment of the church, height of development within proximity of the church, the character and appearance of that development in its relationship to St Paul's Art Deco brick architecture and whether vegetation screening should be included between the church and the proposed new buildings. The John Griffiths rose plants have been moved once from their initial position in front of the new rectory and it is appropriate from a heritage point of view to relocate them again to a new and sympathetic position within the site.

Architectural and social issues for consideration include scale and visual impact of the proposal (height, bulk, density, proximity), the architectural relationship between the church and new buildings (style, materials, texture, screening) and whether members of the congregation would feel alienated by a new development and its additional occupants and users. An indicative footprint and building envelope for new development is shown below. It is not anticipated that a single building would fill the entire space and would likely be several smaller scaled structures.



Proposed maximum building envelope within the present church boundary outlined in red. (Refer Conservation Policy 9.6, point 23).

The planning logic for the building envelope is to ensure the church remains unambiguously the dominant and iconic item on the site, not challenged by the proximity or scale of an adjacent structure. In keeping with Garden City Principles the church should be able to be perceived 'in the round'.



Maximum building envelope shown in red laid over a 1998 sketch by Colin Stewart Architects. A section through the existing hall and office assists an understanding of possible bulk of new development. Maximum height of lower section should not exceed the height of the church side aisle. Maximum upper height should not exceed the church's upper ridgeline. Development closer to Canberra Avenue to be the lower height. Maximum height of development forward of vestry (towards Canberra Avenue) should be no higher than the vestry ridge.

8.4 Commemorative plaques

In comparison to some churches there are relatively few commemorative or memorial plaques on the interior walls of the church. The current view of the Parish Council is that plaques should NOT be added to internal walls.

Externally there is a row of plaques in the Garsia Gardens and it is likely that the trend in this location will continue.

8.5 Landscape opportunities

Perimeter hedge or fence.

Various views from the mid-20th century show a dark evergreen hedge planted in front of the old rectory and along the Canberra Avenue and Captain Cook Crescent boundaries. The one in front of the old rectory has grown out of control and the others removed. A reinstated hedge would be consistent with Canberra's Garden City planning principles; however it would require considerable on-going maintenance if it is to be managed appropriately including regular watering and trimming. A low maintenance alternative may be a sympathetically designed red brick fence in the order of 600mm in height.

The church property extends approximately to the footpath on Canberra Ave and Captain Cook Crescent and hence the corner gate and sign panel by the road intersection are on church land. The area is in relatively poor condition, intersected by pedestrian 'desire lines' and poorly watered. A hedge or brick fence could assist in managing this part of the site and could be beneficial for providing additional location for stalls etc on site for fetes and other fund-raising events. Gates could be included to enable a pedestrian exit from the carpark to Canberra Avenue. Defining the perimeter of the block could also help to discourage unauthorised shoppers etc from parking on site.

Watering system

Grass on the embankment north of the car parking area is struggling and the mature pin oaks and Lombardy poplar tree look as if they could benefit from extra watering. There has been mention of an irrigation system on the north terrace, but its extent and functionality is not clear. Activating an existing system or adding one into this area would be beneficial.

Prunus persica and pencil pine south of Captain Cook Cres Gate

The Prunus is a very common tree in Canberra and is not considered to be significant on this site. It could be removed if necessary as part of a comprehensive plan.

The pencil pine appears to date from sometime after the 1960s. There is one other specimen growing behind the church. The form and character of the pencil pine tree is suitable for a church ground (and as a companion to an Art Deco Gothic styled church) and it is appropriate to plant another specimen on the opposite side of the entry driveway when it is in its final form.

Plants behind the church

On the south side of the church is a mix of shrubs of which most would post date the relocation of the Mission Hall (1985). They are common species that have not been identified as important by members of the parish and therefore are not considered to have significant social or other value. Two *Celtis australis* trees that define the location of the former Mission hall plus two Manchurian pears in front of the new rectory create an attractive avenue that should be retained and enhanced.

External floodlight to sanctuary

The light and pole east of the sanctuary is not particularly attractive and is now surrounded by a plant cluster of banksia rose, honeysuckle etc. There is the opportunity to remove the plant cluster and light pole and to floodlight the eastern wall in a more sympathetic and architecturally exciting manner. During evenings when the church is not in use the eastern leadlight window could be lit from the inside, while still providing architectural lighting to the exterior brickwork. Operating costs of modern bulbs are usually much lower than older high-wattage types.

Black powdercoated fence.

The black colorbond fence between the church and old rectory is stylistically inappropriate and hopefully can be removed once the site is redeveloped and the Stuart Flats decommissioned.

Reflection pond

The pond is a popular stopping point for pedestrians crossing the site from the Manuka shops or Stuart Flats on their way to Kingston. Occasionally there is rubbish left and even vandalism. The pool is an attractive landscape feature that should be retained, and maintenance and security issues solved in a way that enables the pool to continue to function.

Tree stump in Garsia Garden

The tree was a Yellow Box (*Eucalyptus melliodora*) that apparently dates to the 1960s. It is understood the tree died shortly after reconstruction of the Garsia Garden and the stump left

deliberately so that it could be carved into a feature. However the exterior of the stump is now decaying and the parish may decide whether to carve the stump (if feasible) or have it removed altogether. Its rate of decay is relatively slow and there is no urgency to deciding its fate.

9 CONSERVATION POLICIES

9.1 Conservation of significant fabric

1. The significant fabric of St Paul's Church shall be conserved in accordance with the principles and guidelines set out in the current version of the ICOMOS Burra Charter.
2. Significant fabric shall be maintained by a process of continuous protective care.
3. New building material that is necessary to replace decayed or failing elements shall be carefully chosen to match the original like-for-like in colour, form and detail.
4. Modifications to the layout of the interior are appropriate to meet evolving practice of worship providing such changes do not have a significant and irreversible impact on structural brickwork, and are in harmony with the building's dominant architectural style.
5. The installation of services such as wiring, lighting, heating etc. shall have due regard to the significance of the building and be located so that they have minimal visual and physical impact.
6. Minor works and additions that will be visible, such as fly-wire doors, infill panels, lights etc shall be selected to harmonise with the existing Art Deco Gothic style of the building.

9.2 Conservation of setting

7. St Paul's Church shall remain the most visually prominent building on the site
8. No buildings shall be erected between the church and the intersection of Canberra Avenue and Captain Cook Crescent
9. Structural development that is detached from the church building shall be located on the south side, at an appropriate distance and of a suitable height such that it will not compromise the heritage significance of the church or its setting by virtue of proximity or scale. For the purposes of this clause the curtilage includes the 2015 upper drive, extending to approximately the log retaining walls outside the 'new rectory'.

9.3 Additions to the church

10. Additions shall not be made to the eastern or northern elevations of the church.
11. Extensions to the west elevation, whether as a portico, airlock or additional bays, shall retain the existing symmetry around the central axis. Additional bays shall continue the building's historic styling as has been done in the previous additions. A portico or airlock may also continue the initial style of the building or be 'of its time' while continuing to reflect the existing structure's key design attributes.
12. Additions to the south elevation shall respect the architectural style and design lines of the parent building but may be modern in expression.

9.4 Landscape

13. A comprehensive landscape plan shall be developed for the whole site. The plan shall recommend conservation action for surviving significant trees and provide a strategy for sequential planting etc.

14. Grassed and soft landscaped areas shall not be paved for additional carparking or vehicle access.

9.5 Feasible and compatible uses

15. St Paul's Church shall continue to be used as a place of Anglican worship and for the associated spiritual and commemorative activities that accompany such practice including but not limited to the celebration of weddings, funerals, baptisms etc.
16. From time to time St Paul's Church may be used for appropriate functions such as choral concerts, organ recitals and the like.
17. The site may be used for occasional functions that respect the dignity of the church and in other ways may benefit the congregation and or wider community, such as fetes, opportunity shops, garden concerts etc.
18. Structural developments on the site shall be primarily related to the spiritual and/or management function of the church and its congregation. It is not appropriate to develop the site solely for commercial gain from third parties. However office accommodation for ministry related agencies such as Anglicare may be appropriate, as may be a limited number of Independent Living Units (ILUs).
19. Future uses shall not degrade St Paul's Church's architectural or social significance.
20. Future use shall be compatible with the church's dignified role as a place of worship.
21. New use shall not involve subdivision of the church's internal space.
22. The church shall not be portioned and sold to separate owners.

9.6 New development on the site

23. New development shall be no closer than 12.5 metres from the external face of the main south wall of the church and no closer to Canberra Ave than the sanctuary (12.5m is the width of the church across the nave and two side aisles). Development may encroach forward of this line slightly at the SW end of the site providing it does not compromise the setting.
24. To ensure the site is predominantly used for worship and pastoral purposes the maximum floor area of income-producing office and residential accommodation (such as ILU's) shall not exceed 50% of the total floor area of all the buildings on the site (excluding the church).
25. Residential units and commercial spaces shall not be strata titled or otherwise sold to the private market. Units and commercial spaces shall be rented and tenancies shall remain under the control of the Parish Council or their delegate.
26. The architectural appearance of proposed development on the site shall be peer reviewed by members of the architectural and heritage professions to ensure suitability to its context.

9.7 Meeting relevant statutory requirements

27. Adaptation to meet statutory requirements shall be done in a manner and style that is sympathetic to the building's architectural character.

9.8 Management of the place

28. The Parish Council shall develop a management/maintenance plan to ensure enduring management of the church building.

9.9 Review of the CMP

29. This CMP should be reviewed in 10 years' time, ie in 2025.

9.10 Keeping records

30. The Parish Council shall establish a suitable records keeping system and nominate a person to keep records relevant to the church and the whole site's conservation, maintenance and future development.
31. Records shall include but not be limited to holding copies of Landscape Plans, Conservation Management Plans and Church building Management/Maintenance Plans.
32. A record should be kept of the date when specific tasks (landscaping, building, maintenance, organ repair etc) were undertaken and by whom.
33. A record shall be kept of significant moveable items particularly noting their location and whether they have been loaned to another site or moved off site for maintenance, storage etc.
34. A collection of historic photographs and former building and landscape plans should be gathered and maintained in digital and/or hard copy.

10 SCOPE OF WORKS

The following indicative scope of work has been prepared in response to issues that came to light during the preparation of the CMP. As part of that process a condition and works report was updated and items requiring attention included in the indicative scope of work below. A copy of the condition and works report is appended to this CMP. The indicative scope of work has been divided into two sections: one for planning tasks and the other for maintenance.

10.1 Indicative scope of work

Planning tasks

- Develop landscape management plan.
- Develop building management/maintenance plan.
- Establish a records keeping system as per Policy 9.11.
- Commence a collection of historic photographs and former building and landscape plans.

Physical works

- Drainage
 - Clean clogged drain outside south door.
- Roof
 - Vestry roof, gutter, barge – repair and clean.
- Structural monitoring
 - Attach “tell tales” across cracked internal arches to monitor movement.
- Floor
 - Locate positions for 4 floor hatches, cut carpet, fit hatches, fix and trim carpet.
- Electrical
 - Check subfloor wiring and remove redundant wires.
 - Rationalise the electrical board.
 - Inspect sub board and if necessary replace and rewire.
 - Install low wattage, long life ‘eco bulbs’ to internal flood lights.
 - Improve internal and external lighting of east wall and window. Replace existing flood light and pole with an upgraded system.
 - Integrate all systems including IT, Fire, duress, intruder alarms, telephone to both rectories, office & vestry.

- Commission security lighting survey including installing high intensity sensor lighting to eliminate “black” areas in church grounds.
 - Stair and name wall at cnr Captain Cook Cres and Canberra Ave: Mothball lights.
- Windows
 - Protective metal screens to all windows:- resecure where loose. Treat rust or replace with non-rusting mesh.
- Fire safety
 - Develop tower evacuation plan.
 - Bell Tower external door:- modify locking system so that fly wire door can be opened from inside without a key while remaining locked from the outside.
 - Upgrade smoke alarm system so that it will not activate during service when incense is lit but is definitely on at all other times.
- Doors
 - NW porch door:- tighten hinges, repair ‘hold-open’ mechanism, add matching moulding and handles.
 - External vestry security door:-repair frame & stops.
 - West external door:- replace draft & storm weather seals.
 - South external door to ramp:- ease tower bolts.
- Painting
 - Vestry, corridor and adjacent room:- remove mould, seal surface and paint ceiling.
- Hall/office
 - Resecure gas pipe in Hall under-croft.

Landscape

- SW Corner of Vestry:- remove soil and vegetation to below floor or vent level.
- Prune underside of historic oaks.
- Remove small pine, privet and ground creepers growing at base of Eastern (Sanctuary) wall.
- Remove wildings including an Oak on north elevation.
- Prune rose on north elevation and consider installing a trellis.
- Repair or install watering system to grass embankment, lower lawn and mature trees.
- Locate memorial plaques that were on trees pre 2001 - one to Preston–Oakley and one to Martensz

REFERENCES AND FURTHER INFORMATION

James Semple Kerr, *The Conservation Plan: a guide to the preparation of conservation plans for places of European cultural significance*, 7th edition, 2013, National Trust (NSW).

Australia ICOMOS, *The Burra Charter: the Australia ICOMOS Charter for Places of Cultural Significance*, 2013

Harry Taylor-Rogers, *St Paul's Parish Canberra*, undated

Eddie J Braggett, *Camps Settlements and Churches*, 2010

Eddie J Braggett, *Camps Settlements and Churches - an update*, 2014

Eric Martin and Associates, *St Paul's Anglican Church Manuka Conservation Management Plan*, 2000

Geoffrey Taylor et al, *St Pauls Manuka 1938 – 1988*, including *Church Walk*.

APPENDIX 1

Heritage Decision about Registration for St Paul's Church, Griffith) Notice 2011

Notifiable Instrument NI 2011 – 109

Australian Capital Territory

Heritage (Decision about Registration for St Paul's Church, Griffith) Notice 2011

Notifiable Instrument NI 2011 - 109

made under the

Heritage Act 2004 section 42 Notice of Decision about Registration

1. Revocation

This instrument replaces NI 2010 – 598

2. Name of instrument

This instrument is the Heritage (Decision about Registration for St Paul's Church, Griffith) Notice 2011 -

3. Registration details of the place

Registration details of the place are at Attachment A: Register entry for St Paul's Church, Griffith.


4. Reason for decision

The ACT Heritage Council has decided that St Paul's Church, Griffith meets one or more of the heritage significance criteria at s 10 of the *Heritage Act 2004*. The register entry is at Attachment A.

5. Date of Registration

10 March 2011

Gerhard Zatschler
Secretary
ACT Heritage Council
10 March 2011

 ACT Heritage Council	AUSTRALIAN CAPITAL TERRITORY HERITAGE REGISTER (Registration Details) Place No:
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The following is mandatory:

For the purposes of s. 41 of the *Heritage Act 2004*, an entry to the heritage register has been prepared by the ACT Heritage Council for the following place:

St Paul's Anglican Church, Corner of Canberra Avenue and Captain Cook Crescent, Griffith
Block 1, Section 39, Griffith, Canberra Central

DATE OF REGISTRATION

Notified: 11 March 2011 Notifiable Instrument: 2011/

Copies of the Register Entry are available for inspection at the ACT Heritage Unit. For further information please contact:

The Secretary
ACT Heritage Council
GPO Box 158, Canberra, ACT 2601

Telephone: 13 22 81 Facsimile: (02) 6207 2229

IDENTIFICATION OF THE PLACE

- St Paul's Anglican Church, Corner of Canberra Avenue and Captain Cook Crescent, Block 1, Section 39, Griffith, Canberra Central
-

STATEMENT OF HERITAGE SIGNIFICANCE

This statement refers to the Heritage Significance of the place as required in s12(d) of the *Heritage Act 2004*.

The Church building is an excellent example of an Inter-War Gothic church with Art Deco influences. The building has high aesthetic qualities demonstrated by its:

- Strong symmetry
- Fine brickwork detailing
- Angular and triangular detailing and forms
- Sandstone tracery
- Stained glass windows
- form and detailing in the bell tower

The church building has landmark qualities in the Manuka precinct. It is located on a major intersection and can be viewed from both streets. It is set on a raised curved part of the site with mature exotic trees around the building which create a parkland setting for the church. The church and its setting are representative of the landscape aesthetic principles applied in the development of the National Capital in the 1930s.

Plantings in the church grounds are also typical of the earliest period of the church's construction. They reflect the range of plant species grown by the Government Nursery, for use in both domestic gardens and the public domain in the period.

St Paul's Anglican Church is the first Anglican Church to be built following the foundation of the National Capital and is the first Anglican Parish in South Canberra.

During WWII, St Paul's Church served as an icon of hope, being the venue for intercession prayer services.

FEATURES INTRINSIC TO THE HERITAGE SIGNIFICANCE OF THE PLACE

Features intrinsic to the heritage significance of the place which require conservation include:

- St Paul's Church site
- St Paul's Church including:
 - A detached building in a parkland setting when viewed from the streets
 - Dominance of massing of the nave in the overall building form
 - Face red brick exterior and cream brick interior
- The Bell Tower
- The Chapel / Baptistry , including:

- The external expressed form of the north entry porch and baptistery/chapel
- Triangulated pilasters
- The vertical proportion of window fenestration
- Stepped brick window reveals
- Sandstone tracery
- Existing stained glass windows
- The basic cruciform planning of church
- The distinction of a nave, Chancel, Sanctuary and side aisles in the planning of the church
- Other elements:
 - The setting of the building on the site, with terracing and vistas to the Church from both Canberra Avenue and Captain Cook Crescent
 - The view of the church from the public domain of Canberra Avenue and Captain Cook Crescent
 - The semi formal grassed parkland setting of the site to the north of the church building
 - Mature trees along Canberra Avenue and Captain Cook Crescent boundaries
 - Church grounds

APPLICABLE HERITAGE GUIDELINES

The Heritage Guidelines adopted under s27 of the *Heritage Act 2004* are applicable to the conservation of St Paul's Church, Griffith.

The guiding conservation objective is that St Paul's Church, Griffith, shall be conserved and appropriately managed in a manner respecting its heritage significance and the features intrinsic to that heritage significance, and consistent with a sympathetic and viable use or uses. Any works that have a potential impact on significant fabric (and / or other heritage values) shall be guided by a professionally documented assessment and conservation policy relevant to that area or component (i.e. a Statement of Heritage Effects – SHE).

REASON FOR REGISTRATION

St Paul's Church, corner of Canberra Avenue and Captain Cook Crescent, Griffith has been assessed against the heritage significance criteria and been found to have heritage significance when assessed against four criteria under the ACT Heritage Act.

ASSESSMENT AGAINST THE HERITAGE SIGNIFICANCE CRITERIA

Pursuant to s.10 of the *Heritage Act 2004*, a place or object has heritage significance if it satisfies one or more of the following criteria. Significance has been determined by research as accessed in the references below. Future research may alter the findings of this assessment.

- (a) **it demonstrates a high degree of technical or creative achievement (or both), by showing qualities of innovation, discovery, invention or an exceptionally fine level of application of existing techniques or approaches;**
The place does not meet this criterion.
- (b) **it exhibits outstanding design or aesthetic qualities valued by the community or a cultural group;**

The St Paul's Church building demonstrates outstanding design and aesthetic qualities of an Art Deco interpretation of Gothic architectural style. These qualities are valued by the broad ACT community, as a landmark and iconic place. The building's design and aesthetic qualities are demonstrated in:

- Strong symmetry
- Fine brickwork detailing
- Angular and triangular detailing and forms
- Sandstone tracery
- Stained glass windows
- Form and detailing of tower
- Original detailing and fittings of the interior.

An unusual element in the design is the detailing of the head of the stained glass windows in the east and west walls. Where most windows of the church have gothic arched heads the two end windows have square heads. This irregularity is heightened in the east wall where the window is set within a gothic arched brick reveal internally.

The church building has landmark qualities in the Manuka precinct being located on a major intersection. The architect's decision to place the building at an angle to the corner and set on a gently curved platform has increased its presence on the site and reinforces the design. The mature exotic trees to the north and west of the building create a setting for the church of a building within a parkland. This is representative of the landscape aesthetic principles applied more broadly in the development of the National Capital.

The lining detail in the downward sloping eaves of the old rectory is unusual.

St Paul's Church, Griffith meets this criterion.

- (c) it is important as evidence of a distinctive way of life, taste, tradition, religion, land use, custom, process, design or function that is no longer practised, is in danger of being lost or is of exceptional interest;**

St Paul's Church is important as evidence of a religion of exceptional interest, being the first, and a substantial Anglican Parish in South Canberra. The church building, and the quality and scale of its design is important as evidence of the role of the church in the establishment of the National Capital.

The planning of the church is important as evidence of traditional forms of worship in the 1930s and their strong influence on church design. The cruciform plan with its defined elements of nave, baptistery, Chancel and Sanctuary is rarely applied in modern church design.

The mature trees surrounding the church reflect the palette of plant species typically grown by the Government Nursery, for use in both domestic gardens and the public domain. The original trees used in the grounds reflect the species commonly used in Canberra up until the mid 1960s when fashions in plants changed and the range of species available from the Yarralumla Nursery were consequently modified.

The church has been important to the community in times of trouble, particularly during WWII.

The use of the grounds of the Church for the 'war effort' and subsequent occasions and events, including the dedication of trees and the north lawn as a memorial area within the grounds, provides the grounds associated with the Church building with significance as the site of a distinctive function.

St Paul's Church, Griffith meets this criterion.

- (d) it is highly valued by the community or a cultural group for reasons of strong or special religious, spiritual, cultural, educational or social associations;**

St Paul's Church is likely to be important to the members of the community of South Canberra as an icon of the role of the Anglican Church in the development of Canberra and in particular South Canberra. However there is currently no evidence to substantiate this.

There is insufficient evidence to determine whether St Paul's Church, Griffith meets this criterion.

- (e) it is significant to the ACT because of its importance as part of local Aboriginal tradition**

Not applicable

- (f) it is a rare or unique example of its kind, or is rare or unique in its comparative intactness**

The place does not meet this criterion

- (g) it is a notable example of a kind of place or object and demonstrates the main characteristics of that kind**

St Paul's Anglican Church, Griffith is a notable example of an Inter-War Gothic Church. It also demonstrates influences of Art Deco style. The characteristics of these architectural styles demonstrated by the church include:

- vertical elements on skyline
- parapeted gable
- bell tower
- tracery

St Paul's Church, Griffith meets this criterion.

- (h) it has strong or special associations with a person, group, event, development or cultural phase in local or national history**

St Paul's Anglican Church has a special association with the Anglican Church, being the first Anglican Church built after the foundation of the National Capital, and as the first Anglican Church in South Canberra. It grew out of a ministry of St John's Reid to provide services for the early workers and families of Eastlake and adjacent suburbs.

The church is also associated with notable members of the Anglican Church. Some of the Rectors of St Paul's were later appointed to higher appointments in the Anglican Church notably:

- Reverend Neville J Chynoweth, Rector of St Paul's 1971-75. Later Assistant Bishop of Canberra, then Bishop of Gippsland (Vic)

St Paul's Church was the "Mission Centre" from which future churches were established. The church building has played a role in significant community events over the past 60 years in particular during WWII.

St Paul's Church, Griffith meets this criterion.

- (i) it is significant for understanding the evolution of natural landscapes, including significant geological features, landforms, biota or natural processes**

Not applicable

- (j) it has provided, or is likely to provide, information that will contribute significantly to a wider understanding of the natural or cultural history of the ACT because of its use or potential use as a research site or object, teaching site or object, type locality or benchmark site

The place does not meet this criterion.

- (k) for a place—it exhibits unusual richness, diversity or significant transitions of flora, fauna or natural landscapes and their elements

Not applicable

- (l) for a place—it is a significant ecological community, habitat or locality for any of the following:

- (i) the life cycle of native species;
- (ii) rare, threatened or uncommon species;
- (iii) species at the limits of their natural range;
- (iv) distinct occurrences of species.

Not applicable

This place is assessed as not having met criteria a, e, f, i, j, k and l.

SUMMARY OF THE PLACE HISTORY AND PHYSICAL DESCRIPTION

A detailed historical account of St Paul's Church Griffith is found in Eric Martin and Associates (EMA), 2000, 'St Paul's Anglican Church Manuka Conservation Management Plan' as well as Barnett, D, 1988, *The History of St Paul's Church Manuka 1938-1988*, published by the Church.

St Paul's was the first Parish on the south side of Canberra.

The first building known as St Paul's was a small corrugated iron shed constructed in 1914 and located in Kingston (Block 26 Section 55). It was referred to as the Mission Hall. Population growth in Canberra saw larger congregations and more regular services (EMA, 2000: 9).

This building was extended in 1931 but did not adequately service its congregation. It was poorly located with respect to population growth, it was not in an obvious location, it was not aesthetically attractive, and was not located on Parish land. As a result, in 1938 the current site was selected for a new church (EMA, 2000: 10).

The new site was 'considered a suitable site as it was on a main avenue and a convenient meeting place for the church people of Kingston, Barton and Griffith. The site had been set aside for church use and following provision of suitable details by the Council on how the site would be developed, the lease was granted to St Paul's on 24 October 1938 (EMA, 2000: 10).

Local architect, and parishioner Kenneth Oliphant prepared the first drawings for the new church. His design received general acceptance from parishioners, but the Parish council wanted a more prestigious design for its church in the National Capital. They invited interested architects to provide sketch proposals for a new design (EMA, 2000: 11).

From this competition, one of many designs submitted by Sydney Architects Burcham Clamp and Son was selected for construction of the building. The design had already been used by the firm for a church at Moree. Minor modifications were made before presentation to the Parish Council for approval. After

inspecting the site, Burcham Clamp and Son proposed the siting of the church obliquely on the block (EMA, 2000: 11).

Burcham Clamp and Son had also designed the initial phases of Canberra Grammar School as well as many Anglican Churches throughout NSW (EMA, 2000: 3).

John Burcham Clamp (snr) passed away in 1931 and it was his son, John Burcham Clamp (jnr) who oversaw the design and construction of St Paul's Church.

Due to financial constraints only part of the overall design was initially constructed. This was completed in 1939.

The Church was dedicated on Sunday 6 August 1939 by the Rt Reverend Bishop of Goulburn, Dr EH Burgman MA (EMA, 2000: 12).

The church was furnished with many gifts, including a block of sandstone from St Paul's Cathedral, London, another block from Westminster Abbey, the pulpit, altar rails, and pews (Barnett, 1988: 6).

Just two months after the dedication of St Paul's, WWII broke out, and the role of the church building in the community changed. St Paul's church was filled each time services of Intercession were held. (EMA, 2000: 12).

The Mission Hall at Kingston continued to be used during this time by the Church and organisations connected with the war including the Red Cross, St Johns Ambulance, the Camouflage Netters and the Women's Club of Radio Station 2CA.

In 1943 the Mission Hall was also relocated to the Church site to assist organisation with the war effort (EMA, 2000: 12).

In 1949 parishioners of St Paul's expressed concern at their constraints by not being an independent Parish. A committee was established with the intent of forming a new Parish at Canberra South. In 1950 the Parish of St Pauls was proclaimed with the boundaries being 'all the territory within the city and suburbs of Canberra south of the Molonglo River' (EMA, 2000: 13).

In 1951 approval was given for an additional 45 feet of land on the Captain Cook Crescent frontage to allow for possible future developments (EMA, 2000:13). This area is now used as carparking.

The church overall design was finally completed in 1956 when the remaining two bays and octagonal tower were added (EMA, 2000: 3).

There have been some changes to the church since its completion. 'With changes in the style of worship over the years some discussion took place in the congregation during the 1970s concerning possible re-design of the Sanctuary to create a free standing altar'. An acceptable option was not reached until 1986 (EMA, 2000:17).

'In 1971 two stained glass windows, The Exhortation, and Heavenly Worship, were installed in the north and south walls as memorials to Archdeacon Border, the first Rector, who died in 1966' (Barnett, 1988: 9).

The organ and choir were relocated into a loft in 1988.

A major extension to the southern section of the building where two bays were added matching original detail, and reconfiguration of the western and north side landscape and parking in 2002. In 2006 changes were made to an existing carport, and a new pergola was added to the church hall in 2007.

Rectory

The old Rectory was designed by local architect Malcolm Moir and was completed in 1951. Prior to this, the rector was accommodated in a government house at 90 Canberra Avenue and deacons were accommodated in government flats (EMA, 2000: 14). Extensive interior renovations were carried out in the 1970s (EMA, 2000: 16).

By 1970 the volume of traffic on Canberra Avenue was causing serious problems for the residents of the Rectory. The construction of a new rectory on the site of the tennis court was considered the best solution. The new rectory was completed in 1992 (EMA, 2000: 17).

Hall

The Church Hall was designed by local architects A Wrigley and A Cobley and was completed in 1964.

Church Grounds

The grounds of St Paul's have also developed over several stages. In the early years of the Parish the congregation focused on the building activities while the grounds fell into an untidy and undeveloped state. It was not until 1940 that landscaping works commenced (EMA, 2000: 17).

Two distinct platforms were developed – the church on the higher platform and soft landscaping on the lower (EMA, 2000: 18).

The initial platform created for the church and landscape was developed with advice from John Hobday, the ACT Superintendent of Parks and Gardens. 'It is likely that the species selection reflects Hobdays choices and the plants then available in the nursery' (EMA, 2000: 18). It is thought that, as the Superintendent of Parks and Gardens, Hobday would have been at liberty to provide the church with a donation of plants (EMA, 2000: 18).

This initial work included the trees and lawn in the north, a perimeter hedge and the south boundary plantation. Hobday chose Canadian Pine Oaks, *Cypressus arizonica* and *Photinea serulata* hedge (EMA, 2000: 18). The *Photinea* hedge along Captain Cook Crescent and the cypress hedge have since been removed.

One original Silver Birch from this time of planting remains on the site.

Hobday served as Superintendent of Parks and Gardens from 1937-1944. However, his work in the ACT is largely 'invisible' as 'his term of office was through a period of hardship and war, with little expenditure on the Federal Capital. The development of the city was in a holding pattern' (EMA, 2000: 19).

The style of landscape employed by Hobday is likely to have been influenced by his predecessor, Charles Weston and Alexander Bruce, with the planting of feature trees in open grassy spaces. However, his use of more formally arranged deciduous trees probably reflects his own personal English taste (EMA, 2000: 19).

During WWII air-raid trenches were dug in the church grounds. The cost to later fill in the trenches was considered to be prohibitive. It was instead decided to re-establish the area and the driveway as a memorial garden to those who gave their lives in the service of their country. The works were completed by November 1946. It is thought that this area was that previously planted by Hobday in 1940. It is unclear what plantings were undertaken at this time (EMA, 2000: 19).

In 1944 Mr Lindsay Pryor replaced Hobday as Superintendent, coinciding with the second stage of St Pauls Church landscape development in the early 1950s. It is not clear whether Pryor had any involvement with this second stage of work at St Pauls which included the introduction of two eucalypts along the long axis (only one remains), six Bhutan Cyresses to the north of the church and landscape around the Rectory. Remnant hedge plantings from this time survive (EMA, 2000:20).

The third stage of landscape development was in the late 1950s and was associated with drainage issues.

In 1963 the lower lawn was dedicated as a commemorative garden and trees were planted in memory of family members who had been active in the service of the church (EMA, 2000:21).

In the 1980s the gardens were redesigned including a larger lawn area and further drainage works were undertaken (EMA, 2000: 22).

A further stage in 2004 removed some earlier significant plantings and added more parking, structured paths and garden walls around the church and replaced the Garcia gardens with open lawn and a perimeter memorial wall (EMA, 2000: 3).

Social history

A number of groups and organisations have been associated with St Paul's Church, Griffith. These include:

- Sunday school 1922 – present
- The Anglican Club 1954-1956
- The Anglican Men's Movement 1949-1957
- St Paul's Church Women's Group 1929 - ?
- Anglican Women 1983 – present
- Family Life Group 1962 – 1974
- St Paul's Tennis Club and Courts 1941 – late 1960s
- Girl Guides, Scouts and Cubs ? – 1978
- Tapestry Guild 1987 – present (EMA, 2000: 24-25).

Architects

The practice of J Burham Clamp and Son had an association with Walter Burley Griffin. For a period of 9½ months in 1915 Walter Burley Griffin operated his private commissions through their Sydney Office. Griffin's influence may have influenced the church detailing as they are similar to details he used in other buildings (EMA, 2000:25). Griffin's influence on the company is noticeable in some of the work produced by the practice after 1915.

As stated by EMA (2000:25), John Burcham Clamp Junior does not appear to have achieved the same status in the architectural profession as his father (John Burcham Clamp senior 1869-1931) and is not mentioned in key published histories.

DESCRIPTION OF THE PLACE

The buildings and site are generally in quite good condition.

The following information has been obtained from Eric Martin and Associates (EMA), 2000, 'St Paul's Anglican Church, Manuka Conservation Management Plan'. A more detailed description is included in that Plan.

The site consists of several different structures and features built or added to since the first part of the church was built in 1939. They include:

- church (1939)
- Mission Hall (moved to the site in 1943 and since removed??)
- Rectory (1951)
- Church Hall (1964)
- New rectory (1992).

Church Exterior

St Paul's church is an imposing red brick building of Inter-War gothic design with Art Deco influence. The bulk of the nave is a tall rectangular mass broken down into equal length bays, by finely detailed triangulated brick pilasters, and with parapeted gable. The church design is based around a traditional cruciform plan, comprising a nave, Chancel, Sanctuary and side aisles, with the plan elements expressed in the elevations and massing of the building.

The building has a strong symmetry, with the bell tower providing a vertical element on the skyline. Sandstone tracery is evident in the window design, through a triangulated plan. The façade elements emphasise the vertical proportions of the building and these proportions are reflected in the interior height of the nave and chancel.

Brick stepped window reveals are evident on all facades. Stained glass windows form a feature to the building's façade.

The western façade includes the principal entry, which is unusual in not having any weather protection over. Above the entry is a tall rectangular window with masonry tracery elements. The window and doorway are accentuated with a projecting corbelled brick reveal.

To the north side of the elevation is the low entry porch, which is accessed from the north façade. To the south of the elevation is the projecting lower level form of the chapel. The chapel roof is concealed behind a brick parapet where the porch has a hipped terracotta tiled roof.

Church Interior

The interior has simple yet elegant detailing of brickwork, joinery and strong vertical proportions of the nave and chancel. The cruciform planning of the church with its defined functional elements was common at the time but is uncommon in modern church design.

[A detailed description is given of the interior of the church in the 2000 Conservation Management Plan for a detailed description of the interior of the Church.¹(EMA 2000).

The Nave is rectilinear in plan with a central seating area and cloistered side aisles. The space is broken into five structural bays, each with a tall ecclesiastical arched window. The roof structure is expressed with exposed large section timber trusses supporting exposed timber purlins.

The chancel forms approximately 1/3 the size of the church body. An unusual element of St Paul's is the use of rectangular square headed windows in the north and south walls within gothic arched brick walls.

Adjacent to the main entry is the baptistery/chapel, designed as an ante room to the nave. This is a semi octagonal room with wall and ceiling finishes matching the nave. Each section of wall contains a stained glass memorial window.

In 1988 an organ gallery was dedicated to the church.

A small square bell tower is accessed via a doorway adjacent to the chancel.

The Ministers Vestry is a simple rectangular room with internal doors in the north and east walls.

Hall

The Church hall (1964) is a two level simple face red brick building of basic rectangular plan. Windows are placed on a regular grid across the façade and align vertically through both levels. The building sits on a rendered plinth. The roof of the building is flat with expressed fascias on three faces. The east wall has a parapet projecting above the entry and is capped with masonry slabs and five ball shaped stone capitals. The east and west walls are of solid brick with no openings.

The main hall is a simple rectangular space with face brick walls, stramit ceiling with exposed steel portal trusses. The floor is bare timber. A raised stage area with red velvet curtains occupies the western quarter of the space. Other spaces are the foyer, the entry, the kitchen, toilets, the Mollison Room, the Church Office, the Opp Shop and a lower level.

The building is in good condition.

Old Rectory

The Rectory (1951) is a single storey red face brick building with hipped tiled roof. External windows and doors are timber framed. The roof has an unusual sloping boxed eaves detail. The interior of the rectory has seen little alteration since construction. The kitchen has been refurbished but still retains the original milk/bread delivery hatch. The Rectory is generally in good condition.

The interior of the old rectory retains many original fixtures and fittings, which are representative of the design ethos of 1950s domestic architecture. These include:

- Wall lights in lounge and hall
- Fluorescent light in study
- Fireplace in lounge and study
- Cornice detailing in lounge
- Original door furniture and door leaves
- Sidelight glazing in entry.

New Rectory

The New Rectory is a typical 1990s brick veneer project home. External walls are face red brick. The hipped roof is finished in glazed tiles. Windows are glass with powder-coated aluminium frames.

The interior of the new Rectory has finishes and detailing typical of the 1990s. The walls and ceilings are plasterboard. Floors are generally carpet or ceramic tile. The New Rectory is generally in very good condition.

Landscape

The landscaped areas to the north and west of the Church have been substantially altered many times since 1940. Major restructuring was undertaken in 2002. The areas of most historic and landscape significance are the mature trees in the lower lawn areas north of the curved carpark.

The roundabout driveway has been removed and replaced with a large lawn area which is crossed by formal paved entry paths.

The curved driveway and low Cotoneaster hedge is a deliberate design feature. The curvilinear lines contrast with the rigid geometry of the building and are typical of the Art Deco period. A new lytch gate has been constructed at the western end of the path adjoining the new driveway. The entry drive now circles around the small roundabout which has been planted out with low shrubs. A small bitumen carpark runs along the south west side boundary. Much of the original character and design of the landscaping to the north, west and east was lost in the 2001 – 2003 works.

The curved carpark platform on the north has terraces down to open lawns along the north and east boundaries. Within the lawn and terrace are mature deciduous trees from the 1950s plantings. The adjacent street trees (outside the boundary) were also planted at a similar time.

Pines and shrubs from the original plantings of the church were removed in the forming the carpark. To the east of the church a turnaround for the car park has removed several trees and a larger area of former lawn.

Mature oaks and cedar street trees dominate the north lawn area. One original Silver Birch tree remains. This area provides a usable space for numerous church activities and contributes to the landscape of the public domain of Canberra in this strategic site. An Olive, Pin Oak and Lombardy Poplar tree are three remaining original trees of this area.

Bhutan Cypress near the Church at its upper level on the northern side screen views of the church from Manuka Circle. It is likely that these trees were planted for shade protection around the late 1940s.

The Garsia Memorial Garden is noteworthy for the semi-mature eucalypts which are the only significance scale vegetation on the western side of the church. This is also a significant memorial space to members of the St Paul's congregation as the ashes of a number of past members are scattered or interred there. It has been removed and reconstructed in a similar location as a simple lawn area enclosed on three sides by a brick memorial wall.

The original *Pyracantha* hedge fronting Canberra Avenue was planted as part of the public streetscape development. It is in poor condition. However, hedges form an important component of the landscape of Canberra Avenue.

The New Rectory, the rear of the old Rectory, and the Southern Gardens are all interrelated spaces that have been only recently completed. These areas have spatial qualities that are functional but could be improved. This is particularly important for the southern side of the church with its drainage problems and the lack of sufficient circulation space.

The Hall surrounds are limited, and the Western Side area has no remaining landscape of historic significance and is peripheral to the car park function.

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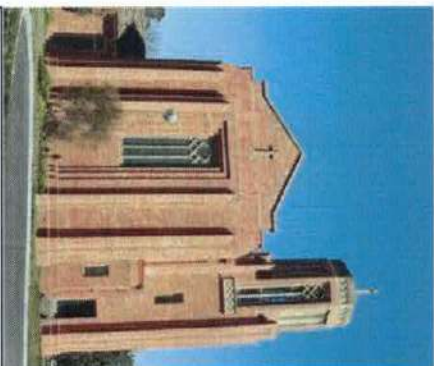
Images taken 2010



Rectory



Rectory



St Paul's Church building



St Paul's Church building



St Paul's Church building

APPENDIX 2

CONDITION REPORT 2015

The following table was generated by current and former members of the Parish Council and most of the items checked on site on 18 March 2015. Some issues in the table below have been addressed but have been retained for future reference. The priority level is based on ensuring safety and comfort of users and arresting decay of building fabric.

Priority legend:

Urgent	implement the recommendation immediately
High	implement within 12 months ie in 2016
Medium	implement within 3 years ie before 2018
Low	implement in approximately 5 years ie circa 2020
On-going	tasks should be checked as part of regular maintenance

Item	Issue	Recommendation	Prtly
FOUNDATIONS			
Foundation movement or differential settlement	No obvious evidence of foundation movement or settlement.	Monitor	L
Adjacent vegetation	Small pine, privet and ground creepers growing at base of Eastern (Sanctuary) wall.	Remove plants	M
	Wildings including an Oak on north elevation	remove	H
	Rose on north elevation	Prune and consider fixed trellis	H
Soil level around building	Surrounding ponding issues now addressed with new drainage works. Generally keep all soil level below ventilation bricks.	Remove soil level where it is above base of vents then monitor.	on-going
	SW Corner of Vestry – soil and vegetation has built up above floor level	Remove soil and vegetation to below floor or vent level	H
Site drainage around building	Grated drain at base of ramp to South door is clogged.	Clean clogged drain and generally keep spoon	on-going

		drain on the south side of church clear of debris.	
WALLS			
Settlement cracks	<p>There are numerous settlement cracks around the church most of which are relatively minor.</p> <p>Those warranting attention include the cracks in the brick arches that link the aisle columns to the external wall. Preliminary steps are being taken toward their analysis and monitoring in 2015,</p> <p>The crack above the west entry door is in masonry dating to 2001. This is relatively recent and hence should also be actively monitored.</p> <p>Cracks were also noted in the north door side walls of the steps and over the north porch internal door inside & outside</p> <p>At the baptistery –there are cracks in the internal arch and adjacent the external window</p> <p>Inspections carried out in 1939/1956/2000, continue to monitor all cracking</p>	<p>Implement structural assessment of cracking in heads of brickwork arches in side aisles and nave.</p> <p>Take engineering advice and monitor or repair cracks as per specialist advice.</p>	H
Leaning walls	Visual check – All walls appear vertical and not considered to be of concern.	-	-
Condition of mortar and pointing	Visual check indicates some mortar loss and future need for pointing at east end, at the base of the tower and around north entrance porch. Currently not a significant problem but needs continuous monitoring and future repointing.	Repoint as appropriate	L
Penetrating damp	Issues of penetrating damp have been addressed, mainly by 2014 roof works. Damp appears to be receding throughout the Church building.	monitor	-
Brick sills heads, parapets, gable ends and pilasters	Internal head of north door has cracked.	monitor	-
Algae and moss on walls	<p>Moss is evident on</p> <p>gable and parapet wall of church building</p> <p>Baptistery</p> <p>South wall</p>	Remove using algaecide and scraping. Do not use high pressure spray as it could damage mortar.	L

Bell Tower	The faux stone tracery ad panels are discoloured. There is efflorescence on the walls plus mortar loss in some areas	Carefully clean faux stone of bell tower. Also clean off efflorescence and repoint where necessary	L
ROOF			
Roof covering materials	Roof leaks addressed in 2014 and additional work is to be undertaken in 2015.	Implement 2015 contract	-
	Pigeon droppings	fit pigeon 'spikes' to ledges on tower windows etc.	M
Valleys	Roof leaks addressed in 2014 roof works	monitor	-
Over flashings	Staining above the internal wall over the baptistery arch is unsightly and makes it difficult to determine if there is active leaking in this area.	Clean internal wall above baptistery arch internally and monitor. Continue review also in vicinity north porch	-
Gutters, downpipes and stormwater	Vestry & sub vestry eaves/gutters/barges need attention. Stains on the vestry ceiling suggest there may still be leaks at the junction between the vestry and the Sanctuary	Inspect, clean and repair	H
DOORS AND WINDOWS			
Structural members	The 2014 window reconstruction contract identified that faux stone tracery around nave windows may need attention circa 2024	Monitor	-
NW porch - external doors	Doors are loose at jamb.	Tighten screws on parliament hinges at jamb	H
	The 'hold open' mechanism under the floor plate has failed	Repair	H
	Internal moulding to glass is missing and there are no internal doors handles	Add matching moulding and handles	M
External door to bell tower	Dead lock on fly wire hampers evacuation in present form.	Modify locking mechanism so that fly wire door can be opened from inside without a key while	H

		remaining locked from the outside	
Vestry foyer door	Door stops on the external vestry security door are partly missing	repair frame & stops	H
West external door	The weather seals around the pair of swing doors have failed and the large gaps admit rain and cold air	inspect/replace draft & storm weather seals	H
South external door to ramp	The pair of double doors to ramp are hard to open and need maintenance	ease tower bolts - re-fit storm weather moulds – repaint outside - Shellac or varnish to inside -	H L L L
Windows above the Baptistry arch	Cracks evident	Monitor cracking	on going
Protective metal screens to all windows	Many of the mesh screens are loose, the metal is beginning to rust and the brickwork being stained	Review all screens, resecure where loose. Treat rust or consider replacing with non-rusting mesh	M
TOWER			
Bell tower wall and chamber floor	Evidence of previous seepage	Monitor	on-going
Bell tower stair and gallery	Some movement evident in balustrades and bannister	Monitor	-
Bells chamber	Previous concerns re stability of tracery mullion.	Investigate fitting tracery mullion stabilizing bars	L
Tower evacuation planning	Need to develop emergency evacuation plan, including door handle actions for tower and choir loft	Discus evacuation procedures with Emergency Services.	H
Bell ropes	Good condition	New bell ropes have been installed, 2015 purchase	-
FLOORS			
Nave	Subfloor access not obvious and needs reinstating	Locate positions for 4 floor hatches, cut carpet,	H

		fit hatches, fix and trim carpet.	
CEILINGS			
Vestry, corridor and adjacent room	Mould patches are evident on the vestry and store room ceiling	Remove mould, seal surface and paint ceiling	H
TIMBERWORK AND JOINERY			
Vestry corridor	Timber work is scuffed.	Re-finish (shellac) woodwork	L
Ringling floor leadlight	Timber finish poor	Re finish timber work below the leadlight	L
LIGHTING AND POWER			
All electrical work generally	There are concerns regarding loose cables under the floor, and possibility of aged and redundant cabling in the church and Hall. Power supply in the organ also needs to be checked.	Arrange for safety inspection once underfloor access has been reinstated and upgrade as appropriate	H
Hearing Loop	Only covers part of the nave	Extend to whole of nave	L
Data, alarms etc	Systems are not integrated	Integrate all systems including IT, Fire, duress, intruder alarms, telephone to both rectories, office & vestry	H
Electrical Sub switchboard	There is concern that the sub switchboard at the vestry is substandard	Inspect and replace SWBS and rewire	M
Security lighting	Not all areas of the grounds are adequately covered	Commission security lighting survey including installing high intensity sensor lighting to eliminate "black" areas in church grounds.	H
PLUMBING			
Water supply	There are 2 water service connections to the city mains - both with meters. One service from Canberra Avenue supplies the Old Rectory, Church vestry, new Rectory and Hall; the other from Captain Cook Cres supplies the irrigation system that was installed (by <i>Instyle</i>) in 2003 with the major grounds work.	Currently no problems identified.	-

HEATING AND COOLING			
Gas supply lines	<p>The site gas service has two (2) meters and the gas authority drawings show gas service to Church (no meter), Old Rectory (meter) and new Rectory (meter). Although the Hall is fitted with a gas-fired space heater there is no Hall meter. It appears that the Hall gas supply comes from the new Rectory via a pipe - route identified during 2005 sewer repairs - between the Rectory and the Hall.</p> <p>The layout of the gas pipe in the under-croft is 'wanting' in support and securing.</p>	Resecure gas pipe in Hall under-croft.	H
FITTINGS AND FIXTURES			
Significant Items.	<p>A number of furnishings and fixtures in the church are original. These items include (but are not limited to):</p> <p>Baptistery font,</p> <p>Wooden altar rails (former sanctuary screen),</p> <p>Large wooden candle holders in sanctuary,</p> <p>Sanctuary chairs and table,</p> <p>Pews,</p> <p>Lecterns and Pulpit,</p> <p>Lower wall lights</p>	<p>These items are to be catalogued with details on the history of the item and photographed before removal from the church.</p> <p>If removed from the church, any item should be stored in a secure and dry location</p>	as required
SITWORKS			
Hall	Equitable access to the hall is below standard. Some work has been done but full compliance is not possible.	Upgrade access for people with disabilities to comply with current standards and statutory requirements.	if possible
Grounds generally	There is no site planting or grounds management plan	Prepare a long term landscape management plan for all vegetation, drainage and surfaces and implement as required. Plan to be endorsed by the Parish Council.	H
Irrigation system	The irrigation system installed in 2001? does not appear to be operating.	Relocate and reactivate irrigation system	H

Stair and name wall lights	The pedestrian illumination lights on the stair and wall facing the intersection of Cnbr Ave and Capt Cook Cres have been repeatedly vandalised and are not working.	Lights to be mothballed for the present ie made safe and secure.	M
Split Pin oak	The split trunks has apparently been bolted together and is claimed to be secure (RD)	Address as part of the landscape management plan	monit or
External garden seating	Timber seats will require periodic maintenance	Oil and paint	as requi red
Parking bays	Line marking of parking bays is fading	Repaint lines	M

APPENDIX 3

ESSAYS

A Spiritual History of St Paul's Manuka

by Reverend Dr Brian Douglas

Christian sites have always been places of pilgrimage and devotion and this is certainly true of St Paul's at Manuka. Early in the twentieth century as the emerging national capital of Canberra began to grow there was a need for places of spiritual nourishment. St Paul's was established on the south side of Canberra for this very purpose in 1914 when the so-called 'tin shed' was opened. It was here that members of the community came for worship and community. As the numbers grew and the capital developed there was a need for a more central place of worship on the south side of Canberra and so plans for the building of a permanent church were developed in the minds of people who saw this as an important part of the national heritage.

St Paul's Church at Manuka was built through the selfless devotion and effort of many people who sought a place of spiritual peace and succour in the heart of the emerging national capital. St Paul's was opened in 1939 as the nation entered into another great war and so it became of focus for prayer and intercession during the years of trouble. Services were regularly held in St Paul's where prayers were offered for those overseas and for those who struggled at home. Over the years this national focus has continued and St Paul's has been expanded to meet the needs of a growing city and nation. Today St Paul's is often called on to be a place of worship for national and territory events, for large community services and for family worship in times of distress and joy.

At the same time St Paul's functions as a parish church and it is here that people gather to be fed by the Word of God and by the sacraments. St Paul's has always emphasised this traditional Anglican mix of word and sacrament along with many outreach activities into the local community. On Sundays large congregations gather to worship God and to support one another in life. People go out from St Paul's to provide a witness in their daily lives and to give spiritual help to those in hospitals, aged care facilities and private homes. The clergy and other licenced lay ministers lead services in both the church building and in other locations within the bounds of the parish and beyond. St Paul's also provides several outreach ministries which provide spiritual encouragement to others in a non-judgemental manner. These include the Verandah in the Stuart Flats which provides welfare support and companionship as well as an OpShop in the grounds of the Parish. St Paul's bells often ring out in the local community to proclaim the presence of God but also to acknowledge solemn and joyous national occasions. In more recent years St Paul's has offered chaplaincy services to the diplomatic community and the Manuka business district. St Paul's also serves as a place for significant state and local events. St Paul's has always had the attitude that our spiritual duty must look beyond the walls of the church and offer service to the community. This spirit of outreach has always however been centred on the need to draw strength and encouragement from worship. Worship has always been a priority for St Paul's and much has been done to enhance the building to enable to this happen.

While St Paul's attempts to be a church serving the needs of the local community it has never lost the central focus on being a church centred on the worship of God. Sunday worship is eucharistically centred with both traditional liturgies from the 1662 *Book of Common Prayer* and the modern Anglican prayer book, *A Prayer Book for Australia*. St Paul's worship has always offered a style of which comes from the catholic tradition of Anglicanism. The use of sign and symbol, colour and music have been integral to the worship. The Eucharist as the central act of Christian worship is valued by many and this is accompanied by appropriate ritual and the very best from the rich tradition of Anglican church music. It is in eucharistic worship that people have been fed spiritually and sent into the world to do God's will. The organ at St Paul's is a fine instrument and many have devoted time, talent and money to the musical tradition and worked hard so this music enriches worship. Music is a central aspect of worship. Preaching is always biblically focussed but at the same time the rich tradition of Anglicanism and the exercise of God-given reason have been part of the preaching and teaching style. St Paul's has a fine tradition of beautiful vestments and other liturgical objects which are integral to the worship and make a statement of sacramentality, that is, that God chooses to work through things of this world in ways that are powerful and which function as vehicles of God's grace being given to people in worship.

St Paul's therefore attracts people from throughout Canberra who appreciate traditional worship in the catholic style, centred on word and sacrament, but which is not too fussy or exclusive. At the times of major Christian festivals, such as Christmas and Easter, large congregations, numbering in their hundreds come to St Paul's and the church has the great privilege of reaching out to these occasional worshippers. In recent years a significant children's ministry has grown at Christmas time and over 400 people usually attend this service with half the congregation being children. At Christmas and Easter total congregations are always in excess of 1,200 people. St Paul's also has significant ecumenical connections and representatives from other Christian tradition and other religious traditions are part of what happens in the building. The large Carols in Manuka service at Christmas time each year functions, with our Roman Catholic brothers and sisters at St Christopher's Cathedral as a premier ecumenical event in Canberra as the congregations of both churches and many others share together in worship in both St Paul's and St Christopher's.

Many come to St Paul's at important times in their lives. Marriages, baptisms, confirmations and funerals are regularly celebrated in the building and people are drawn here not only by the inclusive welcome but also by the way the services are conducted with dignity and devotion. It is because of St Paul's intimate involvement in the lives of people at times of joy and vulnerability that many people have a deep and abiding emotional attachment to the building and the services offered. The catholic tradition of Anglicanism emphasises a reaching out to others and so people are not turned away when there is a pastoral need in their lives.

Buildings such as St Paul's Anglican Church at Manuka are often a focus for people, whether that be people's place of regular Sunday place of worship or whether that be for important family celebrations and events. St Paul's is aware that it serves this purpose in the local community and beyond and that at times there is a national and territory focus to the life of the building. The worship of God remains the primary focus for St Paul's but at the same time the architectural prominence of the building together with dignified and reverent worship of the church, enhanced by the catholic tradition of Anglicanism and music done well, draws many to this place of pilgrimage and spiritual succour.

Church in the City Church in the Village

Written by Reverend Jeff Driver as an introduction to a MasterPlan by Colin Stewart Architects
1998

Church in the City – Church in the village Developing the St Paul's site

In recent years, a number of planning initiatives in the parish have asked the question of the parish's vocation and role. This has been in recognition that planning for the future must be informed by our vision for ministry.

What has been significant has been a clear sense that a major, if not primary, role of St Paul's is to be "a church of the city", a regional parish. Without in any diminishing the role of the local parish, larger cities also need parishes which are able to engage the city as a whole. This might involve the capacity of the parish to host or contribute major events in the life of the city. It should involve a standard of preaching and liturgy that ensures the church can contribute to the thinking of our community leaders. It will be marked by an expansive sense of celebration. It will almost certainly involve the conversation, culture, and arts of the city.

At the same time, St Paul's will increasingly become a church "in the village". The centre and focus of Manuka is moving in our direction. St Paul's will soon be as close to Manuka as St Christopher's. This all presents us with new opportunities to engage with the village, to represent faith in the "market place". In addition, I believe the St Paul's site (as opposed to St Christopher's) offers the possibility of "sanctuary" in the city...landscaped open space, a place of reflection situated within a few minutes walk of busy plaza or bustling workplace.

If we are to grow in our role of "church to the city" and "church to the village", then many factors are relevant. Appropriate staffing and administrative support is clearly key, not just for St Paul's but to support growth at St David's as well. A "shopfront" facility, open, friendly and accessible will probably need to be considered, perhaps as part of a hall redevelopment.

Looking at the church building itself, the capacity to be a venue for major liturgical celebrations within the Anglican ethos, is important. Increased seating capacity in St Paul's would allow the development of this role in the city.

However, the sense of celebration, energy and relevance generated by a parish such as St Paul's is not just appreciated on "one-off" occasions. Many people value the style and substance of worship at St Paul's on a week by week basis and are clearly prepared to travel to be part of it.

The result of this is that our 10.00am service is comfortably full most weeks and quite full regularly. Studies have shown consistently that people need a certain amount of personal space at Church (as elsewhere) and that once attendances regularly fill more than 70% of available seating, then growth tapers off. An examination of the service registers will show that attendances at 10.00am are consistently at 70-75% of full seating capacity.

The provision of worship services at other times can take a little pressure off the main service. The 8.00am service is also growing and the provision of another service of a more contemporary character will undoubtedly take a little pressure off the 10.00am service. Worship numbers at St David's are also growing and the style of worship at St David's is attractive to many. This diversity of worship times and styles is important to our overall growth.

However, it is clear that the time and style of worship at 10.00am is what is attracting people to this particular service. We need to take this seriously. A vendor faced with a high demand for hotdogs will not necessarily make more sales by supplementing his offerings with meat pies!

Increasing the seating capacity of St Paul's by something like 25% would be an important response to this growth in the parish.

At the same time, it needs to be remembered that the style and breadth of worship which is part of St Paul's special contribution to our city needs space and flexibility. Grand or creative liturgy, drama, music and the arts are key elements of worship at St Paul's.

Plans to provide additional seating must not diminish the space and flexibility necessary for creative worship and celebration.

The architectural integrity of the building should be preserved. The distinctive architecture of St Paul's as well as its prominence in the city requires a solution that is in harmony with the present structure. In this context, however, it is worth noting that it seems it was initially intended that the building should be one bay longer (in the nave) than the structure of today. The fact that the building is probably a bay shorter than was originally envisaged effected not only overall seating capacity, but also the proportions between nave and sanctuary.

The provision of anything like a useful amount of additional seating in St Paul's clearly will involve some modification or addition to the fabric of the building. Planning for such additions or modifications might be able to take account of other needs:

- * More space in the gallery.
- * A better welcoming area, with an airlock to alleviate the cold in winter.

While final proposals might not be able to take account of these other needs, the planning process should give them consideration.

Preliminary discussions have suggested that there are three practical ways of addressing the need to provide more seating in St Paul's.

1. Enlargement of the nave at the expense of the chancel (this would have the effect of transferring the seating behind the altar into pews in front of the altar). This would necessitate moving or removing the chancel arch and appropriately adjusting floor levels etc.
2. Adding a porch or narthex and the west end.
3. Enlarging the nave.

More than one of these proposals might be incorporated into a long-term plan for the building. However, specific plans for the development of church accommodation need to take into account an overall plan for the development of the whole site in the city and in the village. My hope is that we can move forward quickly both in planning and development. We need to respond to the swell of energy we are presently enjoying. If we do not catch the wave, it will most certainly roll past us to the beach.

- Jeff Driver

APPENDIX 4

The Burra Charter

The Australia ICOMOS Charter for Places of Cultural Significance, 2013.

THE BURRA CHARTER

The Australia ICOMOS Charter for
Places of Cultural Significance

2013



Australia ICOMOS Incorporated
International Council on Monuments and Sites

ICOMOS

ICOMOS (International Council on Monuments and Sites) is a non-governmental professional organisation formed in 1965, with headquarters in Paris. ICOMOS is primarily concerned with the philosophy, terminology, methodology and techniques of cultural heritage conservation. It is closely linked to UNESCO, particularly in its role under the World Heritage Convention 1972 as UNESCO's principal adviser on cultural matters related to World Heritage. The 11,000 members of ICOMOS include architects, town planners, demographers, archaeologists, geographers, historians, conservators, anthropologists, scientists, engineers and heritage administrators. Members in the 103 countries belonging to ICOMOS are formed into National Committees and participate in a range of conservation projects, research work, intercultural exchanges and cooperative activities. ICOMOS also has 27 International Scientific Committees that focus on particular aspects of the conservation field. ICOMOS members meet triennially in a General Assembly.

Australia ICOMOS

The Australian National Committee of ICOMOS (Australia ICOMOS) was formed in 1976. It elects an Executive Committee of 15 members, which is responsible for carrying out national programs and participating in decisions of ICOMOS as an international organisation. It provides expert advice as required by ICOMOS, especially in its relationship with the World Heritage Committee. Australia ICOMOS acts as a national and international link between public authorities, institutions and individuals involved in the study and conservation of all places of cultural significance. Australia ICOMOS members participate in a range of conservation activities including site visits, training, conferences and meetings.

Revision of the Burra Charter

The Burra Charter was first adopted in 1979 at the historic South Australian mining town of Burra. Minor revisions were made in 1981 and 1988, with more substantial changes in 1999.

Following a review this version was adopted by Australia ICOMOS in October 2013.

The review process included replacement of the 1988 Guidelines to the Burra Charter with Practice Notes which are available at: australia.icomos.org

Australia ICOMOS documents are periodically reviewed and we welcome any comments.

Citing the Burra Charter

The full reference is *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance, 2013*. Initial textual references should be in the form of the *Australia ICOMOS Burra Charter, 2013* and later references in the short form (*Burra Charter*).

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The Burra Charter consists of the Preamble, Articles, Explanatory Notes and the flow chart.

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Cover photograph by Ian Stapleton.

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The Burra Charter

(The Australia ICOMOS Charter for Places of Cultural Significance, 2013)

Preamble

Considering the International Charter for the Conservation and Restoration of Monuments and Sites (Venice 1964), and the Resolutions of the 5th General Assembly of the International Council on Monuments and Sites (ICOMOS) (Moscow 1978), the Burra Charter was adopted by Australia ICOMOS (the Australian National Committee of ICOMOS) on 19 August 1979 at Burra, South Australia. Revisions were adopted on 23 February 1981, 23 April 1988, 26 November 1999 and 31 October 2013.

The Burra Charter provides guidance for the conservation and management of places of cultural significance (cultural heritage places), and is based on the knowledge and experience of Australia ICOMOS members.

Conservation is an integral part of the management of places of cultural significance and is an ongoing responsibility.

Who is the Charter for?

The Charter sets a standard of practice for those who provide advice, make decisions about, or undertake works to places of cultural significance, including owners, managers and custodians.

Using the Charter

The Charter should be read as a whole. Many articles are interdependent.

The Charter consists of:

- Definitions Article 1
- Conservation Principles Articles 2–13
- Conservation Processes Articles 14–25
- Conservation Practices Articles 26–34
- The Burra Charter Process flow chart.

The key concepts are included in the Conservation Principles section and these are further developed in the Conservation Processes and Conservation Practice sections. The flow chart explains the Burra Charter Process (Article 6) and is an integral part of

the Charter. Explanatory Notes also form part of the Charter.

The Charter is self-contained, but aspects of its use and application are further explained, in a series of Australia ICOMOS Practice Notes, in *The Illustrated Burra Charter*, and in other guiding documents available from the Australia ICOMOS web site: australia.icomos.org.

What places does the Charter apply to?

The Charter can be applied to all types of places of cultural significance including natural, Indigenous and historic places with cultural values.

The standards of other organisations may also be relevant. These include the *Australian Natural Heritage Charter*, *Ask First: a guide to respecting Indigenous heritage places and values* and *Significance 2.0: a guide to assessing the significance of collections*.

National and international charters and other doctrine may be relevant. See australia.icomos.org.

Why conserve?

Places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences. They are historical records, that are important expressions of Australian identity and experience. Places of cultural significance reflect the diversity of our communities, telling us about who we are and the past that has formed us and the Australian landscape. They are irreplaceable and precious.

These places of cultural significance must be conserved for present and future generations in accordance with the principle of inter-generational equity.

The Burra Charter advocates a cautious approach to change: do as much as necessary to care for the place and to make it useable, but otherwise change it as little as possible so that its cultural significance is retained.

Articles

Article 1. Definitions

For the purposes of this Charter:

- 1.1 *Place* means a geographically defined area. It may include elements, objects, spaces and views. Place may have tangible and intangible dimensions.
- 1.2 *Cultural significance* means aesthetic, historic, scientific, social or spiritual value for past, present or future generations.

Cultural significance is embodied in the *place* itself, its *fabric*, *setting*, *use*, *associations*, *meanings*, *records*, *related places* and *related objects*.

Places may have a range of values for different individuals or groups.
- 1.3 *Fabric* means all the physical material of the *place* including elements, fixtures, contents and objects.
- 1.4 *Conservation* means all the processes of looking after a *place* so as to retain its *cultural significance*.
- 1.5 *Maintenance* means the continuous protective care of a *place*, and its *setting*.

Maintenance is to be distinguished from repair which involves *restoration* or *reconstruction*.
- 1.6 *Preservation* means maintaining a *place* in its existing state and retarding deterioration.
- 1.7 *Restoration* means returning a *place* to a known earlier state by removing accretions or by reassembling existing elements without the introduction of new material.
- 1.8 *Reconstruction* means returning a *place* to a known earlier state and is distinguished from *restoration* by the introduction of new material.
- 1.9 *Adaptation* means changing a *place* to suit the existing *use* or a proposed use.
- 1.10 *Use* means the functions of a *place*, including the activities and traditional and customary practices that may occur at the place or are dependent on the place.

Explanatory Notes

Place has a broad scope and includes natural and cultural features. Place can be large or small: for example, a memorial, a tree, an individual building or group of buildings, the location of an historical event, an urban area or town, a cultural landscape, a garden, an industrial plant, a shipwreck, a site with in situ remains, a stone arrangement, a road or travel route, a community meeting place, a site with spiritual or religious connections.

The term cultural significance is synonymous with cultural heritage significance and cultural heritage value.

Cultural significance may change over time and with use.

Understanding of cultural significance may change as a result of new information.

Fabric includes building interiors and sub-surface remains, as well as excavated material.

Natural elements of a place may also constitute fabric. For example the rocks that signify a Dreaming place.

Fabric may define spaces and views and these may be part of the significance of the place.

See also Article 14.

Examples of protective care include:

- maintenance — regular inspection and cleaning of a place, e.g. mowing and pruning in a garden;
- repair involving restoration — returning dislodged or relocated fabric to its original location e.g. loose roof gutters on a building or displaced rocks in a stone bora ring;
- repair involving reconstruction — replacing decayed fabric with new fabric

It is recognised that all places and their elements change over time at varying rates.

New material may include recycled material salvaged from other places. This should not be to the detriment of any place of cultural significance.

Use includes for example cultural practices commonly associated with Indigenous peoples such as ceremonies, hunting and fishing, and fulfillment of traditional obligations. Exercising a right of access may be a use.

Articles

- 1.11 *Compatible use* means a *use* which respects the *cultural significance* of a *place*. Such a use involves no, or minimal, impact on cultural significance.
- 1.12 *Setting* means the immediate and extended environment of a *place* that is part of or contributes to its *cultural significance* and distinctive character.
- 1.13 *Related place* means a *place* that contributes to the *cultural significance* of another place.
- 1.14 *Related object* means an object that contributes to the *cultural significance* of a *place* but is not at the place.
- 1.15 *Associations* mean the connections that exist between people and a *place*.
- 1.16 *Meanings* denote what a *place* signifies, indicates, evokes or expresses to people.
- 1.17 *Interpretation* means all the ways of presenting the *cultural significance* of a *place*.

Conservation Principles

Article 2. Conservation and management

- 2.1 *Places of cultural significance* should be conserved.
- 2.2 The aim of *conservation* is to retain the *cultural significance* of a *place*.
- 2.3 *Conservation* is an integral part of good management of *places of cultural significance*.
- 2.4 *Places of cultural significance* should be safeguarded and not put at risk or left in a vulnerable state.

Article 3. Cautious approach

- 3.1 *Conservation* is based on a respect for the existing *fabric*, *use*, *associations* and *meanings*. It requires a cautious approach of changing as much as necessary but as little as possible.
- 3.2 Changes to a *place* should not distort the physical or other evidence it provides, nor be based on conjecture.

Article 4. Knowledge, skills and techniques

- 4.1 *Conservation* should make use of all the knowledge, skills and disciplines which can contribute to the study and care of the *place*.

Explanatory Notes

Setting may include: structures, spaces, land, water and sky; the visual setting including views to and from the place, and along a cultural route; and other sensory aspects of the setting such as smells and sounds. Setting may also include historical and contemporary relationships, such as use and activities, social and spiritual practices, and relationships with other places, both tangible and intangible.

Objects at a place are encompassed by the definition of place, and may or may not contribute to its cultural significance.

Associations may include social or spiritual values and cultural responsibilities for a place.

Meanings generally relate to intangible dimensions such as symbolic qualities and memories.

Interpretation may be a combination of the treatment of the fabric (e.g. maintenance, restoration, reconstruction); the use of and activities at the place; and the use of introduced explanatory material.

The traces of additions, alterations and earlier treatments to the fabric of a place are evidence of its history and uses which may be part of its significance. Conservation action should assist and not impede their understanding.

Articles

- 4.2 Traditional techniques and materials are preferred for the *conservation* of significant *fabric*. In some circumstances modern techniques and materials which offer substantial conservation benefits may be appropriate.

Article 5. Values

- 5.1 *Conservation* of a *place* should identify and take into consideration all aspects of cultural and natural significance without unwarranted emphasis on any one value at the expense of others.
- 5.2 Relative degrees of *cultural significance* may lead to different *conservation* actions at a place.

Article 6. Burra Charter Process

- 6.1 The *cultural significance* of a *place* and other issues affecting its future are best understood by a sequence of collecting and analysing information before making decisions. Understanding cultural significance comes first, then development of policy and finally management of the place in accordance with the policy. This is the Burra Charter Process.
- 6.2 Policy for managing a *place* must be based on an understanding of its *cultural significance*.
- 6.3 Policy development should also include consideration of other factors affecting the future of a *place* such as the owner's needs, resources, external constraints and its physical condition.
- 6.4 In developing an effective policy, different ways to retain *cultural significance* and address other factors may need to be explored.
- 6.5 Changes in circumstances, or new information or perspectives, may require reiteration of part or all of the Burra Charter Process.

Article 7. Use

- 7.1 Where the *use* of a *place* is of *cultural significance* it should be retained.
- 7.2 A *place* should have a *compatible use*.

Explanatory Notes

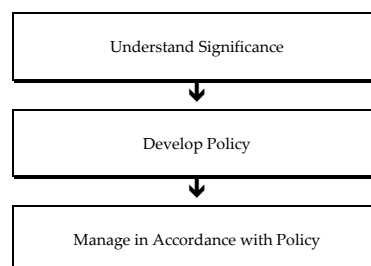
The use of modern materials and techniques must be supported by firm scientific evidence or by a body of experience.

Conservation of places with natural significance is explained in the Australian Natural Heritage Charter. This Charter defines natural significance to mean the importance of ecosystems, biodiversity and geodiversity for their existence value or for present or future generations, in terms of their scientific, social, aesthetic and life-support value.

In some cultures, natural and cultural values are indivisible.

A cautious approach is needed, as understanding of cultural significance may change. This article should not be used to justify actions which do not retain cultural significance.

The Burra Charter Process, or sequence of investigations, decisions and actions, is illustrated below and in more detail in the accompanying flow chart which forms part of the Charter.



Options considered may include a range of uses and changes (e.g. adaptation) to a place.

The policy should identify a use or combination of uses or constraints on uses that retain the cultural significance of the place. New use of a place should involve minimal change to significant fabric and use; should respect associations and meanings; and where appropriate should provide for continuation of activities and practices which contribute to the cultural significance of the place.

Articles

Article 8. Setting

Conservation requires the retention of an appropriate *setting*. This includes retention of the visual and sensory setting, as well as the retention of spiritual and other cultural relationships that contribute to the *cultural significance* of the *place*.

New construction, demolition, intrusions or other changes which would adversely affect the setting or relationships are not appropriate.

Article 9. Location

- 9.1 The physical location of a *place* is part of its *cultural significance*. A building, work or other element of a place should remain in its historical location. Relocation is generally unacceptable unless this is the sole practical means of ensuring its survival.
- 9.2 Some buildings, works or other elements of *places* were designed to be readily removable or already have a history of relocation. Provided such buildings, works or other elements do not have significant links with their present location, removal may be appropriate.
- 9.3 If any building, work or other element is moved, it should be moved to an appropriate location and given an appropriate *use*. Such action should not be to the detriment of any *place* of *cultural significance*.

Article 10. Contents

Contents, fixtures and objects which contribute to the *cultural significance* of a *place* should be retained at that place. Their removal is unacceptable unless it is: the sole means of ensuring their security and *preservation*; on a temporary basis for treatment or exhibition; for cultural reasons; for health and safety; or to protect the place. Such contents, fixtures and objects should be returned where circumstances permit and it is culturally appropriate.

Article 11. Related places and objects

The contribution which *related places* and *related objects* make to the *cultural significance* of the *place* should be retained.

Article 12. Participation

Conservation, *interpretation* and management of a *place* should provide for the participation of people for whom the place has significant *associations* and *meanings*, or who have social, spiritual or other cultural responsibilities for the place.

Article 13. Co-existence of cultural values

Co-existence of cultural values should always be recognised, respected and encouraged. This is especially important in cases where they conflict.

Explanatory Notes

Setting is explained in Article 1.12.

For example, the repatriation (returning) of an object or element to a place may be important to Indigenous cultures, and may be essential to the retention of its cultural significance.

Article 28 covers the circumstances where significant fabric might be disturbed, for example, during archaeological excavation.

Article 33 deals with significant fabric that has been removed from a place.

For some places, conflicting cultural values may affect policy development and management decisions. In Article 13, the term cultural values refers to those beliefs which are important to a cultural group, including but not limited to political, religious, spiritual and moral beliefs. This is broader than values associated with cultural significance.

Conservation Processes

Article 14. Conservation processes

Conservation may, according to circumstance, include the processes of: retention or reintroduction of a *use*; retention of *associations* and *meanings*; *maintenance*, *preservation*, *restoration*, *reconstruction*, *adaptation* and *interpretation*; and will commonly include a combination of more than one of these. Conservation may also include retention of the contribution that *related places* and *related objects* make to the *cultural significance* of a *place*.

Article 15. Change

15.1 Change may be necessary to retain *cultural significance*, but is undesirable where it reduces cultural significance. The amount of change to a *place* and its *use* should be guided by the *cultural significance* of the place and its appropriate *interpretation*.

15.2 Changes which reduce *cultural significance* should be reversible, and be reversed when circumstances permit.

15.3 Demolition of significant *fabric* of a *place* is generally not acceptable. However, in some cases minor demolition may be appropriate as part of *conservation*. Removed significant fabric should be reinstated when circumstances permit.

15.4 The contributions of all aspects of *cultural significance* of a *place* should be respected. If a place includes *fabric*, *uses*, *associations* or *meanings* of different periods, or different aspects of cultural significance, emphasising or interpreting one period or aspect at the expense of another can only be justified when what is left out, removed or diminished is of slight cultural significance and that which is emphasised or interpreted is of much greater cultural significance.

Article 16. Maintenance

Maintenance is fundamental to *conservation*. Maintenance should be undertaken where *fabric* is of *cultural significance* and its maintenance is necessary to retain that *cultural significance*.

Article 17. Preservation

Preservation is appropriate where the existing *fabric* or its condition constitutes evidence of *cultural significance*, or where insufficient evidence is available to allow other *conservation* processes to be carried out.

Conservation normally seeks to slow deterioration unless the significance of the place dictates otherwise. There may be circumstances where no action is required to achieve conservation.

When change is being considered, including for a temporary use, a range of options should be explored to seek the option which minimises any reduction to its cultural significance.

It may be appropriate to change a place where this reflects a change in cultural meanings or practices at the place, but the significance of the place should always be respected.

Reversible changes should be considered temporary. Non-reversible change should only be used as a last resort and should not prevent future conservation action.

Maintaining a place may be important to the fulfilment of traditional laws and customs in some Indigenous communities and other cultural groups.

Preservation protects fabric without obscuring evidence of its construction and use. The process should always be applied:

- where the evidence of the fabric is of such significance that it should not be altered; or
- where insufficient investigation has been carried out to permit policy decisions to be taken in accord with Articles 26 to 28.

New work (e.g. stabilisation) may be carried out in association with preservation when its purpose is the physical protection of the fabric and when it is consistent with Article 22.

Articles

Article 18. Restoration and reconstruction

Restoration and reconstruction should reveal culturally significant aspects of the *place*.

Article 19. Restoration

Restoration is appropriate only if there is sufficient evidence of an earlier state of the *fabric*.

Article 20. Reconstruction

20.1 *Reconstruction* is appropriate only where a *place* is incomplete through damage or alteration, and only where there is sufficient evidence to reproduce an earlier state of the *fabric*. In some cases, reconstruction may also be appropriate as part of a *use* or practice that retains the *cultural significance* of the place.

20.2 *Reconstruction* should be identifiable on close inspection or through additional *interpretation*.

Article 21. Adaptation

21.1 *Adaptation* is acceptable only where the adaptation has minimal impact on the *cultural significance* of the *place*.

21.2 *Adaptation* should involve minimal change to significant *fabric*, achieved only after considering alternatives.

Article 22. New work

22.1 New work such as additions or other changes to the *place* may be acceptable where it respects and does not distort or obscure the *cultural significance* of the place, or detract from its *interpretation* and appreciation.

22.2 New work should be readily identifiable as such, but must respect and have minimal impact on the *cultural significance* of the *place*.

Article 23. Retaining or reintroducing use

Retaining, modifying or reintroducing a significant *use* may be appropriate and preferred forms of *conservation*.

Article 24. Retaining associations and meanings

24.1 Significant *associations* between people and a *place* should be respected, retained and not obscured. Opportunities for the *interpretation*, commemoration and celebration of these associations should be investigated and implemented.

24.2 Significant *meanings*, including spiritual values, of a *place* should be respected. Opportunities for the continuation or revival of these meanings should be investigated and implemented.

Explanatory Notes

Places with social or spiritual value may warrant reconstruction, even though very little may remain (e.g. only building footings or tree stumps following fire, flood or storm). The requirement for sufficient evidence to reproduce an earlier state still applies.

Adaptation may involve additions to the place, the introduction of new services, or a new use, or changes to safeguard the place. Adaptation of a place for a new use is often referred to as 'adaptive re-use' and should be consistent with Article 7.2.

New work should respect the significance of a place through consideration of its siting, bulk, form, scale, character, colour, texture and material. Imitation should generally be avoided.

New work should be consistent with Articles 3, 5, 8, 15, 21 and 22.1.

These may require changes to significant fabric but they should be minimised. In some cases, continuing a significant use, activity or practice may involve substantial new work.

For many places associations will be linked to aspects of use, including activities and practices.

Some associations and meanings may not be apparent and will require research.

Articles

Article 25. Interpretation

The *cultural significance* of many *places* is not readily apparent, and should be explained by *interpretation*. Interpretation should enhance understanding and engagement, and be culturally appropriate.

Conservation Practice

Article 26. Applying the Burra Charter Process

26.1 Work on a *place* should be preceded by studies to understand the place which should include analysis of physical, documentary, oral and other evidence, drawing on appropriate knowledge, skills and disciplines.

26.2 Written statements of *cultural significance* and policy for the *place* should be prepared, justified and accompanied by supporting evidence. The statements of significance and policy should be incorporated into a management plan for the place.

26.3 Groups and individuals with *associations* with the *place* as well as those involved in its management should be provided with opportunities to contribute to and participate in identifying and understanding the *cultural significance* of the place. Where appropriate they should also have opportunities to participate in its *conservation* and management.

26.4 Statements of *cultural significance* and policy for the *place* should be periodically reviewed, and actions and their consequences monitored to ensure continuing appropriateness and effectiveness.

Article 27. Managing change

27.1 The impact of proposed changes, including incremental changes, on the *cultural significance* of a *place* should be assessed with reference to the statement of significance and the policy for managing the place. It may be necessary to modify proposed changes to better retain cultural significance.

27.2 Existing *fabric*, *use*, *associations* and *meanings* should be adequately recorded before and after any changes are made to the *place*.

Article 28. Disturbance of fabric

28.1 Disturbance of significant *fabric* for study, or to obtain evidence, should be minimised. Study of a *place* by any disturbance of the fabric, including archaeological excavation, should only be undertaken to provide data essential for decisions on the *conservation* of the place, or to obtain important evidence about to be lost or made inaccessible.

Explanatory Notes

In some circumstances any form of interpretation may be culturally inappropriate.

The results of studies should be kept up to date, regularly reviewed and revised as necessary.

Policy should address all relevant issues, e.g. use, interpretation, management and change.

A management plan is a useful document for recording the Burra Charter Process, i.e. the steps in planning for and managing a place of cultural significance (Article 6.1 and flow chart). Such plans are often called conservation management plans and sometimes have other names.

The management plan may deal with other matters related to the management of the place.

Monitor actions taken in case there are also unintended consequences.

Articles

28.2 Investigation of a *place* which requires disturbance of the *fabric*, apart from that necessary to make decisions, may be appropriate provided that it is consistent with the policy for the place. Such investigation should be based on important research questions which have potential to substantially add to knowledge, which cannot be answered in other ways and which minimises disturbance of significant fabric.

Article 29. Responsibility

The organisations and individuals responsible for management and decisions should be named and specific responsibility taken for each decision.

Article 30. Direction, supervision and implementation

Competent direction and supervision should be maintained at all stages, and any changes should be implemented by people with appropriate knowledge and skills.

Article 31. Keeping a log

New evidence may come to light while implementing policy or a plan for a *place*. Other factors may arise and require new decisions. A log of new evidence and additional decisions should be kept.

Article 32. Records

32.1 The records associated with the *conservation* of a *place* should be placed in a permanent archive and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.

32.2 Records about the history of a *place* should be protected and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.

Article 33. Removed fabric

Significant *fabric* which has been removed from a *place* including contents, fixtures and objects, should be catalogued, and protected in accordance with its *cultural significance*.

Where possible and culturally appropriate, removed significant fabric including contents, fixtures and objects, should be kept at the place.

Article 34. Resources

Adequate resources should be provided for *conservation*.

Words in italics are defined in Article 1.

Explanatory Notes

New decisions should respect and have minimal impact on the cultural significance of the place.

The best conservation often involves the least work and can be inexpensive.

The Burra Charter Process

Steps in planning for and managing a place of cultural significance

The Burra Charter should be read as a whole.

Key articles relevant to each step are shown in the boxes. Article 6 summarises the Burra Charter Process.

