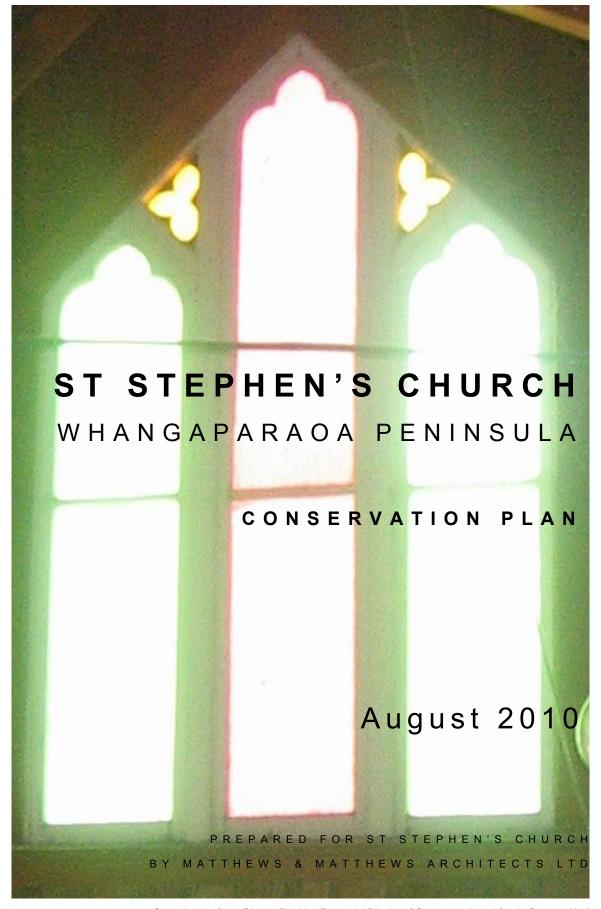


ST STEPHEN'S CHURCH WHANGAPARAOA PENINSULA CONSERVATION PLAN



CONTENTS

EXECUTIVE SUMMARY	1
INTRODUCTION	2
Purpose of This Report	2
Methodology	2
Identity of Contributors	2
Information	2
Acknowledgements	3
HISTORICAL ACCOUNT	4
The Whangaparaoa Peninsula and Surrounding Area	4
St Stephen's Church	6
ARCHITECTURAL DISCUSSION	14
The Development Rural Church Design in New Zealand	14
The Design of St Stephen's	18
Summary of Changes to St Stephen's	21
CULTURAL HERITAGE SIGNIFICANCE	22
General Approach	22
Statement of Significance	22
Identification of Significant Features	Error! Bookmark not defined.
Heritage Inventory	Error! Bookmark not defined.
FACTORS AFFECTING THE CONSERVATION OF THE CHURCH DEFINED.	ERROR! BOOKMARK NOT
Constraints Arising from the Cultural Significance of the Place	Error! Bookmark not defined.
Constraints Arising from External Factors and Statutory Framew defined.	vork Error! Bookmark not
Requirements of the Owners and Users	Error! Bookmark not defined.
Constraints Arising from the Condition of the Building	Error! Bookmark not defined.
Constraints Arising from Conservation Standards	Error! Bookmark not defined.

ST STEPHEN'S CHURCH, WHANGAPARAOA	CONSERVATION PLAN
CONSERVATION POLICIES	ERROR! BOOKMARK NOT DEFINED.
Conservation Objectives	Error! Bookmark not defined.
RECOMMENDATIONS MAY/JUNE 2010	ERROR! BOOKMARK NOT DEFINED.
BIBLIOGRAPHY	ERROR! BOOKMARK NOT DEFINED.
APPENDICES	ERROR! BOOKMARK NOT DEFINED.
APPENDIX A — OUTLINE OF EVENTS	ERROR! BOOKMARK NOT DEFINED.
APPENDIX B—CONDITION SCHEDULE & RECOMMENDATIONS 2010 ERROR! BOOKMARK NOT DEFINED.	
APPENDIX C-MEASURED DRAWINGS PREPARED BY RAY MCTEIGUE 2010 ERROR! BOOKMARK NOT DEFINED.	
APPENDIX D—ICOMOS NZ CHARTER	ERROR! BOOKMARK NOT DEFINED.
APPENDIX E—CERTIFICATES OF TITLE	ERROR! BOOKMARK NOT DEFINED.

26

END NOTES

EXECUTIVE SUMMARY

This Conservation Plan has been prepared for St Stephen's Church Whangaparaoa, to provide background information and guidelines for the ongoing conservation of the building.

St Stephen's was built in 1917. It is a timber church building influenced by trends of the Arts and Crafts period. St Stephen's was the third of five church buildings that were all built off the same plans. The Reverend Ronald MacDonald appears to have initiated the construction of these churches during his time in charge of the Warkworth Parish between 1911 and 1921. He was later stationed at Te Kopuru when the fifth church was built at Ruawai. Mrs Henry, his aunt, sponsored a substantial portion, if not all, of the building costs of these churches, often employing the contractors and supplying furnishings and stained glass windows as well. The first two were St Leonard's built at Matakana in 1914 and St Michael's and All Angels at Leigh 1915. St Stephen's built in 1917 was the third of its type. St Andrews, Batley, now sited at Naumai and St Michaels and All Angels, Ruawai were built in 1920 and 1928 respectively.

All of these churches have undergone changes of varying degrees, but essentially the similarities between them are still clearly recognisable. St Stephen's retains a large proportion of its original, significant fabric, although some original features have been lost.

These churches are probably the last of their type, of this era, that would still be largely constructed using kauri and would make use of the rich timber lined interiors which were so characteristic of the rural New Zealand churches in the late 1800s and early 1900s.

They were built at a time when kauri was becoming a scarce resource, and already we see in these churches the use of alternative timbers such as matai for the flooring.

The truss construction is interesting as it is based on the original 'Selwyn' truss construction but in these later churches use was made of iron tie rods to counteract the outward force of the scissor truss design.

The original Church is about to become part of a much larger parish church complex that is to be built on the site. It is hoped that with this transition the 1917 building will be carefully integrated into this new development. It has considerable potential to add a sense of richness and history to the new complex if it is well restored. Its physical design has roots in the Arts and Crafts movement as well as in the indigenous New Zealand church architecture that developed at the turn of the century. In the process of conservation this needs to be recognised and respected.

Recommendations are made in the final chapter of this document to guide this process. Included, as an Appendix, is a more detailed condition report with specific recommendations about the handling of fabric which is of heritage significance.

August 2010

INTRODUCTION

Purpose of This Report

This conservation plan aims to guide the process of conservation for St Stephen's Church Whangaparaoa. To do so it sets out the background history of the Church within the context of New Zealand and the history of the Anglican Church in Northland. It outlines the heritage significance of St Stephen's and provides guidelines and policies for its conservation and ongoing use. The final chapter sets out recommendations currently relevant to the building. Specific recommendations and a condition survey with recommended works is included as an Appendix. The aim of this Conservation Plan is to promote the overall cultural heritage significance of St Stephen's on its site and where possible the recovery of heritage significance where this has been compromised.

Methodology

The document is modelled on the method developed in Sydney by Dr J S Kerr for the preparation of conservation plans: *The Conservation Plan; A Guide to the Preparation of Conservation Plans for places of European Cultural Significance*. (Sydney: National Trust of Australia, 4th Edition, Australia and New Zealand, 1996).

Guidelines prepared by the New Zealand Historic Places have also been consulted. The conservation plan aims to examine conservation issues that will affect the future of the building and to identify specific actions required to address conservation requirements. The study approaches this through an examination of the building's past and an assessment of cultural heritage values. The physical investigation has included the interior and exterior of the building fabric, and the surrounds.

Statutory and District Plan requirements are reviewed, along with other obligations under the Building Act and other code compliance issues. Based on these constraints, a set of policies have been developed for the conservation of the Church, dealing with physical change to the building and its ongoing management as a heritage property and recommendations on the approaches to be taken to its restoration.

This Conservation Plan will need to be periodically reviewed and updated as work is carried out, or as new material comes to light.

Identity of Contributors

This conservation plan has been prepared by Matthews & Matthews Architects Ltd with the assistance of Kate Schoonees, B Arch MSc. Historical background research material was gathered by Lisa Truttman, Historian.

Information

Ownership

St Stephen's Church is owned by the General Trust Board of the Diocese of Auckland.

Address

5 Stanmore Bay Road, Manly Whangaparaoa

Legal description

Pt Allot S190 Psh of Waiwera

Territorial Authority Description

Zoning

Residential H – High Intensity

District Plan Heritage Listing

H, 212 Map no. 96

Area within site of item where proposed structures and additions to structures require Resource Consent: All land ahead of the line of the front façade of the protected item, and all land beside the protected item.

New Zealand Historic Places Trust Registration

There is no Historic Places Trust Registration, (however the churches at Leigh and at Matakana are registered as category II buildings by the Trust).

Acknowledgements

Thank you to the Reverend Ian Hardcastle, the Reverend Paul Huffam, Mrs Sue Kroger and Lady Rhyl Jansen for happily providing so much background information, photographs and church documentation on the building and site as well as the history and condition of the Church, furnishings and fittings.

Measured drawings prepared by Ray McTeigue in 2010 including plans, exterior and interior elevations and cross sections have been of great assistance in carrying out inspections for the conservation plan and will be of great use in the future management and care of the Church.

This conservation plan was funded in part by the Auckland Regional Council's Environmental Initiatives fund and by Rodney District Council's Heritage fund. This support is gratefully acknowledged.

HISTORICAL ACCOUNT

The Whangaparaoa Peninsula and Surrounding Area

In the 1820s, at the time of European arrival to New Zealand, the Whangaparaoa Peninsula or "the bay of the sperm whale" was occupied by Maori who migrated between Okura and Orewa for hunting, fishing, gathering and harvesting.¹ The Peninsula was a part of the Mahurangi Block in a large land deal made by the Crown with Maori in 1841 but only finalised in 1854.² After the arrival of Europeans, early Whangaparaoa developed a reputation in the 19th century as being a place of "adventurers living in lonely shacks", where illicit stills produced "Hokonui" to supply Auckland, or where others simply circumvented customs regulations to smuggle alcohol without payment of duty via the peninsula's bays and inlets for the nearby Wade Hotel.³ In the late 1800s the district became a source of coal (Coalmine Bay east of Tyndall's Beach), lime (Maori Bay), gum and timber, and wine from vineyards at Hobbs' Bay.⁴

The Church Missionary Society had begun Christian evangelising in the North of New Zealand from 1814 and gradually made trips further south. The Anglican focus shifted from its missionary roots to the establishment of parishes around Auckland and Northland after the arrival of Bishop Selwyn in the mid 1800s. By the late 1800s there were about four Anglican churches in the vicinity of Whangaparaoa but none on the Peninsula itself. There was an early church at Te Muri, the Holy Trinity Church at Silverdale (built 1885), St Clements on the old Kaipara Road and Christ Church at Warkworth—where there had been a priest in residence from 1876 to 1881.⁵ In 1891 an entry from the Bishop's Journal (Bishop Cowie) reads "Warkworth is the centre from which an active young clergyman might most conveniently visit the districts of Wade, Waiwera, Kaipara Flats, Omaha and Matakana—districts now periodically visited by the Diocesan Missionary."



Figure 1: The Arkle's Bay home and boarding house. It became a popular holiday destination and was where church services were held, by the Reverend Ronald MacDonald and Mr Palmer the lay reader from Silverdale, in the early 1900s at Whangaparaoa before St Stephen's was built. Source: 1/2 - 000479-G Alexander Turnbull Library.

In the early 1900s roads were still in poor condition and were generally muddy tracks. Communication with Auckland from Whangaparaoa was by steamer. Regular passenger services were probably initiated only with the construction of wharves in the early 1900s, such as those at Arkle's Bay and at Little Manly. Early settlers on the Peninsula included Captain Dacre, the Shakespear family and the Arkle family. The first store on the Peninsula was operated by Mr. Polkinghorne. At this point, the Peninsula was described as "...still largely in teatree, there were no roads and the gumland soil was very poor. The five families there on the Peninsula lived on areas of tamed land and kept orchards. One family lived in a sod house." ⁷The Arkle's home, on the Whangaparaoa Peninsula, was used from approximately 1894 for Christian services of Anglicans, Methodists and Presbyterians before a church was built on Peninsula.

The Reverend Mr Teal was appointed to the Warkworth area in 1908 during the Episcopate of Bishop Cowie. In 1910 Warkworth officially became a newly formed parochial district that included the Wangaparaoa Peninsula.⁸ The first school opened on the Peninsula, in 1908, in little more than a whare, but it only became established on a permanent basis from 1913.⁹ At Warkworth the Reverend Ronald MacDonald replaced Teal in 1911. Mr MacDonald was the Vicar of Warkworth until 1920. He had a marked impact on the development of the Parish. He, together with his aunt Mrs Henry, soon became involved with the construction of a number of country churches—including St Stephen's Whangaparaoa—from this time up until the 1930s.¹⁰ The period from 1910 until the 1920s, is noted as having been "a time of activity and optimism" for the Anglican Church in the area "in spite of the industrial unrest of 1913, the strike at the local lime kilns, and the start of World War I."¹¹ An Anglican service is recorded to have been held in the lounge of George Arkle's home at Arkle's Bay on 19 October 1914, given by Mr Macdonald. Mr Palmer, at the time, was the lay reader for Silverdale at the Church of the Holy Trinity and he also took services at Whangaparaoa.¹²

In 1914, the recently appointed, Bishop Averill dedicated a newly built small timber church, St Albans, on the Kaipara Flats¹³. This building was largely sponsored by Mrs Henry—Mr MacDonald's aunt.¹⁴ Bishop Averill was described as being "genial and energetic"... "he frequently visited the area coming by train to the Kaipara Flats and then by car to Warkworth." Mr MacDonald, although based in Warkworth, would spend a week, on occasion, at either Silverdale or at Whangaparaoa to give confirmation classes—the distance of 24 miles being too far to travel daily. By 1916 the Warkworth Parish was well established and a vicarage was built at Warkworth, it served Warkworth, Leigh, Silverdale, Whangaparaoa, Matakana and Lower Waiwera areas.¹⁶





Figure 2 Left: St Leonard's Matakana before 1997 additions, showing it to be identical to St Stephen's as it originally was. Source:http://www.matakanainfo.org.nz/History.html. Right: St Leonard's after the 1997 additions. Source: http://www.rodney.govt.nz/DistrictTownPlanning/plans/CommunityStructure/Documents/Matakana_SDP/Matakana_SDP_g-h.pdf

During the Mr MacDonald's time as the Vicar of the Warkworth and later in Northland, five timber churches were built all of which were off the same basic plans as that of St Stephen's. The first of these was St Leonard's. In 1913, plans were approved by Bishop Crossley and a tender was signed to build St Leonard's Church at Matakana. This Church was the first of this series of churches. It was dedicated by Bishop Averill in 1914. Then in 1915, St Michael and All Angels Church, at Leigh, was built. St Stephen's, which was the third of its type, was built in 1917 on the Whangaparaoa

Peninsula.¹⁷ Later in 1920 St Andrew's was built, originally sited at Batley Otamatea—it is now at Naumai and appears to be in fairly original condition.¹⁸ In 1928 a fifth and almost identical church, based on the same design, St Michael of all Angels, Ruawai, was built sponsored by Mrs Henry.¹⁹ At this time Mr MacDonald was no longer stationed at Warkworth but at Te Kopuru. Due to changes over the years none of the five churches are in completely original condition but their similarities are clearly still recognisable.²⁰

Between 1910 and 1920, when St Stephen's was built, Whangaparaoa was becoming a popular holiday destination and during the holiday season the population increased as holiday makers came from Auckland. Anglican services were held in a small public hall which was close to the site of the current Church for a short while (this hall was also used as a school and later became a scout den) until 1917 when St Stephen's was built.²¹ Manly was where the first beach houses were erected; holidaymakers walked from Arkle's Bay or Little Manly to get there, with gear often punted ashore and sledged inland.²² The Manly area was subdivided from c.1923.²³ In 1927 the Hopper family, closely associated with St Stephen's Church, arrived on the Peninsula to run the store at Arkle's Bay. They later established a road transport service connecting with first Silverdale, then later Auckland, carrying passengers and freight.²⁴

In October 1940, the Crown purchased 450 acres on Whangaparaoa Peninsula and set up of batteries manned continuously by the 9th Coast Regiment throughout the Second World War. At times, 300 men were stationed at the facility which included a radar station and two Navy buildings.²⁵ It wasn't until after the Second World War that other major farmland subdivisions and development followed, although initially this encouraged the construction of "many unattractive small baches and shacks."²⁶ By the early 1960s however, most had been replaced by improved housing. Development of the area was increased due to the construction of the Auckland Harbour Bridge in 1959, when the area became only a 40 minute drive from Auckland. It rapidly took on the characteristics of a suburb.²⁷ The permanent population at the end of 1959 was 1000; in 2006, the population of the Peninsula was nearly 28,000.²⁸

Most of the rough metal and clay roads had also been upgraded and sealed by this time. ²⁹ Retail development also proceeded at Manly, Arkle's Bay and Stanmore Bay during the post-war period. ³⁰ By 1962, the Whangaparaoa shopping centre had been established within a quarter mile of St Stephen's Church. ³¹ In 1966, the Auckland Regional Authority purchased over 900 acres of farmland, part of the Te Whanga Station. ³² This was developed into the present-day Shakespear Park. In 1971, the name "Hibiscus Coast" was applied to both the Peninsula and the various beach resorts. ³³ As a result of the increasing population substantial hall space was added on the south side of St Stephen's in 1968 to accommodate the growing congregation. In 1980 a skyline garage was added to be used as an opportunity shop and later as a Sunday School and in 1994 a further community room was added. In 2006 the Whangaparaoa Peninsula Parish was established in its own right as separate from the Hibiscus Coast Parish.

St Stephen's Church

Construction of the Church

In 1914 the Reverend Ronald MacDonald, began, with the encouragement and financial help of his aunt Mrs Henry, to make plans for a church for the district. This was only one of a number of churches built through his efforts. The Church entered into negotiations with Mr WM Polkinghorne for land to build on.³⁴

The site of the present Church is a part of a 52 ½ acre farm owned by William Polkinghorne the younger. This place is also known as Arkle's Bay. We are anxious to buy a small piece of land on which to erect a church at a future date when the money is collected. Another notice in the Gazette on 1 April 1915 stated: Whangaparaoa. Arrangements have been made to buy a quarter-acre of land near the hall as a site of a church. We are fortunate in obtaining land before the price becomes prohibitive, owing to the

ⁱ Se Appendices for copies of survey plans

increasing popularity of the place as a holiday resort; and on 1 September 1916, "At Whangaparaoa the church site has been surveyed after many delays, and should soon be conveyed to the Diocesan Trustees. Arrangements for building the church will be made as soon as this legal business is completed. The hall at present used for service also serves as a school." On the 14 November 1916, a quarter-acre section was transferred to the General Trust Board of the Anglican Diocese of Auckland from Mr WM Polkinghorne.³⁷

Construction is believed to have started in early 1917, with a builder from Auckland, Mr J Woods who was in charge of the work and employed by Mrs Henry. He was assisted by Mr. Soden a local man. The building was complete and used for the first time on 6 June 1917, fifty people attended a Communion service. It wasn't until six months later, however, that the Church was finally dedicated in the name of St Stephen by Bishop A. W. Averill on 19 December 1917. 38

The Church Gazette³⁹ notes that "the Bishop hopes to dedicate the Church in the name of St Stephen and confirm a few candidates. This will be his first Episcopal visit to the district. The Church and land have been given to mark the donor's⁴⁰ thankfulness to Almighty God for the bravery and sacrifice of the soldiers of the Imperial Army." After the dedication service Bishop Averill confirmed four girls.⁴¹ The Church was completed free of debt, including furnishings and the bell, with the financial help of Mrs Henry.

St Stephen's-as part of Warkworth Parish 1917-1928

The Reverend R. Macdonald travelled from Warkworth to give services. Sunday school classes were held at the Church. In 1918/1919 much of the country was battling the influenza epidemic, a note in the margin of the Church register 1919 notes "Influenza epidemic...this place is almost immune". At the end of the First World War, on 20 July 1919, a special thanksgiving service was held at St Stephen's given by Mr Macdonald. Thirty-two people attended the service. Mr Macdonald left the district at Easter 1920. At The Reverend JC Hawksworth succeeded Mr Macdonald and held his first service at St Stephen's on 3 May 1920. He was assisted by a lay reader Mr Palmer who had been a lay reader since 1914. Mr Hawksworth was succeeded by the Reverend Charles Adenbrook in 1922. He visited many of the families on the Peninsula and often stayed with the Shakespear family. Services were only held every other month and the congregations were very small. Mr Adenbrook gave his last service at St Stephen's in February 1927 and St Stephen's it seems was without a Vicar for some time.

St Stephen's-as part of Helensville Parish 1928-1953

From 1928, the Parish was administered from Helensville until the early 1950s. In September 1928 the Reverend Hill Johnson took over as vicar. Attendances at the Church dwindled in the 1920s and 1930s. This was partly due to poor communications, it was difficult to let people know when there would be a service. When Mr Johnson arrived to take his last service on 29 December 1935 the note on the Church register states "no attendance".⁴⁴

The Shakespear family had lived at the end of the Peninsula from the late 1800s and had attended St Stephen's for many years. There were no roads. They would arrive by boat at Arkle's Bay Wharf and then walk up the hill to the Church. Mr Palmer had been finding his journey from Silverdale difficult and he arranged with Lt. Col. WF Shakespear to take over as lay reader and to give services when Mr Johnson could not.

The first marriage held at St Stephen's was on the 28 November 1931. It was the marriage of Kate Thomasine Hawken to Cyril Lloyd Herbert. There were three hundred guests. The service was conducted by the Presbyterian Minister, the Reverend Morgan Richards. A large reception was held at 'Sylvan Glade', Arkle's Bay, a boarding house at that time owned by the Courts.



Figure 3: Stereoscopic view of the interior of St Stephen's Church Whangaparaoa taken in 1931 by James Richardson, this photograph shows the steps up the altar and the simple gable end as it was before the addition of the 1961 sanctuary, note the oil lamp and pews. Source: Auckland City Libraries, Heritage Images Online, Reference 995.137W14on.

The Reverend I Parsons became the Minister at Helensville for a short period from 1936 to 1937 and was in charge of St Stephen's. During this time two severe storms damaged St Stephen's. In the second storm, the Church was effectively lifted off its foundations by the strong wind. The building had originally been oriented in the traditional east west way, but after this it was decided to "slew" the Church around, and it was raised up on to new foundations facing in a north south direction. This decision was made in order to protect the building from the prevailing wind direction that was generally funnelled up the gulley from the Manly area. Mr Powley, a local builder, and Sam Wiley, of Auckland, were appointed to undertake the work.⁴⁵ At first a large oak tree at the bottom of the section was used as an anchor for ropes to try and right the building but better equipment had to be obtained from Auckland for the job proved quite difficult.⁴⁶

Winches and jacks were put into operation and, with the aid of ropes around the large oak tree at the bottom of the section, every ounce of energy was exerted in an attempt to move the building around, but all to no avail. Finally experts from Auckland had to be called in to complete the job. The firm of Sam White were engaged as they had the proper equipment for such heavy work. St Stephen's was finally righted and placed firmly in its present position. ⁴⁷



Figure 4: St Stephen's in the 1940's, although the quality of this picture is not that good it shows the porch as it was with its small pointed trefoil window before the door was moved to the west side. Source: The First 45 Years.

In 1948 the main entrance was moved to the other side of the Church. It was found more convenient to have it facing the road. During the years of World War II, from 1937 until 1946, the Reverend Edwin Wright was in charge of the Parish. Three of the young men who never returned from the war are commemorated on brass plaques in the Church, and four cypress trees were planted in the churchyard in memory of Lorry Abercrombie, Selwyn G Thompson, Edward Coates and Lawrence Norman Abercrombie. ⁴⁸ During this period it seems that the congregation was more actively involved in the Church and numerous improvements were made to the building:

funds were raised with the help of Mrs Purden and the Sunday School children who put on a concert, 49 and by garden fetes held at the home of Mr RF Sodden of Little Manly; a new organ was purchased; Miss Ivy Shakespear played the organ at services and kept the church clean and tidy; Mrs Hopper had the carpeting in the nave replaced; the church was painted with the help of the Reverend Mr Wright who was himself up a ladder painting the cross; the altar and its brocade frontal was remodelled by Henry Percy Smith—then 80 years old—at the Shakespear home, Te Whanga, with the help of Lt. Col. Shakespear. 50

In 1951 the St George's stained glass window was given by Ivy Louisa Shakespear. It is in memory of her uncle William Frederick Shakespear. This window was built into the nave on the east side and replaced one of the original pointed trefoil nave windows. (Unfortunately the frame and surround was of poor quality and fit. It has deteriorated and has allowed water to penetrate, causing damage to surrounding fabric, 2010).





Figure 5 Left: St George's stained glass window, in memory of Frederick William Shakespear, gifted by Ivy Shakespear 1951. Right: Mt Erebus window in memory of the Reverend Peter Tanton and his companions from the Whangaparaoa Peninsula, 1980. Source: Photographs 2010 KS.

St Stephen's-as part of Orewa Parish 1953 until 1971

On the 13 of July 1953 Bishop WJ Simkin announced to the Synod of the Diocese that a new district was to be formed. Whangaparaoa was no longer to be in the Helensville district. The Reverend John Joseph Brockenshire was appointed Priest-in-charge of the new Orewa district. The district included Whangaparaoa, Orewa, Silverdale, Waiwera, Dairy Flat, Wainui and Waitoki. At this time the population on the Whangaparaoa Peninsula was growing. It now became possible for more regular services to be held at St Stephen's. Mr Brockenshire left the Parish in 1956. The congregation increased in size especially on weekends and holidays. A gazebo was often erected to accommodate the larger congregations for special services.

In 1956 the Church acquired two sections of land in D'Oyly Drive Stanmore Bay; one was gifted by Mr Snow; and the other was obtained from Crown land on a twenty year purchase agreement. The Reverend FCB Gillet was appointed the first Vicar in 1957. The new vicarage being built at Orewa was now completed. A Sunday school was started at St Stephen's run by the Ginever family. In 1957, when Miss Ivy Shakespear died, she left £100 in her will for a fund to enlarge St Stephen's. It had been decided to extend St Stephen's in order to accommodate the growing population, especially for Easter and Christmas services. Mr FJ Ginever submitted plans to the central vestry showing a new sanctuary and two transepts on the north and south side of the Church. These were however modified.



Figure 6: Photograph of St Stephen's taken about 1956. This shows the Church largely in its original form, although it had been turned through ninety degrees in the 1930s and the entrance door had been moved from the east side to the west side of the small entrance porch in the 1940s. Source: Church Booklet, Parochial District of Orewa combined funds Canvas 1956, Silverdale Historical Village and Library.

In 1960 plans for a new sanctuary were approved by the Faculties Committee and building work began in the Christmas holidays of 1960–1961. All the labour for the new addition was done by volunteers with Mr Ginever acting as clerk-of-works. Two tradesmen who did much of the intricate work were Mr A Beecroft, a former cabinet maker and Mr Goldsbro. Other volunteers included, Messrs B Freeman, EB Bindon, NF Shaw as well as many of the 'ladies' of the congregation and members of the Ginever family all helped to complete the project. On Palm Sunday 1961 the extensions were dedicated by Bishop EA Gowing—who in 1960 become the Bishop of Auckland—on his first visit to the Parish. There were 300 people present at the service. Not all could be accommodated in the Church and a marquee was erected in the church grounds to accommodate more people. A lunch was held at the home of Mr and Mrs Bindon where the Bishop could meet members of the congregation.

By 1962 there were 180 Anglican families in the area. The site was expanded in 1963⁵¹, and in 1975⁵², by land from the Hopper family. A pre-built hall was added on to the south side of the Church and dedicated on 8 December 1968.



Figure 7: This photograph is titled "Flashback to 1960, Al Beecroft working on the sanctuary. Two male members of the Ginever family below. Photo by Mollie Beecroft." Source: St Stephen's Church Whangaparaoa, historical information held at the Church.

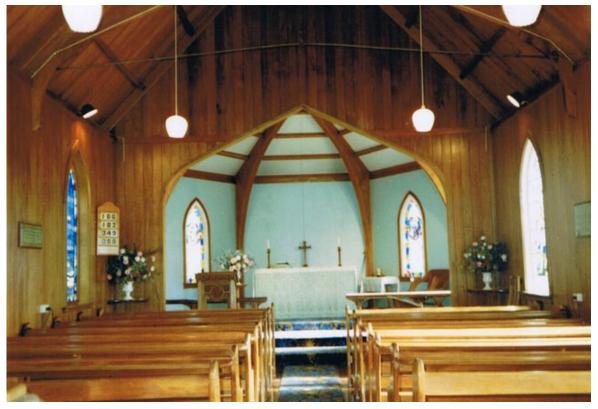


Figure 8: This photograph which shows sanctuary painted blue is dated 1987. Source: St Stephen's Church Whangaparaoa, historical information held in the Church photo albums.

St Stephen's-as part of Hibiscus Coast Parish 1971 until 2006

The Orewa Parish became the Hibiscus Coast Parish in 1971 and was responsible for the administration of St Stephen's Church.

Changes in this period included the addition of an opportunity shop behind the hall by 1980s⁵³, which was later converted for use as a Sunday School and other activities by 2003. ⁵⁴

A stained glass window was built in on the west side of the Church in November 1980 as a tribute to the victims aboard Flight 901 of the Mt Erebus disaster. This window is currently symmetrically opposite the St George's 1951 window. It is a memorial to Rev Peter Tanton and his companions, who died in this accident.⁵⁵ Edith Hopper, who died in 1981, was instrumental in promoting the memorial window.⁵⁶ The window was dedicated at a special one year anniversary service on 30 November 1980 by the Primate of New Zealand Archbishop Paul Reeves, where the lives of the eight Whangaparaoa locals lost in this crash were remembered. The Memorial window was created by Stain Glass artist Mr Jo Shroff, and features Mt Erebus with a cross in the centre of the window.

In the interior of the Church, the original blue sanctuary walls had been painted cream with fire-resistant paint by the late 1990s, while the font and organ had also been moved nearer the sanctuary. Areas were set aside for the young at the rear of the Church, and seating for the not-so-mobile below the lectern. A Community Room was also added in 1994.⁵⁷

In 1997, the Hibiscus Coast Anglican Parish hoped to have the Church replaced by a new "worship centre", while retaining the original Church for small services and special occasions. ⁵⁸ Plans for a new complex were presented to parishioners in 2005. This included removal of the existing buildings, with the possibility of the original Church relocated to serve as a chapel for the Wainui Cemetery, ⁵⁹ or to Te Haruhi Bay, part of Shakespear Regional Park. ⁶⁰ However, plans to remove the Church were opposed the following year. ⁶¹

St Stephen's-as part of Whangaparaoa Peninsula Parish 2006 onwards

St Stephen's Church became part of Whangaparaoa Parish in 2006. Fundraising projects towards the cost of a new church were launched in 2007 when resource consent was eventually received in 2006. ⁶² The original Church building was offered for sale in 2008, ⁶³ but by the end of that year parishioners had decided to retain it on the site. ⁶⁴

New redevelopment plans have been prepared that retain St Stephen's Church in its existing location, as part of a larger Parish Church complex. A new larger church seating 200, is proposed to the south of the existing St Stephen's Church, together with a hall, Parish offices, meeting room and Junior church as well as new kitchen and toilet facilities. St Stephen's will be utilised as part of this complex for smaller services and prayer. Funding from Rodney District Council's Heritage Fund and the Auckland Regional Council's heritage fund was approved in 2009 for preparation of this conservation plan for the Church. ⁶⁵





Figure 9 Left: Detail of the belfry showing diamond tile finish. Right: View from the north east side, the poplar on this side of the Church was blown down by Hurricane 'Bola' on 8th March 1988 at 1.30am. Source: St Stephen's Church Whangaparaoa, historical information held in the Church photo albums.

ARCHITECTURAL DISCUSSION

The Development Rural Church Design in New Zealand





Figure 10 Left: Russell, showing Christ Church as it was before 1871 with its original hipped roof. Source: Alexander Turnbull Library, 1/2-019446-F. Right: drawing from the sketchbook of Richard Taylor, it shows the hipped roof church at Waimate. 1841. Source: Alexander Turnbull Library, E-296-q-034-2.

The vernacular style of St Stephen's, Whangaparaoa, built in 1917, has its roots in the earlier church architecture of rural New Zealand. The first Anglican churches to be built in Northland in New Zealand were those of the Kerikeri Mission (1824 and 1829), Te Waimate mission (1831 and 1840) and the Kororareka Church (1835) at Russell. These first church buildings were hipped-roof and Georgian in style. None of these earlier Georgian church buildings survive intact today. The mission stations grew in the 1830s to 1840s. The chapels provided places of worship largely aimed at the conversion of Maori to Christianity. There was a period of disillusionment after the 1845 - 1846 war and the missionary effort slowed down in Northland. The focus of church-building shifted to Auckland and to settlements further south which were growing. From the 1860s there began to be an influx of European settlers. Farming and small rural communities developed between this time and the 1900s.

In May 1842 Bishop Selwyn—appointed as Bishop of New Zealand—arrived in New Zealand from England. He was at the time a member, and later a patron, of the Cambridge Camden Society. ⁶⁶ In 1839 an architectural society had been founded in England known as the Cambridge Camden Society, later known as the Ecclesiological Society. It was started by undergraduates at Cambridge and Oxford Universities and it promoted the study of Gothic architecture. The Society published a monthly journal, *The Ecclesiologist*. ⁶⁷ It often included advice for church builders on church design and had a major influence in Britain in the 19th century, especially in the design of parish churches. This consequently influenced church buildings in New Zealand. Selwyn, prior to his arrival in New Zealand, in the very first issue of *The Ecclesiologist*, put in a request for plans for churches suitable for New Zealand.

The Church in New Zealand, under Bishop Selwyn's guidance, grappled with construction technology appropriate for the local circumstances. A workshop was established by him at St John's College, Tamaki, Auckland. It produced 'prefabricated' timber elements to build a number of Gothic Style churches around Auckland in the 1840s to 1860s. Selwyn's preference of material for church buildings was for the use of stone but after a few unsuccessful and expensive attempts at building in stone he grudgingly supported the use of timber. Initially it was seen by him as a temporary measure. ⁶⁸ In 1847 St John's College Chapel at the Tamaki site was built in timber in the Gothic Revival style. It was designed by Frederick Thatcher, an architect and cleric. The design of the chapel was influenced by drawings of French churches done by Mr Petit of Lichfield which had impressed Bishop Selwyn. ⁶⁹ In spite of Selwyn's reservations about the use of timber, this little building proved to be very influential in New Zealand and can be seen as a crucial turning point for the development of the church architecture that was to follow. Many novice priests and students who studied at St John's College would later also influence the trends in church design.

During the 1840s and 1860s many 'Selwyn' churches were built around the Auckland region demonstrating the influence of the Gothic Revival style imported from Europe. These buildings adapted stylistic influences to the New Zealand context and made use of available skills, building materials and construction techniques.



Figure 11 Watercolour by John Kinder done in the 1870s showing the chapel at St. Johns College Tamaki built 1847, before the addition of the belfry designed by Archdeacon Walsh in the 1870s and the 1959 extension to the nave. Source: Alexander Turnbull Library, Drawings and Prints Collection, B-038-003.

The timber building technology evolved and developed. In St John's Chapel the framing had been expressed as a decorative part of the design on the exterior but this was soon found to cause difficulties and was replaced by the simpler and more economical interior framing on which the interior lining could be fixed. By 1849 the dining hall at St John's designed by Thatcher made use of interior framing.

Bishop Selwyn was followed by Bishop William Garden Cowie (Episcopate from 1870 to 1902). He was the first to be known as Bishop of Auckland, an area that included the whole of Northland and Auckland and Waikato. Cowie made regular visits throughout the Diocese. Under his leadership the number of clergy increased from 28 to 85. Many new timber churches were built for both Maori and Pakeha congregations during this time.

Timber construction ultimately proved to be a popular choice, especially in rural areas, where practical and economic realities prevailed. It also tapped into the timber and carpentry skills of the local Maori population. This was the beginning of the development of an indigenous South Pacific Christian church architecture. It was transplanted from its European roots and influenced by local conditions and construction technologies.

The focus of church architecture had shifted considerably from the earlier missionary buildings to the building of many small parish churches. These were built to serve both Maori and Pakeha congregations. New settlers, building these structures, merged the ideas from Europe with the local building technologies, while earlier settlers, had by the 1870s, had time to grapple with the local materials and construction techniques. They had by this time developed ways to use pit sawn

timber and timber shingles to construct buildings which would be more permanent than the first missionary buildings, few of which survive.

What resulted was the construction of economical timber frame buildings that were of simpler forms than their European counterparts. These buildings interpreted the architectural features and massing of European brick and stone buildings in timber. The availability of good quality timbers and their ease of use in the local context for the interpretation of Gothic detailing, gave rise to the development of a local vernacular style of church construction between 1870 and 1900.

In Northland new parishes were established in Warkworth (1877-81), Maungakaramea (1882-86), Kamo (1885-1908), and Kaitaia (1896-1902). Waimate North built on its missionary origins and became a Parish in 1871.⁷⁰





Figure 12 Left: St Catherine's Anglican Church, Okaihau, built in 1875. St Catherine's, although stylistically simpler than the earlier Selwyn churches, is strongly reminiscent of St John's College Chapel with its semi-circular sanctuary. Source: Alexander Turnbull Library Reference PA1-q-256-08-2. Right: The Church of St John the Baptist built in 1870-1871, Waimate North circa 1900. Source: Alexander Turnbull Library Reference number: 1/2-008455-G. These 1870s Gothic Revival churches were both vertical board and batten timber buildings with timber shingled roofs.

These, largely timber churches, used simple means to obtain the essence of the imported Gothic Style. In many of the churches of the time, the exterior cladding was pit-sawn kauri, vertical board-and-batten, which accentuated the vertical. Some of the churches used horizontal weather-board, in plain, bevelled-back, or rusticated profiles although this was more common in the latter half of the period. In Northland, kauri was the most suitable timber. Many of the buildings built in the 1860s and into the early 1900s were built largely of kauri with foundation piles of puriri or totara. Other local timbers such as totara, kahikatea or rewarewa were also used on a lesser scale.

Numerous small timber churches were built in various permutations of this style not only by Anglicans, but also by other Christian denominations including Presbyterians, Catholics and Methodist. These simple buildings could be made larger and more elaborate by the addition of smaller gabled sections to provide a portico and/or vestry on either side of the nave. In some instances the vestry and portico gave rise to a cruciform plan. Steeply pitched roofs and the addition of a bellcote or belfry accentuated the vertical emphasis of the building and served to embody the spiritual values of the time. In many but not all, lancet windows along the sides and a triple lancet window or a tri-partite window was used in the gable end or in the sanctuary. Timber decorative moulded architraves and sills and hood or label mouldings accentuated window and door openings in a simple way that also served to protect them from local weather conditions. Lancet windows were soon recognisably seen as 'church windows' in New Zealand. The accentuated verticality of the buildings, with their steeply pitched gabled roofs— especially when a belfry or bellcote was included—ensured that these small buildings were landmarks in largely rural landscapes. These country churches have a distinctive local character and demonstrate the beginning of an indigenous New Zealand church architecture.

Between 1880 and 1910 the Arts and Crafts movement was at its height in Europe, and continued to influence architecture into the 1920s. This was the time in New Zealand where domestic architecture of the Victorian villa was giving way to the bungalow. The Arts and Crafts movement had its roots in the Gothic Revival and proponents of the movement were also inspired by the writings of John Ruskin. It was a search for a meaningful style which grew out of a reaction against the eclectic historic revival styles of the Victorian era. For New Zealand church architecture there was a logical progression in design from the 1880s New Zealand indigenous rural timber churches to those built later in the 1900s with the influence of the Arts and Crafts. While similar to the Gothic Revival churches these buildings were bolder and heavier in detailing and massing with lower eaves and a more rustic appeal than the cleaner loftier lines of the earlier 1880s churches.







Figure 13: Arts and Crafts churches from left, St Paul's, Flat Bush,1886, which shows the beginnings of the shift to the Arts and Crafts style designed by RM Fripp—he later became well known for his Arts and Crafts work in Canada. St Luke's Manurewa 1910, and St Saviour's Papatoetoe 1918, designed by Goldsbro' who was for a few years in practice with Fripp. Source: St Paul's Flat Bush 1929, Richardson Collection, Auckland Public Library, Special Collections, neg. 4-8008. hotograph of St Luke's, photo approximately 1920, showing corner timber gate and Arts and Crafts sign board from St Luke's history file. St Saviour's Papatoetoe, Auckland City Libraries, Reference 4–7896.

Two Auckland architects who worked in the Arts and Crafts style and who stand out during this period are Goldsbro' and Fripp. 72 Goldsbro' had been a student of Robert Mackay Fripp at the time Fripp was designing St Paul's Anglican Church Flat Bush. Fripp and Goldsbro' were in practice together from 1896 to 1898 for about two and half years. Fripp's interest in the Arts and Crafts influenced Goldsbro's later work. In practice together they designed some of New Zealand's exceptional Queen Anne, shingled, Arts and Crafts houses and bungalows. Fripp and Goldsbro' regularly exhibited their work at the Auckland Society of Arts. Fripp and Goldsbro's work was extremely influential in domestic architecture in Auckland at that time. In the early 1900s Goldsbro', became the Honorary architect to the Diocese of Auckland Anglican Church. 73 He took on numerous commissions for the Church. The largest was for alterations to Bishopscourt, but this was discarded in favour of Bamford and Pierce's Neligan House. He designed the Patteson wing of St John's College in 1907 and the Church of England Orphan Home in Wyllie Road Papatoetoe. Goldsbro's small churches drew on the same influences and incorporated similar materials to the domestic work he had done with Fripp. Examples are the Presbyterian Church in Uxbridge Road Howick (1907-1908), St Luke's Church (1910) Russell Road Manurewa, which is unusual as it was built of concrete with a rough cast finish. St George's Parish Hall Papatoetoe later moved to Landscape Road and Saint Saviour's Papatoetoe, which has been described as a "masterpiece of Arts and Crafts church design".74 Fripp's early design of St Paul's built in 1886 serves to illustrate the beginning of the subtle shift from the 1880s Gothic Revival churches to the Arts and Crafts churches. It paved the way for Goldsbro's later churches and serves to demonstrate the influence of the developing vernacular building experience in New Zealand and the adaptation of available materials to local conditions that was occurring in the 1880s.

The Design of St Stephen's

The design of St Stephen's Church, while it can be seen to have its roots in the architecture of the 1880s New Zealand rural timber churches, clearly demonstrates the shift to the Arts and Crafts movement that took place in the early 1900s in New Zealand. Features that stand out in St Stephen's as being characteristic of the Arts and Crafts are its overall bolder simpler massing compared to the earlier Gothic Revival churches, the trefoil nave windows, the detailing of the tripartite gable window and the belfry and spire juxtaposed with the low skillion roof of the porch.

The low porch entrance brings the eaves level low, a characteristic feature of the Arts and Crafts style. At the same time, the Church employs a pitched gabled roof with an exposed scissor truss construction, so typical of New Zealand churches—a roof construction that dates back to the mid-1840 and 1850s churches of Bishop George Augustus Selwyn.

Kauri was the main type of timber used in the construction of the many 19th century small churches built around New Zealand and although kauri was used in the construction of St Stephen's in1917, it was by then becoming a more scarce resource. An entry in the Church Gazette in 1914 reads "With the kauri trees rapidly disappearing, it is gratifying to learn that we were able to use kauri in the construction of the Kaipara flats Church. Such a thing will be looked on as a link with the past."

There were five churches built using the same building plans as St Stephen's, north of Auckland, between 1914 and 1928. Three of these buildings were definitely sponsored largely by Mrs Henry, she may have sponsored the other two as well. Her nephew, the Reverend Ronald MacDonald, was instrumental in the construction of all five. Mr MacDonald was the parish priest stationed, at first at Warkworth between 1911 and 1920 when the churches at Matakana, Leigh, Whangaparaoa and Batley (Otamatea) were built, and then at Te Kopuru when the one at Ruawai (1928) was built.

The first of these similar churches to be built was St Leonard's Church Matakana, built in 1914. Tenders were signed for the erection of this church in 1913. On the 24 September the Reverend R MacDonald wrote "I request the Diocesan Trustee to accept a section of land at Matakana on which a church is about to be erected. The plan of the church was approved by Bishop Crossley and the tender is let. We have money to pay the contractor... I am posting a plan of the section prepared for conveyance." On the 31 May 1914 Bishop Averill dedicated the Church of St Leonard's. The builder was Mr JJ Woods⁷⁷, (the same builder who constructed St Stephen's in 1917) and timber was supplied by Roke Bros sawmillers.

St Michael and All Angels Church at Leigh was built in 1915, ⁷⁸ (although already in 1867 a grant of land had been given to Bishop Augustus Selwyn for a chapel at Leigh). Prior to this Mr Leigh, who was the lay reader, had held services in the hall. The Leigh Church was also built through the efforts of the Reverend R MacDonald. Charles Septimus Clarke, a local resident, was responsible for setting up a committee and a subscription list.

The construction of the building was paid for largely by Mr MacDonald's aunt, Mrs Henry. The contractor for this church, was also Mr JJ Woods and the timber again came from Rokes Mill, Matakana. "The contractor returned to Auckland after five months of building the church". The building was moved to another site nearby to its original site 1949. St Leonard's and St Michael's and All Angels are registered with NZHPT as Category II buildings.





Left: Figure 14 Drawing of St Leonard's. Source: Anglican Archives, Warkworth Parish File.

Right: Figure 15 Drawing of the church at Leigh (1915). It is almost identical St Stephen's. It differed only in there being a stained glass window, donated by Mrs Henry, on the sanctuary end. Source: Anglican Archives. Warkworth Parish file.

St Stephen's Church is as a small rectangular timber vernacular weatherboard church building with a gabled roof with a belfry at the apex. The belfry roof was originally clad with diamond-shaped tile roofing, since replaced with 'butynol' sheeting. A sanctuary has been added to the north end of the church. The roof structure has the typical scissor truss roof construction while the nave of the Church is basically original except for two of the trefoil windows which were replaced in the 1950s and 1980s with lancet windows and stained glass. The original skillion entry porch was removed, when additions were made to the south end of the church.







Figure 16 From Left: St Andrew's Anglican Church (1920) Naumai (originally at Otamatea Batley), St Michael's and all Angels Church (1928) Ruawai (extension to sanctuary end). Right: Detail of a window Ruawai identical to St Stephen's windows. Source: Photographs from John and Sheila House, Churches of Northland, 2000.

St Andrew's Anglican Church, of the same design, now situated at Naumai, was originally built at Batley Otamatea on the shores of the Kaipara in 1920. In 1970 it was re-sited at Naumai. In 1998 it became part of the Northern Wairoa Maori Pastorate. The building is still almost identical to St Stephen's as it was built in 1917.80 St Michael's and all Angels Church, Ruawai was built in Jellicoe Road and opened in 1928. This building is also recorded as having been funded by Mrs Henry, the aunt of the Reverend R MacDonald who was at that time stationed at Te Kopuru.81 In 1975 this church was moved from Jellicoe Road to become part of the Wesley Methodist Church and hall which had been built in 1962. Minor changes have been made to all five of these churches resulting in differences today.







Figure 18. The church at Leigh, built in 1915. Photograph J Matthews, June 2010.

Summary of Changes to St Stephen's

- In 1936 to 1937 there were two severe storms that damaged St Stephen's. The second effectively lifted it off its foundations. The building had originally been oriented in the traditional east west way but after this it was decided to "slew" the Church around. It was raised onto foundations in a north south direction. The decision to do this was made in order to protect the building from the general wind direction which was generally funnelled up the gulley from the Manly area. Mr Powley a local builder was appointed to undertake the work.⁸²
- In the 1940s the building was painted and a new organ was installed in the Church.
- In 1948 the main entrance of the little porch was moved to the other side of the building to face Stanmore Bay Road.
- In 1951 the St George's window was added on the east side.
- 1961 the sanctuary extension was built.
- A hall was added to the south of the existing structure in 1968, with removal or substantial alteration of the porch.
- In 1980 The Mt Erebus memorial window was built in.
- An opportunity shop was added behind the hall by 1997, but was converted for use as a Sunday School and other activities by 2003.
- The original blue sanctuary walls were painted cream with fire-resistant paint by the late 1990s and the font and organ were moved nearer the sanctuary.
- Diamond-shaped tiles to the roof of the belfry were replaced with membrane cladding in the 1990s.



Figure 18 St Stephen's as it is in 2010. Source: Photograph by the Reverend Paul Huffam 2009.

CULTURAL HERITAGE SIGNIFICANCE

General Approach

A summary of the cultural heritage significance of St Stephen's Church, Whangaparaoa Peninsula has been prepared to set out the range of values that make this place significant. This understanding is important in developing appropriate policies to ensure its significance is retained in ongoing care and use. The analysis and assessment of the cultural significance of St Stephen's Church is based on the heritage criteria the New Zealand Historic Places Trust Sustainable Management of Historic Resources Guide No.3, Appendix A: Criteria for Assessing Historic Heritage Values in the District. These assessment criteria reflect those included in the Historic Places Act 1993 and are promoted by the New Zealand Historic Places Trust as 'best practice criteria' to encourage a systematic and transparent approach to the identification and assessment of historic heritage. Consideration of the values of St Stephen's Church using these heritage criteria helps to understand what makes the place significant.

Statement of Significance

St Stephen's is of considerable heritage significance for the following historical, physical and cultural reasons.

HISTORIC VALUES

People: Is the place associated with the life or works of a well-known or important individual, group or organisation? St Stephen's Church is of significance because:

- St Stephen's has been associated with many members of the local community of Whangaparaoa since its construction in 1917. Of specific note are the Shakespear and the Hopper families.
- St Stephen's is associated with Mrs Henry and the Reverend R MacDonald who, together, were involved with building a number of churches north of Auckland between 1913 and 1928.

Events: Is the place associated with an important event in local, regional or national history? St Stephen's Church is of significance because:

- it was the first church to be built on Whangaparaoa Peninsula
- The Church was dedicated in memory of those who died in the First World War. Four trees were planted in memory of airmen who fell in the Second World War, three of them are commemorated on a plaque in the Church.

Patterns: Is the place associated with important aspects, processes, themes or patterns of local, regional or national history?

- St Stephen's was the first church to be built on the Whangaparaoa Peninsula. Although it
 was specifically an Anglican Church it was used by other Christian denominations as well.
- It provides evidence of the growing local population on Whangaparaoa Peninsula in the 1910s and the administrative history of the Parish also reflects growth and consolidation of the Peninsula in context of the surrounding area.
- St Stephen's is one of only very few remaining historic buildings dating from the early 1900s on the Whangaparaoa Peninsula.

PHYSICAL VALUES

Aesthetic values/Architectural values: Is the place significant because of its design, form, scale, materials, style, ornamentation, period, craftsmanship, or other design element?

• St Stephen's is a good example of the typical early 1900s rural Anglican church architecture in New Zealand in terms of its construction, detail design and layout of the

- spaces. It demonstrates the shift in architectural design from the earlier 'Selwyn' and then Gothic Revival Churches of the 1880s to the influence of the Arts and Crafts movement.
- The Church retains significant fabric from the date of its construction in 1917. Additions carried out in 1961 were generally sympathetic to the historic Church and now form a part of its significant fabric.
- Without heritage protection the gradual loss of significant original 1917 fabric, such as the loss of two of the nave pointed arch trefoil windows, can over time diminish the heritage value of the building.
- The pointed arch trefoil windows of the nave, and those currently in storage that were originally in the porch, as well as the tripartite window on the gable end, are distinctive architectural features.
- The timber lined interior, scissor truss design, the Matai flooring and timber sarked ceiling are significant features of the building.

Technology and engineering: Does the place demonstrate innovative or important methods of construction or design, does it contain unusual construction materials, is it an early example of the use of a particular construction technique or does it have potential to contribute information about technological or engineering history?

- Typical of churches built in the local area, the Church was constructed of a timber frame
 with kauri board and batten cladding and originally built on puriri piles—the evidence of
 which still remains today. Its building construction is typical of that in use for church
 buildings from the mid 1800s to the early 1900s.
- The Church employs a pitched gabled roof with an exposed scissor truss construction, typical of New Zealand churches—a roof construction type that dates back to the mid-1840 and 1850s churches of Bishop George Augustus Selwyn.

Rarity: Is the place or area, or are features within it, unique unusual, uncommon or rare at a district, regional or national level or in relation to particular historic themes?

- Timber such as Kauri and Rimu are now difficult to obtain as building material. Features of the building such as the original timber windows and linings are no longer commonly in use in building construction and now difficult to obtain.
- It is one of five churches built to the same plans with the assistance of Mrs Henry and her nephew, Reverend R MacDonald, north of Auckland between 1913 and 1928. St Stephens is one of only three of these churches that still remain on their original sites.

Integrity: Does the place have integrity, retaining significant features from its time of construction, or later periods when important modifications or additions were carried out?

 The Church retains its basic form, materials and detail from the time of its construction in 1917, together with the sanctuary added in the 1960s. Modifications made to the porch and southern end of the Church have obscured its original form and entrance. (The planned redevelopment will remove these modifications and open the Church to view again from the road.)

Context or Group: Is the place or area part of a group of heritage places, a landscape or setting which when considered as a whole amplify the heritage values of the place and group/ landscape or extend its significance?

- St Stephen's is one of five churches built from the same basic plan. Together these churches form a significant group of church buildings north of Auckland, built between 1914 and 1928.
- The surrounding trees and landscaping on the site around the Church, particularly on its
 western side close to the road boundary, are significant in contributing to the historic
 context of the Church. The grounds include commemorative plantings including the
 cypress trees.

Archaeological information: Does the place or area have the potential to contribute information about the human history of the region or to current archaeological research questions, through

investigation using archaeological methods? (Potential archaeological value of the site has not been assessed by authors)

CULTURAL VALUES

Identity: Is the place or area a focus of community, regional or national identity or sense of place, and does it have social value and provide evidence of cultural or historical continuity?

- The building is a recognisable and well known landmark on the Whangaparaoa Peninsula. Views to and from the Church from Stanmore Bay Road and the intersection with Whangaparaoa Road are significant (and are currently partly obscured by the hall added to the south end of the Church in 1968)
- As a building type, these small, often originally country churches, are now well recognised as typical features of the New Zealand landscape.
- St Stephen's Church contributes to an understanding and appreciation of New Zealand's Christian, and specifically Anglican history, which is a significant part of New Zealand culture.
- St Stephen's Church contributes to an understanding of the historic development of Whangaparaoa Peninsula.

Public esteem: Is the place held in high public esteem for its heritage or aesthetic values or as a focus of spiritual, political, national or other cultural sentiment?

The Church is held in high public esteem. It has been scheduled as a historic building in the Rodney District Plan and its retention is supported by parishioners and the local community.

Commemorative: Does the place have symbolic or commemorative significance to people who use or have used it, or to the descendants of such people, as a result of its special interest. character, landmark amenity or visual appeal?

- The site has considerable spiritual and symbolic value to people living in the area. It has been a part of Christian worship and commemoration in the district for close on 100 years.
- The building has a significant and well-preserved interior, which includes significant furniture and fittings and coloured glass windows. There are also later stained glass windows dating from the 1950s to the 1980s that are of commemorative value, including one commemorating the Mt Erebus crash regarded as New Zealand's worst air disaster. The loss of eight locals from a small parish was keenly felt.

Education: Could the place contribute through public education, to people's awareness. understanding and appreciation of New Zealand's history and cultures?

The Church has the potential through public education to increase awareness. understanding and appreciation of New Zealand history and cultures. Interpretive information could be developed to explain the history of its development and changes made over time. The significance of original building fabric can be viewed and experienced as a good example of early church building in North Auckland.

Tangata Whenua: Is the place important to tangata whenua for traditional, spiritual, cultural or historical reasons? (Not assessed by authors)

Statutory recognition: Does the place have recognition in New Zealand legislation or international law including World Heritage Listing under the World Heritage Convention 1972;registration under the Historic Places Act 1993;is it an archaeological site as defined by the Historic Places Act 1993;is it a statutory acknowledgement under claim settlement legislation; or is it recognised by special legislation?

The Church is scheduled as a historic building in the Rodney District Plan

END NOTES

- ¹ Te Whanga, Shakespear Lodge, A Conservation Plan.
- ² Auckland Historical Society Newsletter, The Whangaparaoa Peninslua, 1969.
- ³ "Where the Moon Shone on Smugglers," NZSB April 1957- , p. 279, Auckland City Library ⁴ "Where the Moon Shone on Smugglers," NZSB April 1957- , p. 279, Auckland City Library
- ⁵ From the Anglican Archives, *History of the Parish of Warkworth 1910 to 199*0.
- ⁶ From the Bishop's Journal, February 1891 p18, Anglican Archives.
- ⁷ "Where the Moon Shone on Smugglers," NZSB April 1957-, p. 279, Auckland City Library
- ⁸ Church Gazette, March 1911, p47. Warkworth is a newly formed parochial district.
- ⁹ "Where the Moon Shone on Smugglers," NZSB April 1957-, p. 279, Auckland City Library
- ¹⁰ St Leonard's Church Matakana, 75th Anniversary Celebration, Anglican Archives Warkworth Parish file. One of the first of these churches was the small church of St Albans on the Kaipara Flats which only seated about 25 people. The building of St Albans was sponsored by Mrs Henry who was Reverend Ronald MacDonald's aunt. She also gifted stained glass windows for St Albans and for Christ Church.
- ¹¹ History of the Parish of Warkworth 1910 to 1990, Anglican Archives, Warkworth Parish file.
- ¹³ This church has since been replaced by another small building.
- ¹⁴ Church Gazette, July 1914, p121.
- ¹⁵ Reminiscences of Helen Phibbs Warkworth 1989, Warkworth Parish file, Anglican Archives.
- ¹⁶ Ibid. September 1916, p140 and 1 December 1919.
- ¹⁷ Warkworth Parish File, Anglican Archives.
- ¹⁸ John and Sheila House, *Churches of Northland*, (Electronic Book), p59, 2000.
- ¹⁹ Ibid. p55.
- ²⁰ Both, St Andrew's and St Michael's of all Angels, Ruawai, have since been moved from their original sites. Minor alterations have been made to the Ruawai church and a fairly big addition has been made to St Leonard's including a new rose window in the 1990s. St Stephen's has been altered with the removal of the original porch and the addition of a sanctuary and church at Leigh was to a nearby site and has additional stained glass windows.
- ²¹ Church Booklet, Saint Stephen's Whangaparaoa, The First 45 Years, 1962.
- ²² "Where the Moon Shone on Smugglers," NZSB April 1957-, p. 279, Auckland City Library
- ²³ "Gradual Development of Peninsula Area", NZSB February 1970, p. 176, Auckland City Library
- ²⁴ "The Sign Says: Hopper Country", Auckland Star, 15 August 1969
- ²⁵ "Labyrinth for Big Fortress Guns", NZSB April 1957-, p. 280, Auckland City Library
- ²⁶ "Whangaparaoa on the Move", NZSB November 1959, p. 123, Auckland City Library
- ²⁷ "Whangaparaoa on the Move", NZSB November 1959, p. 123, Auckland City Library
- ²⁸ Statistics, 2006, Rodney District Council,
- http://www.rodney.govt.nz/AboutRodney/Documents/Map of Rodney population.pdf. Sighted 16 March 2010.
- ²⁹ "Gradual Development of Peninsula Area", NZSB February 1970, p. 176, Auckland City Library
- ³⁰ "Ambition Achieved", Rodney and Waitemata News, ASB May 1970-, p. 102, Auckland City
- 31 St Stephen's Whangaparaoa: The First 45 Years
- 32 "Whangaparaoa reserve bought for £92,000", Auckland Star, 18 July 1966
- 33 NZ Herald, 6 March 1971
- 34 St Stephen's Whangaparaoa: The First 45 Years, 1962
- 35 NA 43/202. LINZ records
- ³⁶ Church Gazette, 1 March 1915, p45.
- 37 NA 259/220, LINZ records
- 38 St Stephen's Whangaparaoa: The First 45 Years.
- ³⁹ Church Gazette, 1 January 1918, p14.
- ⁴⁰ The donor (singular) was Mrs Henry, (in the 1950s references were made to Mr Polkinghorne having gifted land in Hoppertunity Knocks by Edith Hopper and in the a booklet, Parochial district of Orewa Observations1958, but there is no early evidence of this and it may have been an incorrect

assumption, early references state only that negotiations were entered into to purchase land from Mr Polkinghorne. Source: Silverdale Historic Village and Library.

- ⁴¹ The girls were Kathleen McGill, Lorna McGill, Ada Dunwoodie (later Mrs Murfitt of Oamaru so provided the historic photo of the church) and Jessie Soden. Saint Stephen's Whangaparaoa, The First 45 Years, 1962.
- ⁴² Ibid.
- ⁴³ Ibid.
- 44 Ibid.
- 45 Ibid.
- 46 St Stephen's Whangaparaoa: The First 45 Years
- ⁴⁷ Information summarised from the church booklet Saint Stephen's Whangaparaoa, The First 45 Years.
- 48 St Stephen's Whangaparaoa: The First 45 Years
- ⁴⁹ The Sunday School was at this stage for children of all denominations.
- ⁵⁰ Information summarised from the church booklet Saint Stephen's Whangaparaoa, The First 45 Years.
- ⁵¹ NA 980/144, LINZ
- 52 NA 10A/946. LINZ records
- ⁵³ St Stephen's Whangaparaoa: The Next 35 Years, 1997, p. 1
- 54 Rodney Times, 11 March 2003
- ⁵⁵ St Stephen's Whangaparaoa: The Next 35 Years, 1997, p. 3
- ⁵⁶ Unsourced news article, obituary for Edith Hopper 1981, Silverdale and Districts Historical Society
- ⁵⁷ St Stephen's Whangaparaoa: The Next 35 Years, 1997, p. 2
- 58 Rodney Times, 6 December 1997
- 59 Rodney Times, 21 June 2005
- 60 North Harbour News, 7 October 2005
- 61 Rodnev Times, 27 June 2006
- 62 Rodney Times, 11 September 2007
- 63 Rodnev Times, 15 July 2008
- 64 North Harbour News, 19 December 2008
- 65 Hibiscus Matters, 16 December 2009
- 66 http://en.wikipedia.org/wiki/Cambridge Camden Society

The Ecclesiological Society, also known as Cambridge Camden Society, was an architectural society founded in 1839 by undergraduates at Cambridge and Oxford Universities. It was started at Cambridge to promote the study of Gothic architecture. They published a monthly journal, The Ecclesiologist, which advised church builders on church design. At its peak influence in the 1840s, the Society counted over 700 members in its ranks, including bishops of the Anglican Church and deans at Cambridge University, and members of parliament. The Society and its publications enjoyed wide influence over the design of English churches throughout the 19th century. The society was active for twenty years. It influenced many aspects of the Anglican Church especially the design of parish churches.

- ⁶⁷ The Ecclesiologist was a publication which ran from 1841 -1866. It promoted itself as a style guide to the 'proper' Gothic Style to be used for church architecture, mainly the middle or decorated style of Gothic. In the 1840s the Ecclesiological Society had more than 700 members. This included bishops and deans at Cambridge University as well as some members of parliament. The Society was active for twenty five years and promoted the use of Gothic architecture for churches. In Europe at this time moral and spiritual ideals were seen to be intertwined with the physical expression of the building. The Gothic style was seen as the embodiment of these spiritual and
- 68 In Britain the predominant material for churches was stone or brick. The Anglican Church was the largest religious denomination in New Zealand. Selwyn tried hard to establish the use of brick and stone for church buildings in New Zealand but available building technology, materials and the high cost of building in stone resulted in timber construction winning out as the primary means to provide church buildings.
- 69 The Selwyn Churches of Auckland, CR Knight, 1972. Mrs Selwyn described the chapel in unpublished Reminiscences p30 quoted by Mrs Alington. "It was built in a peculiar plan, in wood suitable for building, a plan much favoured by the Bishop, partly his own and partly gathered from

drawings by Mr Petit of Lichfield." Also p37... a plan which George found in a book of beautiful sketches, chiefly of French churches, by Mr Petit of Lichfield.

- ⁷⁰ These districts later came under the care of home mission priests. Cowie sometimes served as a parish minister to supply vacant parishes, so that he developed a good understanding of the needs of local parishes. He encouraged lay leadership and gave support to the Lay Readers' Association. He founded the Church Gazette in 1872. Published monthly and initially edited by Cowie, it was significant in promoting communication throughout the Diocese. Bishop Cowie encouraged the training and appointment of Maori clergy.
- ⁷¹ Description of St Catherine's Anglican Church, Okaihau, from Tides of History:"Dr. Cowie. Bishop of the Diocese, accompanied by Archdeacon Clarke, visited the thriving settlement of Okaihau, where there are now about 25 families settled. The Bishop's chief object in paying this visit was to consecrate the church and burial ground. "Very great credit is due to Captain and Mrs.Burleigh, by whose exertions a very beautiful little church, capable of seating about 80 people, has been erected at a cost of about £360". Source:1. Boese. Kay Tides of History Published for the Bay of Islands County Council 1977 Printed by the Northern Publishing Co. Ltd. Whangarei. p 200.
- ⁷² Fripp later moved to Canada and is well known in that country as an architect of the Arts and Crafts era.
- ⁷³ Feb 1908 Church Gazette notes the "good work done for it by father and son, Dr Goldsbro', medical officer and Mr GS Goldsbro' Hon Architect.
- ⁷⁴ J Ashford, An Arts and Crafts Chapel, New Zealand Historic Places Trust Magazine, May 1995.
- ⁷⁵ Church Gazette, 1 April 1914, p64.
- ⁷⁶ St Leonard's Church Matakana, 75th Anniversary celebration 1989, Anglican Archives, Warkworth Parish file.
- ⁷⁷ David Dunningham who later became a Vicar at Warkworth was the grandson of the builder JJ Woods.
- ⁷⁸ Ibid, 1 March 1915, p45. "The contractor had promised to start work on the new church at Leigh. A window ordered for the Leigh church from Taylor and Clifton who also supplied a window for Christ Church."
- ⁷⁹ A Brief History of St Michael and All Angels Anglican Church at Leigh, 1915 75 years to 1990, compiled by Mrs Beth Frost, 1990., church booklet, Anglican Diocesan Archives.
- 80 It is not certain if this building was also partly funded by Mrs Henry and whether Reverend R MacDonald was instrumental in its construction, but there is clearly a link between this building and St Stephen's in terms of design, layout and detail. John and Sheila House mention that "funds were raised for the church by local parishioners in their book Churches of Northland.
- 81 John and Sheila House, Churches of Northland, 2000.
- 82 Ibid.