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**A COMMUNITY BASED FUNDING MODEL TO  
CONSERVE NEW ZEALAND'S BUILT HERITAGE**

A thesis presented in partial fulfilment of the requirements

for the degree

of MPhil in Resource and Environmental Planning at

Massey University

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## ABSTRACT

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This thesis examines the role of community groups in the conservation of New Zealand's built heritage through access to discretionary funding and professional conservation advice. It will be argued that the provision of funding and conservation advice to community groups by those agencies with a statutory responsibility for conserving New Zealand's built heritage is currently inadequate and that there is a clear role for a non-government funding agency to provide funding to community groups wishing to conserve buildings they have identified within their community.

However, it will be contended that funding alone is not enough and that appropriate conservation advice is necessary if national and international conservation standards are to be met and buildings conserved for future generations.

A review of the literature pertaining to the different concepts, values and significance of the built heritage ascribed to it by professionals and the community has been carried out. Legislation in New Zealand namely the Resource Management Act 1991 and the Historic Places Act 1993 has been examined and the roles of the central agencies under these two pieces of legislation have been identified.

A number of community empowerment attributes are identified and are used to evaluate the effectiveness of the community based funding model developed by the Lottery Environment and Heritage Committee (a distribution committee of the New Zealand Lottery Grants Board), which provides funding to community groups for the conservation of historic buildings. A case study is used to demonstrate the effectiveness of this process.

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## **CHAPTER 1      INTRODUCTION**

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### **Thesis Aim**

The overall aim of this thesis is to examine the role of community groups in the conservation of New Zealand's built heritage through access to discretionary funding and professional conservation advice.

It will be argued that the provision of funding and conservation advice to community groups by those agencies with a statutory responsibility for protecting New Zealand's built heritage is currently inadequate and that there is a clear role for a non-government funding agency to provide funding to community groups wishing to conserve buildings they have identified within their community.

However, it will be contended that funding alone is not enough and that appropriate conservation advice is necessary if national and international conservation standards are to be met and buildings conserved for future generations.

### **Objectives**

This study has six objectives:

1. To examine the role of central government, local government and the community in identifying and protecting the built heritage to appropriate conservation standards.
2. To evaluate the place and role of community groups in heritage conservation initiatives and to examine how the availability of adequate funding and professional conservation advice can assist community groups to conserve the built heritage.

3. To establish a set of empowerment attributes that are applicable to the development of a community based funding model to conserve the built heritage.
4. To examine how a community funding model was developed by the Lottery Environment and Heritage Distribution Committee to facilitate community access to funding to preserve New Zealand's built heritage.
5. To evaluate the effectiveness of the Lottery Environment and Heritage Committee's community funding model through examining a case study.
6. To set out recommendations that will further develop the conservation of the built heritage in New Zealand.

### **Methodology**

A review of the literature pertaining to the different concepts, values and significance of the built heritage ascribed to it by professionals and the community has been carried out. Legislation in New Zealand namely the Resource Management Act 1991 and the Historic Places Act 1993 has been examined and the roles of the central agencies under these two pieces of legislation have been identified.

Between 1992 and 1996 discussions and interviews were held with appropriate staff from the following agencies: Wellington City Council; New Zealand Historic Places Trust, Department of Conservation, Department of Internal Affairs and community groups which applied for funding from the Lottery Environment and Heritage Committee. Discussions were also held with conservation architects who are members of the New Zealand Professional Conservators Groups and ICOMOS New Zealand. All discussions were held in the work place of the agencies or individuals, at the place a community group was seeking funding for, or on the telephone.

At the end of 1993 I was appointed team leader for the Lottery Environment and Heritage (LEH) Committee which is administered by the Department of Internal Affairs. In my role as team leader I was responsible for the development of the Committee's funding policies, preparing new application forms and guidelines as well as preparing advisory reports on community groups which made applications for funding for projects from the Committee. Through my work I had frequent contact with conservation professionals in private employment, in local authorities and in the New Zealand Historic Places Trust. I also worked with a large number of community groups who either applied for funding or who sought information on funding for projects involving the conservation of the built heritage. This work involved on-site visits and meetings with community groups as well as numerous telephone conversations. While no formal interview structure was set in place during these meetings informal personal interviews and discussions took place based around the objectives of the LEH Committee. No interviews were recorded although extensive written notes were taken.

Access was obtained to Lottery Environment and Heritage policy files as well as advisory officer reports on two clients' applications. A case study of a restoration 'project' (the preservation of St Mary of the Angels in Wellington) was used to demonstrate the effectiveness of the process. Discussions were held with representatives of the Foundation for the Preservation of St Mary of the Angels over two years. A follow-up discussion was held with one of the representatives of the Foundation by telephone on completion of the restoration project.

### **Terminology**

The conservation terminology used in this thesis is that used in the ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value.

### **Limitations to Research**

Since its inception three years ago I have been responsible for the development of the Committee's policies and their implementation. An integral part of my work has been the development of a process that is aimed at ensuring community funding will be used to restore historic buildings to an internationally recognised conservation standard. The process is based on a co-operative approach with lottery advisory staff acting as facilitators to bring together all those with an interest in, and responsibility for, the conservation of the built heritage. This includes community groups, government and non-government agencies and conservation experts. It does not provide for private property owners because of the legislation under which the Lottery Environment and Heritage Committee operates. While the process is used as a basis to consider applications for the restoration of marae buildings, Maori heritage issues are not discussed in this thesis as they contain a complex set of values and processes which are considered beyond the scope of this discussion.

### **Background to the Research Problem:**

#### **Community Empowerment**

The LEH Committee process is aimed at empowering community groups to conserve those places that they have identified as being of significant heritage value to them. It became clear as I reviewed the registration process used by the New Zealand Historic Places Trust (NZHPT) and territorial authorities that there was little scope for community groups to be involved in the initial identification of places that were significant to them and that many places were not registered at all because of the processes used by the NZHPT and territorial authorities. I also found that little provision had been made by these agencies for financial assistance and/or professional advice available to those community groups that wished to preserve historic buildings and structures.

While a number of community empowerment attributes have been identified (see for instance Barrett, 1995) it will be shown that access to funding and professional conservation advice are attributes that are necessary for historic buildings and structures to be preserved to recognised conservation standards by community groups. It will also be shown that for heritage conservation to be successful it requires the co-operation and enthusiasm of an informed and interested community.

However, 'although the public is constantly exhorted by the experts to 'cherish' and 'nurture' the heritage, the job of identifying, classifying and ensuring its preservation largely belongs to the coterie of heritage experts - architects, historians, archaeologists and planners. The heritage business therefore, is subject to a constant tension between the demands for bureaucratic consistency and impersonal expertise, on the one hand, and for popular participation and local autonomy on the other' (Dawson and McConville, 1991:11).

As Haereven and Lagenbach (1981) state,

*preservation is in a sense a community act. It is as important as a process as in its results, contributing to the mutual education of people who see beauty and value in terms of architecture or of a building's place in the history of engineering, technology, or town planning, and those who know simply that the buildings and places are meaningful in terms of their own lives. Successful conservation can rarely result from the action of either group alone. It is most effective when it reflects a coming together of people from both backgrounds. As a conservation effort becomes a real force in a community, the diversity of its roots within the community and the multiplicity of its goals for different peoples proves to be its most stimulating aspect. Conservation provides a chance to draw these diverse parts of a community together, using the physical fabric of the past as a matrix for people to achieve a greater understanding of each other (in Lowenthal and Binney, 1981:122-123).*



### **Built Heritage Agencies**

The main agencies in New Zealand with responsibilities for the built heritage are the Department of Conservation, the New Zealand Historic Places Trust and local authorities. The Department of Conservation, in its *Historic Heritage Strategy*, has clearly stated that its principal historic heritage function is the management of historic resources on land it administers. The New Zealand Historic Places Trust (NZHPT) has a responsibility under the Historic Places Act 1993 (HPA) 'to promote the identification, protection, preservation, and conservation of the historical and cultural heritage of New Zealand'. Under the Resource Management Act 1991 (RMA) territorial authorities are given wide ranging responsibilities for the management and protection of historical and cultural resources, which includes the built heritage. Both the RMA and the HPA provide for the use of non-regulatory mechanisms to protect the built heritage including the use of covenants on titles and economic incentives which may include the provision of grants for owners of heritage buildings. However, as Craig (1995) found in his study of territorial authorities, few have made provision for incentives, and, for those that have, the incentives offered appear inadequate. The NZHPT also has the power to make grants to further the functions of the Trust (S54(O) HPA) however it does not have the financial means to do so (Parliamentary Commissioner for the Environment (PCFE), 1996).

The RMA and HPA also provide for much wider community participation than in previous legislation. For instance the RMA enables the public to be involved in: the identification of places to be registered on the district plan; the preparation of regional policy statements and plans and district plans; the protection of places through the heritage order process and the regulatory mechanisms including the resource consent process.

However for the community to be effective they must be involved in the preservation process from the outset. This includes the identification of those places that are significant to them. This part of the process is often overlooked by local authorities.

For instance, the Heritage Hearings Committee of the Wellington City Council (1996) heard, in its public submissions on its Heritage Provisions on the Proposed District Plan, a number of submissions from property owners, the NZHPT and other interested groups about the lack of consultation from the outset about those items that were proposed to be included on the Wellington City District Plan. Concern was expressed by these groups that places had been identified by a conservation architect and a historian with little or no discussion with other interested parties, including community groups, the owners of the buildings and other conservation professionals. There was also concern expressed at the lack of financial incentives including grants for restoring heritage buildings once they were listed on the district plan. Community participation under the HPA is less participatory for the community in that the main area that the community can be involved in, is the identification of places for registration under the HPA and the entering into of heritage covenants.

### **Chapter Content**

The main body of this thesis is contained in the following five chapters. Chapter two provides an overview of the built heritage and how it is currently conceptualised internationally and nationally. It discusses the role of the New Zealand Historic Places Trust and territorial authorities in identifying and preserving the built heritage and discusses the appropriate conservation standards that should be met in the conservation process.

Chapter three discusses the role of the community in identifying and conserving the built heritage and how the availability of adequate funding and professional conservation advice are integral factors in empowering community groups to conserve the built heritage. It establishes a set of empowerment attributes that are applicable to the development of a community based funding model to conserve the built heritage.

Chapter four examines how the Lottery Environment and Heritage Committee established a community funding model to facilitate community access to funding to conserve New Zealand's built heritage.

Chapter five evaluates the effectiveness of the model through an illustrative case study.

Chapter six sets out recommendations that may further develop the conservation of the built heritage by community groups.

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## CHAPTER 2      LITERATURE REVIEW

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This chapter provides an overview of the built heritage and how it is conceptualised both nationally and internationally. These concepts are briefly assessed in terms of their relationship with community and community perspectives. It includes a discussion of the institutional and legal framework for the identification and conservation of the built heritage in New Zealand and a review of internationally recognised conservation standards including the use of conservation plans.

### HERITAGE AND HISTORY

Heritage and history have become fused and confused, Boer (1991) argues. History is something that can be constructed out of the evidence whereas heritage is an integral part of the environment - it is that which we have inherited from our forebears, in terms of our physical bodies as well as the minerals, flora and fauna and other elements of our ecosystems and inevitably defines what and who we are (1991:91).

This point has also been made by Falkner (1977), who has identified three terms: heritage, history, and historical, which she claims are often used interchangeably and thereby lose their precise meanings. Heritage refers simply to something inherited from our cultural past; no judgement of good or bad is made. Historic, on the other hand, not only refers to an inheritance from the past but also carries a definite connotation of value or importance or fame. Historical, has a much broader meaning, referring merely to something which has its origins in the past (1977:10).

### WHAT IS HERITAGE TODAY?

Dawson and McConville (1977:1) argue that the word heritage is derived from ancestral relationships and involves the handing on of one's property as well as one's intellectual and spiritual legacy to one's children.

However, heritage is also about the present; about who we are today and how we have come to be what we are. It helps to show that the environment is in a constant state of change and that, just as people in the past have helped to determine the buildings, areas and places which exist today, we too can influence the buildings, areas and places which others will inherit (Local Government Heritage Guidelines, 1991).

This concept of heritage has been attributed to the development of modern society, its values and its requirements. As Jokilehto (1991) points out, whereas in the past, attention was given mainly to particular works of art, or to major monuments, as landmarks of our past since the massive destruction caused by the two world wars, people have realised that their lives are closely related with the environment where they live and work. Their immediate environment has become the locale for their cultural identity and their mental and spiritual reference as a basis for a balanced quality of life.

This distinction bears on what the geographer Yi-Fu Tuan (1974) has called public symbols and fields of care. Public symbols are widely venerated monuments such as the Eiffel Tower or Niagara Falls. Fields of care are neighbourhoods whose features matter only to those intimately associated with them, everyday scenes that provide people with a sense of place.

As Fowler (1981:67) states, psychologically, the communal recent past has a different sort of appeal from the remote past: its comprehensibility more than offsets its lack of mystery.

*The past is much more than what has happened, much more than that which happens to have survived. We create the past of our own time merely by being; we fashion for ourselves that which we regard as the past; and we pre-empt in some degree that past of the future by what we preserve and by what we destroy now. Those who talk of the past as 'dead' fail to recognise its organic nature*

*and to appreciate that despite its physical existence as monuments and muniments, essentially it lives in the mind ... These several pasts ... are always with us; and what we regard as worth keeping, and our reasons for so thinking, must therefore be relative, changing with people, with time, with fashion and with research - and, with what is left to preserve. Physically, the past is not an inexhaustible resource; managerially, it has to be viewed as a finite resource.*

The tendency today, therefore, is to understand heritage in its widest sense as containing all the signs that document the activities and achievements of human beings over time both physical and natural (Jokilehto, 1991). In this context such signs can be seen as "classless" in that they represent the many different experiences of a diverse community (Kirby, 1991). These signs include even the most recent phenomena which may be worth preserving: as a bulwark against the increasing impermanence of the modern technological environment or as a symbol of cultural identity, or both. This concept Lowenthal (1985) believes, reflects today's concern for heritage by embracing all past periods, and to earlier aesthetic, scientific, pedagogic, and patriotic reasons for conservation, while adding social identity, a growing need for roots and traditions, and the saving of resources.

#### **WHAT IS A HERITAGE RESOURCE ?**

O'Riordan (1971:40) has defined a resource as 'an attribute of the environment appraised by man to be of value over time within constraints imposed by his social, political, economic and institutional framework'.

In these terms, resource materials of themselves are inert, passive and permissive, rather than mandatory, prescriptive and deterministic. Creative use of resource potential requires the existence of a cultural and socio-economic frame of reference in which elements of the environment acquire a function as a means of production, or for the attainment of certain socially valued goals.

In its Local Government Heritage Guidelines, the State Government of Victoria (1991:2) maintains that the heritage resource is based on cultural appraisals and what is recognised as a heritage resource by one group of people at one period in time may be of no conceivable use or value to them or others in different circumstances. It suggests therefore that there is a need to keep our options open by providing a representative range of all those places that are seen as part of the heritage so that future generations may have the opportunity to decide or evaluate their resources for themselves.

**The built heritage resource**, includes buildings and structures, fortifications, cemeteries, ruins, industrial sites and marae buildings. The built heritage may include archaeological sites (as defined under the HPA 1993) given that many places are sited on land that has been previously occupied and that structures themselves which are over 100 years old may be considered archaeological sites under the Act. However, for the purposes of this thesis archaeological sites are not included in the discussion. The built heritage may include individual places or clusters of places such as a street of heritage buildings. It may also include historic vessels.

#### **VALUING THE HERITAGE**

A value may be described as the quality of a relationship between a subject and an object. To value something in this context is normally held to mean engaging in a positive act towards it, such as liking, appreciating, enjoying, desiring, admiring, venerating etc.

The need to value places that are part of the physical heritage can lead, as Dawson and McConville (1991) suggest, to heritage acquiring a more specialised usage, as the name given to those valuable features of our environment which we seek to conserve from the ravages of development and decay. That is, it refers to things both more tangible, and more fragile, than the most imperishable ideals of our ancestors. It does

away with the everyday use value by museumising and iconising the functional and mundane.

Jokilehto and Fielden (in Bowman, 1994) have established a list of heritage values to determine places that should be listed on the World Heritage List of buildings which are agreed by international experts to be of national and international significance and therefore should be preserved. In order to have an overview of these values Jokilehto (1991) separates them into two groups: cultural values, and use values.

The presence or absence of these values, Jokilehto suggests, will influence the safeguarding and preservation of cultural heritage sites, or may even influence their neglect and destruction.

### **Cultural Values**

Jokilehto states that cultural values that are associated with heritage sites and their relationship with present-day observers are necessarily subjective, (i.e. they depend on the sensitivity or lack of appreciation of our time). These values will influence an interest in the object and in its setting, the interpretation of the intrinsic cultural resource, as well as the policy of treatment. Determining the local, regional, national or international significance of a heritage site should be defined on the basis of these values in relation to historic substance and archaeological potential. Jokilehto distinguishes three categories of cultural values:

a) Cultural identity value (based on recognition):

Included in these values are age, tradition, continuity, memorial, legendary, wonder, sentiment, spiritual, religious, symbolic, political, patriotic and nationalistic.



b) Relative art/technical value (based on research):

These are values based on the scientifically accomplished and critical historical evaluation of the aesthetic and architectural design, the technical, structural and functional significance of the object.

c) Rarity value (based on statistics):

These are the values of the object/site in relation to constructions of the same type, style, builder, period, and/or region: and can be considered in terms of their representativeness and/or uniqueness.

### **Use Values**

This includes those values which are related to present-day society and its socio-political infrastructures. While they are usually associated with economics, a number of other categories may be identified:

a) Economic Value:

Basically, economics has to deal with the best allocation of resources to fit a wide range of needs. The economic value may not be restricted to a financial value. In terms of cultural heritage, economics may be understood as a value generated by the heritage taken as a resource or by the conservation process taken as an allocation process. The economic value has four components:

- revenue from tourism,
- revenue from commerce,
- revenue from the use, and
- revenue from amenities.

b) Functional value:

These values are related to the economic value, and are associated with the survival of the original type of function or of a compatible use in a

building or in an area. Jokilehto believes that while ruined structures may have lost this value they may still have functions in relation to their presentation to the public, or their use as a setting for activities such as art performances. Functional values can also refer to the continued use of a place for farming purposes.

c) Educational value:

This refers to the didactic value of the object/site; its cultural-touristic significance; awareness of concrete evidence in culture and history; and the integration of historic objects and periods in present-day society.

d) Social value<sup>1</sup>:

This refers to those values that are related to traditional social activities; as well as present day functions compatible with the historic structures.

e) Political value:

This refers to the significance of the site in relation to history and present-day ambitions of authorities or citizens.

Jokilehto's separation of values into cultural and use values has been also been discussed by Riegel (1982) who distinguishes between commemorative values (or values of the past) and present-day values.

Riegel distinguishes three different commemorative values in historic monuments:

- a) the intentional value, which includes those works which recall a specific moment or complex of moments from the past;

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<sup>1</sup> Johnston (1992) has also recognised the significance of social value to communities. This is discussed in more detail in chapter 3.

- b) the unintentional or historic value, which also refers to a particular moment, but the choice of that moment is left to our subjective preference; and
- c) the age value, which embraces every artefact without regard to its original significance and purpose, as long as it reveals the passage of a considerable period of time. A monument which has age value evokes an emotional response that is not based on rationality but rather on the sensory perception of all those that view it. It has inherent value.

In contrast, Riegel contends, present-day values satisfy either sensory or intellectual needs. Sensory needs concern values of practical use while intellectual needs are concerned with artistic values. Artistic values are further differentiated into essential or newness-value within the discrete character of a freshly completed work, and relative art value which is in agreement with the modern *Kunstwollen* (creative processes).

Riegel argues that the newness value can be appreciated by everybody while relative art value can only be appreciated by the aesthetically modern person. He sees this as stemming from our perception that only new things are beautiful, the old, fragmentary and faded, are thought to be ugly.

The contradiction between newness value and age value is at the centre of the controversy which rages over the treatment of monuments. Newness value can only be preserved at the expense of age value. Where a monument has ceased to have use value the consideration of age value has begun to prevail in its preservation.

Cultural values (or Riegel's commemorative values) are thus seen as a way of appraising those places associated with the cultural past while present-day use values are those associated with what might be regarded as the cultural values of the present.

Both need to be taken into consideration if we are to maintain a cultural heritage base for the future in that we cannot foresee what the cultural needs of future generations will be.

#### **DETERMINING LEVELS OF SIGNIFICANCE**

The variety of approaches to understanding heritage and the scope of the heritage concept clearly poses problems of definition and perspective. It also affects how we determine what is saved. These problems are further compounded, as Fowler (1981) and Isar (1986) have argued, by the finite nature of the built heritage resource. As they point out, not all buildings can be saved (whether through natural, irreversible physical decay or through the economic expediency of doing so). They therefore believe there is a need to establish not only criteria for assessing the heritage value of a place, as outlined above, but that once these qualitative values have been established some form of quantitative mechanisms are required to determine the level of significance of a place. These mechanisms would in turn be used to ascertain not only whether a place should be preserved but also who would have responsibility for managing it and what financial and other resources should be spent on ensuring it is preserved. Some of these mechanisms include: establishing a single list system so that all places identified as having heritage significance are listed on a register; attributing some form of ranking to a place; and identifying the local, regional or national significance of a place. These mechanisms are briefly summarised.

#### **SINGLE LIST SYSTEMS**

In the United States the National Register of Historic Places (1985) uses a single list system whereby eligible places are simply entered on the register if they meet the criteria.

*These criteria include determining the quality of significance in American history, architecture, archaeology, engineering and culture is present in*

*districts, sites, buildings, structures, and objects that possess integrity of location, design, setting, materials, workmanship, feeling and association, and:*

- A. that are associated with events that have made a significant contribution to the broad patterns of our history; or*
- B. that are associated with the lives of persons significant in our past; or*
- C. that embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or*
- D. that have yielded or may be likely to yield information important in pre-history or history.*

These criteria are not used as a ranking system and are not usually applied to religious institutions or places. While these criteria have been established by the Parks Service the community may also establish their own criteria along with those of the National register if they wish to nominate a place for inclusion on the register.

## **RANKING**

The National Parks Service (1985:15) evaluates its historic resources with reference to the historic context, which is developed on the basis of background data on the community's history and pre-history, or on such data from the surrounding area. In essence this involves identifying the historic context or contexts to which each property may relate, then deciding whether and how it does or does not fit into the context. This is done through a survey process.

Historic resources are then evaluated 'solely on the architectural, archaeological and cultural values perceived in the properties involved, without consideration of the economic value of such properties or how they are to be treated in planning' (*ibid*:55). In other words, properties should be evaluated on their merits (not including financial or economic values) while decisions about what to do with places evaluated as significant are dealt with separately. This differs from Jokilehto who evaluates cultural heritage places using both cultural and present day use (economic) values.

The experience of the National Parks Service suggests that the complexities inherent in historic resources evaluations and the number of other factors that must be considered in establishing preservation priorities do not lend themselves to simple numerical formulas. They have found that there is a basic logistical problem with such systems because of the difficulty in working with often complex rating formulas. The National Parks Service claims that numerical systems often give a false sense of certainty in judgement about resources: (for example, in quantifying intangibles like significance), and, as they point out, it is questionable whether the difference between a place scoring 79 and another scoring 80 is really meaningful. Numerical evaluation systems generally do not provide for adjustment based on the discovery of additional resources, loss of similar resources, discovery of new data, or change in the condition of evaluated resources.

The National Parks Service also points out the difficulty in assessing the number of points which should be given one aspect of significance. For instance, a building of national significance may receive more points than one of local significance, even though the locally significant building may be more critical to the character of the community. In addition it is equally difficult to balance historical significance against architectural or other forms of significance and to determine how many points each should receive. Finally, they conclude, it is difficult to evaluate diverse resources within one system (for example, how does one evaluate a lighthouse, against a cathedral?) (*ibid*:20). Rather, they argue that a case-by-case evaluation of

resources provides a more accurate assessment of the significance of resources and thus a more realistic basis for planning decisions.

#### **LOCAL, REGIONAL AND NATIONAL SIGNIFICANCE**

Another mechanism used to determine the level of significance is to consider a place in terms of its local, regional, national and even international significance.

The levels of significance used by the State of Victoria, Australia, include:

**Local significance** - those places important to a local community or part of a local community which is usually defined by a local government area. The normal means of management for places of local significance is inclusion (i.e. with appropriate designation and controls) in the local planning scheme;

**State/regional significance** - those places important to the state. Management of these places includes listing in the local planning scheme. Places may also be nominated for the Australian Heritage Commission Register of the National Estate as well as the State Register of Historic Buildings;

**National significance** - those places considered to be important to the state and the nation. Management of these places includes listing in the local planning scheme, as well as being nominated for the Australian Heritage Commission Register of the National Estate and the State Register of Historic Buildings;

**International significance**- Those places determined to be of world heritage value may be considered for the UNESCO World Heritage List and should be included on all registers.

These mechanisms for ranking the built heritage and determining its level of significance can and are used by government and local government agencies in an attempt to ensure some form of protection for the built heritage within the resources

that they consider necessary or believe they have available to allocate for that purpose. What can result however, is that only a few places are deemed worthy of being preserved and this process is usually undertaken by the experts or professionals who determine the significance of a building based largely on their own cultural values and who may have, in a sense, lost their own fields of care and therefore need to expropriate someone else's and do so. Usually the built heritage becomes nationalised thereby iconising it and removing it from the fields of care that created it and to whom it has social value. What is critical is who determines what is significant.

### **HERITAGE AND COMMUNITY CONCEPTS**

The assessment of significance is an interpretation of values held by the assessor and/or by the community of interest (PCFE, 1996). In most instances however, as discussed above, the assessor is an expert or professional employed by an agency to establish, in the first instance, a set of objective criteria, to try and validate what is of heritage value to a community -whether it is a local community such as a neighbourhood or a national community (what Yi-Fu Tuan has called fields of care and public symbols) with the community itself isolated from the process. If preservation is a community act as Haereven and Lagenbach have argued, then the ability of the community to assess places of significance to them becomes an integral part of the conservation process.. The community's concept of heritage and its role in the identification and conservation process will be discussed further in chapter 3.

## **The institutional context of heritage in New Zealand and conservation policies**

### **NEW ZEALAND HISTORIC PLACES TRUST**

The leading central government agency in New Zealand with responsibility for the built heritage is the New Zealand Historic Places Trust (NZHPT) (PCFE, 1996). The NZHPT has a responsibility under the Historic Places Act 1993 (HPA) s 4(1) 'to



promote the identification, protection, preservation, and conservation of the historical and cultural heritage of New Zealand'. The term "historical and cultural heritage" is not defined. A historic place "means any land (including an archaeological site); or any building or structure(including part of a building or structure); or any combination of land and a building or structure, that forms part of the historical and cultural heritage of New Zealand and lies within the territorial limits of New Zealand; and includes anything that is in or fixed to such land".

The HPA does set out a number of criteria for determining whether a historic place should be registered. The criteria include:

- (a) *The extent to which the place reflects important or representative aspects of New Zealand history:*
- (b) *The association of the place with events, persons, or ideas of importance in New Zealand history:*
- (c) *The potential of the place to provide knowledge of New Zealand history:*
- (d) *The importance of the place to the tangata whenua:*
- (e) *The community association with, or public esteem for, the place:*
- (f) *The potential of the place for public education:*
- (g) *The technical accomplishment or value, or design of the place:*
- (h) *The symbolic or commemorative value of the place:*
- (I) *The importance of identifying historic places known to date from early periods of New Zealand settlement:*
- (j) *The importance of identifying rare types of historic places:*
- (k) *The extent to which the place forms part of a wider historical and cultural complex or historical and cultural landscape:*
- (l) *Such additional criteria for registration of wahi tapu, wahi tapu areas, historic places, and historic areas of Maori interest as may be prescribed in regulations under this Act:*

- (m) *Such additional criteria not inconsistent with those in paragraphs (a) to (k) of this subsection for the purpose of assigning Category I or Category II status to any historic place, and for the purpose of registration of any historic area, as may be prescribed in regulations made under this Act. (s 23 (2)).*

These criteria are similar to what Jokiletho has described as cultural values as discussed earlier. The NZHPT like other international heritage agencies such as the National Parks Service in the United States could be seen to interpret heritage in a historic context rather than a contemporary context as the present day use values would imply.

### **The Register**

The Trust is required to establish and maintain a register of historic places (s 21). Under section 23 the Trust may register any historic place or area if it possesses aesthetic, archaeological, architectural, cultural, historical, scientific, social, spiritual, technological, or traditional significance or value. This is similar to section 189 of the RMA. The HPA introduced a two tier registration system with a set of criteria for determining the appropriate level of registration of each historic place (s 25). -see below.

### **Ranking**

The HPA uses a two tier ranking system however, there is little distinction between the two categories. A Category I place is one that is of 'special or outstanding historical or cultural heritage significance' while a Category II place is one that is of 'historical or cultural heritage significance'. There is no indication that Category I places are of national significance and that Category II places are of local significance. Such a differentiation could enable the NZHPT to focus on those places of national significance while territorial authorities could take responsibility for places of local significance. It would seem then that a Category I or II classification is only used as a general way of indicating the value of a place or area. The NZHPT may also use it as a means for determining whether or not a place merits protection through the heritage

order process due to the costs associated with issuing a heritage order. In fact where places are not registered Category I (or not registered at all) the NZHPT has encouraged community groups and or territorial authorities to take out a heritage order to protect a place (as was the case with the Sacred Heart Convent in Christchurch). Carol Quirk, former Deputy Director of the NZHPT, claimed that the cost of issuing a heritage order meant the NZHPT used it as 'a last- resort mechanism'. Quirk believed that the process was 'time consuming and expensive' and cited the 1988-89 defence of the protection notice on the William's Cottage in Queenstown which included Planning Tribunal hearings and staff time cost the Trust in excess of \$60,000 (Quirk, in Cawley, 1992). The NZHPT lost the appeal. A more recent case by the NZHPT to put a heritage order on the chimney at the former Benhar Pottery cost in the vicinity of \$50,000 (Richardson, 1992).

The purpose of the register is to identify heritage places and advocate for their protection. It is a means of informing members of the public about historic places, notifying owners of historic places and assisting historic places to be protected under the RMA (section 22(2) HPA).

### **Registration**

Under section 24 any person may propose that a place be registered. The NZHPT then publicly notifies the proposal if it believes it has sufficient evidence. The place then has interim protection pursuant to section 26 and is also subject to sections 194 and 195 of the RMA as if interim registration were notice of a requirement for a heritage order. Under section 28 the owner or anyone has the right to make a submission to the NZHPT concerning the registration of a place and the NZHPT may reconsider the category of registration.

Final registration may be confirmed by agreement of the owner and every person holding a registered interest in the place or the NZHPT may itself confirm the registration of the place without the owner's or the interested public's approval.

(section 30). By the end of 1995 there were 4,676 historic buildings on the register. The majority of these had been registered under the HPA 1980 and under the transitional provisions of the HPA 1993 were transferred to the new register. To date the NZHPT has never undertaken a systematic survey of historic buildings in New Zealand. Most places have been identified by the NZHPT and/or its members.

When a place is registered there appears to be little information available to the owners about why the place has been registered, its significance and the implications of its registration in terms of what sort of work an owner can do to a registered place (Bowron, 1996). This can cause concern to owners when they propose to do any major alterations to a registered building. For example, this concern has been expressed by the Foundation for the Preservation of St Mary of the Angels and is discussed further in the Case Study in Chapter 5.

#### **TERRITORIAL AUTHORITIES**

Territorial Authorities have a significant function regarding the built heritage under the Resource Management Act 1991 (RMA). The RMA, while using similar words to those of the HPA also fails to define any key words such as “heritage”. However in defining the purposes of heritage orders (s 189) the Act does state that they include protecting:

- (1)(a) Any place of special interest, character, intrinsic or amenity value or visual appeal, or of special significance to the tangata whenua for spiritual, cultural, or historical reasons; and...

Special interest is further defined to include having a ‘special cultural, architectural, historical, scientific, ecological, or other interest’.

This enables a wide range of interests to be considered which should however be consistent with the purposes and principles of the Act. Interpretation is left up to those

involved in its implementation. Thus many local authorities in the process of drafting their district plans have established different criteria for assessing the heritage values of a place both from each other and from the NZHPT. As the PCFE (1996) argues, given the absence of any national strategy there is a lack of clarity in identifying and protecting places of heritage value by all those with an interest in or responsibility for it.

However, the PCFE believes that there is a generally low level of political commitment by local authorities to the status accorded the historic and cultural heritage in New Zealand because of its placement in S. 7 of Part II of the RMA rather than S.6. At present the heritage values of sites, buildings, places or areas is only one of the "Other Matters" under S. 7 RMA. There is therefore no requirement on local authorities to identify and conserve the built heritage. Under s 7 local authorities are only required to have particular regard to the recognition and protection of the heritage values of sites, buildings, places or areas. This places a lesser duty than does the requirement to recognise and provide for (*Minister of Works and Development v Waimea County Council* [1976] 1 NZLR 379; *R v CD* [1976] 1 NZLR 436) and has been identified by the NZHPT as weakening the value of the physical heritage in comparison with the value placed on the natural heritage which is recognised as being of national importance in s 6 (PCE, 1996 p.36)

The PCFE believes that by shifting all heritage values to s 6 RMA it would have an important effect on all heritage aspects dealt with under the RMA, from policy and planning to the level of individual resource consent applications, without extending responsibilities of territorial authorities beyond present good practice.

There is no consistent methodology used by territorial authorities in the identification and assessment of the built heritage when preparing regional or district plans (PCFE 1996, Craig 1995 and Vossler, 1993).

### **Methods of Scheduling**

Craig (1995) found that most of the local authorities had adopted their own criteria for scheduling buildings and areas. Some, such as Wellington, had developed and set out detailed assessment criteria against which a detailed inventory of buildings was assessed on a qualitative basis.

There was, however, some variation in how qualitative the assessment was, regardless of whether there was detailed criteria or not. For example, in Manukau City, the assessment of buildings involved a record sheet for each building comprising a detailed statement in respect of each of the twenty criteria against which the buildings were assessed for scheduling. In Wellington however, the buildings on the schedule were essentially identified on the basis of the conservation architect's 'expertise and knowledge' and many of the inventory entries did not record any comment against the three scheduling criteria. With few exceptions, interiors were not examined at all.

Only Auckland City and Christchurch City developed a points system for assessment. This was seen as being highly valuable by Council officers, in that a points system could assist them in defining appropriate scheduling categories and the extent of protection. It could also assist in prioritising incentives towards the most worthy items. Where a points system or some other ranking was included it was seen to provide a clear comparison between items and for understanding the relative value of various criteria. Most importantly, Craig (1995) believed, it facilitates a transparent logical approach, gives a rigour to a section 32 RMA analysis, and allows easy review in the list of further information about an item. These can be provided in the hearings process.

Craig observed some variation in the assessors and their backgrounds and the reasons given for scheduling. For instance, items proposed for scheduling for Wellington City Council were identified by a conservation architect using Jokilehto's criteria. Despite the broad range of values that Jokilehto uses, Craig noted that it was evident

from many inventory entries that architectural history was given considerable qualitative weight (though without a points based assessment system to review it could not be proved). Other assessment systems were clearly derived from other organisations and disciplines. Manukau City Council looked at the ICOMOS Charter whereas Christchurch City drew on the Historic Places Act for its assessment criteria.

There was also variation in the degree of owner input into the process. Dunedin and Manukau City were the most “owner friendly” in that they directly advised all owners of the fact that their building was being considered and called for comments long in advance of the notification of the respective proposed plans. However, for other Councils there seems to have been little direct involvement of the community in the initial scheduling process. Councils hired the experts, prepared the schedules and then went through a public notification process.

### **The Form of the Schedule**

Craig (1995) found that most schedules provided relatively little information in respect of why a particular item was proposed for protection or the extent of such protection. For example, Auckland City Council’s schedule identified each item including whether or not the interior or surroundings are protected, and in respect of the latter included a separate schedule of the extent of the surroundings.

Other plans used the wording of the rules to distinguish the extent of protection offered. A range of categories have also been adopted. A two category system was most common, while Christchurch City had four categories and Wellington City and Dunedin City had only one category. Craig believes that the division of items on the schedule into separate categories is essential in that having only one grade can mean that the schedule offers the same level of protection for example, to the interior of a lowly and much modified Courteney Place shop as to the exterior of St Gerard’s monastery. Craig sees this lack of comparison as a serious shortfall in the Wellington City approach. This concern was also expressed by property owners and other



interested parties at the Wellington City Council Hearings Committee meetings on the schedule (1996). Fowler (1981) and Isar (1986) have also emphasised the point that places have different heritage values but that some form of ranking is required given that not everything can be saved.

Wellington and Christchurch are the only councils to schedule every building interior even though in the case of Wellington, very few building interiors were inspected. Some councils, such as Dunedin also didn't examine interiors, and the emphasis in their plan is on the townscape importance of a building only.

### **Effects of Scheduling**

Craig observed that there was considerable variations in the activity status of various activities in respect of scheduled items, and the way such applications should be assessed. For instance, most councils used discretionary or controlled status for controlling the effects of proposed work on a scheduled item. Notification was usually possible, though territorial authorities which defined such activities as controlled, usually also defined related applications as non-notified.

Most Councils defined the demolition or removal of a scheduled item as a discretionary activity in the District Plan prepared under the RMA. Craig also found that while assessment criteria for such applications is typical, they do not include what could in effect be a significant consideration - the merits of the new development which is proposed to replace the building. However, this does not preclude new developments happening for, as Craig's study shows, most councils give priority to the facades of buildings rather than considering the heritage value of the whole building. In fact, what could happen (as in the case of the redevelopment of the BNZ in Queen Street, Auckland in the 1980's) is that the facade is tacked on to a whole new development.



Craig found that the way in which areas (which include groups of buildings) of heritage value were treated by the different territorial authorities varied even more than their approach to scheduled buildings (1995:40). For instance the extent and number of heritage areas ranged from the small heritage zones of Lower Hutt and Christchurch, to the numerous townscape precincts of Dunedin, to the protection of whole villa suburbs in Auckland. Most Councils use either zoning or identifications for defining heritage areas with the use of development controls being applied to each zone. In Auckland, any demolition, alteration or addition, or new building, feature or sign is a restricted discretionary activity in a Conservation Area with assessment criteria being used to control the effects of any proposed work. Auckland City Council has established a Conservation and Urban design section which controls the assessment process as well as providing advice to owners through its Architectural Guidelines and/or direct involvement.

#### **NON-REGULATORY MECHANISMS FOR CONSERVING THE BUILT HERITAGE**

Both the RMA and the HPA provide for the use of non-regulatory mechanisms to protect the built heritage. These mechanisms can be implemented through section 32 of the Resource Management Act and the Annual Planning process of the Local Government Act. Such mechanisms can include financial incentives such as rates relief on covenanted as well as registered places (under either the HPA or RMA), heritage funds, planning incentives such as transfer of development rights, plot ratio bonuses or waivers to development controls Vossler (1989). The use of heritage funds is discussed in chapter 3. Territorial authorities can also use advocacy and education programmes to encourage the community to participate in heritage preservation.

While Vossler (1989) has identified a number of incentives that could be used by territorial authorities, Craig (1995) found most of the territorial authorities made some provision for encouraging heritage protection including policy recognition, education, guidance and support. Financial incentives, whether through general statements of

intent in their policy or through the practical provision of expert in-house guidance and assessment the incentives offered did not appear adequate.

The NZHPT also has the power to make grants to further the functions of the Trust (S54(o)) however it does not have the financial means to do so (PCFE, 1996).

## **Conservation Policies and Standards**

### **NEW ZEALAND NATIONAL COMMITTEE OF THE INTERNATIONAL COUNCIL OF MONUMENTS AND SITES**

Another agency in New Zealand with an interest in the built heritage is the New Zealand National Committee of the International Council of Monuments and Sites (ICOMOS). ICOMOS stands for the International Council on Monuments and Sites which was established under the guidance of UNESCO to develop and promote an international policy on cultural heritage conservation. Individual countries are empowered by ICOMOS to develop their own charters which are largely derivative of the Venice Charter which has been developed by ICOMOS as an international guideline for conservation standards. Most countries adapt the concepts within the Venice charter to reflect their own cultural heritage values. Some important factors especially relevant to New Zealand are for instance the differing views of Maori and pakeha towards building conservation, that the New Zealand environment has a predominance of tin and timber and that the high risks of some natural phenomenon like floods, erosion and earthquakes have affected building practices in the past and may influence methods used in their preservation.

ICOMOS New Zealand uses the term cultural heritage in its Charter for the Conservation of Places of Cultural Heritage Value. The Charter provides the following definition of cultural heritage value:

*possessing historical, archaeological, architectural, technological, aesthetic, scientific, spiritual, social, traditional or other special cultural significance, associated with human activity (ICOMOS New Zealand 1993).*

The New Zealand Charter describes places of cultural heritage value which:

- (i) *have lasting values and can be appreciated in their own right;*
- (ii) *teach us about the past and the culture of those who came before us;*
- (iii) *provide the context for community identity whereby people relate to the land and to those who have gone before;*
- (iv) *provide variety and contrast in the modern world and a measure against which we can compare the achievements of today; and*
- (v) *provide visible evidence of the continuity between past, present and future.*

These factors are similar to those identified by Jokilehto and recognise the need to provide for community identity. Implicit in this is that the community must have a role in the identification process as well as recognising the need to provide for future generations by ensuring that there is a link between those places identified with the past, present and future.

### **Conservation Standards**

ICOMOS has established guiding principles for the conservation of the built heritage in New Zealand. Conservation means *the processes of caring for a place so as to safeguard its cultural heritage value* (ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value). Conservation principles and processes used in New Zealand are set out in the ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value, 1993. This Charter is used as a conservation policy guideline by the New Zealand Historic Places Trust, the Department of Conservation, some territorial authorities and professional practitioners in the field as well as community groups involved in conservation

projects. The Lottery Environment and Heritage Committee has adopted in principle, the principles of the Charter as a guide to considering applications for funding for conservation projects (New Zealand Lottery Grants Board Te Puna Tahua Strategic Plan 1996/97).

The ICOMOS Charter defines both principles and processes. It recognises that one of the great threats to heritage places is misguided preservation attempts, for example the facadism that took place in the mid eighties in New Zealand which saw only the front facade of many buildings like the Bank of New Zealand building in Queen Street, Auckland being preserved and a major redevelopment being built immediately behind it. The ICOMOS Charter suggests that conservation projects should include the preparation of a plan which meets the conservation principles of the Charter. For a full appraisal of the Charter (see Appendix 1).

### **Conservation plans**

The NZHPT is required to prepare conservation plans for properties that it owns but the HPA does not require the preparation of conservation plans for those places that are registered. 'At its simplest, a conservation plan is a document setting out what is significant in a place and, therefore, what policies are appropriate to enable that significance to be retained in its future use and development' (Kerr, 1990). The ICOMOS NZ charter recommends the preparation of conservation plans for heritage places prior to undertaking work on them. Some funding agencies including the Getty Conservation Fund in the United States and the Lottery Environment and Heritage Committee also require conservation plans to be completed prior to the funding of conservation work. Both organisations also provide funding for the preparation of the plans.

An integral part of the conservation plan is determining the cultural heritage significance of the place. This helps to identify and assess what makes a place valued by the community. It is usually done by researching the history of the place,

examining the fabric and setting of the place, and preparing a heritage inventory. A heritage inventory identifies the individual elements in a building and may include ranking these to determine which elements are essential to retain, and where practicable, and in line with the overall heritage significance of the place.

The preparation of a conservation plan for the built heritage usually involves a multi-disciplinary approach which draws on the skills and knowledge of professionals such as structural engineers and architects as well as by the owner or group involved in the process. Bowman (1994) states that where a built solution is proposed or likely and a physical inspection of the place is required then a conservation architect or architectural conservator is the most appropriate professional for compiling the final plan. In New Zealand, there has been much debate among members of ICOMOS New Zealand about the requirement for instance by the Lottery Environment and Heritage Committee for a conservation architect to be recognised as the major person responsible for the preparation of conservation plans (ICOMOS correspondence to the Lottery Environment and Heritage Committee). However as stated by Bowman (1994) and Cochran (1994) this requirement is necessary because of the specialist nature of the work involved. Bowman and Cochran do not see this requirement as exclusive. Rather, they see the need for the conservation architect to bring together a group of skilled people to ensure that adequate interpretation of heritage values and conservation principles have been taken into account in the preparation of the plan.

Once a general statement of significance has been prepared, individual parts of a place can then be identified and ascribed a rating. This can be either numerical or alphabetical. The ratings are used to guide future conservation work and determine the level of intervention required. Those parts with a high rating should be limited to preservation and restoration whereas those with a low rating may have a higher level of intervention.

As Kerr (1990) points out, in the preparation of conservation plans it would be a 'quixotic or egocentric practitioner who failed to give proper consideration to the client's needs, aspirations and resources'. Kerr notes that where the client's requirements cannot be fitted into the place or are of such character that they would destroy much of its significance, this should then be explained to the owner (and/or person commissioning the plan) to avoid wasting the client's money, compromising the practitioner's reputation and damaging the property. Kerr states that typical examples of this can be seen when places are over-developed and/or converted to uses and/or styles that are clearly incompatible with the retention of significance. He also notes that any proposals for the place should be matched by the client's long term resources, either actual or procurable. These resources will include technical and management skills as well as financial capacity.

Conservation plans can be used by territorial authorities as part of the resource consent process, whereby, if a place is listed on the district plan, a conservation plan may be required as part of assessing the environmental effects on the development of a heritage building. A conservation plan should consider the whole building and not just the facades.

The value of conservation plans in assessing development proposals affecting major historic buildings has been recognised by the Courts, for instance, in *Customhouse Trust Board Inc. and Others v Auckland City Council* (Interim Decision No. A114/88 and Decision A32/89). In this case, Government Life Insurance proposed to integrate an office tower/covered plaza development including an eight level underground carpark, with the adjacent historically and architecturally significant Customhouse building. The proposal included demolition of part of the building and restoration of the balance of the building. To minimise the impact of any such work on the fabric of the building the Auckland City Council imposed, as a condition of consent, that a conservation plan be prepared prior to commencement of the building modifications.

With respect to this matter, the Tribunal, in both its interim and final decision, made a number of salient observations relating to both the preparation and import of conservation plans. Regarding the practice of plan preparation the Tribunal noted in its interim decision (1988: 17-18) that:

*The Customhouse's past has been researched in admirable detail at the instance of Government Life. That research is reflected in the conservation plan contemplated under the Council's conditions of consent. Part I of the plan (cultural significance) was completed at the time of hearing before us...*

*Unfortunately, Part II (conservation policy) was not able to be completed in time for the hearing. Given the divergence of viewpoints between the witnesses for different parties bearing on the conservation aspects of the case, it would have been decidedly advantageous to have had the complete conservation plan available for consideration. That plan, after all, is intended to be a blueprint for the Customhouse in the future, and therefore it is important to know what Part II will contain... Counsel for Government Life contended that the Tribunal should only be concerned to be assured that the remainder of the conservation plan will be duly prepared in an appropriate way. He submitted that we should be concerned with the methodology proposed to be adopted, rather than with the detail. It was also stressed that in a major project such as this, various subsidiary elements of improvement in design will inevitably emerge as the development proceeds, without of course departing from the spirit and substance of the planning consent. This we recognise. But we do not think that it adequately answers the need we perceived to know more precisely what the conservation policy as per the (completed) conservation plan will be. That policy, in our opinion, is fundamental to the project proceeding and is not mere detail to be 'filled in' later.*



With regard to the relative weight or importance that should be accorded a conservation plan in the development process generally, the Tribunal (1989: 3) was specifically asked during the course of these proceedings to 'express some thoughts for general guidance in another case involving a building of similar importance elsewhere in New Zealand'. The Tribunal, in its final decision (ibid: 6) responded by stating:

*It appears that the conservation plan procedure is now 'taking hold'. Hence, there is likely to be greater expectation that when a development proposal affecting a major historic building is presented, there will be a conservation plan available for the building against which the proposal can be assessed. This is not to say that, in another case, we would necessarily decline the proposal should a plan not be available. As we were reminded, there is no statutory requirement for a conservation plan to be drawn up. However, an applicant would obviously have to undertake the task of demonstrating by appropriate evidence, that the proposal was merited in the absence of a conservation plan.*

While it can be seen that the value of conservation plans was recognised under the jurisdiction of the Town and Country Planning Act 1977, conservation plans were not included as statutory requirements under the Resource Management Act 1991. Some local authorities however, have made some provision for them in their district plans. For instance, while the Palmerston North City Proposed District Plan excludes any specific requirement to prepare a conservation plan as part of any application to add to or alter a scheduled building, Vossler (1995) points out that, conservation plans are identified as an alternative method to achieve the cultural heritage objectives contained in the plan in that they will be a requirement prior to the commencement of any external modifications buildings which are subject to heritage incentive support.



Conservation plans were a requirement for listed buildings under the Wellington City Council Transitional District Plan. However, it has not been made a requirement under the Proposed District Plan. Only places which have a requirement for a heritage order will need to have a conservation plan prepared if any work is proposed on the building. Auckland City Council's Proposed District Plan states that a conservation plan will be required for any application involving significant alterations to scheduled places (Craig, 1995:9).

## DISCUSSION

This discussion has three parts - the first relates to valuing and ranking, the second to the legislative context, and the third to conservation plans and community.

As Jokilehto (1991) states heritage in its widest sense contains all the signs that document the activities and achievements of human beings over time. It is in a sense timeless in that it includes the past, present and future. The need to value one sign, or in this instance a building, more than another is a pragmatic process in that both physically and economically not every building can be saved in perpetuity. However, categorising resources by using a numerical system can lead to problems in prioritising what is preserved. Firstly, public decision makers may neglect to give due consideration to buildings with less than the highest numerical ranking. Conversely a property that achieves a high rating may be perceived by some to be unable to be altered purely because of its historical value. Such an approach could be seen as inappropriate however, given that decisions about what to do with a property, regardless of its level of significance, involve not only the historical value of the property but also community needs and interests, development priorities, and changing economic, legal, and social constraints. In this context the use value of a place would only be taken into account after its historical or architectural or other means of significance has been determined, whereas Jokilehto suggests that use value and cultural value should both be taken into account when considering the significance of a place.

Secondly, the failure to reassess the significance of one place against another when a new place is proposed for listing undermines the value of the process in the first place. As McConville (1991) has pointed out, judgements of relative significance are inherently comparative, but that since the class of objects under consideration (for instance villas) is indefinite these judgements are necessarily composite and provisional. For instance, where a newly-discovered building is seen as having comparative significance to one already identified, McConville believes that this should logically involve a reappraisal and possible demotion of those to which it is regarded as superior, particularly if there is a limit put on the number of places to be classified. This point has also been made by the National Parks Service. In practice, McConville states, this kind of negative re-evaluation seldom occurs. Instead, it is clouded by the search for uniqueness which underlies much conservation work; the 'remarkable' or 'notable' are valued as well, but with no greater account of what makes them so remarkable. As Craig has found, this search for uniqueness, particularly in New Zealand, has usually been done by experts with little input from the community that created it or lives in it.

As has been discussed, the two main pieces of legislation which provide for the identification, protection and management of the built heritage in New Zealand are the Resource Management Act 1991 and the Historic Places Act 1993. These Acts were intended to provide an integrated approach to the management of historic and cultural heritage. However, as the findings in the Report on Historic and Cultural Heritage Management in New Zealand (PCFE, 1996) showed, while 'some positive achievements are occurring at the local level, principally through planning procedures under the Resource Management Act 1991 (RMA) ... the system for the management of historic and cultural heritage as a whole lacks integrated strategic planning, is poorly resourced and appears to fall short of the principles of the Treaty of Waitangi. Consequently, permanent losses of all types of historic and cultural heritage are continuing'.

If buildings are to be preserved for this interested public, and not just for the exclusive enjoyment of the conservation professional, what is required is a practical means of identifying not only those places of heritage value but the particular elements of those places that are of heritage significance and worthy of conservation. One of the means for doing this is through the preparation of a conservation plan as has been discussed. The preparation of a conservation plan is not an exclusive process in that the community can be involved in the whole process from the commissioning through to the completion. Another means is to ensure that the community is included in the identification of places of significance to them from the outset. As the PCFE (1996) stated the recognition of the value of the built heritage is evidenced by 'a large and growing membership of the New Zealand Historic Places Trust, ... the interest shown by large numbers of the public visiting historic places and the energy of many community groups in seeking to protect those places'. It is also evidenced by the numbers of community groups and individuals who made submissions to the district planning process in an attempt to have places which they believed were significant to them included on the district plan. The role of the community in identifying the built heritage is discussed in the next chapter.

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## CHAPTER 3 COMMUNITY AND CONSERVATION

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Chapter three discusses the role of the community in identifying and conserving the built heritage and how the availability of adequate funding and professional conservation advice are integral factors in empowering community groups to conserve the built heritage. It identifies a number of empowerment attributes that could be used as a basis for a community funding model.

### Community

The concept of community is used in many different ways. Gibbs (1994) defines community as a group of people with shared values or interests which enable them to identify as being part of the community. Communities and their members therefore define themselves. People may be members of several communities of different sizes and natures and at any one point in time. Community is therefore a dynamic concept, which doesn't necessarily have to have clear geographical boundaries.

Gibbs (1994) believes that if a sense of community exists or can be facilitated at a particular locality, then it is more likely that sustainable resource management will be able to be achieved there.

Gibbs states that the adoption of a common cause by a community strengthens community values and develops a unity of community purpose. This can be clearly seen when a community decides it wishes to conserve a local heritage building. Gibbs believes that the success of an initiative such as this relies on communities defining what they want to achieve for themselves, and basing their development on their own skills and strengths as a community. Community participation in this context is not only a tool for identifying and resolving problems at the local level (using the collective wisdom of the community) but is also a means of creating a

sense of communal well-being and integrating the role of the individual and the community.

To achieve its goal a community must draw on the skills and resources of other communities. In the case of the conservation of a heritage building this may include those communities or groups that have the professional expertise that can provide the financial resources (these may include government and non-government funding agencies as well as local community trusts and local community fund raising groups e.g. Lions or Rotary). The failure of communities to work together to achieve the goal can result in a decline in community cohesion and autonomy, and a loss of identity, recognition and social status for both individuals and existing organisations (Gibbs, 1994). Gibbs also states that loss of community autonomy can be accentuated by a rapid rate of change, centralised decision making, the paternalism of other social groups towards the community, lack of opportunity for participation in decisions which affect the community, and imposition of programmes or policies which do not reflect the values or needs of the community (*ibid* p. 12).

What is often crucial here is the role of an intermediary or facilitator to bring these communities with their different values, skills and resources together.

### **Conservation versus use**

The Mexican Committee of ICOMOS has prepared the *Declaration of Oaxaca*, a declaration on "Cultural heritage in daily life and its conservation through community support" which seeks to respect a community's role in creating, maintaining and giving life and meaning to places that become recognised as heritage, and seek to build a role for such communities in conserving the places - both its meaning and its fabric.

The Declaration argues that those who create our heritage, and for whom it is part of their daily lives, offer the best means for its conservation through the continuity of traditional practices. The creation of specialist roles in defining heritage and practising conservation may endanger the very heritage sought to be saved through the very processes of distancing its conservation from its traditional guardians.

The Declaration proposes that such specialisation 'should never be established as an activity lying outside the values, aspirations and practices of communities ..(nor should it) ignore the very existence of the living heritage of cultural customs and traditions'.

Johnston (1992) states that our practice of conservation has already done this by handing over the conservation work to the professionals which often results in the community being distanced or removed from its own heritage. While a new community of users (often tourists, or the more affluent, who value the place for its current use to them) may appreciate the current value, the original community is isolated and disconnected. The appreciation of relative merit is totally dependent on the particular tastes and prejudices of the appreciator. As Peacock (1994) argues, in the past the heritage value of a place was largely determined by the experts rather than the community or those associated with the place that was being evaluated. This meant that not only did ranking systems vary according to who was doing the ranking but that the community was excluded from the ranking process. This usually resulted in most of the listings of heritage places, while invoking the language of democracy and aspiring to some kind of representativeness, reflecting the elitist values of the heritage consultants. An overview of some of the ranking mechanisms used by government agencies and professionals was discussed in chapter 2. What these mechanisms highlighted was that while it might satisfy the professional to slot buildings into the correct rung of a complex hierarchy, the process not only had little meaning for the ordinary person interested in the past because they were excluded from the process but that the mechanisms themselves were not without fault.

Action to continue and reinforce (even re-establish) the connection between local people and a place is recognised as essential in the *Oaxaca Declaration*. It suggests that it is possible and valuable to involve those who have, for instance, migrated from a village to have a say in the subsequent decisions about conserving its heritage values. An integrated process such as the Declaration suggests has been enacted by the New Mexico Community Foundation which has established the Cornerstones Community Partnerships programme which 'works with communities to strengthen their cultural values by restoring historic buildings, encouraging traditional building practices and developing skills and leadership among the younger generation'. Since 1989 the programme has been involved with the conservation of 40 adobe churches as well as other publicly owned buildings of community and cultural significance. The programme provides four major services: technical assistance; hands-on assistance; community training; and youth training/mentorship.

The ICOMOS New Zealand Charter while advocating the involvement of conservation professionals in all aspects of conservation work also states that conservation projects should include community consultation continuing throughout a project as appropriate. The Charter in particular recognises the indigenous heritage of Maori and Moriori and that the conservation of places of indigenous cultural heritage value therefore is conditional on decisions made in the indigenous community.

Johnston (1992) has identified social value as being perhaps the most important value to a local community in determining the heritage significance of a place and whether it should be preserved. Johnston's social value is similar to that used by Jokiletho in defining use values. Johnston states that as far as public places may be concerned the key conservation issue may be continuity of use and access, perhaps with less concern about the intactness of the original fabric than with its continuing ability to evoke the associations and memories.



Johnston believes that because social value is experiential and rooted in a community's everyday lives, any conservation programme must be based in the community concerned preferably with community access to and control of 'experts'. Processes which encourage people to take responsibility for their own environment will ensure that social value is recognised, and will enable communities to become increasingly 'informed and politically active'.

### **Access to professional conservation advice**

Johnston believes that in order for a community to preserve the social value of a place a consultative approach may be required to define the qualities that make the place and how these qualities can be protected and reinforced, the types of changes that are acceptable, the design of new elements. It will also require close collaboration with the community. Johnston (1992) has suggested that there are two consultative approaches that can be used - an externally directed approach and a community directed approach. See Table 1 on page 46.

There are some key differences between these two approaches. In the externally directed approach the place may already have been identified, therefore identifying the community of interest would come second. A community based approach reverses this. This difference is likely to shape all aspects of the process. The externally directed approach draws on professionals from government and non-government agencies to identify those places that are significant and to then consult with the community once the places have been proposed for listing. Having consulted with the community the professionals then make the decisions as to what will be listed. As Craig (1995) has shown this is similar to the approach taken by most territorial authorities in New Zealand. Johnston states that a criticism of this type of approach is that the professionals may become fixated on only one aspect of a place's heritage value or its comparative value with another place, which may in turn, isolate its value from the community and lead to a distortion of its relative value to the community.



**Table 1****Externally Directed Approach****Community Directed Approach**

|  |  |
|--|--|
| <b>1. <u>Defining community and places</u></b><br><br>Define place based on:<br>* nominations<br>* area based study<br>* theme based study<br><br>Then define associated community   | Community self-identified<br><br>Places are identified by consulting within the community  |
| <b>2. <u>Significance</u></b><br><br>Professional assessment of all values using established criteria and thresholds of significance then determine levels of significance:<br>* international<br>* national<br>* regional<br>* local<br><br>Check professional assessment of heritage value with identified community | Definition or description of the meaning associated with places identified by community as being of heritage value using own criteria and thresholds |
| <b>3. <u>Statement of heritage value</u></b><br><br>Prepared by professional<br><br>Consult community to ensure agreement<br><br>Express in terms suited to heritage practice  | Prepared by community<br><br>Consult within community - may include professional views<br><br>Express in terms suited to the community               |
| <b>4. <u>Conservation</u></b><br><br>Professionals determine appropriate methods and actions to be taken<br><br>Consult community  | Community determines appropriate methods and actions to be taken<br><br>Consult professionals  |

(Johnson 1992, p.22)

Under a community directed approach, the community itself, can, in effect, determine the whole process including determining whether or not a place should be protected. Given that professionals may be part of the community, community directed processes may involve professionals but are not controlled by them. While a community directed approach may be seen by professionals to be inherently

subjective a professionally directed approach is not necessarily divorced from a political agenda (Johnston, 1992:20 and Peacock, 1994). Johnston does not see these two approaches as mutually exclusive. Rather what Johnston believes is required is the need for all those involved in the identification and management of the heritage resource to:

- *accept and validate subjectivity;*
- *recognise that responses will express aspirations for the future as well as about the past and present;*
- *have a greater understanding of the contemporary cultural context; and*
- *recognise that within any community there will be incompatible or conflicting perceptions of heritage value (ibid:19).*

While it has been shown in chapter 2 that the RMA and HPA provide for much wider community participation than in previous legislation. Community aspirations for heritage conservation may not always be financially, politically or legally acceptable under the RMA and HPA framework. Territorial authorities may not agree with the community's focus and request for heritage. It is important then to outline the resources that the community can use for conservation purposes.

### **Funding available to community groups for building conservation in New Zealand**

The main sources of funding available to community groups for conserving the built heritage include:

- territorial authority heritage funds;
- grants from Crown and statutory agencies; and
- grants from philanthropic trusts and corporates

### **Territorial Authorities**

Craig (1994) has found that some territorial authorities provide limited financial assistance to property owners for heritage preservation. Wellington City Council operates two funds, an Earthquake Risk Building Fund and a Heritage Fund each of which have a maximum budget payout per building under delegated authority of \$48,300. The current combined funding for these funds is \$360,00 per year. The funds are seen as an incentive to private property owners to encourage retention of a heritage building. The focus of the fund is on the conservation and adaptive re-use of heritage buildings and how they can be used in an economically viable way. Heritage buildings that are eligible for funding must be listed in the district plan and be retained for a minimum of 18 years. This is entered on the certificate of title. A conservation plan is not required as a condition of a grant from either fund although the heritage fund does provide money for feasibility studies to look at viable economic uses of retaining a heritage building.

The Heritage Hearings Committee of the Wellington City Council (1996) heard in its public submissions on its Heritage Provisions on the Proposed District Plan that although an amount of money may be useful for small building owners for feasibility studies and earthquake strengthening work, the incentives offered are inadequate for larger buildings in the City. The Committee agreed that there needed to be a substantial amount set aside by Council for heritage preservation assistance in the future. The Committee also agreed, as a result of evidence given, particularly by private property owners, that there needed to be more work done on practical incentives such as Transfer of Development Rights as well as other financial or other types of assistance. The type of assistance would be dependent on the size, scale and type of heritage.

The Christchurch City Council also provides annual funding assistance to owners of listed heritage buildings for maintenance, restoration or renovation. Priority is given to those applicants that can show the work is needed, that the work will contribute to the retention of the building and proof of workmanship. The Christchurch City Council

also provides assistance to owners of listed heritage buildings through waiving of reserve or development contributions, rates relief for public non-profit making groups, and building and architectural guidance.

### **New Zealand Historic Places Trust**

The New Zealand Historic Places Trust operated a fund which provided financial assistance to any owner of an historic place for just over 10 years. The amount available for distribution was \$100,000. The average grant was approximately \$1,500. It was initially funded from allocations made to the NZHPT by the Lottery Grants Board. Following the establishment of the Lottery Environment and Heritage Committee, which only provides funding for charitable organisations, the NZHPT decided to target its funds to properties that were registered under the Historic Places Act 1993 and were owned and/or administered by private persons or commercial entities. In July 1995 this fund was cancelled due to funding cuts made by the Trust Board. Applications for funding for conservation work did not require conservation plans.

### **Lottery Environment and Heritage Committee (New Zealand Lottery Grants Board)**

The Lottery Environment and Heritage Distribution Committee was established in 1992 by the Minister of Internal Affairs, Graham Lee, to provide a single transparent source of lottery funding for the environment and heritage sectors. This responsibility was previously shared by two committees, Lottery General and Lottery Community Facilities. The funding of moveable cultural property was previously provided by the Cultural Advisory Council of the Department of Internal Affairs with funds allocated by Lottery General.

This fund is the main source of discretionary funding for the community to conserve New Zealand's built heritage. The work of this committee is discussed in greater detail in Chapter 4.

### **Philanthropic and Corporate funding**

Suggate (1995) states that it is not easy to ascertain the extent of philanthropic and corporate funding available in New Zealand or what it is allocated to it. The NZHPT has stated that it has found it very difficult to raise funds through corporate sponsorship for any conservation projects on its properties (NZHPT presentation to LEH, July 1995). There is a directory of philanthropic trusts (which is not comprehensive) some of which may provide funding for the built heritage for example the Trustbank Trusts. Of these the ASB Trusts (ASB Community Trust and the ASB Charitable Trust) provides approximately \$20 million per annum for grants in the Auckland and Northland region under four broad categories -welfare and social services, community support, youth and education and cultural activities and recreation. The ASB Trusts have provided funding for some heritage conservation projects including a grant of \$1 million to the New Zealand Historic Places Trust towards conservation work for the Stone Store at Kerikeri. One of the few other trusts is the Logan Campbell Trust in Auckland which provides funding for building conservation projects. Some funding has been made for built heritage projects. In assessing projects emphasis is given to whether the groups have contributed 50% of the cost of the project and the significance of the place not necessarily on the conservation outcomes (Mavoa, 1995).

### **Discussion**

Suggate (1995) defines grants as being, in a sense, gifts of money provided to help non-governmental organisations achieve objectives which they have identified, and which the funder judges worthy of support. To receive a grant the process usually involves community groups submitting an application on an appropriate form, which the funder then considers against the grant scheme criteria.

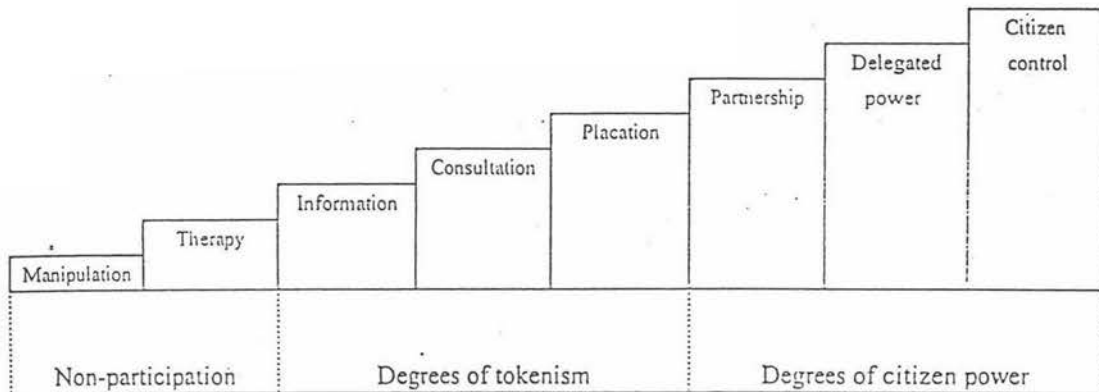
However, if the funder determines the funding policies and the eligibility criteria that must be met, is this really empowerment? Friedman (1973) contends that power is crucial to public participation as people need effective power to make their immediate

environment more agreeable to their lives. In a study completed in 1988 the Task Group that looked at devolution in the Statutory Social Services found that there were no working examples of successful and substantive power sharing in New Zealand. The Task Group noted that certain past and present schemes demonstrated elements of devolutionary processes such as the devolution of decision making by community groups such as the Community Organisation Grants Scheme (COGS). However it found that COGS groups were not fully empowered in that they were not directly involved in the following:

- Policy formulation (including identifying and prioritising needs, consulting, planning, designing programmes and estimating resource use)
- Programme delivery (i.e. the implementation and management of resources for delivering social programmes)
- Programme evaluation (which has implications for policy reformulation)

These elements have also been identified by Arnstein (1975) who developed a ladder of citizen participation comprising of eight levels of participation (see Table 2 on the following page). The bottom rungs represented non-participation (manipulation and therapy) and were non-inclusive of the community. The next three rungs (informing, consultation and placation) show what Arnstein believes are degrees of tokenism where although citizens are informed of planning proposals and are allowed to voice their views and opinions, as has been identified in the consultation process by district and city councils for identifying heritage places, there is no assurance that these views are heeded by the powerholders (Javison, 1994). The top three rungs (partnership, delegated power and citizen control) describe increasing degrees of citizen power where citizens are given management seats power for selected or all parts of programmes and where trade-offs can be negotiated.

Table 2



Arnstein's ladder of citizen participation

| Rungs on the ladder of citizen participation |                 | Nature of involvement   | Degree of power sharing  |
|--|-----------------|---|--------------------------|
| 1.   | Manipulation    | Rubberstamp committees  | Non-participation        |
| 2.   | Therapy         | Powerholder educate or cure citizens  |                          |
| 3.   | Informing       | Citizens' rights and options are identified                                 |                          |
| 4.   | Consultation    | Citizens are heard but not necessarily heeded                               | Degrees of tokenism      |
| 5.   | Placation       | Advice is received from citizens but not acted upon                         |                          |
| 6.   | Partnership     | Trade-offs are negotiated   |                          |
| 7.   | Delegated power | Citizens are given management power for selected or all parts of programmes | Degrees of citizen power |
| 8.   | Citizen control |   |                          |

after Arnstein, 1969 (taken from Mitchell, B, 1979, 139).



Wengert (1971) and Rivers (1983) have contended that Arnstein's ladder is too simplistic and that it does not necessarily reflect a democratic process as it implies an ultimate seizure of power by citizens and thus does not consider representation and due process inherent in the democratic mechanism (Javison, 1994). However, as Arnstein has stated '... participation without redistribution of power is an empty and frustrating process for the powerless. It allows for powerholders to claim that all sides were considered, but makes it possible for only some of those sides to benefit' (Arnstein, 1969, in Javison 1994:40).

The Task Group (1988) identified three contractual elements of power sharing. These are:

1. Authority - the recognised ability of a group to exercise either full, or substantial, control over policy formulation and programme implementation and evaluation lies at the heart of effective power sharing. This means giving authority to clients and is often what is most sought. Often- but not always- this means control over resource use, but may also include authority to formulate policy and/or evaluate programmes. Either way it should include the authority of a group to estimate, and advocate for, appropriate resources. Transferral of authority requires the autonomy and independence of the holders of authority to be recognised by the grantor. Any authority granted must be appropriate to the accountability required by the contract.
2. Management Freedom - following from the above, the Task Group found that there needs to be a clear specification of the management freedom a group has to control the inputs, outputs and outcomes of the services which it is assuming responsibility. Accordingly, there are major distortions to group processes inherent in any attempt to alter the balance of a devolutionary partnership by means such as overt influence (e.g. ministerial directives) or covert influence (e.g. ministerial appointees to groups)



3. Accountability - that is the answerability a group has for its inputs, outputs and outcomes. Key issues are how much accountability to whom, for what, and with what results? There may be different types and degrees of accountability which may exist simultaneously. For instance accountability to all stakeholders including the group itself, clients, funders, heritage places, professionals etc.

The following section discusses the concept of empowerment and what may be considered empowerment attributes that are relevant to a community based funding model which enables more community input into the funding policies and the eligibility criteria as well as the decision-making process itself.

## **Empowerment**

Empowerment is the result of empowering, the state of being empowered. The verb to empower means *to invest legally or formally with power or authority, to authorise, license, to impart power or bestow power to an end or for a purpose, to enable or permit* (The Oxford English Dictionary, 1989).

The Oxford English Dictionary defines the word power as: the ability to do or effect something or anything or to act upon a person or thing; the legal ability to act or capacity to act (The Oxford English Dictionary, 1989).

In recent years a number of international organisations have developed strategies to ensure the sustainable development of the world's natural and physical resources. Community empowerment is an integral part of these strategies. For example, Agenda 21 (UNCED, 1992) themes for earth's survival, provides thirteen such strategies, while Caring for the Earthy Strategy (IUCN/UNEP/WWF, 1992) and Our Common Future (WECD, 1987) also provide strategies which are based on a community empowerment approach. Whether the goal is Primary Environmental

Care (PEC) which is defined as the process by which communities organise themselves, strengthen their capabilities for environmental care and then apply them in ways that also satisfy their social and economic needs (IUCN, 1991), or sustainable development, local governments, communities, groups and individuals play a vital role in implementing these strategies (Barrett, 1995).

**Table 3: International Agencies Community Empowerment Strategies for Sustainable Development**

| UNCED,AGENDA 21(Theme for Earth's Survival)  |
|--|
| 1. Each local authority should enter into a dialogue with its citizens, local organisations and private enterprises and adopt a local agenda 21.                 |
| 2. Local authorities should learn from citizens, communities, business and industrial organisations the information needed for formulating the best strategies.  |
| 3. Local authorities are encouraged to establish processes to increase the exchange of information, experience and technical assistance among local authorities. |
| 4. Governments at all levels must adopt policies to allow a more decentralised structure for decision making.  |
| 5. Create mechanisms which allow active involvement by all parties in decision making.   |
| 6. Policy making should be delegated to the lowest level of public authority.  |
| 7. The support of local level programmes that should be rooted in the concepts of partnership and sharing responsibilities by all parties.                       |
| 8. Run public awareness and training programmes to educate people and inform them of their important role.   |
| 9. Encourage active public participation, particularly groups that have often been excluded.   |
| 10. Local residents should be given a responsible role in the planning and execution of programmes.  |
| 11. Establish and implement low cost community management systems for the collection of information.   |
| 12. All concerned individuals, groups and organisations must be given access to all relevant information.  |
| 13. Any decision making process must allow for consultation of all concerned groups.   |

| <b>IUCN/UNEP/WWF, CARING FOR THE EARTH (Primary Environmental Care)</b>  |
|--|
| 1. Develop more effective local governments, one that responds to citizen demands.                                       |
| 2. Local government must act more as the servant than the master, showing moral responsibility, duty and accountability. |
| 3. Provide financial and technical support to community environmental action.  |
| 4. All communities should take action to care for their environment by developing local strategies.                      |
| 5. Communities must be given the necessary powers to make full use of their own intelligence and experience.             |
| 6. Provide communities and individuals with secure access to resources and equitable share in managing them.             |
| 7. Improve exchange of information, skills and development.  |
| 8. Enhance participation in conservation and development.  |

| <b>WCED, OUR COMMON FUTURE (Sustainable development)</b>  |
|---|
| 1. Create an administrative system that is flexible and has the capacity for self-correction.   |
| 2. Protect the local institutions that enforce responsibility in resource use where they exist. |
| 3. The recognition and protection of vulnerable groups.   |
| 4. Broaden education so that people are more capable of dealing with problems.                  |

(Source: UNCED, 1992; IUCN/UNEP/WWF, 1991; WECD, 1987; in Barrett, 1995, p. 45)

Barrett (1995) has developed a set of guiding principles for community empowerment drawn from Agenda 21 (UNCED, 1992), Caring for the Earth Strategy (IUCN/UNEP/WWF, 1992) and Our Common Future (WECD, 1987) (see Table 4 below). Barrett believes that the purpose of these principles is to highlight those principles formulated by signatory governments with the objective that each national government should be guided by the principles when formulating their own community empowerment approaches (Barrett, 1995, p. 46). Barrett notes that each country's approach will vary due to the different legislative and constitutional arrangements under which they operate as well as the internal organisations such as

local government structures and the environmental issues with which they are concerned. Whether an empowerment approach is facilitated at the national, sub-national or local level, it is expected that attributes of empowerment approaches should in some way reflect internationally agreed guiding community principles.

**Table 4: Guiding Principles for Community Empowerment**

| <b>GUIDING PRINCIPLES</b>  |
|--|
| 1. To empower a community means to engage the full use of that community's experience and knowledge.                     |
| 2. An empowered community will share all their knowledge and experience with others.                                     |
| 3. An empowered community fosters a community based learning environment.  |
| 4. For a community to be empowered it requires organisation to be maximise benefits.                                     |
| 5. An empowered community uses as a tool dialogue and constructive debate as the primary basis for decision making.      |
| 6. In an empowered community initiatives for change requires the input of local people at all levels of decision making. |
| 7. Empowerment of a community requires that the local government be responsive to changes in that community.             |
| 8. Responsive local government in an empowered community will delegate power in some manner to that community.           |
| 9. An empowered community is where local business is integrated into national and local strategies                       |

(Source Barrett, 1995)

Drawing on Barrett's guiding principles and those of the IUCN/UNEP/WWF, CARING FOR THE EARTH Strategy as well as the points raised in this thesis thus far including those of Johnston et al, it is possible to determine a number of empowerment attributes that are necessary for a community group to be empowered to conserve its built heritage. These attributes could be applied to a community based funding model to determine whether or not these attributes are being met. They are set out in Table 5.

**Table 5**

| <b>Empowerment attributes of a community based funding model<br/>to conserve the built heritage</b> |  |
|---|--|
| 1.  | ability to manage resources  |
| 2.  | the ability to participate in decision making (particularly that which effects the community/group)<br>decentralised decision making - non government interference in decision making opportunities for<br>communities to be involved in determining funding policies and eligibility criteria |
| 3.  | knowledge (information) (needs to be made available to the groups)   |
| 4.  | accountability and responsiveness (adaptability)   |
| 5.  | organisational abilities   |
| 6.  | ability to determine the heritage that is important to be saved and involvement in the identification<br>of the built heritage (including in the registration process used by territorial authorities and/or<br>NZHPT  |
| 7.  | common goals for the group/community   |
| 8.  | access to professional conservation advice access to the skills and resources of others as well as<br>there own, including professional advice and skills  |
| 9.  | access to funding to conserve the built heritage both government and non-government  |
| 10.   | autonomy   |
| 11.   | consultation - with professionals as well as agencies  |
| 12.   | continuity of traditional skills (e.g. stone masonry)  |

### **Conclusion**

As the Declaration of Oaxaca has pointed out, given that the community has an integral role in creating the heritage it should have an integral role in identifying and conserving it. This role should not be left up to the exclusive use of specialists as there is a danger that what in the end is identified as worthy of being conserved may not be what was created by the local community initially or may not be valued by them as worthy of conserving or even practical in an economic or useful way. Thomson (1995) states that *'Heritage conservation is essentially about community action. Unless an individual or group is prepared to lead the charge to save a threatened building, the chances are it will not survive'*. New Zealand's system of regulation to protect heritage buildings through the issuing of heritage orders, is by

itself unreliable. Thomson believes, through his involvement with the fight to preserve the Nurses' Memorial Chapel in Christchurch, that, to be effective groups need:

- *access to technical expertise, relevant information and the media;*
- *a credible proposal for re-use of the building;*
- *a sound organisation, knowledge of funding sources, and someone to champion the cause;*
- *advance knowledge of demolition proposals so building owners can be made aware of preservation options before cementing contracts for redevelopment;*
- *support from influential individuals and organisations in the community;*
- *the commitment of local authorities to heritage preservation in their areas, and the existence of a good working relationship between the local authorities and the Historic Places Trust;*
- *a will to succeed.*

Both Johnston and the Declaration do not see the identification and conservation of the built heritage as a mutually exclusive process. Rather what both propose is an integrated process whereby the professionals and the community can work together to achieve a mutual goal - the conservation of the built heritage. The action to preserve the Sacred Heart Convent in Christchurch which was initiated and driven by the community but had the full support of the territorial authority and the NZHPT, is evidence that a co-operative approach can be successful.

While the RMA can provide the protection mechanisms to enable community groups to identify and protect places that are significant to them (e.g. the successful action taken by the community to save the Sacred Heart in Christchurch). There has been to date, a lack of commitment by territorial authorities in the district planning process to enable the community to fully participate in the identification of places to be included in the plan. A lack of financial and other resources for the community to protect buildings is problematic as Craig (1995) has shown.

Ensuring sustainable management of the built heritage involves promoting the participation of local communities in the conservation of its own built heritage for the present as well as for future generations. What is needed is the processes to enable this to happen.

A key to achieving this is ensuring that community groups are empowered to be actively involved in the process. A number of community empowerment attributes have been identified based on the literature review (in chapter two), an analysis of the management approach identified by Johnston (1992), a review of the empowerment strategies developed by three international agencies involved in the conservation of the world's natural and physical resources, and a set of guiding principles identified by Barrett (1996). These attributes will be used to evaluate the effectiveness of the community funding model developed by the Lottery Environment and Heritage Committee which is discussed in the following chapter.

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## CHAPTER 4 LOTTERY ENVIRONMENT AND HERITAGE

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Chapter four examines how a community funding model was developed by the Lottery Environment and Heritage Distribution Committee to facilitate community access to funding to conserve New Zealand's built heritage and whether it provides for the community empowerment attributes identified in chapter three.

### BACKGROUND

The New Zealand Lottery Grants Board was set up by Parliament under the Gaming and Lotteries Act 1977 and is also covered by the Public Finance Act 1989, to benefit the community by distributing the profits from state lotteries such as Lotto, Lotto Strike and Instant Kiwi. There are eight sector-based distribution committees which cover a wide range of community activities. The Committees are appointed by the Minister of Internal Affairs from the community.

Lottery funding is not normally available for purposes which are seen to be the responsibility of central or local government, or which are eligible for funds from central or local government. The Lottery Grants Board has never clearly defined what these purposes are. This is left to the discretion of each committee. Some distribution committees have funded territorial authorities directly by way of grants for community facilities, heritage buildings and welfare and community programmes as well as indirectly through the provision of funding to community groups for the same purposes. The main criteria for eligibility under the legislation is that funding must be given for charitable purposes. Thus community groups which have a charitable status are eligible to apply for funding to preserve the natural, physical or cultural heritage but private property owners are excluded. This is because a private property owner could be seen to receive an economic gain from a grant, for example, to restore a private historic home through an increase in the value of their property, which, if sold, would benefit the individual owner rather than the wider community.



### **ESTABLISHMENT OF LOTTERY ENVIRONMENT AND HERITAGE**

The Lottery Environment and Heritage Distribution Committee (LEH) was established in 1992 by the then Minister of Internal Affairs, Hon Graeme Lee, to provide a single transparent source of lottery funding for the environment and heritage sectors (including the built heritage and the cultural heritage). Prior to this the only lottery funding available for the conservation of the built heritage was through the Lottery General Heritage Fund. In the 1992/93 year this fund was allocated \$800,000 to distribute across the cultural and heritage sector. Due to the demand on funds only historic places with an "A" classification under the Historic Places Act 1980 were eligible for consideration under this fund (Lottery General Heritage Fund Business Plan 1992/93).

LEH was also made responsible for providing funding to four "key provider" clients - the New Zealand Historic Places Trust, Pouhere Taonga; Museum of New Zealand Te Papa Tongarewa; Regional Museums Liaison Service; and the New Zealand Film Archive, Nga Kaitiaki O Nga Taonga Whitiwhia all of which had been long term clients of the Lottery Grants Board (Lottery Environment and Heritage Business Plan 1992/93).

As stated in chapter 3 the LEH fund is the main source of discretionary funding for the community to conserve New Zealand's built heritage. In 1994/95 the Committee had a total of \$9,041,109 to distribute across its three outputs - natural, physical and cultural heritage. Building conservation projects are considered under its physical heritage output. During this period it approved 55 grants from 70 applications under its physical heritage output. The total amount approved was \$3,948,769 of which \$1,750,000 was approved to the NZHPT towards its operational costs. The total amount requested was \$9,403,880.

At the time it was first established the Committee stated that it wished to retain flexible funding policies in order to be able to develop a comprehensive

understanding of the nature and variety of projects that communities might initiate (LEH Minutes June 1993). In line with this in its first year, the Lottery Environment and Heritage Committee's funding policies for the conservation of historic sites and buildings stated that it accepted applications for 'projects involving the conservation of historic buildings when the building has some national, regional or local historical significance, where conservation is being undertaken in a professional manner and where the project is supported by the wider community'. In assessing applications emphasis was given to the classification of the site/building by the New Zealand Historic Places Trust and any comments provided by the New Zealand Historic Places Trust.

No direction was given to community groups as to what constituted a 'professional manner' for conservation work although applicants were encouraged to seek advice and endorsement from a conservation architect when developing the project, prior to submitting an application (Lottery Environment and Heritage Guidelines 1993/1994).

The Committee held its first meeting in June 1993. At this meeting it made 31 grants totalling \$788,135 across all its outputs. One of the applications considered at that meeting was from the Theomin Gallery Management Committee (TGMC), Dunedin. The issues raised in this application had a major bearing on the policies that were subsequently developed by LEH for heritage conservation by community groups.

### **Theomin Gallery Management Committee Application**

The TGMC had requested \$195,500 to undertake restoration work on the roof and exterior stonework, internal climate control, internal security of collections, external light management and drainage separation. The application was reviewed by the NZHPT and an independent conservation architect. Both the NZHPT and the conservation architect expressed concerns at the inappropriateness of the work in that it did not meet recognised conservation standards. Rather than decline the application and following advice from the NZHPT and the conservation architect LEH approved

funding for a conservation plan (\$30,000) as well as the conservation work (\$195,000). The final amount approved was an increase of \$30,000 on the amount that had been sought, however, LEH advised that the increased amount was necessary to ensure that the appropriate conservation standards would be met in the restoration work given the national significance of the building and its collection (LEH Minutes, June 1993). LEH also stipulated that the conservation plan was to be completed prior to the conservation work being undertaken although work could proceed on the roof if it had the endorsement of the conservation architect preparing the conservation plan. In setting the terms and conditions of the grant the Committee took account of the national significance of the building and its collection and that the past and present management had not placed a priority on the conservation needs of either the building or collection, but had carried out building maintenance on an ad hoc basis.

The THMC initially agreed to the terms and conditions of the grant and continued work on the roof. However, following inspection of the work by the conservation architect and the NZHPT which showed that the work was not being carried out as directed by the conservation architect payment of the grant was suspended by LEH. The TGMC later advised LEH that it did not want to have any further involvement with the conservation architect and that while it was happy with some of the conservation plan's recommendations it did not want to delegate any of its authority in respect of the building which it felt the plan indicated would be required if it were to follow it (TGMC correspondence June 1995). At the same time the TGMC indicated that it would still like some of the grant money to complete the roof work and for light management but that it had reprioritised its work and the remaining funds were no longer required. As the term of the grant had expired (two years from the date of approval) and the TGMC had failed to meet the conditions of the grant, the funds were written back to the LEH fund.

## Discussion

One of the main issues that arose with this application was that the THMC had developed its own maintenance schedule for the building based on its own perceived requirements and its own understanding of conservation processes and that work had already commenced prior to the application being received by LEH thereby leaving little scope for an integrated approach being developed as suggested by Johnston (1992). Johnston does not see these two approaches as mutually exclusive. In this instance however, it would seem that the community determined its own perception of heritage value, in particular regarding the work that it perceived should be undertaken to restore, for example, the roof tiles.

The THMC application also raised a number of issues for LEH as a community funder. Firstly, its funding policies were not clear in that the community needed more direction in terms of what conservation standards would be considered appropriate by the professionals as well as LEH prior to a community group starting a conservation project which they were expecting to receive lottery funding for. Secondly, while LEH wanted to be able to fund community initiated building conservation projects, it needed to ensure that its money was being spent efficiently and effectively under its accountability requirements to the Lottery Grants Board and Parliament. Thirdly, LEH needed to know if this could be achieved in such a way that would enable community groups to continue to undertake conservation projects while at the same time meeting recognised conservation standards. Fourthly, if the process was to be mutually successful, then community groups needed to be involved in the conservation process from the outset. Fifthly, community groups clearly needed access to professional conservation advice throughout a project to ensure conservation standards were being met by those undertaking the work as well as the community group overseeing it.

In order to address these issues LEH consulted with a number of organisations and individuals involved with the conservation of the built heritage including the NZHPT, the Department of Conservation, members of ICOMOS New Zealand and representatives of the New Zealand Professional Conservators Group as well as community groups. International funding programmes were also reviewed including the Getty Grant Programme which comes under the J. Paul Getty Trust. As a result of this process LEH redefined its funding policies for built heritage projects as well as its processes which were based on a community funding model (See Appendix 2 for LEH Physical Heritage Policy). The model was developed to enable both community groups and professionals to work together to ensure that if places that were significant to community groups were to be conserved, then community groups should have access to professional conservation advice to ensure that lottery funding was being well spent. See figure 1 community funding model on the following page.

At the same time it established a process to facilitate community access to both funding and conservation advice from the initial stages of a project.

## **Process for considering applications for the conservation of the built heritage**

The Committee established a two stage process for considering applications for funding conservation projects. The first stage involves the preparation of a conservation and maintenance plan. The second stage involves the actual conservation work. LEH provides funding for both stages.

### **STAGE 1 - APPLICATIONS FOR CONSERVATION AND MAINTENANCE PLANS**

(Refer to Figure 2)

1. Community group (may or may not be owner) identifies a place to be preserved and checks with NZHPT and/or local authority, and/or Rail Heritage Trust to confirm whether the place is included on their registers. Obtains letters of

# LOTTERY ENVIRONMENT AND HERITAGE COMMUNITY FUNDING MODEL

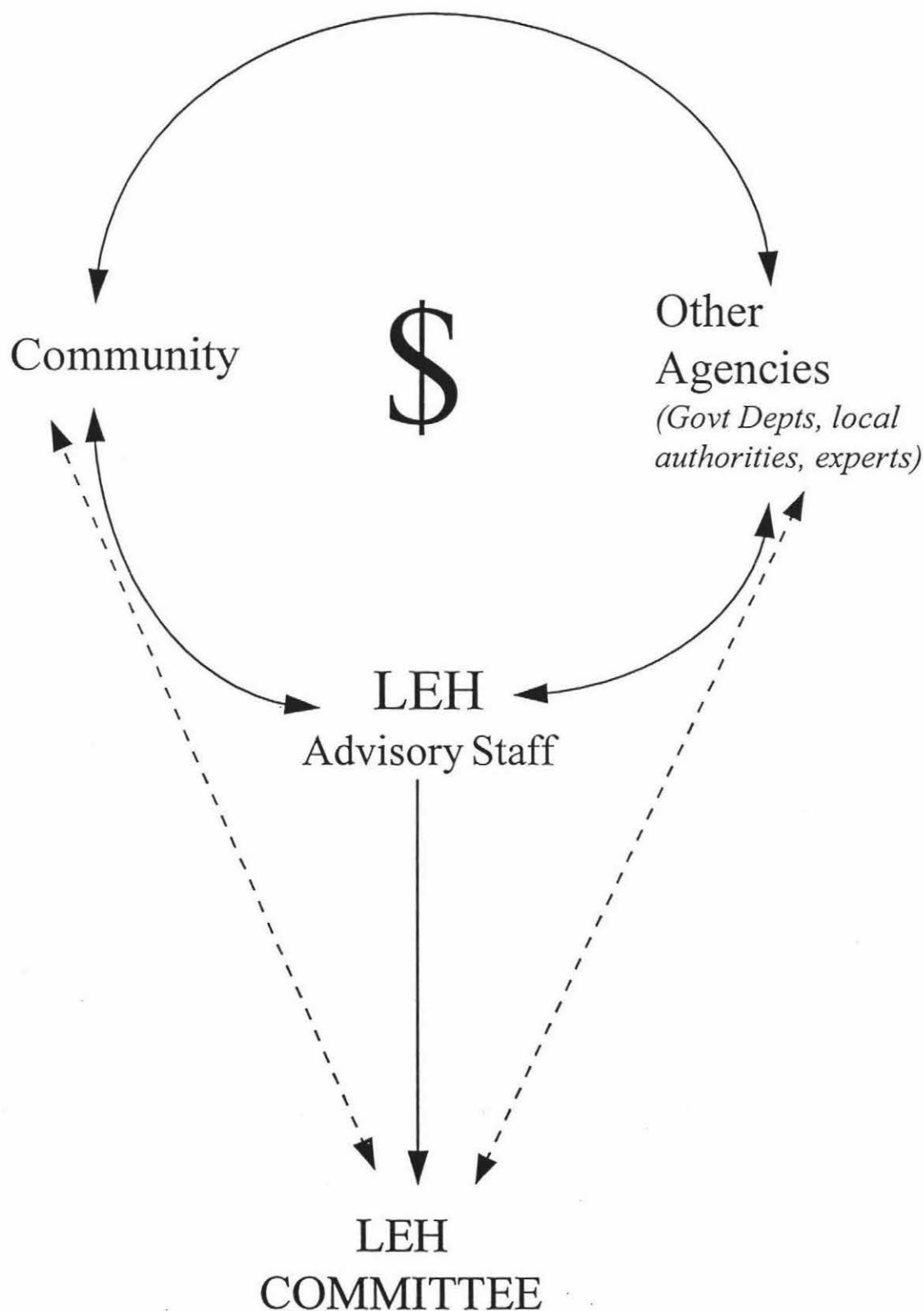


Figure 1

support from these agencies and any particular requirements re. resource consents for proposed work.

2. Group contacts LEH advisory staff, NZHPT or NZPCG about commissioning a conservation and maintenance plan. ( a brief detailing specific requirements for the place e.g. stain glass windows, structural work, required by group)
3. Group obtains quote and outline of plan from conservation architect and applies to LEH for funding for preparation of the plan.
4. LEH advisory staff prepare report with comments from other agencies and makes recommendation to LEH Committee.
5. LEH Committee approves grant. (Amount of grant dependent on Committee's standard criteria for approval and size and significance of place including any special features that need to be addressed)
6. Community group is advised of grant and commissions a conservation and maintenance plan to be prepared by conservation architect recommended by NZHPT or NZPCG. The type of plan prepared will depend on the size and significance of the place.
7. Conservation and maintenance plan is completed and invoice sent to LEH.
8. Plan is assessed by LEH, NZHPT and/or conservation architect from NZPCG (but not the same person who prepared the plan).
  - a) Plan not satisfactory - comments sent to conservation architect who prepared plan and client for alteration. Plan finalised with additional comments. Plan re-assessed
  - b) Plan satisfactory -payment made.

APPLICATION FOR: STAGE I  
CONSERVATION AND MAINTENANCE PLANS

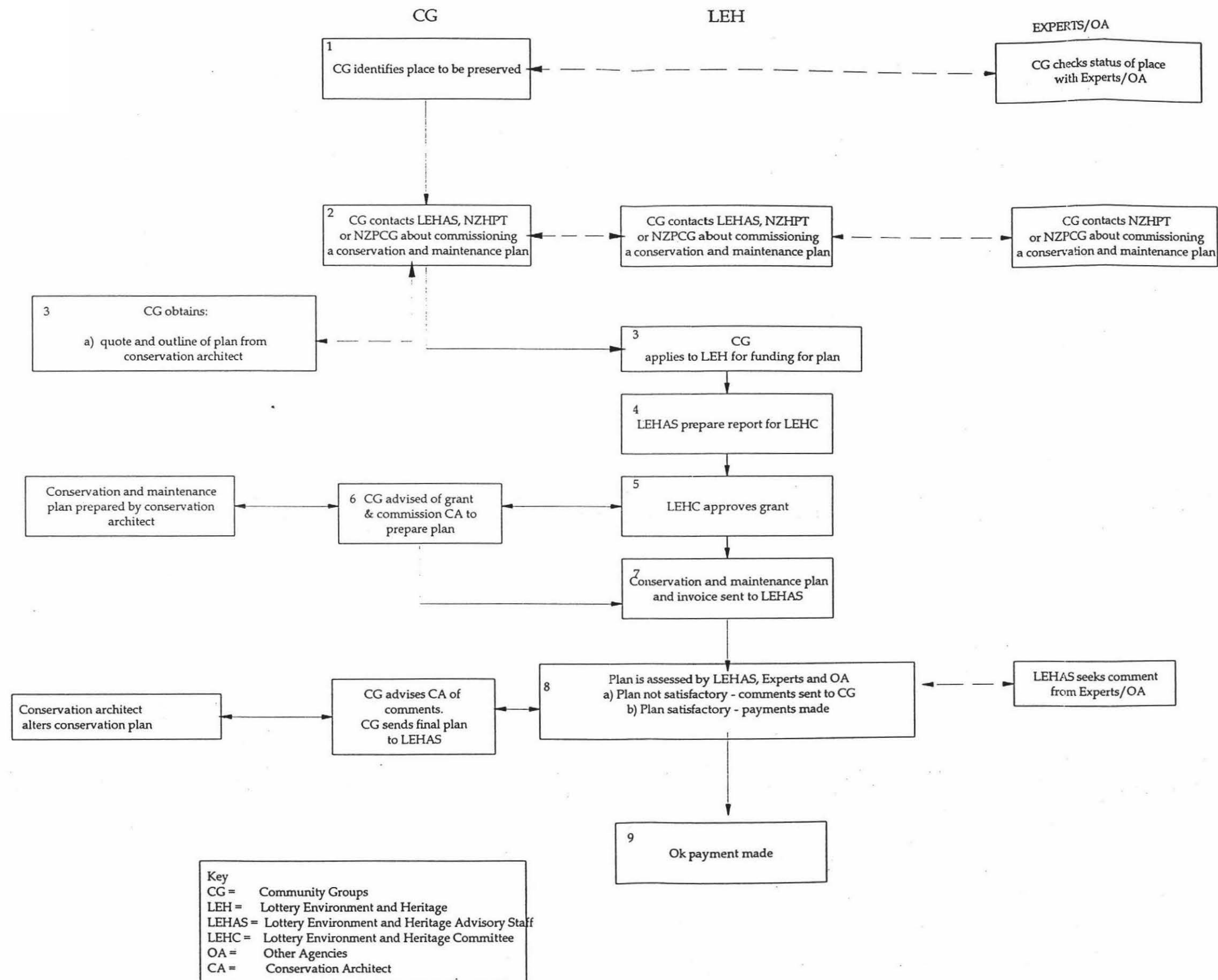


Figure 2



9. If plan is OK as in 8(b) then payment is made.

## **STAGE 2 - APPLICATIONS FOR CONSERVATION WORK**

**(Refer to Figure 3)**

1. Community group gets working drawings, specifications and quotes for conservation work that is identified in the conservation and maintenance plan.  
(Also any building and or resource consents required for work).
2. If the place is registered by local authority, and/or NZHPT, and/or Rail Heritage Trust community group obtains letter of support for proposed work from these agencies.
3. Group applies to LEH for funding for restoration work.
4. LEH advisory staff (LEHAS) assess:
  - a) eligibility - against standard LGB and LEH Committee criteria.
  - b) completeness of information required - standard LEH requirements (audited accounts, letters of community support etc.)
5. LEH advisory staff seek comment on proposed conservation work from NZHPT, local authority, Rail Heritage Trust, independent conservation architect, other experts e.g. stained glass conservator. Staff may also seek information from a community organisation on group. Comments received:
  - a) okay - Advisory staff prepare report for LEH Committee including comments from experts with recommendation based on LEH assessment criteria as set out in its Strategic Plan;

# APPLICATION FOR: STAGE II CONSERVATION WORK

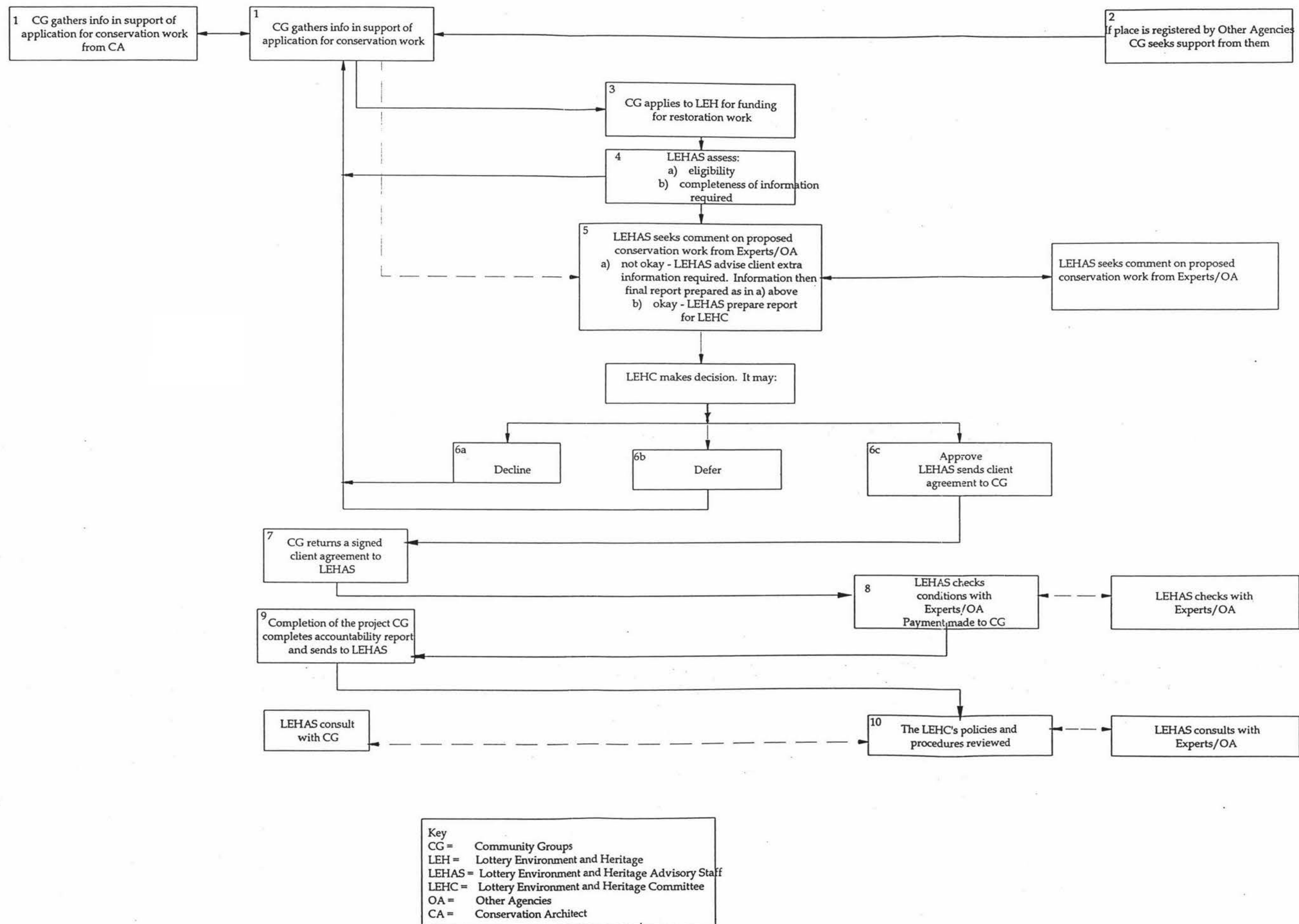


Figure 3

- b) Not okay - LEH advisory staff advise client that extra information is required. Information provided then final report prepared as in a) above.

6. LEH Committee makes decision. It may:

- a) decline an application;
- b) defer an application; or
- c) approve an application (with or without conditions e.g. project to be overseen by conservation architect).

If the community group is not happy with the decision it may seek a reconsideration from the committee within a specified time frame if additional information is provided. Any additional information may be checked as in 5 above.

- 7. The community group returns a signed client agreement form which sets out the terms and conditions of the grant.
- 8. LEHAS check conditions with experts/other agencies and payment is made in accordance with the committee's recommendation (i.e. lump sum, in instalments depending on satisfactory progress reports from conservation architect and/or NZHPT, or on receipt of suppliers invoices).
- 9. On completion of the project the community group completes an accountability report explaining how the grant was spent and commenting on the process. Random spot checks are undertaken by the policy and monitoring unit of the Lottery Grants and Trusts Group to see if the grant has been spent on the approved purpose.
- 10. The LEH Committee's policies are reviewed on an annual basis. A review includes an analysis of the processes in place, feedback from clients, comment

from government and other professional agencies in the sector and from the staff and committee members.

## DISCUSSION

In reviewing the empowerment attributes for a community based funding model identified in chapter three it would appear that the model clearly includes some of the attributes in Table 5, in particular:

1. the ability of a community to determine that a building is of heritage significance to them. Under the LEH policies heritage buildings do not have to be registered by the NZHPT or territorial authorities to be considered eligible for funding from LEH. In formulating this policy LEH was aware that many places that the community might be interested in conserving were not registered by NZHPT or territorial authorities;
2. access to professional knowledge and skills to ensure that conservation standards are being met; As discussed in chapter two a conservation plan is 'a document setting out what is significant in a place and, therefore, what policies are appropriate to enable that significance to be retained in its future use and development'. The scope of a plan may vary from a simple plan for a modest cottage to plans for sites such as Government Buildings, in Wellington. A successful plan will indicate that conservation and use of the place need not be mutually exclusive. In order to ensure that the conservation plan provides a practical guide to community groups undertaking building conservation projects, the LEH Committee also requires a maintenance plan and costings so that community groups have an indication of not only the immediate costs of any conservation work but also of the on-going costs associated with maintaining a heritage building. Given the pressure on the LEH Committee's funds, community groups are also asked to prioritise the work in the conservation plan

based on what was most important to them as well as what was indicated in the conservation policies.

3. opportunities for communities to be involved in determining funding policies and eligibility criteria; the annual policy review process and client satisfaction surveys enable the programmes and policies to be reviewed to determine whether they reflect the values and needs of the community;
4. consultation with professionals and other agencies; Lottery advisory staff encourage and facilitate consultation with community groups and professionals and other agencies.
5. access to funding; Community groups that meet the Lottery Grants Board eligibility criteria are eligible to apply for any level of funding from the LEH Committee although the policy states that priority is given to applications where at least one third of the funding for the project has been obtained. LEH however has the discretion to approve any level of funding as indicated in the amount approved to the TGMC;
6. autonomy; Suggate (1994) proposes that the availability of discretionary grants for community groups could suggest more autonomy and empowerment for recipients than for instance contractual arrangements. Grants are often less tightly prescribed than contracts thus allowing recipients more scope in determining how best to use the funding within the parameters for which the money was given. Suggate also believes that grants do not require the same level of organisational sophistication by the recipient. Thus newer, smaller groups can be more easily accommodated and that innovative projects grants are often viewed more positively than contracts by community groups thus fostering positive funder community relationships. Suggate also found that grants are less complicated to process than drawn out contract negotiations.

7. accountability and responsiveness; Lottery funding is public money and is subject to public audit therefore accountability measures are required. Standard criteria include whether or not a project will contribute to its mission, the level of compliance with conditions on previous grants, an assessment of the significance of the project, the extent of community support, an examination of alternative funding sources including local funding support, confirmation of existing funding and consultation with tangata whenua where appropriate.

CONCLUSION

The following table correlates the empowerment attributes that were identified in a community based funding model (Table 5) with those of the LEH Committee’s process attributes.

Table 6

| LEH process attributes   | Empowerment attributes Table 5 |
|--|--------------------------------|
| 1. identify heritage and participate in decisionmaking               | 2, 6                           |
| 2. access to professional conservation advice, knowledge and skills  | 3, 8                           |
| 3. opportunity for community to participate in policy review process | 2, 9                           |
| 4. consultation with professionals and advisory staff                | 11                             |
| 5. access to funding   | 9                              |
| 6. autonomy  | 10, 1, 5                       |
| 7. accountability and responsiveness                                 | 10, 4, 1, 5                    |

It is noted that empowerment attribute 7 (common goals for the group (community) is implicitly covered under most of the LEH process attributes. There has to be a common goal for the group to initiate and follow through the conservation or protection work.

The LEH Committee has, following consultation, established conservation standards for the projects that it funds. This is to ensure that its money is spent in a cost effective and efficient manner so that the whole community can benefit. In order to receive the grant for the first stage the applicant must provide a satisfactory conservation and maintenance plan to LEH. The conservation and maintenance plan is reviewed by the NZHPT and or an independent conservation architect. This process is similar to that adopted by the John Paul Getty Trust. As with the John Paul Getty Trust a process of peer review of conservation and maintenance plans and the conservation work is undertaken prior to funding being approved. The review process ensures a level of independence and enables a review of any policies that might be deemed necessary. Applications for the second stage are required to include the conservation and maintenance plan, specifications and drawings for the proposed work and the accepted tender price. Where a place is registered by a local authority, the New Zealand Historic Places Trust or the Rail Heritage Trust the applicant must include a letter of support from these organisations for the proposed work.

The main areas where the model does not meet the empowerment attributes is in the appointments of committee members, the lack of opportunities for communities to participate in decision making and Government interference in decision making. A criticism of many funding programmes is the capture of the decision makers by government, through government appointments as with the lottery distribution committees. The Minister of Internal Affairs is Chairman of the New Zealand Lottery Grants Board. Ministers of the Crown are often lobbied by community groups to gain support from them for a project or when they are dissatisfied with a Committee's decision (Holmes, 1996). There is the potential then for political influence to be used to ensure a community group gets the funding that it requests. This was evidenced in the decision by the former Minister of Internal Affairs, the Hon. Warren Cooper, when he approved funding for the QE II War Memorial Museum at Waiouru from his discretionary fund after the application had been declined by the Lottery Environment and Heritage Committee. While the current LEH Committee members were

nominated by members of Government Caucus, community organisations and/or government departments their final appointment was made by the Minister of Internal Affairs. They were appointed to represent the community in accordance with the Lottery and Gaming Act and not necessarily because of their knowledge in the sector (Holmes, 1996). The PCFE (1996) identified the need to include a member of ICOMOS New Zealand on the LEH Committee to ensure that it had the right skill base to make informed decisions on applications for funding for built heritage projects.

The next chapter evaluates the effectiveness of the model through an illustrative case study.

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## CHAPTER 5      A CASE STUDY

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Chapter five uses an illustrative case study to evaluate the effectiveness of the model and to determine whether the empowerment attributes identified in chapter four are being applied in the LEH heritage conservation process. In determining whether they are present the following questions will be reviewed.

1. Does the model meet the aspirations of the parties -i.e. New Zealand Historic Places Trust, local government, community groups, professionals/experts and the funder?
2. Does the model address relevant management, heritage and community issues i.e. efficiency concerns, conservation standards and empowerment matters?
3. How does the model fit into existing heritage management structures? - Does it complement or enhance central/local government structures?

### **Case study - Foundation for the Restoration and Preservation of St Mary of the Angels, Wellington**

#### **BACKGROUND**

St Mary of the Angels, Wellington, is registered under the Historic Places Act 1993 as a Category I building. It is also listed on the Wellington City Council Transitional District Plan. Comment on any proposed redevelopment or restoration work was required by the Wellington City Council from the NZHPT prior to any major restoration work being undertaken on the church.

In 1986 the Foundation for the Restoration and Preservation of St Mary of the Angels was established under the Charitable Trust's Act 1957. The objectives of the Trust include the restoration and preservation of the church, and, to that end, to solicit

funds, to create a capital fund to refurbish, maintain and preserve the restored church. The Friends of St Mary of the Angels, with 737 members, had undertaken to sustain the church once restoration was complete.

The Foundation required funding to repair and restore the interior fabric of the church which had sustained substantial water damage over the years from roof leakage and seismic cracking. The project also involved creating a new narthex, moving the altar rails and adding a new side lobby. When the Foundation approached the LEH Committee it advised that it had exhausted its avenues of funding from the local community having already raised over \$900,000 for the exterior restoration and a further \$401,000 towards the interior work. This included a grant of \$3,500 from the NZHPT for the project.

The photographs on the following page show the altar and the altar rails in 1950 which the Foundation proposed to move as part of its 'restoration' of the church. (Photographs: Fill family album)

The Foundation originally applied for the restoration work without a conservation and maintenance plan. This case study shows how the process, as discussed in chapter four, was applied to this application.

#### **THE APPLICATION PROCESS**

1. July 1992 the Lottery General Distribution Committee approved a grant of \$70,000 to the Foundation for the Restoration and Preservation of the Church of St Mary of the Angels (Foundation) for electrical wiring and fire protection as part of the interior restoration of the church.
2. The Foundation launched a public fund-raising appeal but was unable to obtain all the required funds to complete the interior restoration and adaptation of the church. In December 1994 it applied to the Lottery Environment and Heritage



Figure 4

Committee for further funding at the Committee's meeting in March 1994. (See application, Appendix 3). The Foundation was seeking \$200,000 (total project cost estimated at \$740,876) towards restoring the church including modifications to the narthex, altar, entrances and flooring. The application did not include provision for the structural strengthening of the towers. The Foundation advised that this would be carried out at a later stage. The application included a letter of conditional support from the NZHPT.

3. LEHAS received comments from and discussed the application with the following: a conservation architect; the NZHPT; the Wellington Regional Committee, NZHPT; the parish priest of St Mary of the Angels (who was also the applicant); representatives of the St Mary of the Angels Preservation Society; and Staff at Wellington City Council. There were a number of concerns raised by these individuals and agencies with the proposed work including:
  - \* the creation of a new narthex
  - \* the construction of a new north lobby
  - \* the type of heating and lighting to be installed;
  - \* the extent of concrete removal on the concrete walls to rust treat the steel reinforcing;
  - \* retaining the original cork tiles on the floor.
4. The Foundation also discussed their application with New Zealand Historic Places Trust, Members of Parliament and the Prime Minister.
5. LEHAS prepared a report on the application which included comments from all of the above, plus letters of support from the community (see Appendix 4).
6. The LEH Committee considered the application including all the comments it received on the project and agreed to approve a grant of \$10,000 towards the

cost of preparing a conservation plan by a conservation architect. The Committee advised the Foundation that on completion of the conservation plan and its adoption by the Foundation, the Foundation could apply for funding for the restoration work in accordance with the conservation plan. The Foundation was also advised that any future application would require comment on the plan by all interested parties and that these should be provided to the LEH Committee with the application.

7. The Foundation completed the signed client agreement and returned it to LEHAS.
8. LEHAS discussed the Committee's decision with the Foundation and with WCC to verify resource consent requirements and the need for the restoration work to address the strengthening of the towers.
9. The Foundation commissioned a conservation architect to prepare a conservation plan for St Mary of the Angels. A copy of the completed conservation plan was forwarded to the NZHPT for comment and to LEHAS for payment.
10. The Foundation advised Lottery advisory staff that the conservation plan was not sympathetic to some of the earlier proposed alterations to the narthex and altar rails, the entrances and the flooring. Following discussions with the NZHPT and Wellington City Council a consensus was reached and those parts of the project were dropped. The Foundation also advised that it was going to include the costs of strengthening the towers which had not been included in the earlier proposal. The Foundation had obtained funding of approximately \$24,000 from WCC towards the strengthening.

11. In July 1995 the Foundation submitted an application to the LEH Committee for consideration at its September 1995 meeting (See Appendix 5). The application was for restoration work based on the conservation plan including strengthening of the towers and preservation of the stain glass windows. It did not include the work to the narthex, altar and entrances. The application included the conservation plan, the feasibility report on the structural strengthening requirements, draft specifications and drawings, resource consent requirements as well as letters of support from those sectors of the community who had opposed the original proposal.
12. LEHAS sought comment on the application from the following: the conservation architect, who had prepared the conservation plan, the New Zealand Historic Places Trust; and Wellington City Council Staff regarding the resource consent, public notification and earthquake strengthening requirements.
13. LEHAS prepared a report on the Foundation's application which was considered by the LEH Committee in September 1995 (see Appendix 6).
14. The LEH Committee approved a grant of \$200,000 for the restoration and strengthening of the church. The grant was paid in two instalments. The first instalment was conditional on the following:
  - i) *evidence that the Foundation has revised its structural strengthening plans to the satisfaction of the New Zealand Historic Places Trust;*
  - ii) *evidence that a continuous consultation programme has been established with the architects, specialist consultants and Trust staff to ensure to the project meets conservation standards;*

- iii) *evidence that a stained glass conservator recommended by the New Zealand Professional Conservators Group has been consulted about the work to the stained glass window surrounds.*

The second instalment was paid at six months after commencement of the project and on receipt of a satisfactory report from the Foundation and the New Zealand Historic Places Trust.

15. The church was closed in December 1995 to enable work to commence. The Foundation provided the information to meet the requirement for payment of the first instalment which was made in December 1995. The work was completed by May 1996.

## Discussion

Three questions were identified at the beginning of the chapter to evaluate the effectiveness of the model discussed in chapter four.

1. Does the model meet the aspirations of the parties -i.e. New Zealand Historic Places Trust, local government, community groups, professionals/experts and the funder?
2. Does the model address relevant management, heritage and community issues i.e. efficiency concerns, conservation standards and empowerment matters?
3. How does the model fit into existing heritage management structures? - Does it complement or enhance central/local government structures?

*The first question asks whether the model meets the aspirations of the parties.*

#### NEW ZEALAND HISTORIC PLACES TRUST

The Foundation's application included a qualified letter of support from the New Zealand Historic Places Trust for the project. The NZHPT stated that it did not support the creation of a new narthex or the construction of a new lobby. When LEH advisory staff contacted the NZHPT to confirm their support, the NZHPT advised that it had strong reservations about the project and recommended that a conservation architect should be appointed by the Foundation to comment on the scope of the work and to prepare a conservation plan. The NZHPT advised that it was concerned that the proposed design of the new structures failed to integrate with the existing fabric of the church. The Trust believed that as far as possible all alterations should be reversible and should have minimum intervention on the existing fabric. In addition all items proposed to be modified should be recorded and photographed for documentation. The NZHPT was unsure about the structural strengthening requirements for the church.

While the NZHPT discussed its concerns with LEH advisory staff and pointed out that the St Mary of the Angels Preservation Society was not happy with the proposal, the NZHPT did not appear to take into account all the concerns of the Society in supporting aspects of the project which the Society believed were not consistent with current conservation standards. The NZHPT advised LEH advisory staff that it did not want to get into a position of confrontation with the Foundation as it did not wish to be put in the position of requiring a heritage order for the church to ensure that it was restored to appropriate conservation standards because of the legal costs associated with such an action.

The Wellington Regional Committee of the NZHPT was also concerned with the proposed alterations to the church and did not support the NZHPT's (national office) position which appeared to be one of compromise.



## **WELLINGTON CITY COUNCIL**

As applications for projects such as this are required to include a copy of any building consents or resource consents that might be required by a local authority LEH advisory staff contacted the Wellington City Council (WCC) to clarify whether the Foundation was required to obtain one prior to undertaking the proposed work.

WCC staff confirmed that the church was listed as Class A under its Earthquake Risk Assessment Codes and that some parts of the building were less than 50% of the required by-law codes. The Council advised that while heritage buildings were given some leeway in terms of meeting the by-law requirements, if restoration work was planned for the building it should include earthquake strengthening of the towers. They advised that the project also required a building consent. The concerns of the Council about the earthquake strengthening were conveyed to the Foundation by LEH advisory staff. The Foundation advised that it would address the earthquake strengthening requirements for the towers once the interior work had been completed. LEH advisory staff advised the Foundation that given the considerable amount of money being requested from the Committee and the money being contributed by the public any strengthening requirements should be carried out at the same time as the work required to do this may impact on any restoration work. LEH advisory staff also pointed out that as the strengthening work could impact on the restoration work that it should be undertaken as part of the project.

The Council also advised that a resource consent was required for the proposed work as it required considerable changes to the building and that as part of the resource consent process a conservation plan may also be required as part of the environmental impact assessment of the proposed work.

## **CONSERVATION ARCHITECT**

LEH advisory staff had also sought comment from an independent conservation architect, who advised that the restoration work that had already been undertaken by

the Foundation had been carried out back to front, and that for a project such as this a conservation plan should have been prepared. The conservation architect also advised that because of the lack of a conservation plan unnecessary work has been carried out at considerable expense. This included the recladding of the roof in copper which covered the original slate roof. The slate roof only required repair work rather than complete replacement. The conservation architect believed that the copper roof was not in keeping with the architectural and historical integrity and significance of the building.

#### ST MARY OF THE ANGELS PRESERVATION SOCIETY

The Society was incorporated in 1993 with the principle object being: to preserve and protect the sacred and historic interior and exterior of the church in perpetuity for the benefit of all in a manner which will preserve and maintain as closely as is possible the architectural integrity of the historic building which presently is in conformity with the original design. It recommended that the project should be carried out within the framework of the ICOMOS Charter and that a full conservation plan should be prepared and that the proposed changes should be subject to detailed scrutiny by independent conservation architects and acoustic consultants. It was also concerned at the lack of community consultation on the project.

In its submission on the Foundation's application it stated that

*'the programme for the alteration of St Mary of the Angels church has been marked, from the inception of the present phase, by a total lack of consultation. In addition, even factual information has been largely concealed behind a veil of secrecy to the extent that it has been impossible to determine accurately, precisely what is intended to be changed'. In particular the Society pointed out that 'full and free consultation with everyone concerned is an essential part of the process before any consents can be given'.*

The Society stated that there had been no consultation with the parishioners or the public at large and that complete plans had not been made available to the parishioners or other interested parties. They noted that in spite of this the NZHPT had agreed in principle to major alterations which in the Society's considered opinion were unnecessary and would destroy the architectural integrity of the building. The NZHPT also advised LEH advisory staff about the concerns of the Society.

The Society believed that the consultative process was important because:

- i) *it is required by legislation.*
- ii) *the parishioners have the right to express their opinions (and have them respected) about radical changes to their church.*
- iii) *the funding donors should be able to see what will be done with their contributions.*
- iv) *the proposed alterations to the Church were outside the Objects of the Foundation as set out in its trust deed and therefore were illegal.*
- v) *that a parish priest is transient and that because of the financial commitment required that the work should have the agreement of the parishioners and that it should be in accord with the ICOMOS Charter which has been adopted by the NZHPT and the Wellington City Council.*

While the Society had concerns about the Foundation's failure to consult with them and other interested parties about the project, it would appear that one of the main issues was not only the lack of consultation but the unwillingness of the Foundation to take on board any of the concerns of the other interested parties in wanting to preserve what the other groups including the Society believed to be significant heritage items in the church.

## **THE FOUNDATION FOR THE RESTORATION AND PRESERVATION OF ST MARY OF THE ANGELS**

The case study shows that the Foundation was primarily concerned with modifying the church to meet new liturgical practises, not to conserve the church according to accepted conservation standards. The Foundation's position could be seen to be based on its lack of understanding of recognised conservation practises and the responsibility it has, as a manager (in this instance, rather than owner) of a building that has been recognised as being of national significance by both the Wellington City Council, the NZHPT and other community groups. The Foundation also failed to consult with its own parishioners, the wider community and those agencies that had an interest in the church - including the NZHPT and the Wellington City Council. While a comprehensive consultative process was entered into between LEH advisory staff, the Foundation and the other groups and agencies involved in the project, this consultation focused on the approval of a grant for a conservation plan only (rather than for the restoration work as was originally requested). It was not until the appointment of a new parish priest that a more consultative and co-operative approach was adopted by the Foundation. This enabled the Foundation to reach a consensus with all those groups interested in seeing the church conserved rather than adapted to suit new liturgical practises and to focus on the restoration of the plasterwork, the paintwork, the roof interior woodwork, electrics and flooring. The Foundation advised that it would also look at the Rose window and strengthening of the towers.

## **LOTTERY ENVIRONMENT AND HERITAGE COMMITTEE**

At the time the application was received, the Lottery Environment and Heritage Committee did not have an established policy of requiring conservation and maintenance plans before considering applications for conservation work. It had, as discussed in chapter four, required a conservation plan to be prepared for the Theomin Gallery, Dunedin, as a condition of a grant towards conservation work because of the

concerns expressed by the New Zealand Historic Places Trust about the conservation standards of the proposed work.

Under its general funding policies the Committee takes into account:

- (i) the assessment of the need for and merits of the project;
- (ii) the extent to which the community will benefit; and
- (iii) the level of community support for the project.

Given the considerable unfavourable comment that was received from community organisations as well as from the statutory and regulatory agencies (including the New Zealand Historic Places Trust and the Wellington City Council) when the Foundation submitted its application to the LEH Committee for funding, LEH advisory staff worked with all the groups to try and obtain a consensus of opinion about the project prior to the application being considered by the LEH Committee. The Committee wanted to ensure that if lottery funding was to be used for the preservation of the building, accepted conservation practices would be followed and standards met. The facilitation role adopted by the LEH advisory staff was successful in assisting the parties to reach a compromise.

*The second question asked whether the model addressed efficiency concerns, conservation standards and empowerment matters.*

#### **EFFICIENCY CONCERNS**

While the following processes and requirements have been put in place by the LEH Committee to address efficiency concerns, no analysis has been undertaken by the Committee to measure the effectiveness of the model to ensure that money has been well spent on a particular project including the application by the Foundation.

The processes and requirements include:

- a) requiring a conservation and maintenance plan is prepared prior to approving funding for conservation work;
- b) providing funding for the preparation of a conservation and maintenance plan;
- c) taking into account the economic ability of the organisation to carry out the project;
- d) making provision for conservation architects and/or the NZHPT to oversee the conservation work once it has started;
- e) requiring community groups to liaise with other agencies including the NZHPT and local authorities as well as conservation experts to ensure all legal requirements as well as conservation standards are being met;
- f) by completing a Client Agreement the community group is required to meet the standard accountability requirements of the Lottery Grants Board as well as any special conditions the Committee determines. These conditions may include the supervision of the project by a conservation architect and/or the NZHPT;
- g) by completing an Accountability Report on completion of the project the Committee ensures that the money has been spent on the approved purpose and has followed the conservation standards set by the Experts and Other Agencies as approved by the Committee. All grants are also subject to monitoring, through random spot checks, at any time;

- h) enabling community groups to seek a reconsideration of the Committee's decision if new information is forthcoming; and
- i) reviewing its policies to take into account changes to legislation and conservation standards as well as the interests and needs of community groups as well as other agencies.

It could be argued that the processes set in place are an attempt by the LEH Committee to ensure that its funding is efficient and effective given that the LEH advisory staff took measures to ensure that the Foundation had access to and, in the end, took advantage of the best conservation advice that was available. The Foundation also agreed to ensure the strengthening work of the towers was included as part of the project, although the remainder of the church still needs to be strengthened.

#### CONSERVATION STANDARDS

In approving the grant for the conservation plan the LEH Committee indicated that it was supportive of the restoration of the church but that it wished to ensure the restoration work would follow accepted conservation practices and that appropriate conservation standards would be met. The conservation plan was prepared by a conservation architect but it was not sympathetic to the structural alterations that were in the original proposal. As discussed above, the plan concluded that there were several areas where the proposal conflicted with heritage concerns.

As discussed in chapter 4, the LEH Committee, in considering applications for building conservation projects takes into account 'in principle, the principles of the ICOMOS NZ Charter'. The case study clearly illustrates that the LEH Committee is committed to ensuring that conservation standards are met but that community groups are not disadvantaged by having to provide the funding for conservation plans. LEH



financial support for such plans enables the community to have access to the knowledge and skills required to conserve a building.

The LEH Committee is in an influential position to ensure that conservation standards are met because of its ability to act as an independent funding provider and to link the provision of funding with conservation and restoration advice and plans. Because of its statutory mandate, its limited financial base, and its restricted public participation processes the NZHPT is in a more difficult position. In 1994 the NZHPT had advised LEH advisory staff that the advice it provided may need to be qualified because of the potential for adverse public reaction against the Trust. Such a reaction occurred when Canterbury Museum requested information under the Official Information Act concerning comments made by the NZHPT about the proposed new storage building at the Museum and its impact on the heritage values of a building registered under the Historic Places Act. ( The comments made by the NZHPT were seen by the Museum as having prevented their project from receiving funding. The project was also not supported by two conservation architects because of the impact the proposed new development at the Museum would have on a nationally significant heritage building). The NZHPT was also prepared to compromise on conservation standards for the church as evidenced by its letter of support for the original restoration proposal. It was only when comment was sought from independent conservation architects on the proposal that the NZHPT reconsidered its position and decided to reconfirm the comments of the conservation architects and to discuss its concerns with the Foundation.

#### **EMPOWERMENT MATTERS**

In reviewing the empowerment attributes for a community based funding model as identified in chapter three, it would appear that the case study shows that a number of these attributes are present. In particular:



1. *The ability of a community to determine that a building is of heritage significance to them.* The case study illustrates that the conservation of a heritage building may involve more than one community. While the Foundation for the Restoration and Preservation of St Mary of the Angels clearly determined the heritage significance of the church, other groups within the wider community had also determined that the church was significant to them. These groups included the Society for the Preservation of St Mary of the Angels, the NZHPT and the WCC. Gibbs (1994) has defined a community as a group of people with shared values or interests which enable them to identify as being part of the community. In this instance the church had focused on a particular sector of the community who wished to see the church repaired. As has been shown, the Foundation is only one part of a wider community. Gibbs states that the adoption of a common cause by a community strengthens community values and develops a unity of community purpose. The St Mary of the Angels case study illustrates that a facilitator (a role played by the LEH advisory staff) was necessary to bring the different groups within the wider community together. These groups clearly demonstrated a shared interest, and held common conservation values, to ensure that the church was conserved for future generations. As argued in chapter three, if a sense of community exists or can be facilitated at a particular locality, then it is more likely that sustainable resource management as it affects the built heritage will be able to be achieved.
  
2. *access to professional knowledge and skills to ensure that conservation standards are being met;* As Gibbs (1994) has argued, to achieve its goal a community must draw on the skills and resources of other communities. In the case of the conservation of a heritage building this may include those communities or groups who have professional expertise and who can provide financial resources. The case study clearly shows that the Foundation had access to the LEH Committee for the provision of funding for both the preparation of a conservation plan and the oversight of the conservation work.

3. *opportunities for communities to be involved in determining funding policies and eligibility criteria*; While the LEH Committee's funding guidelines focus on community involvement, it is important that there are processes in place that enable community groups to evaluate how the LEH funding policies and eligibility criteria are working for the groups. To this end the Lottery Grants and Trusts Group carries an annual policy review process and client satisfaction surveys to enable the programmes and policies to be reviewed to determine whether they reflect the values and needs of the community. For instance the Foundation was one of a number of clients who were surveyed by the Lottery Grants and Trusts Group in May 1996. The aim of the survey was to gather information about client satisfaction with the quality of Lottery Grants and Trusts staff and service. As part of this process a questionnaire was sent to a sample of 50 Lottery Environment and Heritage (LEH) clients who had applied to the 15 March 1996 meeting. A 72% response rate was achieved, with 36 completed questionnaires returned. The survey showed that a high level of client satisfaction exists with the quality of service provided by LEH staff with two thirds giving staff a rating of 5 (very good) on a 1 - 5 scale where 1 was very poor.

Three individual staff attributes were identified which could further indicate how successful the model is. These included staff providing extra advice which was helpful; staff explaining Lottery Grants policies and procedures clearly and accurately; and staff understanding the funding needs of the applicant. Other attributes that were particularly recognised were the ability of staff to listen carefully to applicants and staff having a good understanding of the LEH sector. LEH staff also have ongoing communication with territorial authorities, professional organisations and the NZHPT as part of its regular funding process. As a result of feedback from both clients and these other agencies the LEH committee is undertaking a review of its funding policies in the physical heritage output which includes built heritage projects.

4. *consultation with professionals and other agencies*; A lack of consultation was a key issue raised by the Society for the Preservation of St Mary of the Angels. The Society, which included parishioners of the church, believed that they had not been adequately consulted by the Foundation, in the preparation of the plans for the restoration work. The Foundation also did not consult fully with the NZHPT or the WCC. It also did not involve a conservation architect in the preparation of its planning documents. However, when consultation was required by the LEH Committee and facilitated by LEH advisory staff, the Foundation undertook consultation with all the parties. This resulted in an agreement being reached between all the parties on what conservation processes and policies should be followed by the Foundation. Community participation in this context is not only a tool for identifying and resolving problems at the local level (using the collective wisdom of the community), but is also a means of creating a sense of communal well-being by bringing together individuals and groups under the umbrella of a common purpose (another empowerment attribute).
  
5. *access to funding*; The case study shows that the Foundation could access funding from the LEH Committee if it met the Committee's funding policies. The funding also acted as a lever for the Foundation to approach the WCC for funding for the strengthening work. In this instant the LEH Committee approved the original amount requested as well as funding for the conservation plan (as it had done with the Theomin Gallery Management Committee).
  
6. *autonomy*; Gibbs (1994) has argued that the failure of communities to work together to achieve the goal can result in a decline in community cohesion and autonomy, and a loss of identity, recognition and social status for both individuals and existing organisations. While the Foundation may have experienced a loss of autonomy in the process the facilitation role played by LEH advisory staff helped the church's community achieve a common goal. As will be discussed below, the church in the case study is the community rather than the Foundation.

7. *accountability and responsiveness*; As discussed in chapter four, lottery funding is public money and is subject to public audit therefore accountability measures are required. Standard criteria include whether or not a project will contribute to its mission, the level of compliance with conditions on previous grants, an assessment of the significance of the project, the extent of community support, an examination of alternative funding sources including local funding support, and confirmation of existing funding. These matters were all taken into account by the LEH Committee in considering the application by the Foundation. The annual policy review process and client satisfaction surveys discussed in attribute 3 above, are also relevant to responsiveness concerns.

8. *traditional skills*; The restoration work included repairing and restoring original woodwork, stain glass and plasterwork. In approving the grant the LEH Committee took account of the value of and need for people with traditional skills to be involved with the project. This was evident in the requirement that a stained glass conservator was to be involved in the project.

In chapter four it was argued that the main areas where the model did not meet the empowerment attributes was in the appointment of committee members, the lack of opportunities for communities to participate in decision making, and government interference in decision making. What the case study shows is that the LEH procedures do provide for the wider community to participate in the decision making process by being involved in consultation and the provision of information to the Committee on an application. The information does not necessarily have to be supportive of a project as the information from the Society illustrates. The Foundation also approached a number of Members of Parliament to write letters of general support for their project, which they did and without necessarily knowing the nature of the work that was to be undertaken.

The case study shows that the second question has been answered in that efficiency concerns, conservation standards and empowerment matters have all been effectively addressed.

*The third question asks how the model fits into existing heritage management structures and whether it complements or enhances central/local government structures.*

At present there is no similar funding system for the built heritage in New Zealand for community groups wishing to conserve New Zealand's built heritage. The Report by the PCFE (1996) on Historic and Cultural Heritage Management in New Zealand identified the need to *develop, as a priority, a detailed national strategy for historic and cultural heritage management in New Zealand*. The PCFE (1996) has suggested that Lottery funding decisions should be consistent with a national strategy for historic and cultural heritage management and that the NZHPT should have a greater role in deciding on discretionary funding allocations. If government wishes to have a national strategy to achieve governments heritage goals, as proposed by the PCFE, it could be argued that government needs to resource it separately. The LEH Committee's policies could however operate alongside any government strategy. It should be noted that the LEH Committee, as part of its procedures already consults with other agencies in the heritage sector in the development of the Committee's policies. However, the Committee's funding is discretionary and therefore it is not responsible for implementing government policies (Holmes, 1997). The Lottery Grants Board's legislative mandate is to resource community initiatives. Lottery funding is generated from the community, not the taxpayer, for the community. The role of the LEH Committee in establishing its policies is to ensure that the expenditure of its funds is carried out in an efficient and effective manner. In establishing its policies it is not bound by the legislative requirements of other organisations such as the NZHPT although these are taken into account. Thus it does

not have to take into account the legal constraints that an organisation such as the NZHPT is bound by. If a community group wants funding for a project it either meets the requirements of the Committee's funding policies, which have been based on community consultation, or it does not receive funding. The role of LEH advisory staff is to facilitate a community group's access to funding within the funding policies and assessment criteria of the Committee. As was illustrated in the case study, Lottery advisory staff go to considerable lengths to enable the community to meet the Committee's funding policy requirements. The LEH Committee's policies which include requiring liaison between community groups and territorial authorities as well as the NZHPT, is an attempt to ensure that community groups will get consistent advice from all agencies about their project and to keep the communication channels open.

There is also the potential for some government agencies and statutory bodies who have responsibility for heritage management (e.g. DOC and the NZHPT respectively), to see lottery funding as a means of resourcing their own projects. However, lottery profits are distinct from government funds and are not intended to fund the core services for which government agencies are responsible.

## CONCLUSION

The above discussion suggests that the LEH model is effective in that it meets the aspirations of the parties (the NZHPT, local government, community groups, professionals/experts and the funder), addresses relevant management, heritage and community issues, and can fit into existing heritage management structures as long as Lottery funding maintains its discretionary status. It is also consistent with the empowerment attributes identified in Chapter 4. There are however, other issues and concerns that need to be considered - especially the nature and focus of heritage values in the community.



It is apparent that there are different aspirations in the community for heritage conservation based on how heritage is perceived by the different parties. The case study highlights the different heritage values that different sectors in the community have. It also raises questions about the place and nature of these values and whether they can be considered cultural values or present day use values. The Foundation's values would seem more pragmatic and in fact reflect the social values identified by Johnston and Jokilehto. The views held by the other agencies as well as the Society however, reflect the cultural values identified by Jokilehto. However, as discussed in chapter three these values do not need to be mutually exclusive. As Jokilehto and Johnston have pointed out, both need to be taken into consideration if we are to maintain a cultural heritage base for the future, in that we cannot foresee what the cultural needs of future generations will be.

What it illustrates is the need for more education and discussion about valuing the heritage of all interested parties. It also raises the question of who owns the heritage? In this instance the church is owned by the parish. The Foundation is one group that was formed to raise funds to carry out what it considered to be restoration work on the church. However, as the Society, the other agencies and the conservation architects all pointed out, the proposed work did not meet conservation standards nor did it did have the full support of the wider community.

The general principles of any conservation project are that any work should show the greatest respect for, and involve the least possible loss of, material of cultural heritage value and that it should take into account the needs abilities and resources of the particular communities (ICOMOS NZ Charter). As has been discussed in the Declaration of Oaxaca conserving the heritage is a community act but as it has been shown in the case study a community is more than just a group that sets itself up to restore a heritage building. The community can and often does include all those with an interest in a conservation project. These people and groups may be locally,

regionally or nationally based, their perceptions about heritage significance may be different, and they may include professional and other government funded agencies.

What may be identified as being of heritage value to a neighbourhood may also be what Yi-Fu Tuan (1974) has called a public symbol and therefore the community of interest could be deemed much wider in that a public symbol is more widely venerated (e.g. The Treaty House at Waitangi) and therefore generates more interest in it. In this instant having a process such as that established by the LEH Committee can be successful in bringing together all these communities of interest to enable a mutually acceptable outcome. Heritage is after all about the past, the present and the future. Those who are guardians of it now have a responsibility to ensure that the next generation has an opportunity to appreciate and understand it and have access to it. It is integral to the sustainable management of the built heritage resource.

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## CHAPTER 6      RECOMMENDATIONS

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The purpose of chapter six is to review the research findings set out in the thesis and to make recommendations for any funding agency - whether it is a philanthropic trust, territorial authority or a statutory body, which either currently provides funding for, or is contemplating providing funding for, community groups to conserve the built heritage.

The aim of this thesis has been to examine the role of community groups in the conservation of New Zealand's built heritage through access to discretionary funding and professional conservation advice. It has been argued that the provision of funding and conservation advice to community groups by those agencies with a statutory responsibility for protecting New Zealand's built heritage is currently inadequate and that there is a clear role for a funding agency outside of the government bodies directly responsible for heritage management in New Zealand to provide funding to community groups wishing to conserve buildings they have identified within their community.

It has been contended that funding alone is not enough for good heritage conservation and that appropriate conservation advice is necessary if national and international conservation standards are to be met and buildings conserved for future generations.

The Foundation for the Preservation of St Mary of the Angels case study shows that access to a community based funding model which has clearly identifiable community empowerment attributes can result in the successful conservation of a heritage building. It also illustrates that a co-operative approach that brings together the skills and resources of a number of people (including staff from a territorial authority, the NZHPT, trained funding advisory staff and professional expertise), and

access to the financial resources to undertake the work, can enable communities to provide for the conservation and sustainable management of their heritage resources.

The case study identified that a number of empowerment attributes in the model were present - including the ability of a community to identify and conserve heritage buildings that are significant to them; there were opportunities for community groups to be involved in determining funding policies and eligibility criteria; community groups had access to professional knowledge and skills to ensure that conservation standards would be met; a process for consultation with professionals and other agencies was provided for; community groups had access to funding; and matters of autonomy, accountability and responsiveness, and traditional skills were also provided for. However, it also identified that there needed to be more involvement of conservation professionals in the whole process to ensure conservation standards were met. It also illustrated that different perceptions of conservation exist and also highlighted the differences between what could be seen as cultural values (as identified by the professionals, some community groups, the NZHPT and the funder) and use values (as identified by the Foundation).

In chapter four it was argued that the main areas where the model did not meet the empowerment attributes was in the appointment of committee members, the lack of opportunities for communities to participate in decision making, and government interference in decision making. The case study showed that there was an attempt to use government influence in the decisionmaking process (through gaining several letters of support from Members of Parliament), however there is no evidence that this had any influence in the final decisions by the Committee. It did show that the LEH procedures do provide for the community to participate in the decisionmaking process.

These findings have implications for agencies who are involved in heritage management in New Zealand.

## **Recommendations for agencies**

### **ACCOMODATING THE DIVERSITY OF VIEWS ABOUT THE VALUE OF HERITAGE**

This study has illustrated that the public perception of heritage is diverse. The community, theorists, heritage professionals, government and territorial authorities agencies all have their own understanding and interpretation of what heritage is and what constitutes a heritage resource. For territorial authorities, as Craig's (1995) study showed, the main emphasis in determining the heritage value of a place that is proposed for scheduling in a district plan is its economic use value. Community groups tend to see the heritage value of a place in terms of its spiritual, social, historical, cultural and other values including its use value, while statutory bodies such as the NZHPT emphasise the cultural value of a place and do not take into account the use value. The diversity of perceptions about heritage value need to be accommodated.

#### *Recommendation One*

Funding agencies should provide a process that ensures that community groups can identify and conserve places that are significant to them while at the same time ensuring groups have access to the resources to conserve a building to appropriate conservation standards.

#### *Recommendation Two*

The development of any national strategy for historic and cultural heritage management in New Zealand should take into account the heritage values of local communities.

### **COMMUNITY EMPOWERMENT, FUNDING AND CONSERVATION ADVICE**

The LEH Committee's funding criteria and process for considering applications enables all sectors of the community to identify places of heritage value to them. The

process also ensures that community groups have the resources to access appropriate conservation advice as well as requiring them to liaise with those organisations which have a statutory responsibility for the built heritage.

The lack of central or local government funding (including the use of incentives), has resulted in the continued loss of significant heritage buildings, particularly commercial properties in central business districts. A number of non-commercial properties have also been demolished (like the Sacred Heart Convent at Wanganui which is now a carpark). Many of these places are in private ownership. The owners of these places attribute the lack of a viable economic use, as well as a lack of funding, for this. Access to financial and other resources may encourage their retention.

#### *Recommendation Three*

Where possible, funding agencies should incorporate as many community empowerment attributes identified in Table 5 when establishing and/or implementing a community based funding model for funding built heritage projects.

#### *Recommendation Four*

Financial provisions should be made for conservation advice to be included in any grant for conservation work, throughout a conservation project.

### **RESPONSIVE AND EFFICIENT MANAGEMENT PROCESSES**

In the development and implementation of any community funding model those who are responsible for operationalising it need to remember that the money comes from the community in the first instant. Under the present LEH model in which Parliament has made the Government trustees of this money Government could be accused of abusing its trustee responsibilities through its interference in the appointment and decision making process as discussed in chapter 4. This was evident in the letters of support from Members of Parliament for the Foundation of St Mary of the Angels

application where community groups also tried to use the system to get political endorsement for a project in the belief that it would enhance their application in the eyes of the Committee considering it. There needs to be greater autonomy from government not only in the appointments of the decision makers but also in the Government interference in the decision making process. That interference can result in the siphoning off of funds to meet government objectives rather than funding community initiatives. As most funding that is available from an agency for distribution has come from the community in the first instance then accountability mechanisms need to be in place to ensure that any grant is being spent efficiently and effectively.

#### *Recommendation Five*

Where public money is available for distribution, then the agency responsible for distributing it must be accountable back to the community from which the money comes. Agencies need to consider setting in place appropriate accountability mechanisms, including performance measures where money is to be distributed to community groups.

#### *Recommendation Six*

Funding agencies should undertake annual surveys and forums of clients, decisionmakers and professionals to determine the effectiveness of its funding policies and processes and the areas where it could improve.

#### *Recommendation Seven*

Consideration should be given to the appointment of the decisionmakers with preference being given to the decisionmakers being appointed by the community with people being required to be appointed with relevant expertise as well as people with a knowledge of and active participants in the community.

*Recommendation Eight*

If the community is to be involved directly in the decision making process then consideration should be given to regionalising the decision making process if the agency has the resources to do so.

*Recommendation Nine*

The LEH Committee should take on an advocacy role - to promote to government agencies and territorial authorities better provisions for incentives and a methodology for this so that private property owners could also have better access to funding and professional conservation advice.

*Recommendation Ten*

The LEH Committee should investigate developing strategic alliances and joint funding ventures with other funding agencies including philanthropic trusts. The LEH Committee's funding could be used as leverage for territorial authorities contribution to conservation projects

**CONCLUDING OBSERVATIONS AND OUTSTANDING ISSUES**

The research findings and the consequent recommendations are consistent with the views of academics and practitioners who have examined community based heritage conservation.

As Haereven and Lagenbach (1981) have stated, conservation provides a chance to draw the diverse parts of a community together, using the physical fabric of the past as a matrix for people to achieve a greater understanding of each other. The community funding model of the Lottery Environment and Heritage Committee illustrates that it is possible to provide a process which enables both the experts and the community to work together to protect the built heritage resource.

What is also required is adequate funding to meet community conservation aspirations, whether from government or non-government sources. In England, the National Lottery was introduced by the British Government to promote extra support services for good causes in addition to existing public expenditure. The National Lottery Act 1993 identifies the causes as the arts, sport, the national heritage (both natural and physical) charities and projects, to mark the year 2000 and the beginning of the new millennium. Out of an estimated total of £750 million, £150 million will be made available to distribute to Britain's natural and physical heritage in its first year rising to £320 million per year as income peaks. This commitment can be seen as a means for a country to capitalise on its assets as well as making a significant, permanent difference to the quality of its environment.

The scale of lottery funding now available in England far outstrips the funding previously made available to English Heritage for repairs to historic buildings. The annual budget for English Heritage for 1994/95 was £120.7 million from the government. Of this, £43.9 million was allocated for repairs to historic buildings not in its care. It has 404 properties in its care and £33.4 million was allocated for spending on repairs, maintenance and presentation of these properties. Between April 1984 and March 1992 English Heritage offered more than £130 million in more than 7,000 separate grants to owners of more than 3,300 ancient monuments, secular buildings, churches and cathedrals. Although the number of heritage buildings in England is vast, the commitment shown by the National Lottery is considerable.

In England, as Hall and Zeppel have argued (1990), tourism is one of the key reasons why politicians have realised that money invested in the built heritage is money well spent. The importance of tourism has already been identified by some community groups in New Zealand. The Art Deco Trust in Napier has successfully shown that New Zealand can be promoted as a tourist destination for its built heritage.

There is a danger however, that the primary focus of conservation will be the economic value of a place and the focus of any funding will be directed to those places that are going to bring about an economic return to the owner in the first instance and the community in the second place. Heritage is about more than economics. It is about who we are. Therefore, what we save should reflect the community's interests, not just those places identified as having an immediate economic benefit.

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## APPENDIX 1

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*International Council on Monuments and Sites*  
*Te Mana O Nga Pouwhenua O Te Ao*  
ICOMOS New Zealand National Committee  
PO Box 37 428 Parnell Auckland 1

## ICOMOS NEW ZEALAND CHARTER FOR THE CONSERVATION OF PLACES OF CULTURAL HERITAGE VALUE

### PREAMBLE

New Zealand retains a unique assemblage of places of cultural heritage value relating to its indigenous and its more recent peoples. These areas, landscapes and features, buildings, structures and gardens, archaeological and traditional sites, and sacred places and monuments are treasures of distinctive value. New Zealand shares a general responsibility with the rest of humanity to safeguard its cultural heritage for present and future generations. More specifically, New Zealand peoples have particular ways of perceiving, conserving and relating to their cultural heritage.

Following the spirit of the International Charter for the Conservation and Restoration of Monuments and Sites (the Venice Charter 1966), this charter sets out principles to guide the conservation of places of cultural heritage value in New Zealand. It is intended as a frame of reference for all those who, as owners, territorial authorities, tradespersons or professionals, are involved in the different aspects of such work. It aims to provide guidelines for community leaders, organisations and individuals concerned with conservation issues. It is a statement of professional practice for members of ICOMOS New Zealand.

Each section of the charter should be read in the light of all the others. Definitions of terms used are provided in section 22.

Accordingly this charter has been adopted by the New Zealand National Committee of the International Council on Monuments and Sites at its Annual General Meeting on 4 October 1992.

## 1. THE PURPOSE OF CONSERVATION

The purpose of conservation is to care for places of cultural heritage value, their structures, materials and cultural meaning. In general, such places:

- (i) have lasting values and can be appreciated in their own right;
- (ii) teach us about the past and the culture of those who came before us;
- (iii) provide the context for community identity whereby people relate to the land and to those who have gone before;
- (iv) provide variety and contrast in the modern world and a measure against which we can compare the achievements of today; and
- (v) provide visible evidence of the continuity between past, present and future.

## 2. INDIGENOUS CULTURAL HERITAGE

The indigenous heritage of Maori and Moriori relates to family, local and tribal groups and associations. It is inseparable from identity and well-being and has particular cultural meanings.

The Treaty of Waitangi is the historical basis for indigenous guardianship. It recognises the indigenous people as exercising responsibility for their treasures, monuments and sacred places. This interest extends beyond current legal ownership wherever such heritage exists. Particular knowledge of heritage values is entrusted to chosen guardians. The conservation of places of indigenous cultural heritage value therefore is conditional on decisions made in the indigenous community, and should proceed only in this context. Indigenous conservation precepts are fluid and take account of the continuity of life and the needs of the present as well as the responsibilities of guardianship and association with those who have gone before. In particular, protocols of access, authority and ritual are handled at a local level. General principles of ethics and social respect affirm that such protocols should be observed.

### **3. CONSERVATION PRACTICE**

Appropriate conservation professionals should be involved in all aspects of conservation work. Indigenous methodologies should be applied as appropriate and may vary from place to place. Conservation results should be in keeping with their cultural content. All necessary consents and permits should be obtained.

Conservation projects should include the following:

- (i) definition of the cultural heritage value of the place, which requires prior researching of any documentary and oral history, a detailed examination of the place, and the recording of its physical condition;
- (ii) community consultation, continuing throughout a project as appropriate;
- (iii) preparation of a plan which meets the conservation principles of this charter;
- (iv) the implementation of any planned work; and
- (v) the documentation of any research, recording and conservation work, as it proceeds.

### **GENERAL PRINCIPLES**

#### **4. Conservation Method**

Conservation should:

- (i) make use of all relevant conservation values, knowledge, disciplines, arts and crafts;
- (ii) show the greatest respect for, and involve the least possible loss of, material of cultural heritage value;

- (iii) involve the least degree of intervention consistent with long term care and the principles of this charter;
- (iv) take into account the needs, abilities and resources of the particular communities; and
- (v) be fully documented and recorded.

## **5. Respect for Existing Evidence**

The evidence of time and the contributions of all periods should be respected in conservation. The material of a particular period may be obscured or removed if assessment shows that this would not diminish the cultural heritage value of the place. In these circumstances such material should be documented before it is obscured or removed.

## **6. Setting**

The historical setting of a place should be conserved with the place itself. If the historical setting no longer exists, construction of a setting based on physical and documentary evidence should be the aim. The extent of the appropriate setting may be affected by constraints other than heritage value.

## **7. Risk Mitigation**

All places of cultural heritage value should be assessed as to their potential risk from any natural process or event. Where a significant risk is determined, appropriate action to minimise the risk should be undertaken. Where appropriate, a risk mitigation plan should be prepared.

## **8. Relocation**

The site of an historic structure is usually an integral part of its cultural heritage value. Relocation, however, can be a legitimate part of the conservation process where assessment shows that:

## 5

- (i) the site is not of associated value (an exceptional circumstance); or
- (ii) relocation is the only means of saving the structure; or
- (iii) relocation provides continuity of cultural heritage value.

A new site should provide a setting compatible with cultural heritage value.

#### **9. Invasive Investigation**

Invasive investigation of a place can provide knowledge that is not likely to be gained from any other source. Archaeological or structural investigation can be justified where such evidence is about to be lost, or where knowledge may be significantly extended, or where it is necessary to establish the existence of material of cultural heritage value, or where it is necessary for conservation work. The examination should be carried out according to accepted scientific standards. Such investigation should leave the maximum amount of material undisturbed for study by future generations.

#### **10. Contents**

Where the contents of a place contribute to its cultural heritage value, they should be regarded as an integral part of the place and be conserved with it.

#### **11. Works of Art and Special Fabric**

Carving, painting, weaving, stained glass and other arts associated with a place should be considered integral with a place. Where it is necessary to carry out maintenance and repair of any such material, specialist conservation advice appropriate to the material should be sought.

#### **12. Records**

Records of the research and conservation of places of cultural heritage value should be placed in an appropriate archive. Some knowledge of places of indigenous heritage value is not a matter of public record, but is entrusted to guardians within the indigenous community.

## CONSERVATION PROCESSES

### 13. Degrees of Intervention

Conservation may involve, in increasing extent of intervention: non-intervention, maintenance, stabilisation, repair, restoration, reconstruction or adaptation. Where appropriate, conservation processes may be applied to parts or components of a structure or site.

Re-creation, meaning the conjectural reconstruction of a place, and replication, meaning to make a copy of an existing place, are outside the scope of this charter.

### 14. Non-intervention

In some circumstances, assessment may show that any intervention is undesirable. In particular, undisturbed constancy of spiritual association may be more important than the physical aspects of some places of indigenous heritage value.

### 15. Maintenance

A place of cultural heritage value should be maintained regularly and according to a plan, except in circumstances where it may be appropriate for places to remain without intervention.

### 16. Stabilisation

Places of cultural heritage value should be protected from processes of decay, except where decay is appropriate to their value. Although deterioration cannot be totally prevented, it should be slowed by providing stabilisation or support.

### 17. Repair

Repair of material or of a site should be with original or similar materials. Repair of a technically higher standard than the original workmanship or materials may be justified where the life expectancy of the site or material is increased, the new material is compatible with the old and the cultural heritage value is not diminished. New material should be identifiable.

### **18. Restoration**

Restoration should be based on respect for existing material and on the logical interpretation of all available evidence, so that the place is consistent with its earlier form and meaning. It should only be carried out if the cultural heritage value of the place is recovered or revealed by the process.

The restoration process typically involves reassembly and reinstatement and may involve the removal of accretions.

### **19. Reconstruction**

Reconstruction is distinguished from restoration by the introduction of additional materials where loss has occurred. Reconstruction may be appropriate if it is essential to the function or understanding of a place, if sufficient physical and documentary evidence exists to minimise conjecture, and if surviving heritage values are preserved.

Reconstruction should not normally constitute the majority of a place. Generalised representations of typical features or structures should be avoided.

### **20. Adaptation**

The conservation of a place of cultural heritage value is usually facilitated by it serving a socially, culturally or economically useful purpose. In some cases, alterations and additions may be acceptable where they are essential to continued use, or where they are culturally desirable, or where the conservation of the place cannot otherwise be achieved. Any change, however, should be the minimum necessary and should not detract from the cultural heritage value of the place. Any additions and alterations should be compatible with original fabric but should be sufficiently distinct that they can be read as new work.

### **21. Interpretation**

Interpretation of a place may be appropriate if enhancement of public understanding is required. Relevant protocol should be complied with. Any interpretation should not compromise the values, appearance, structure or materials of a place, or intrude upon the experience of the place.



## 22. DEFINITIONS

For the purposes of this charter:

**adaptation** means modifying a place to suit it to a compatible use, involving the least possible loss of cultural heritage value

**conservation** means the processes of caring for a place so as to safeguard its cultural heritage value

**cultural heritage value** means possessing historical, archaeological, architectural, technological, aesthetic, scientific, spiritual, social, traditional or other special cultural significance, associated with human activity

**maintenance** means the protective care of a place

**material** means physical matter which is the product of human activity or has been modified by human activity

**place** means any land, including land covered by water, and the airspace forming the spatial context to such land, including any landscape, traditional site or sacred place, and anything fixed to the land including any archaeological site, garden, building or structure, and any body of water, whether fresh or seawater, that forms part of the historical and cultural heritage of New Zealand.

**preservation** means maintaining a place with as little change as possible

**reassembly (anastylosis)** means putting existing but dismembered parts back together

**reconstruction** means to build again in the original form using old or new material

**reinstatement** means putting components of earlier material back in position

**repair** means making good decayed or damaged material

**restoration** means returning a place as nearly as possible to a known earlier state by reassembly, reinstatement and/or the removal of extraneous additions

**stabilisation** means the arrest of the processes of decay

**structure** means any building, equipment, device or other facility made by people and which is fixed to the land

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## Appendix 2

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### LOTTERY ENVIRONMENT AND HERITAGE PHYSICAL HERITAGE POLICY 1995/96.

In considering applications for physical heritage projects the Committee takes into account the requirements of the Historic Places Act 1993, the Resource Management Act 1991 and any specific conservation standards that may have been set including the ICOMOS New Zealand Charter for the Conservation of Places of Cultural and Heritage Value.

The Committee adopted the following policy under its physical heritage output:

1. *Applications are considered for the conservation and preservation of place associated with the physical heritage of New Zealand where it is recognised this work is essential to the preservation of the place. These include buildings, structures, rolling stock, marae buildings, archaeological sites and waahi tapu sites.*
2. *Priority is given to the following:*
  - *places registered by the New Zealand Historic Places Trust;*
  - *places registered by local authorities;*
  - *places identified by the community as having significant heritage value.*

*Places may be of local, regional or national significance.*

3. *The construction of memorials are considered on their historic significance.*
4. *Funding may be available towards the cost of:*

- *the preparation of conservation and maintenance plans for buildings, structures, rolling stock\* , marae buildings, archaeological sites and waahi tapu sites;*
- *the implementation of conservation work in accordance with the plan.*

*The scale and significance of the place will determine the level of funding available, up to \$10,000, for the preparation of a conservation and maintenance plan.*

5. *Funding will only be made available for conservation work (including restoration) where a conservation and maintenance plan has been prepared that is appropriate to the significance and the size of the project.*
6. *Funding is not available for restoration of places in private or commercial ownership.*
7. *Applicants must state whether the place has been registered by:*
  - *New Zealand Historic Places Trust;*
  - *local authority; or*
  - *Rail Heritage Trust.*

*If it has been registered, comment must be provided on the project by the appropriate body.*

### **Eligibility Criteria**

The Committee has established the following eligibility criteria:

1. *Conservation and/or maintenance plans need to be prepared by a conservation architect who is a member of the New Zealand Professional Conservators Group, or recommended by them, or the New Zealand Historic Places Trust and in association with the applicant.*

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\* railway engines, passenger carriages, goods wagons etc. It also provides funding for the restoration of historic boats.

2. *Conservation and management plans for archaeological sites and waahi tapu sites need to be prepared by an archaeologist recognised by the New Zealand Historic Places Trust and in association with the local hapu, whanau and/or iwi which has authority over the site, and the owner/applicant (if these differ).*
3. *Where funding for restoration work is proposed and a conservation and management plan has been prepared by a person who is not a member of the New Zealand Professional Conservator's Group or a recognised archaeologist then the plan will be assessed prior to the application being considered by the committee.*
4. *Projects must relate solely to the restoration and conservation of the structure and fabric of the place. This may include installation of fire sprinkler systems and earthquake strengthening.*
5. *Requests for assistance with routine maintenance work, systems upgrading, capital improvements, or adaptive re-use are not eligible for consideration.*
6. *The Committee has adopted, in principle, the principles of the ICOMOS/New Zealand Charter for the Conservation of Places of Cultural Heritage Value. This is included in Appendix 3 of the Committee's Strategic Plan.*
7. *If the organisation does not own the place for which funding is sought the following information is required:*
  - *support from the organisation which has legal title to the place;*
  - *the reasons why that organisation is not making an application;*
  - *evidence of any lease arrangement;*
  - *evidence that public access is available to the place;*

8. *Funding will not generally be available for:*

- *building historic replicas;*
- *historic villages;*
- *amenities (kitchens, toilets etc.);*
- *maintenance (including painting that is not part of a restoration project);*
- *projects that do not have a conservation and maintenance plan;*
- *historic gardens.*

## Appendix 3

### *St. Mary of the Angels*

17 Boulcott Street, Wellington. Telephone (04) 473-8074

20 November 1993

The Secretary  
New Zealand Lottery Grants Board  
P.O. Box 805  
WELLINGTON

Attention Ms Barbara Fill

RESTORATION OF ST MARY OF THE ANGELS  
BOULCOTT STREET, WELLINGTON - REAPPLICATION.

Further to our phone contact with Ms Tracey Wemyss, we note that the closing date for Capital projects application is now 25 November, 1993 rather than 15 December 1993.

As we have still some work to do in order to complete our submission, we wish by means of this letter to give advice that our application is pending and seek extension to 15 December 1993.

Essentially our project is:

1. The interior restoration of St Mary of the Angels which has suffered extensive water damage over 25-30 years.

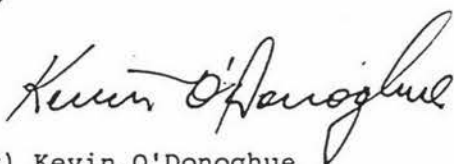
2. The building is an outstanding example of Gothic architecture and important historically. It carries a 'Class A' grading from the New Zealand Historic Places Trust. It is considered a Wellington City treasure. In this regard, it is a valuable tourist attraction, and a locale for cultural and musical recitals. Besides its frequent use for major religious and civic purposes, it also provides a haven in the city-centre and a drop-in facility for the less fortunate of society.

3. The quantity surveyor's cost estimate of rehabilitation and refurbishing the building is \$740,876 (excluding strengthening of one tower a further \$180,131) and excluding GST.

23 NOV 1993

4. Since 1990, an amount of \$401,000 has been raised by public and private appeal, both in New Zealand and internationally. The gap is \$340,000.
5. Unfortunately, restoration work cannot be done piecemeal. Plasterers, painting, stabilising stained glass windows, cleaning, lighting and heating all require scaffolding. This is a costly item and dictates that all relevant jobs must coincide.
6. It is planned to close the Church for 6 months as the most effective means of carrying out restoration. This is timed for April 1994 to October 1994.
7. On 1 July 1992, the Lotteries General Distribution Committee (meeting 11 June 1992) made a grant of \$70,000 to be utilised by 30 June 1994. This \$70,000 is not included in the amount of \$401,000 noted under (4).
8. At the time, hopes were entertained of attracting additional funds from other sources to underwrite this project. Despite strenuous efforts (which will later be detailed) over the last 3 years, a plateau position has been reached in funding at the \$400,000 - \$425,000 level.
9. Without disturbing the \$70,000 previously granted we are seeking an additional subsidy of \$1 for every \$2 raised i.e. some \$200,000.
10. This would enable us to proceed with the restoration of St Mary of the Angels on 5 April 1994.

Yours sincerely



(Rev) Kevin O'Donoghue  
Chairman of the Board of Trustees



Peter Marsland  
Trustee



APPLICATION

TO

LOTTERY ENVIRONMENT AND HERITAGE CAPITAL PROJECTS

BY

BOARD OF TRUSTEES FOR THE

FOUNDATION FOR THE RESTORATION

AND PRESERVATION OF

THE CHURCH OF

ST MARY OF THE ANGELS

# LOTTERY ENVIRONMENT AND HERITAGE

## APPLICATION - CAPITAL PROJECTS

Please apply on this form

1. Organisational details THE BOARD OF TRUSTEES FOR THE FOUNDATION  
FOR THE RESTORATION AND PRESERVATION OF  
Name of organisation ST MARY OF THE ANGELS
- Address ST MARY OF THE ANGELS, 17 EDWICOTT ST. WELLINGTON
- Contact Person (REV) KEVIN O'DONOGHUE Position CHAIRMAN  
(ie Secretary etc)
- Phone No. (day) 433-8074 (evening) Fax
- Local Authority (if applicable) Name  
Address  
Contact Person Position  
Phone No. Fax
- Please enclose a copy of the organisation's certificate of incorporation and rules (if applicable).
- Is the organisation registered for GST? Yes/No
- GST No. 12-706-099
- Do you have a business plan for the current financial year? Yes/No  
If so please attach a copy.
- OUR OBJECTIVE IS TO RESTORE ST MARY OF THE ANGELS IN 1994  
Provide a brief history of the development of your museum/gallery/environmental facility.

REFER: ADDITION INFORMATION

What are the aims and objectives of the organisation?

To restore and preserve the historic church of St Mary of the Angels and, to that end, to solicit funds; upgrade and refurbish the building; and create a capital fund to maintain and preserve the restored church.

Describe the structure of the organisation. Who is responsible for the main operational areas?

"The control management and conduct of the Foundation shall be vested in a Board of Trustees"

Constitution No 6A

What services are offered to the public? (eg exhibitions, access to archives)

St Mary of the Angels is open daily to the general public for worship; for cultural and musical recitals; for viewing by tourists; as facility for social services e.g. a Drop-in Centre; and as a study resource for architecture and art students.

2. - This project

Please provide a full description of the project for which funds are sought. In this description make sure you describe the aims of the project, how this fits in with the aims of the organisation, and how you plan to assess whether the project has achieved its purpose. This section may be provided separately if preferred.

See under ADDITIONAL INFORMATION

Estimated starting date of project: April-1994

Estimated completion date of project: October 1994

## 3. Ownership

Who owns the property? eg local council, iwi authority, incorporated society, charitable trust.

THE ROMAN CATHOLIC ARCHBISHOP OF WELLINGTON  
AS A CORPORATION SOLE

Is the land owned or leased? OWNED

A Certificate of Title to the land or, if Crown/Reserve land, a copy of the appropriate Gazette Notice must accompany this application. In the case of Maori land such as papakāinga land, a statement from your iwi authority certifying the legal status of the land should accompany the application.

If your organisation ceases to operate is there provision for the property to be vested in a similar organisation or local authority? Please give details.

No plan exists other than to retain the building for its present purpose.

## 4. Cost of project

Total cost of project (excluding GST) \$ 750,000

Please provide a separate breakdown of costs and include copies of quotations accepted

Refer ADDITIONAL INFORMATION ( No quotations accepted as yet)

## 5. Funding

Cash in hand for the project: \$ 400,802

Please indicate the source of these funds:

Half from bequests. The rest from fund raising.

Other funds committed to the project, not yet in hand e.g:

|                        |           |
|------------------------|-----------|
| Local Authority        | \$        |
| Other (please specify) | \$        |
| Lóttory Grants Board   | \$ 70,000 |
| HISTORIC PLACES TRUST  | \$ 3,500  |

|                       |            |
|-----------------------|------------|
| Total funds available | \$ 474,302 |
| Shortfall             | \$ 275,698 |

|  |            |
|--|------------|
| Amount requested from Lottery Environment and Heritage | \$ 200,000 |
|--|------------|

(leaving undisturbed the \$70,000 previously granted)

## 6. Shortfall

How do you intend to meet the shortfall? Continue to promote Restoration Appeal; seek grant from City Council; raise small ~~fund~~ loan. Please supply details of other funding bodies which have been approached or you intend to approach for funding for this project?

| Source                            | Amount    |
|-----------------------------------|-----------|
| C.H. Isard Bequest (City Council) | \$175,000 |

When will you know the outcome of these applications?

Declined initially, we intend to re-apply asking for \$175,000. Outcome uncertain.

Has this organisation/project applied for or received previous New Zealand Lottery Grants Board support? Please specify year, amount, and funding scheme. (This includes the Hillary Commission and QEII Arts Council)

Yes. On 1 July 1992 the Lottery Grants Board promised to give \$70,000 on completion of Restoration Project.

## 7. Community support Not yet uplifted.

Please give details of any community contribution in terms of voluntary labour and donation of funds for this specific project and/or the day to day activities of the organisation.

See under "ADDITIONAL INFORMATION".

and LETTERS OF SUPPORT. APPENDIX no 111

## 8. Acknowledgement

If funds are granted how will the assistance of the New Zealand Lottery Grants Board be acknowledged?

Publish acknowledgement in the Media.

List among major private and corporate donors once all money is in hand or pledged so the work can commence.

Permanent fixing of Lottery Board plaque in church entrance.

9. To complete your application, please check that you have attached:

- ☒ audited annual accounts and a balance sheet for the last financial year for which they are available and a statement of current financial position;
  - ☒ certificate of land title, Gazette notice;
  - ☒ a breakdown of costs for the project including the signed and dated quotes you intend to accept;
  - ☒ letter of reference from museum/environmental professional;
  - ☒ written account of the significance of the museum/gallery collection; or
  - ☒ written account of the environmental significance of the project;
- and, if applicable:
- ☒ the organisation's rules and certificate of incorporation;
  - ☒ business plan;
  - ☒ certificate of commercial cost and actual cost for quantifying voluntary input;
  - ☒ comments from the New Zealand Historic Places Trust;
  - ☒ letters of support.

You may also wish to include letters of support from people independent of the organisation/project who are able to vouch for the project and research material, statistical information, photographs, drawings, media comment, or documents that it is felt will support or enhance the submission.

10. Please ensure that all material is forwarded with the application as incomplete applications may be returned.

## 11. Send your application to:

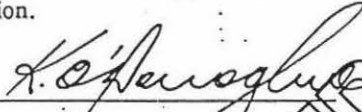
The Secretary  
New Zealand Lottery Grants Board  
P O Box 805  
WELLINGTON

Phone (04) 495 7200 Fax (04) 495 7225

## 12. Declaration

We certify the information supplied is true and correct. This must be signed by two people in the organisation.

signed

name Kevin O'Donoghueposition Parish Priest/Chairmandate 10 / 12 / 93

signed

name Peter Marslandposition Trusteedate 10 / 12 / 93

RELEASED UNDER THE  
OFFICIAL INFORMATION ACT

COMM AFF 6



DEPARTMENT OF JUSTICE

~~CERTIFICATE OF INCORPORATION~~

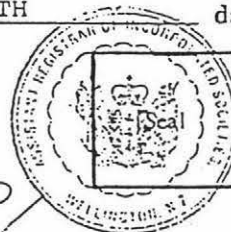
Under the ~~Provisional Income Tax~~ Charitable Trusts Act 1957

I certify that FOUNDATION FOR THE RESTORATION AND PRESERVATION  
OF ST. MARY OF THE ANGELS

Charitable  
is incorporated under the Incorporated  
Trusts Act 1957  
50 (Inc) Act 1982

Dated at WELLINGTON this 19TH day of MAY 1986

AM Oavde  
Assistant Registrar of Incorporated Societies.





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ADDITIONAL INFORMATION

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RELEASED UNDER THE  
OFFICIAL INFORMATION ACT

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## ST MARY OF THE ANGELS

### AN HISTORICAL PLACE

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This historic church was designed by the well-known architect, F J de Clere, and was opened on 26 March 1922. It was among the first Gothic-style churches to be built in reinforced concrete. The church was structurally damaged by two earthquakes in 1942 and 1968. Despite ongoing repairs over the years, persistent leakage has caused marked deterioration to the exterior and interior walls, ceiling and floor.

In 1986 the FOUNDATION FOR THE RESTORATION AND PRESERVATION OF ST MARY OF THE ANGELS was established under the Charitable Trusts Act 1957.

The Board of Trustees set about their task of restoring the exterior (including the magnificent stained-glass windows), raising \$900,000 in a massive community appeal. This whole sum has been spent.

It is now the responsibility of the Board of Trustees to restore the interior of the church.

St Mary of the Angels is rightly considered to be one of Wellington's finest historic buildings. It carries an "A" classification from the New Zealand Historic Places Trust.

The official publication of the NZ Historic Places Trust, HISTORIC PLACES IN NZ, features St Mary of the Angels on its cover (March 1988), followed by an extensive article. Refer Appendix I

The Historic Places Trust has been fully informed and involved with the plans for the restoration of the church from the beginning. The intended work of repair and refurbishment has their endorsement. Refer Appendix I

The Historic Places Trust has pledged \$3,500 for the interior restoration work involved in this application.

This restoration project has been developed under the guidance of architects, J M McKeefrey & Co and Mr Ben Brenton; and Dr Arthur Park the Consulting Engineer — each of them conservation sensitive.

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## FUNDRAISING

### 1. 1986 – 1989

A Public Appeal was launched in 1986 by the Prime Minister the Rt Hon. David Lange and the Mayor, Mr Michael Fowler, to raise funds for the whole project of restoring St Mary of the Angels. Members of Parliament, City Councillors, various professional, commercial and industrial firms, together with many private donors contributed. The sum of \$900,000 was raised. This made possible the restoration of the exterior of the building, including a new roof, and the refurbishing of the magnificent stained glass windows. This first stage of the project was completed in 1991 and all available funds were consumed at this point.

### 2. 1991 – 1993

To complete the interior restoration of St Mary of the Angels a further \$750,000 was required. For three years now the Board of Trustees has made considerable efforts to this end. Because the church is known and loved throughout New Zealand and frequently attracts overseas visitors, a variety of appeals have been mounted.

#### A. THE LONDON TABLET

This is the leading and most influential Catholic Weekly in Britain with a wide international circulation. In September and October 1992 one full page, two page dominant and two half-page appeal advertisements were placed.

*See Appendix II – Advertisements*

#### B. WELLINGTON MEDIA

1) Full page advertisements were prepared and placed in the Dominion and Evening Post on two occasions i.e. 26 February 1993 and 3 May 1993.

*See Appendix II – Advertisements*

2) A page dominant advertisement was placed in **Contact**

on 24 June 1993.

*Refer Appendix II – Advertisements*

3) Publicity was generated by means of media interviews

on several occasions, e.g. the **Evening Post** 15 July 1993; **Contact** 30 September 1993 and the **Dominion** 3 November 1993.

*Refer Appendix II – Advertisements*

#### C. CHARITABLE TRUSTS

Grants have been sought from ten Charitable Trusts. Seven declined and three have responded:

|                 |                 |
|-----------------|-----------------|
| Macarthy Trust  | \$10,000        |
| Todd Foundation | \$ 5,000        |
| Historic Places | \$ 3,500        |
|                 | <u>\$18,500</u> |

**D. PUBLIC APPEAL – 12 FEBRUARY 1993** a) This was launched to mark the very day the Parish of St Mary of the Angels was celebrating the 150th anniversary of its founding in 1843. A major sign was affixed to the front of the church reading **RESTORATION APPEAL – \$750,000**. This is highly conspicuous from Boulcott, Willis and Manners Streets.

b) Inside the church, visitors are invited to take a promotion package **YOU HOLD THE FUTURE OF ST MARY OF THE ANGELS IN YOUR HANDS – RESTORATION APPEAL 1843 - 1993**. Some 2000 of these packs and 3000 more brochures have been distributed.  
*Refer Appendix II*

The Restoration Appeal is continually mentioned at Sunday and Weekday observances.

**E. BUSINESS HOUSES AND PROMINENT PEOPLE** a) Coincidentally with the launching of the Public Appeal on 12 February 1993, individual appeal letters were addressed to all leading business and prominent citizens of Wellington. More than five hundred letters were sent.  
*Refer Appendix II*

b) In addition, dozens of personal approaches have been made to business heads, Civic Authorities and high-worth individuals.

**F. DEVELOPMENT RIGHTS** Situated in Wellington central district, St Mary of the Angels has a large package of Development Rights – 15,500 sq. metres. Every effort was made to transfer some of these Rights but without success. Today there is no demand for the purchase of same. Inquiry amongst commercial realtors indicates that with office space at 20% oversupply, there is little chance of a transfer for several years, if at all in the future.

**SUMMARY** Extensive and intensive efforts have been made to raise the needed \$750,000. The Board of Trustees admits with reluctance that the response limit has been reached. The law of diminishing returns has now set in where the cost of promotion is barely covered by returns.  
Nevertheless, leaving aside bequests, \$200,000 has been generated by these means.

## BREAKDOWN OF COSTS

The estimated cost on the advice of Messrs Hoskins and Associates, Quantity Surveyors and Construction Cost Consultants, for the interior restoration of St Mary of the Angels is \$741,000, as at 2 June 1993.

|     |   |                     |
|-----|---|---------------------|
| 1.  | PREPARATORY WORK  | 37,550.00           |
| 2.  | GENERAL REPAIR WORK<br>including extensive repair to concrete and plaster; repair of rust reinforcing in window mullions and transoms; structural work to floor, strengthening stained-glass windows, etc | 127,000.00          |
| 3.  | ELECTRICAL<br>rewiring, lighting and heating  | 160,000.00          |
| 4.  | PAINTING WORK   | 102,100.00          |
| 5.  | GENERAL & REPAIR WORK TO WOODEN CEILING   | 18,000.00           |
| 6.  | REPLASTERING  | 25,000.00           |
| 7.  | FLOORING  | 70,500.00           |
| 8.  | NARTHEX, PODIUM, BAPTISTRY, RECONCILIATION ROOMS<br>refurbishment and all hardware  | 71,130.00           |
| 9.  | NORTH TRANSEPT RESTORATION  | 24,120.00           |
| 10. | PROFESSIONAL FEES & CONTINENCY 10%  | 67,352.00           |
| 11. | CONTRACTOR'S MARGIN 6%  | 38,124.00           |
|     |   | <u>\$740,876.00</u> |

*Refer Appendix IV for detailed Summaries.*

FOUNDATION FOR THE RESTORATION AND  
PRESERVATION OF SAINT MARY OF THE ANGELS

INCOME AND EXPENDITURE  
FOR YEAR ENDED 31 MARCH 1993

INCOME

Donations Received  
Bequest  
Interest

29398  
1000  
16720

107118

EXPENDITURE

Advertising  
Church Insurance  
Sundry Admin

2193  
6637  
673

9503

SURPLUS AVAILABLE FOR RESTORATION

97615

RESTORATION COSTS

Architect  
Engineer  
Research  
Contractor

278  
10376  
517  
1375

12546

REMAINDER TO ACCUM. FUNDS

\$ 85069

FINANCIAL POSITION  
AS AT 31 MARCH 1993

ASSETS

Bank of New Zealand  
GST Refund Due  
National Bank Deposit  
Archdiocese Development Fund

26130  
868  
51752  
245195

NET ASSETS FOR RESTORATION\*

\$ 323945

\* There are no liabilities

MUNRO & BENGE  
WELLINGTON  
17 JUNE 1993

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**FOUNDATION FOR THE RESTORATION  
AND PRESERVATION OF  
ST MARY OF THE ANGELS**

---

**FINANCIAL POSITION  
AS AT 30 NOVEMBER 1993**

**ASSETS**

|                               |                |
|-------------------------------|----------------|
| ARCHDIOCESAN DEVELOPMENT FUND | 245,194        |
| ASB BANK                      | 135,000        |
| CURRENT RESTORATION FUND A/C  | 20,608         |
| NET ASSETS FOR RESTORATION    | <u>400,802</u> |

There are no liabilities

---

**PROMISED GRANTS**

|                          |               |
|--------------------------|---------------|
| N Z LOTTERY GRANTS BOARD | 70,000        |
| HISTORIC PLACES TRUST    | 3,500         |
|                          | <u>73,500</u> |

ESTIMATED COST 750,000

FUNDS (including promised grants) 474,302

SHORTFALL 275,698

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## COMMUNITY SUPPORT

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People of all beliefs or none are attracted to St Mary of the Angels. The building is not only an outstanding example of Gothic Architecture; important historically; but it is also considered a Wellington City treasure. This church is also, and more importantly, a haven, a place of quiet repose in the busy city centre for many people.

It is estimated that, not counting Sunday worshippers, more than 700 people visit the church every week.

St Mary of the Angels is a valuable tourist attraction and a locale for cultural and musical recitals.

It is used on occasions by television channels.

Besides its frequent use for major religious and civic purposes, it also provides social services such as a drop-in centre and counselling. It is open every day – there for all and used by all.

Not surprisingly, St Mary of the Angels has a good deal of community support.

1. In a project of this magnitude many hours of voluntary work have been involved. In particular, the Board of Trustees comprising eight professional advisers in architecture, engineering, commerce and marketing have been unstinting in their time. In addition, technical advisers, namely; electrical, lighting, heating and flooring have given freely of their time. We calculate that some 8,000 hours have already been generously contributed, which at \$40 an hour, represents some \$320,000.
2. Six hundred and ninety nine members of the community have formally become FRIENDS OF ST MARY OF THE ANGELS and have undertaken to sustain the church once restoration is complete.
3. Letters of support for this application have come from prominent people.  
*Refer Appendix III.*



Prior C/T 32D/855

137

Transfer No.

Order No. B.157774.2



# CERTIFICATE OF TITLE UNDER LAND TRANSFER ACT

This Certificate dated the 6th day of May one thousand nine hundred and ninety-one under the seal of the District Land Registrar of the Land Registration District of WELLINGTON

WITNESSETH that THE ROMAN CATHOLIC ARCHBISHOP OF THE ARCHDIOCESE OF WELLINGTON

is seised of an estate in fee-simple (subject to such reservations, restrictions, encumbrances, liens, and interests as are notified by memorial underwritten or endorsed hereon) in the land hereinafter described, delineated with bold black lines on the plan hereon, be the several admeasurements a little more or less, that is to say all that parcel of land containing 3744 square metres more or less situate in the City of Wellington being Lot 1 on Deposited Plan 70132

Assistant Land Registrar

Appurtenant hereto is the right of support (installation and maintenance of Ground Anchor) over the part Lot 10 DP 840 (CT 7C/31) marked "B" on DP 69027 - created by Transfer B.183492.1

B.157774.3 Transfer grant of a right of way over the part herein marked "A" on DP 70132 appurtenant to Lot 2 DP 70132 (CT 39A/883) - 6.5.1991 at 9.50 a.m. (Subject to Section 309(1)(a) Local Government Act 1974)

A.L.R.

B.157774.4 Transfer grant of a right of way over the part Lot 2 DP 70132 (CT 39A/883) marked "B" on DP 70132 appurtenant hereto - 6.5.1991 at 9.50 a.m. (Subject to Section 309(1)(a) Local Government Act 1974)

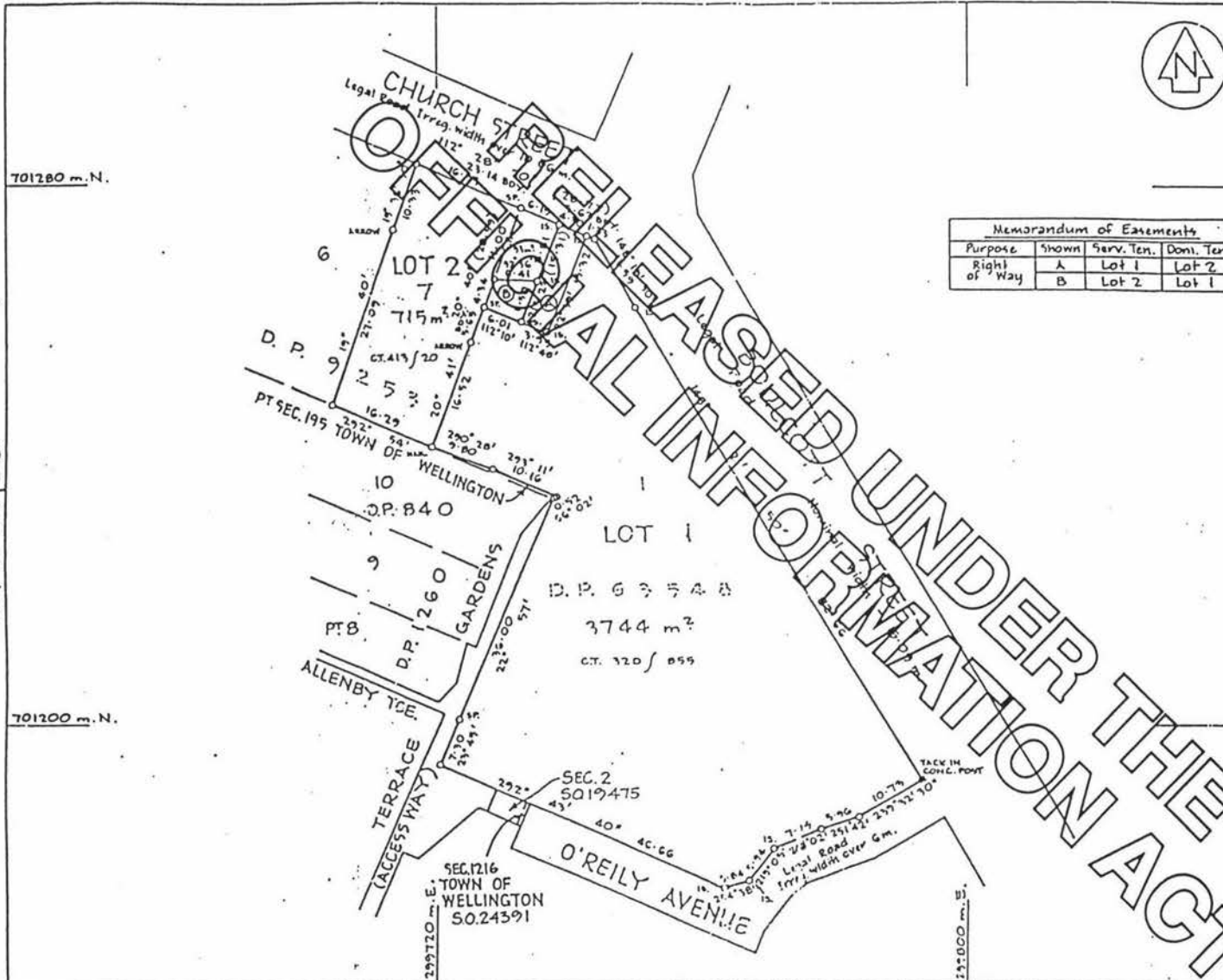
A.L.R.

Measurements are Metric

288/1882

ST MARYS OF  
THE ANGELS  
BOULCOTT ST

G-39A 882



Approved  
+ Thomas S. Linton  
Roman Catholic Archbishop  
of Wellington  
Society of Mary Mount  
Cleric  
at  
Registered Proprietors

| Memorandum of Easements |       |            |           |
|-------------------------|-------|------------|-----------|
| Purpose                 | Shown | Serv. Ten. | Dom. Ten. |
| Right of Way            | A     | Lot 1      | Lot 2     |
|                         | B     | Lot 2      | Lot 1     |

Pursuant to a resolution of the Wellington City Council passed on the 18th day of June 1990 approving pursuant to section 90(5) of the Local Government Act 1974 this survey plan conditions upon the granting or reserving of the easements shown in the memorandum endorsed hereon and certifying that the survey plan is in accordance with the requirements and provisions of the operative district scheme for the area to which the survey plan relates the common seal of the Wellington City Council was affixed hereto in the presence of

Town Clerk  
Wellington City Council

In the matter of Land Transfer Plan No. 70132... pursuant to section 90(1)(1) of the Local Government Act 1974 I hereby certify that all the conditions shown on or referred to on the scheme plan of subdivision have been complied with to the satisfaction of the Wellington City Council.  
Dated at Wellington this 21st day of June 1990

Town Clerk  
Wellington City Council

Total Area 4459 m<sup>2</sup>  
Comprised in CT 417/20 (4hr)  
CT 320/055 (All)

I, Russell, Ian Paterson  
Registered Surveyor and holder of an annual practicing certificate for who may act as a registered surveyor pursuant to section 25 of the Survey Act 1980 hereby certify that this plan has been made from surveys conducted by me or under my direction, that both plan and survey are correct and have been made in accordance with the Survey Regulations 1972 or any regulations made in substitution thereof.  
Dated at Wellington, this 21st day of June 1990

Field Book 369.7(3) Towns Book 479.213-217  
Reference Plans 50's, 10497, 16047, 17476, 17611  
D.P.'s 44, 840, 1760, 7253, 62728, 62548  
Examined - 16/8/90 Correct

Approved as to Survey

21/8/90  
Deposited this 6th day of August 1990

Approved  
District Land Registrar  
70132

LAND DISTRICT WELLINGTON  
Survey Blk. & Dist. VI PORT NICHOLSON  
NTMS 261 Record Map No. 35-55, 35-56

LOTS 1 AND 2 BEING SUBDIVISION  
OF LOT 7 D.P. 9253 AND LOT 1 D.P. 63548

TERRITORIAL AUTHORITY WELLINGTON CITY  
Surveyed by WYNNE PATERSON McLEOD  
Scale 1:400 Date MARCH 1990

## APPENDIX

RELEASED UNDER THE  
OFFICIAL INFORMATION ACT





# RESTORED WITH GRACE

## St Mary of the Angels, Wellington

Wayne Nelson

Visitors to St Mary of the Angels Catholic church in Wellington can be forgiven for thinking the building is a cathedral. Classified A by the Historic Places Trust, the church has a cathedral-like air about it. Soaring twin towers and beautiful Gothic detailing make the church a landmark in central Wellington. Thanks to recent restoration of the exterior, St Mary of the Angels now looks much as it did when it was first built.

The third church to be built on the site, and the second to bear the name of St Mary of the Angels, the present church was blessed and opened by Archbishop Redwood on 26 March 1932. A priest who was there, Father J. A. Holley, wrote the following description of the occasion in a letter to a friend:

*Great day on Sunday. Fine weather — big crowd of people, much enthusiasm. Grand new vestments & gilded altar, pictures gleamed in glory in the pure white background. 1500 people passed the church on Sunday night — over 800 paid 10/- for admittance on Sunday morning for the opening and the same contributed over £1800 on the day. The Stan. staggered the people with pleasant surprise — that the total cost of St Mary of the Angels as it now stands, furnished with new seats, temporary altars, cork tiling in the main aisle & well furnished sacristies, was only £31,865.5.3.*

Father Holley went on to add that the debt remaining to be paid amounted to no more than £7500.

Twelve years later, in 1934, St Mary of the Angels became, temporarily, a Pro-Cathedral while Archbishop O'Shea was metropolitan. The episcopal seat was, however, transferred to the Basilica of the Sacred Heart when the Archbishop died in 1954. The Basilica became the Cathedral Church in 1984.

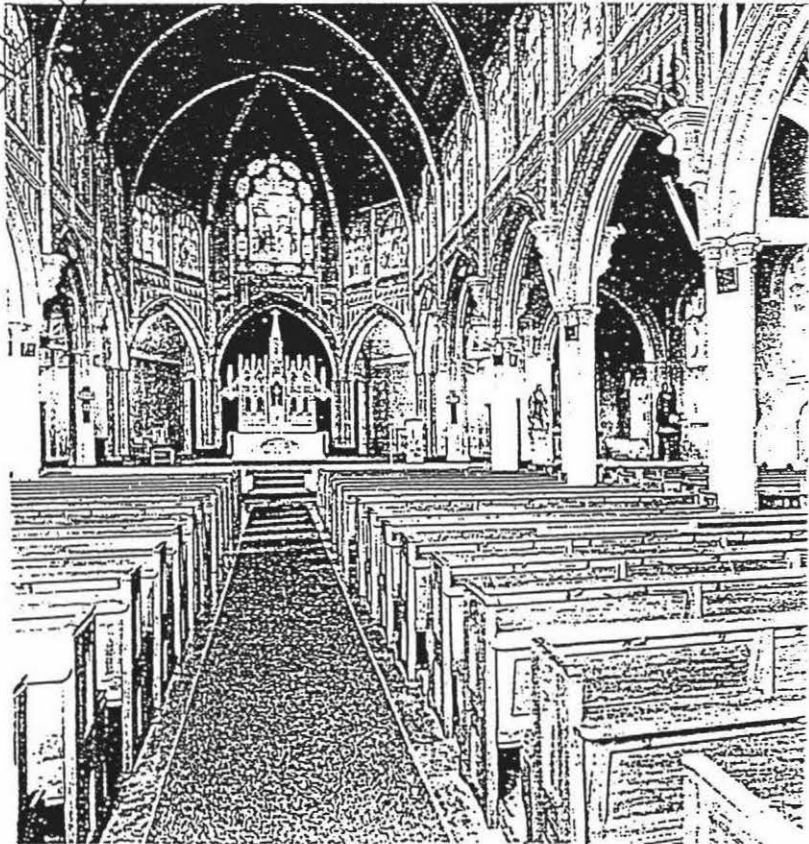
St Mary of the Angels may never have been intended to be a cathedral. But for

some years it was by no means clear it would not be. Evidence suggests that the architect, at least, had a cathedral in mind when he was asked to design a new church to replace the previous one, damaged by fire in May 1913.

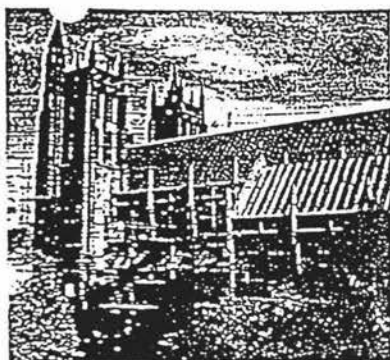
Frederick de Jersey Clere, the architect, had already produced, in 1917, a design for an Anglican Cathedral, never built, which resembles the design he produced for St Mary of the Angels a year later. The similarity rests primarily on the large proportions and the vertical, upward thrust of the mouldings on the exterior facades which replicate the English Perpendicular Gothic style of the 14th century. The twin towers of St

Mary's also introduce an element of continental cathedral design. St Mary of the Angels is, in fact, a modified copy of an actual European cathedral. A document in the church's archives states that the building was modelled on the design of the Cathedral Church of St Michael and St Gudule in Brussels. The facade of this 16th century building, with two square-topped towers, bears a striking resemblance to that of St Mary of the Angels.

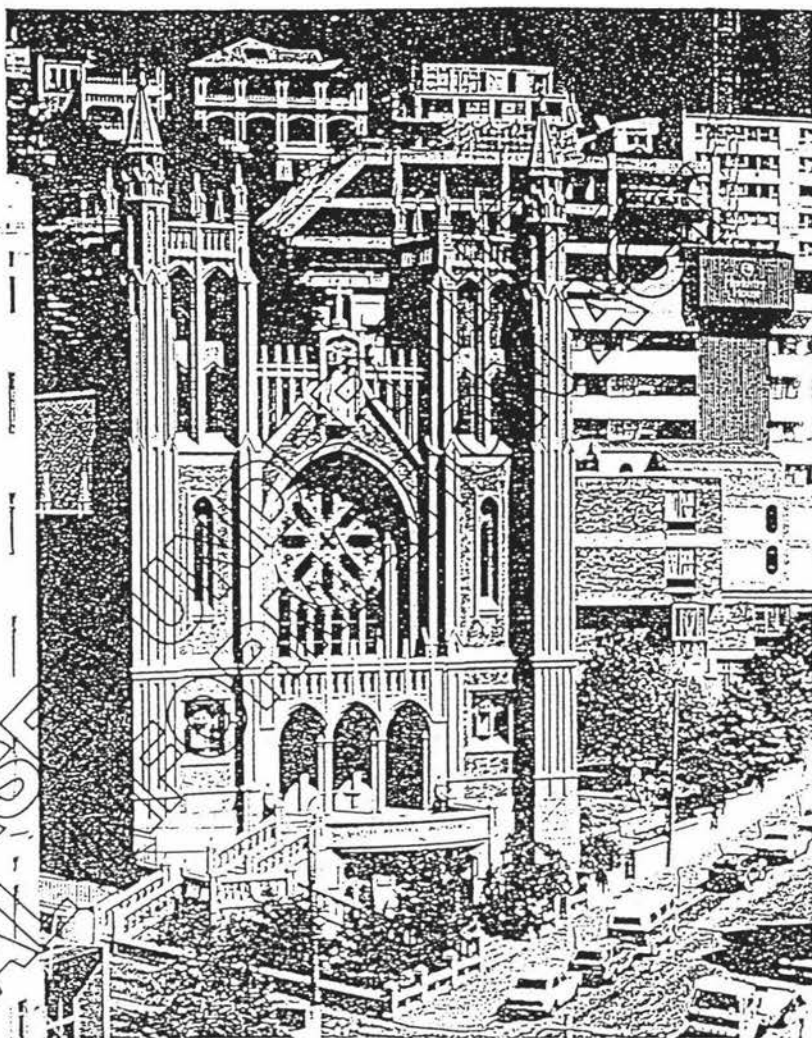
Traditionally, a church in European Gothic style would have been built in stone. Clere's designs for the unbuilt Anglican Cathedral and St Mary of the Angels are remarkable in calling for con-



Right: The interior of St Mary of the Angels Church, Wellington. (Photo: Tony Athfield)



Above: Scaffolding on St Mary's during restoration. (Photo: Wayne Nelson) Right: The frontage of the church after restoration. (Photo: Tony Athfield)



struction in steel reinforced concrete. Concrete was not widely accepted as a suitable material for churches in the 19th and early 20th centuries. Criticism of the use of concrete for churches was based on the ideals of the Arts and Crafts Movement, which rejected modern industrial methods in favour of handcrafts. By the time St Mary of the Angels was designed, these attitudes were slowly changing in the architectural profession. Clere's use of concrete can be seen as a response to both the practical engineering problem of building in an earthquake-prone country and the philosophical problem of producing an indigenous architecture using materials appropriate to the time and the place and the skills of the workmen of the time, an Arts and Crafts ideal of which Clere was aware.

As a young man, Clere travelled to Edinburgh and Scott of Brighton. Clere apparently saw concrete, rediscovered by the Victorians from the Romans, being used as a building material. Clere's early observation of new construction techniques must have made a deep impression on him. When he arrived in New Zealand, the techniques must have seemed particularly relevant. By 1917 he had designed five buildings, including a Gothic church, built of reinforced concrete. The church, designed in 1913, was St Matthew's Anglican church in Hastings. St Mary of the Angels was therefore not the first Gothic church in New Zealand to be built in reinforced concrete, although it was the first of cathedral proportions.

Of equal interest about the architecture of St Mary's is the manner in which the detailing was executed. Gothic detailing in stone is a skilled handcraft. Here the same visual effect was achieved with no more skill on the part of the builders than the ability to handle a concrete mixer and a mould. Clere was breaking new ground — designing a traditional Gothic church using modern materials and radically reinterpreting Arts and Crafts ideals in relation to new technologies. The result at St Mary of the

Angels is a tour de force in the art and craft of the machine, an exploitation of the plastic, sculptural qualities of concrete, moulded to look like stone using simple industrial processes. Clere's design was executed not by trained stonemasons but by day labourers, paid from the Sunday collection.

The original, 1918, contractor to build the church was H.E. Manning. He described the church in a private letter to the Bishop of Christchurch as "one of the best buildings ever built in New Zealand". But early in 1920 Manning relinquished the contract, leaving the task of completing the church to the parish priest, Father Mahoney. Mahoney and a band of day labourers finished the church off. This was a tribute not only to the energy of Father Mahoney and his men but also to the architect's successful marriage of Arts and Crafts principles to modern industrial methods. Manning described Clere to the Bishop of Christchurch as "the most honourable and capable man in New Zealand".

But Clere's design for St Mary's unfortunately brought with it an un-

foreseen problem — spalling. Spalling occurs when water leaches into the porous surface of stone or concrete and causes the surface to swell and flake off. Further, with reinforced concrete, sulphur and carbon dioxides in the air penetrate through to the steel reinforcing, causing it to rust. The expansion of the rusting steel pushes off the surface of the concrete around it. At St Mary of the Angels, these processes were helped along by earthquake fractures, which allowed water to penetrate the exterior surfaces of the walls through hairline cracks and by the narrow size of the original copper guttering and downpipes, which caused water to overflow into the concrete parapet along the roofline.

By 1950 the deterioration of the building was serious. Along the northern parapet of the nave most of the crockets had broken and fallen off. (A crocket is a pointed Gothic decoration usually, though not always, found on a roofline which looks something like a finial on a house.) Further investigation revealed massive cracks in the tracery of the windows and the towers. The open spaces

at the tops of the towers had allowed water to penetrate the unplastered faces of the concrete. Large pieces of concrete had fallen off exposing the rusting steel reinforcing. The roof flashings and guttering had leaked at the junctions of the transepts, allowing water to run down the interior columns at the crossing, damaging interior plaster and paint work.

In May 1950, a Wellington architect, John Standish, was commissioned by Father Kane, the parish priest, to prepare a report on the damage. Standish identified the problem of leaching water and also noted that much of the original Gothic decoration had been made of pre-cast cement and sand plaster without any aggregate. This material tended to deteriorate owing to the poor quality of the plaster finish. In addition, many of the crockets had not been properly attached to the parapets.

As a result of Standish's report, extensive repairs were carried out on the parapets and tracery. The open spaces of the towers were glassed in, which kept the rain out but precluded hanging bells in the towers for fear of shattering the glass. In his report Standish stated that these immediate repairs would arrest the decay only temporarily. These were prophetic words — a warning to all conservationists, to plan ahead. Further restoration was carried out in 1955, but minor earthquakes continued to fracture the walls, undoing most of the previous work.

Today new restoration work is under way at St Mary of the Angels. St Mary's rates well as an earthquake-resistant structure because of its reinforced concrete construction. But the earthquake requirements of the local District Council required an upgrading of the building. This requirement, along with concern about the continuing spalling, led, in 1984, to the planning of the present restoration work.

The work was planned to occur in three stages, beginning with the restoration of the exterior and the roof. Stage one was to be followed by strengthening the building to council earthquake code requirements (stage two) and then by restoration of the interior (stage three). Co-ordinating the different stages of the restoration has been difficult. Priority ought to have been given to strengthening the crossing, the part of the structure with the least support from the walls of the nave. But the visible parts of the church, the exterior and the roof were restored first to facilitate fundraising.

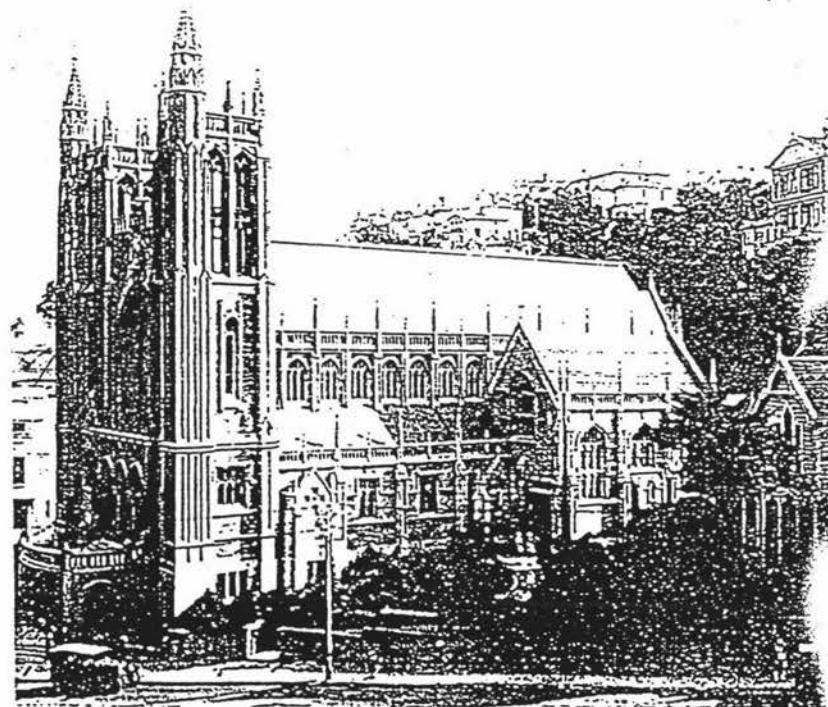
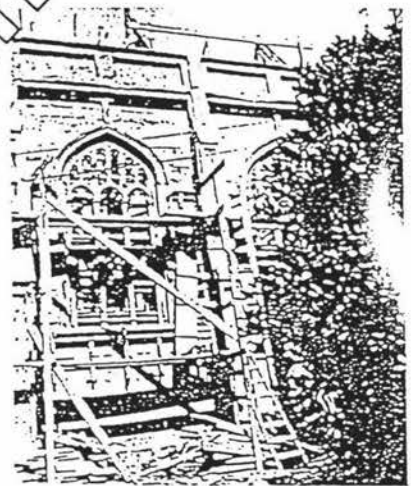
It was decided early in stage one of the restoration to cover the original roof of Welsh slates, many of which were missing, with a new roof of copper. This pragmatic solution was adopted because replacement Welsh slates were not available. The Historic Places Trust accepted the solution because copper roofs have been used traditionally for churches in Europe.

The restoration of the exterior walls and tracery involved cutting out and cleaning hollow or 'drummy' sections of the wall where spalling had occurred. These sections were then refilled with concrete plaster and the whole surface sealed with a light grey paint known as Proseal. This product, not available at the time of the 1950 restoration, is a durable, water-resistant coating which allows water to enter and also exit from the porous surface of the concrete. It also suppresses mould. The effect on the exterior of the church of painting with Proseal has been dramatic. Gone is the black discolouration caused by sixty years of mould growth. The building looks fresh and clean, as it would have looked in 1922.

The brick veneer on the external walls of the church has also been treated. After steam cleaning and repointing the bricks were painted with 'Gleazeal', a clear, durable polymeric coating with the same qualities as Proseal.

The most difficult, time-consuming task of restoration to date has been the cleaning and repair of the stained glass windows. St Mary's possesses a continuous row of stained glass windows down both sides of the upper part of the nave.

Light above: The earlier St Mary of the Angels which burned down and was replaced by the present church. (Photo: Alexander Turnbull Library) Right, below: The new St Mary's under construction. (Photo: Parish Archives) Below: The present St Mary of the Angels in the 1920s, soon after it was completed. (Photo: Alexander Turnbull Library)





In a conventional stone church, the load-bearing role of the walls limits the number and size of window apertures that can be pierced through them. At St Mary's the strength of the walls allowed 146 stained glass windows to be put in place. These include the main crucifixion window above the altar and the rose window over the main entrance.

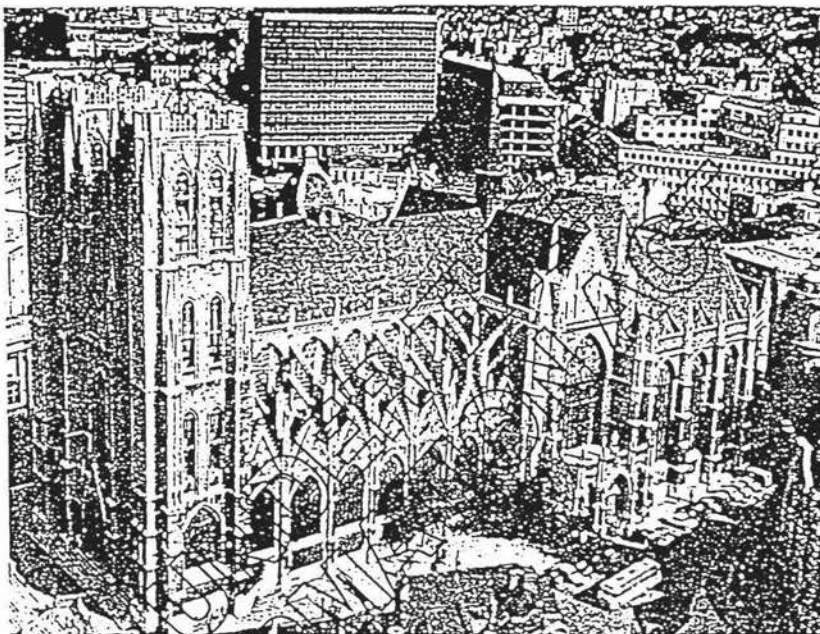
The windows were executed by the firm of F.X. Zeiler of Munich using white and coloured pieces of glass as well as stain colours. The finished windows were shipped to New Zealand but on their arrival it was found that they did not fit the window apertures properly. Nearly all of the windows had to be forced in against the mullion rebate which caused the glass to become rigid, with a tendency to bend. To make matters worse, the windows were then waterproofed with a coating on both sides of boiled linseed oil. This oil dried and in time made the windows dark.

As time went by, normal expansion and contraction and the tightness of the glass in the window mullions caused serious bowing. Some windows had developed a bow of up to 15 cm in depth. Pollutants in the atmosphere discoloured the oil coating, further reducing the level of natural light in the interior of the church.

To remedy some of these defects and restore the effect of a continuous storey of light along the nave, a stained glass restorer, Graham Stewart of Christchurch, was employed. All the windows were cleaned with de-ionised water. To protect them from further damage, a second clear pane of glass was placed several centimetres out from the exterior side of each window. Sixteen bowed windows were reletted and refixed in their rebates with ButylDEX, a plastic compound which allows the glass to move. Original pieces of glass were replaced where they had been broken by bowing or, as happened during the restoration, by being kicked in by vandals who had climbed up the scaffolding.

The cost of restoring the windows was about \$75,000. To meet this and the other costs of restoration, the church's Board of Trustees has relied on public fundraising. The restoration of the windows has been underwritten by business firms who were able to sponsor the restoration of an individual window for \$1000 or a mullion of three windows for \$2500 and by parishioners who could sponsor the restoration of parts of the main crucifixion window for a modest donation of \$50.

The total cost of restoration, when fundraising began in the middle of 1985, was estimated at \$600,000. An over-all goal of \$950,000 was set to cover unforeseen expenses. The fund stands at present at around \$750,000, in cash collected and in pledges. General donors — parishioners and members of the public — have provided the bulk of the money, nearly \$400,000, in donations of



*The Cathedral Church of St Michael and St Gudule, Brussels, on which the architect Clere is believed to have modelled St Mary's. (Photo: Parish Archives)*

pledged over a three-year period. The remaining \$350,000 has come from major donations by businesses, pledged over three years.

The idea of spreading the donations over three years was suggested by the Australian firm of fundraisers hired by the Board of Trustees to get the fundraising under way in 1985. Having the donations come in over three years made the restoration proposal attractive to prospective donors who could give the money on a time-payment basis. Wisely, too, the Board of Trustees has decided to invest the money left over after the restoration is completed to cover ongoing maintenance. Some of the money has been invested since 1985 and has already earned slightly in excess of \$100,000 in interest.

With the finances of the project in this sound state, the second and third stages of the restoration are getting under way. An engineering partnership has prepared plans to bring the building's earthquake resistance up to the standard required by the Wellington City Council. To make the best use of equipment which has to be hired, the interior scaffolding needed this year for the strengthening work will also be used for the cleaning and repainting of the interior. Stages two and three of the restoration will thus proceed simultaneously.

The full restoration of St Mary of the Angels will not be completed until the end of 1988 at the earliest. Unforeseen problems have occurred in the meantime. Early in 1986, for instance, it was discovered that the drains, although intact, were not working properly and the whole drainage system had to be replaced at

lights the difficulties of restoring a building of the size of St Mary of the Angels. It also illustrates the value of having a good financial support system in place. Stage one of the restoration is over and there is every indication that stages two and three, now under way, will be completed with the same splendid results. ■

Wayne Nelson, a member of the staff of the Historic Places Trust, is also Parish Archivist of St Mary of the Angels. He would welcome any new information regarding the history of the church.

## Parish may sell air rights

In a very recent development, St Mary's has decided to consider selling the air space rights of its valuable site to a developer who could then build a larger building than would otherwise be permitted on another site. The parish has 15,500 sq m of space to sell and could receive \$16 million or more if it was all sold. This would help finance the restoration and maintenance of the building.



N:\g\utmary2

NEW ZEALAND  
HISTORIC PLACES  
TRUST

Antrim House, 63 Boulcott Street  
P.O. Box 2629, Wellington  
Ph. (04) 472-4341. Fax (04) 499-0669



HP 12004/144

6 October 1993

Reverend Father K O'Donoghue  
St Mary of the Angels  
17 Boulcott St  
WELLINGTON

Dear Father

### PROPOSED ALTERATIONS TO ST MARY OF THE ANGELS

The Cathedral is a registered historic place class 1 (one) under the Historic Places Act 1993. In viewing alterations for this quality of historic place the Trust uses the ICOMOS Charter which gives principles for conservation assessment and work.

The Trust recognises the desirability to upgrade certain services while maintaining the building's historical and architectural integrity. We therefore support the following work:

- the structural concrete repairs
- providing electrical services for heating and lighting
- painting of the church interior
- the conversion of the baptistry to a reconciliation room subject to the retention of all existing fabric

The Trust accepts the proposal to return the present altar to the reredos and the proposed relocation of the altar rail.

The Trust does not support the following proposed changes as described by the development plans:

- the creation of a new narthex
- constructing a new north lobby

The Trust's concerns relates to the failure of these proposals to integrate with the existing fabric and in respect of the proposed design of the new structures. Attached is part of an English Heritage article "New Work in Historic Churches" which provides some advice on the alteration of ecclesiastical buildings. Also attached is a copy of the ICOMOS guidelines for the conservation of stained glass. The Trust's preference, if lobby areas are essential, is that they should be of a low key and simple nature that can be easily reversible.

The Trust has a number of concerns with the specific details within the specifications which are elaborated in our attachments.


NZ Historic Places Trust wishes that as far as possible all alterations should be reversible and should have minimal intervention on the existing fabric. In addition all items proposed to be modified should be recorded and photographed for documentation. The Trust would welcome further discussion on these and the other areas of Trust concern.

Please find attached our detailed comments on your draft specification of 4 June 1993.

Given the significant architectural quality of this church and the high regard held for this building the Trust will review the level of assistance it has proposed to date for the project. This could relate to the structural work specifically.

Thank you for keeping the Trust informed of your proposals and meeting with the Trust staff.

Yours sincerely

  
Jim Saunders  
Assistant Manager Heritage Conservation

Attachments:

APPENDIX  
RELEASED UNDER THE  
OFFICIAL INFORMATION ACT

# Would you help us repair our church? St MARY OF THE ANGELS WELLINGTON NEW ZEALAND

## EARTHQUAKE DAMAGE

Two major earthquakes in 1942 and 1968 caused severe structural damage, including persistent leaking. Between 1986 and 1989, a massive community effort raised NZ\$900,000, which financed the complete reroofing and stabilisation of the Church.

## INTERIOR DISINTEGRATION

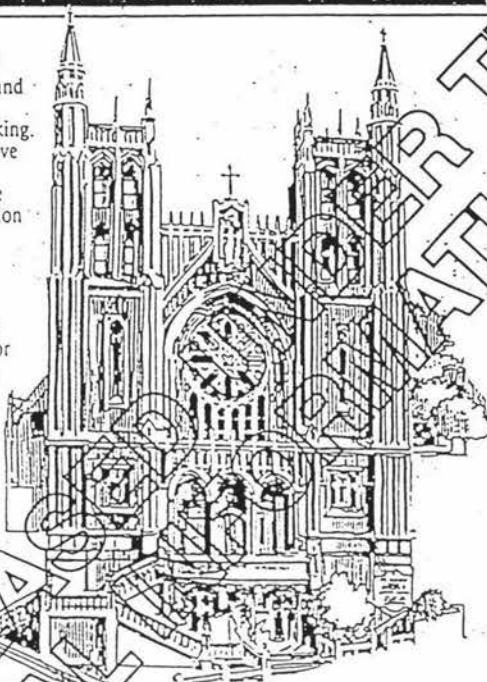
49 years of seepage however, has relentlessly permeated the interior fabric. Magnificent stained glass, woodwork, plastering and electricals are now at crisis point. The price to fix it is NZ\$728,000. We have managed to save a further NZ\$363,000. The gap is NZ\$365,000 (£130,300 or US\$198,400).

## YOUR MONEY GOES FURTHER

Frankly, we are at the end of our resources. Your £1 is worth NZ\$3.57. Your US\$ is worth NZ\$1.84. Strong multipliers in closing our gap of NZ\$365,000. Would you help us? All gifts will be acknowledged and you become a Friend of St Mary of the Angels, including Mass remembrances.

*Kevin O'Donoghue S.M.*

KEVIN O'DONOGHUE S.M.  
Parish Priest, St Mary of the Angels



## WORTH PRESERVING

Since 1845 with the arrival of Fr J.J. P O'Reilly (Order of St Francis, Capuchin), the site of St Mary of the Angels has served the capital city of Wellington. Recognised as one of the finest examples of Gothic architecture in Oceania, it is particularly renowned for its stained glass windows. Down the nave, the 14 miracles of the gospel are shown on one side, matched by 14 parables of Our Lord, on the other.

## INTERNATIONAL APPEAL

I/we would like to assist with the interior restoration of St Mary of the Angels in Wellington, New Zealand.

☐ I/we enclose our bank draft to St Mary of the Angels

Restoration Fund in the amount of: .....

☐ I/we authorise you to debit my/our credit card.

AMEX ☐ MASTERCARD ☐ DINERS ☐ VISA ☐

OTHER ☐ (Specify) .....

CARD NUMBER

AMOUNT

Signature: .....

Expiry Date: .....

Name(s): .....

(BLOCK LETTERS PLEASE)

Address: .....

Mail to:  
Fr Kevin O'Donoghue S.M.  
St Mary of the Angels,  
Restoration Appeal  
17 Boulcott St,  
WELLINGTON,  
NEW ZEALAND  
Phone (64)-(4)-473-8074  
Fax (64)-(4)-527-8283

was politicians and generals who started this war, and it is they who must end it. Far it seems that the Serbian political and military élites have ignored the appeals.

Relations between the two Churches have also been impaired by the establishment of a new Serbian bishopric in eastern Slavonia, in the area conquered by Serb forces last year. It is not just that by this the Serbian Orthodox Church appears to be confirming Serbia's military gains. Croatia it is a scandal that a Serbian bishopric has been established in the town of Dalj (on the western side of the Danube), where a number of Croats were slaughtered in a Serbian attack early in the war. Another cause of resentment has been the behaviour of Metropolitan of Zagreb and Ljubljana. He left during the fighting and, in marked contrast to the Patriarch's public declarations, since made statements appearing to support the formation of a Greater Serbian state. The suspicion, whether justified or not, is that he had hoped to return to Zagreb with the conquerors.

## Love for enemies

On a practical level, the Catholic Church through its representatives has made efforts on behalf of Serbs in Croatia and areas of Bosnia-Herzegovina under Croatian control. Serbs have been persecuted to varying degrees, depending largely on the area in which they live. In Zagreb, they have suffered discrimination over employment and have experienced difficulties obtaining documents specifying residence and citizenship. They have been subjected to harassment, intimidation, and, on occasion, violence. Catholic clergy have occasionally been able to help individual Serbs, using their favoured position in official circles to seek redress. Priests have preached energetically when Christ commands us to love our neighbour, he includes the Serbs. Unfortunately, not all priests have been so concerned. For example, in a church in a suburb of Zagreb, a priest delivers a sermon on the struggle between good and evil, using current conflict as an analogy and identifying the Serbs with the cause of evil, declaring that they will be punished.

In other areas, especially in small towns and villages, Serbs have sometimes been treated much worse. "Ethnic cleansing" of Serb towns and villages has taken place, with its attendant horrors, though on a smaller scale than practised by Serbs. They have had the upper hand. Serbs have been threatened and attacked, their homes have been blown up, and in some cases they have been murdered, thus forcing many of them to flee. Cardinal Kuharic spoken out strongly against such practices and against any desire for revenge. In a sermon he declared that "if a Serb kills your house, protect his house; if he kills your father, protect his father." Attempts to reach across to the other side of the ethnic divide provide some hope that it may be possible to build trust between the two communities for the future.

modern life. Most homes now possess a colour television set (87 per cent) and a video recorder (60 per cent). Adults view television on average of five to six hours a day; children for four hours a day. We are being flooded with images.

The impact of them is still being debated. It seems indisputable that prolonged viewing will gradually imbue people with new ideological values about happiness, suffering and violence, and the "rules of the game" by which some emerge as winners, others as losers. Will we trust television when it presents models to live by and solutions to the basic questions of life?

The problem is not that television offers us views opposed to our own. It lies in values and assumptions that are not expressed, in the selection of some priorities at the expense of others, in not allowing a free, two-way dialogue with the viewer. The mass media are organised along one-way lines. They flow from top to bottom, from the centre to the periphery, from the few to the many. The new medium of video, however, is an exception in that it is more under the control of individual viewers.

Video allows us to record a programme, to see it again, to challenge the views expressed, to discuss all the implications. In the context of learning in groups it provides a valuable tool for harnessing the power of sound and image to the process of discernment and growth. The particular strength of video is its ability to make us

see values embodied in relationships and feelings, to make us enter other people's lives. At its best, through stories, video can provide modern parables that capture the heart of religious experience.

We are told in the Gospel not only that Jesus taught in parables, but that he "never taught the crowds without parables" (Mt. 13:34). Jesus knew that the reality of the Kingdom defies logical definition. He realised that stories and images, apart from evoking a better response, often express the core of religious truth. This is what video can help us do for our time.

## The right image

Video is only gradually finding its niche in religious education. In 1990, of the 50 million video cassettes sold in the United Kingdom, 7 million were bought by rental shops, 3 million by commercial firms and 40 million by home users. Religious cassettes numbered hardly 50,000.

As to quality, there is much variation. Some videos just present "talking heads" when ministers preach at unseen congregations from the screen. Others are documentary style reports on, say, Medjugorje or Lourdes. Others again serve an immediate pastoral purpose. A marriage preparation or teaching people how to pray. But the most promising development is the emergence of imaginative video courses combining instruction in a course book with story and documentary presented on video.

The Video Forum in Dordrecht, Netherlands aims at stimulating new ideas and at facilitating an exchange of available resources. If English mystery plays found their way to the Continent in the Middle Ages and if Flemish and Italian artists could work on the stained-glass windows of England's cathedrals, a shared search for religious images and how to integrate them in religious education makes no less sense today; which may well apply to topics like divine motherhood, with which I began.

Research on sexual behaviour in Italy has disclosed the effect of a distorted image of Mary on a high proportion of Catholic men and women. Husbands in this group unconsciously identify their wives with the "sexless" Virgin Mary whose motherhood was not tainted either before, during or after birth and so expect their wives to be "chaste mothers" and to have no interest in sex. They seek sexual fulfilment with other women whom they consider deprived of the Eye. For wives the situation gives rise to severe psychological tensions. They cannot, without feelings of guilt, admit to having sexual needs.

The sensually sensitive Virgin Mary of Jean-Luc Goddard's film *Je Vous Salue, Marie* could be the starting-point in a group process of recovering the true Mary from the Gospel text, her warmblooded motherhood (which does in no way diminish her role in the history of salvation) and healthy Christian sexuality. It is just an example of how images say more than words ever can.

**Would you help us repair our church?**

# St MARY OF THE ANGELS

## WELLINGTON NEW ZEALAND



**EARTHQUAKE DAMAGE**

Two major earthquakes in 1942 and 1968 caused severe structural damage, including persistent leaking. Between 1986 and 1989, a massive community effort raised NZ\$900,000, which financed the complete reroofing and stabilisation of the Church.

**INTERIOR DISINTEGRATION**

49 years of seepage however, has relentlessly permeated the interior fabric. Magnificent stained glass, woodwork, plastering and electricals are now at crisis point. The price to fix it is NZ\$728,000. We have managed to save a further NZ\$363,000. The gap is NZ\$365,000 (£130,300 or US\$198,400).

**INTERNATIONAL APPEAL**

If we would like to assist with the interior restoration of St Mary of the Angels in Wellington, New Zealand.

☐ I/we enclose our bank draft to St Mary of the Angels Restoration Fund in the amount of.....

☐ I/we authorise you to debit my/our credit card.

AMEX ☐ MASTERCARD ☐ DINERS ☐ VISA ☐

OTHER ☐ (Specify).....

CARD NUMBER

AMOUNT

\$

Signature:..... Expiry Date:.....

### YOUR MONEY GOES FURTHER

Frankly, we are at the end of our resources. Your £1 is worth NZ\$5.57. Your US\$ is worth NZ\$1.54. Strong multipliers in closing our gap of NZ\$365,000. Would you help us? All gifts will be acknowledged and you become a Friend of St Mary of the Angels, including Mass remembrances.

*Kevin O'Donoghue S.M.*  
KEVIN O'DONOGHUE S.M.  
Parish Priest, St Mary of the Angels

### WORTH PRESERVING

Since 1843 with the arrival of Fr J.J. P O'Reilly (Order of St Francis, Capuchin), the site of St Mary of the Angels has served the capital city of Wellington. Recognised as one of the finest examples of Gothic architecture in Oceania, it is particularly renowned for its stained glass windows. Down the nave, the 14 miracles of the gospel are shown on one side, matched by 14 parables of Our Lord, on the other.

Mail to:  
Fr Kevin O'Donoghue S.M. -  
St Mary of the Angels, Restoration Appeal  
17 Boulcott St, WELLINGTON, NEW ZEALAND  
Phone (64)-(4)-473-3074 Fax (64)-(4)-527-3293

### BLOCK LETTERS PLEASE

Name(s):.....

Address:.....



# We put our faith in a carpenter.

# Now we need a painter, a plasterer and an electrician.



A few weeks ago, St Mary of the Angels started looking for a saviour of a different kind. You see, we urgently need a team of skilled painters, plasterers and electricians to restore the interior of our church. And we need your help to make it happen.

As far as acts of God go, we've had our share. The Wahine storm and strong tremors in 1942 and 1968 have resulted in serious structural damage to the church.

Recent fundraising efforts have seen St Mary's re-roofed and stabilised. And we're pleased to say the leaks have stopped. However, years of water seepage have taken their toll. The price of the restoration is \$730,000. The major costs are: Replastering and repainting the walls and ceiling \$220,000 • Replacing the electrical system \$160,000 • Recarpeting and

retiling the floor \$173,000 • Fire protection and emergency lighting \$30,000 • Scaffolding hire and facilitation \$99,000. The good news is we have already raised \$400,000. But we need another \$330,000 before work can begin.

St Mary's is recognised as one of the finest examples of Gothic architecture in this part of the world and has a "Class A" Historic Places rating.

But it's more than just an elegant landmark. St Mary's has touched the lives of countless people and has not only been a place of worship but a peaceful sanctuary from a fast changing world. Now our faith is in the people of Wellington. Only you can help us.

Please support the St Mary of the Angels Restoration Fund.

## SAVE ST. MARY OF THE ANGELS

Donations can be made at the Bank of New Zealand, Manners Mall, or at the Church of St Mary of the Angels, 17 Bondst Street. Amounts of \$20 or whatever you can afford would be gratefully received. If your company would like to sponsor an advertisement for St Mary of the Angels call (04) 383 1709.

This advertisement was created and placed by  
Ogilvy & Mather

OGILVY & MATHER LIMITED

"Dominion"

3 NOVEMBER, '93



## Restoration of church delayed

THE restoration of St Mary of the Angels church in Boulcott St, Wellington, is facing further delays because its funds appeal has raised only \$50,000 of an expected \$350,000.

Parish priest Father Kevin O'Donoghue said he was "very disappointed" with the appeal.

Work on the 71-year-old church, one of Wellington's landmarks, was due to start in April next year but may be put off till more money can be raised.

The interior restoration of the gothic-style concrete church would cost \$750,000, but \$400,000 had already been raised through donations, bequests and a grant from the Lottery Grants Board, Father O'Donoghue said.

"We have also applied to a big number of charitable institutions but only four gave money, and only one bank," he said. "It's a sign of the times, I suppose."

Some of the money would be spent on fixing plaster and concrete that had deteriorated. New lighting, heating and flooring was also needed.

Father O'Donoghue said the inside would be kept as it is now. Its cork tiling would be replaced and a marble altar restored.

Glassed-in foyers would be built at the main entrances to conserve heat and keep the wind out.

St Mary of the Angels is registered as a category-one historic place under the Historic Places Act. It was designed by F de J Clere, a leading architect of his day, who also designed St Gerard's monastery in Mt Victoria.

A foundation was set up in 1986 to strengthen and restore St Mary's and \$900,000 was spent on the outside. A further \$100,000 would be needed to strengthen the two towers in case of earthquakes once the interior work was finished.

At the time, it was estimated restoration would take only a few years, Father O'Donoghue said. However, too little money had been raised to stay on target.

"If God wants us to raise the money he'll find a way," Father O'Donoghue said.

RELEASED UNDER OFFICIAL INFORMATION ACT



APPENDIX W  
RELEASED UNDER THE  
OFFICIAL INFORMATION ACT



1 December 1993

Secretary  
Lottery Grants Board  
PO Box 805  
WELLINGTON

Dear Secretary

RESTORATION OF ST MARY OF THE ANGELS

*As a Wellington Member of Parliament I wish to give my support to the St Mary of the Angels Restoration Board who are seeking financial assistance from the Lottery Grants Board.*

*St Mary of the Angels is a Church of outstanding character, and is a Wellington City treasure. It is very beautiful both inside and outside, and is of historic importance because of its gothic architecture.*

*I hope that you can look favourably on the application for funding to help restore the Church, so that it can remain one of New Zealand's treasures.*

*I believe this Church is of great value to Wellingtonians and to New Zealand, and I hope that a grant can be made to assist the restoration.*

Yours sincerely

Elizabeth Tennet  
MP FOR ISLAND BAY



1st December 1993

The Secretary  
NZ Lottery Grants Board  
P O Box 805  
WELLINGTON

Dear Secretary

**SUPPORT FOR ST MARY OF THE ANGELS RESTORATION**

I am pleased to write in support of the application by St Mary of the Angels for assistance with their restoration.

I do so, particularly because of their own efforts and fundraising achievements in particularly difficult economic times. They have demonstrated that they have not sat back on their hands and just waited for others to fund their ideas and plans.

There is also a very strong desire by the Community at large to preserve our historic sites and treasures, and a willingness to fund such sites in all areas of our country.

For this reason, I believe that New Zealanders would strongly support a grant of their funds to assist this deserving cause.

Yours sincerely

A handwritten signature in cursive script, appearing to read 'Pauline G.'.

**PAULINE GARDINER  
MP WELLINGTON-KARORI**



S  
Ceh

6 December 1993

The Secretary  
The Lottery Grants Board  
P.O. Box 805  
WELLINGTON

Dear Sir/Madam

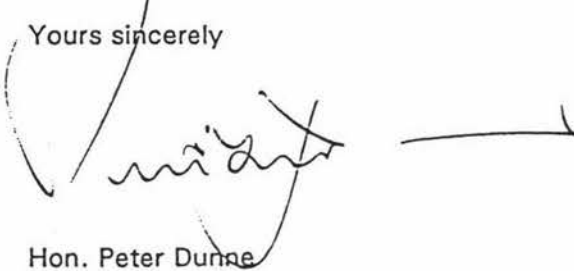
I am writing in support of an application lodged by the Board of Trustees for the restoration of St Mary of the Angels Church in Wellington.

I am well aware of the considerable efforts made by the Board of Trustees over the last few years to complete both the exterior and interior restoration of this important religious, cultural and historical asset to the City of Wellington. I am impressed by the fact that of the approximate \$1.6 million required for the total project, the trustees have so far raised almost \$1.5 million themselves. I am also aware of the desirability of having this project completed as soon as possible, particularly since the church has recently celebrated its 150th Anniversary.

I strongly support the Board's application, because I believe that St Mary of the Angels is one of those institutions which is so strongly identified with the City of Wellington. Apart from its considerable religious significance, I know that it carries an "A" Classification from the New Zealand Historic Places Trust and is considered as a general treasure for Wellington City. It is an impressive building, and is one that every effort should be made to preserve it. I know that the Board has made considerable efforts over the years to achieve this restoration, but it is also my view that St Mary of the Angels is an asset to more than just the church community. Because it is an asset to the city and the country I think it is appropriate for some additional assistance to be provided towards its restoration and that it is a legitimate call upon the funds available to your Board.

I would therefore urge the Board to give most favourable consideration indeed to the application lodged by the Trustees, and look forward to it being successful so that this important treasure can be preserved for the future benefit of the citizens of Wellington and New Zealand as a whole.

Yours sincerely

  
Hon. Peter Dunne  
MP for Onslow

28 DEC 1993



26 November 1993

The Secretary  
Lottery Grants Board N.Z.  
P O Box 805  
WELLINGTON

Dear Lottery Grants Board,

I write in support of the application to you by the Board of Trustees for the Foundation for the Restoration and Preservation of St Mary of the Angels, for funds to complete the interior restoration.

It has been my oft quoted maxim for many years that a nation only comes of age when it is prepared to preserve its past for its future. We have very few buildings in Wellington of the same historical and emotional value as St Mary of the Angels. Its Historic Places Trust A Classification is testimony to that.

I very rarely support applications for grants which are outside of my electorate, but I feel strongly about this one having watched the destruction of "old Wellington" over the last fifteen years.

While historic villages have their place, living, working, restored old places are of greater value. Hence my support for the Jackson Street programme in Petone.

The intangible benefits to the passerby, or dropper in, of St Mary of the Angels is incalculable - but I do know it truly gladdens the eye and the heart and soul to have it visible, loved and used in Wellington city.

Yours sincerely,

A handwritten signature in dark ink, appearing to read 'Joy McLauchlan', with a large, sweeping flourish at the end.

Joy McLauchlan  
MP for WESTERN HUTT

Pencarrow Electorate Office  
2 Wainuiomata Road  
P.O. Box 43 166  
Wainuiomata



TELEPHONE: 564 4988<sup>157</sup>  
FAX: 564 2673

ELECTORATE OFFICE.....*TREVOR MALLARD, MP for Pencarrow*.....

30 November 1993

The Secretary  
The Lottery Grants Board  
P.O. Box 805  
WELLINGTON

Dear Sir/Madam,

I am pleased to endorse an application from the Board of Trustees for the Restoration of St. Mary of the Angels to the Lottery Grants Board for funding to enable completion of interior restoration work being carried out on the Church through extensive damage suffered over some 30 years due to earthquake movement.

To date the Board has worked very hard to raise funds for this phase of the work being undertaken and while they have raised in excess of \$400,000 they are still short of \$350,000 to complete their project.

I fully endorse this project and support the Board of Trustees with their application for funding for this mammoth undertaking.

Yours Sincerely,

A handwritten signature in black ink, appearing to read 'Trevor Mallard', written over a large diagonal watermark that reads 'RELEASED UNDER THE OFFICIAL INFORMATION ACT'.

**TREVOR MALLARD**  
MP for Pencarrow



30 November 1993

The Secretary  
The Lottery Grants Board  
P O Box 805  
WELLINGTON

Dear Sir/Madam

It is with enthusiasm that I add my support to the application being made by the Board of Trustees for the Restoration of St Mary of the Angels, for a grant.

The reasons for my enthusiastic support are two fold.

Firstly, there is no argument that St Mary of the Angels is a key religious, social and historic part of Wellington which has and will continue to be a feature of the city, and its importance to the region, needs no further explanation from me.

The second factor that motivates my support is the tremendous community and church financial effort that has been made to fund the internal and external upgrading of St Mary's.

The application is therefore made with the Board's having raised most of the funding, demonstrating their commitment and the tremendous community support for St Mary of the Angels.

It is therefore without reservation that I add my support to the application to the Lottery Grants Board, it is one of the most worthwhile causes that I have had the pleasure to support.

Yours sincerely,

A handwritten signature in black ink, appearing to read 'Peter McCardle'.

Peter McCardle,  
MP for HERETAUNGA





3 December 1993

The Secretary  
The Lottery Grants Board  
P O Box 805  
WELLINGTON

Dear Sir,

I wish to register my support for the restoration work being done on St Mary of the Angels in Boulcott St, Wellington.

The Board of Trustees has worked hard since inception in 1986 to raise funds first for the exterior restoration work and now for the interior work. They have shown great commitment to restore a local landmark. I feel it is very important that the restoration work is completed.

The Church is a great tourist attraction as well as being of great historical value. I believe any assistance the Lottery Grants Board can provide will be money very well spent.

Yours sincerely,

  
Roger M. Sowry  
MP KAITIaki



6 December 1993

The Secretary  
The Lottery Grants Board  
P O Box 805  
WELLINGTON

Dear Sir/Madam

I understand you have received an application for Lottery Board funding to assist with the restoration of the interior of St Mary of the Angels from Rev. Kevin O'Donoghue, Parish Priest of St Mary of the Angels, 17 Boulcott Street, Wellington.

St Mary of the Angels is an outstanding example of Gothic architecture. It is often visited by many overseas tourists. The church is well used by people living in Wellington - for cultural and musical recitals and provides a haven in the city centre and a Drop in facility for the less fortunate of society.

The Board of Trustees have made great efforts to raise funds towards this restoration. I have no hesitation in lending my support towards their application and hope that the outcome is a positive one.

Yours sincerely

A handwritten signature in dark ink, appearing to read 'D O'Connor', written over a large diagonal watermark that says 'RELEASED UNDER THE OFFICIAL INFORMATION ACT'.

Damien O'Connor  
MP for West Coast



3 December 1993

Rev Kevin O'Donoghue  
St Mary of the Angels  
17 Boulcott Street  
WELLINGTON

Dear Rev O'Donoghue

Thank you for your letter regarding the restoration of St Mary of the Angels.

I wish you well with this worthwhile project.

Yours sincerely

A handwritten signature in cursive script, appearing to read 'Jim Gerard'.

PP Jim Gerard  
MP RANGIORA

Dictated by Mr Gerard and signed  
in his absence by his secretary



Office of  
The Minister of Internal Affairs  
Wellington, New Zealand.

162

15 December 1993

Secretary for Internal Affairs  
WELLINGTON

Attention: Janice Calvert

re: Lottery Grant - St Mary of the Angels

On 14 December the Minister met Father Kevin O'Donoghue and the Prime Minister about lottery funding for the restoration of St Mary of the Angels church.

The Minister has asked for a briefing note on what has been done/can be done to assist with the project.

Attached is the Lottery Grant Application.

  
Andrew MacKenzie  
Private Secretary

Enc



14 December 1993

The Secretary  
The Lottery Grants Board  
P.O. Box 805  
WELLINGTON

Dear Sir/Madam

RE. APPLICATION FOR RESTORATION OF ST MARY OF THE ANGELS

I write to you in support of the above application.

I have visited St Mary of the Angels and have seen the beauty of this Wellington City treasure. Its Gothic architecture is most outstanding, and the historical importance is accentuated by its "A" Classification from the New Zealand Historic Places Trust.

I believe the church to be a valuable tourist attraction to Wellington City, it is a locale for cultural and musical recitals, and understand that it also provides a haven in the city-centre and a drop-in facility for the less fortunate people of Wellington.

I give this application for interior restoration of St Mary of the Angels my full support and highest recommendation for approval.

Yours sincerely

A handwritten signature in cursive script, reading 'Annette King'.

(Hon.) Annette King  
MP for MIRAMAR



Office of  
The Minister of Internal Affairs  
Wellington, New Zealand.

164

15 December 1993

Secretary for Internal Affairs  
WELLINGTON

Attention: Janice Calvert

re: Lottery Grant : St Mary of the Angels

On 14 December the Minister met Father Kevin O'Donoghue and the Prime Minister about lottery funding for the restoration of St Mary of the Angels church.

The Minister has asked for a briefing note on what has been done/can be done to assist with the project.

Attached is the Lottery Grant Application.

  
Andrew MacKenzie  
Private Secretary

Enc

## APPENDIX IV



# HOSKINS & ASSOCIATES

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QUANTITY SURVEYORS AND CONSTRUCTION COST CONSULTANTS

D.S.P. HOSKINS, ANZIQS, AIAS, ACI, ARB.

Second Floor  
27 Dixon Street  
Wellington  
New Zealand

PO Box 10-417  
Wellington

Telephone: (04) 3852 712  
Facsimile: (04) 3852 711

2 June 1993

Board of Trustees  
St Mary of the Angels  
Boulcott Street  
WELLINGTON

Attention: Father O'Donoghue

Dear Father O'Donoghue

RE: ESTIMATE FOR REHABILITATION AND REFURBISHMENT WORK  
ST MARY OF THE ANGELS, BOULCOTT STREET

The Estimate for the above Project based on the Preliminary Specification and Sketch Drawings and in accordance with Current Costs and Conditions amounts to the sum of \$741,000.00 (Seven hundred and forty one thousand dollars).

The Estimate includes the following items and cost allowances.

|   |           |
|---|-----------|
| 1. PREPARATORY WORK Including   | 37,550.00 |
| Removal of existing pews, store, refix and refurbish.   | 12,000.00 |
| Take down existing communion wall, store ready for reuse in new foyer Narthex.  | 1,500.00  |
| Demolish and remove wide bottom step to front of Sanctuary and leave ready for new steps and podium extension. Include making good. | 3,000.00  |
| Demolish and remove existing Sanctuary podium and make good floor.  | 600.00    |
| Demolish and remove Confessional walls and Baptismal Font.  | 950.00    |

|    |  |           |           |
|----|--|-----------|-----------|
|    | Protect the existing High Altar.   | 7,000.00  |           |
|    | Ditto existing pipe organ and console.   | 8,000.00  |           |
|    | Allow to disassemble existing Altar and reinstate Marble Last Supper on face of existing High Altar. | 4,000.00  |           |
|    | Remove existing vanity with wash basin and vestry cupboard.  | 500.00    |           |
| 2. | REPAIR WORK (Refer to Work Schedule)   |           | 30,000.00 |
|    | Interior   |           |           |
|    | Hack out, expose reinforcing carry out repairs to approval to match existing based on 180 m.         | 30,000.00 |           |
| 3. | GENERAL WORK Including   |           | 97,000.00 |
|    | Inspection and repair of exterior fabric.  | 5,000.00  |           |
|    | Make good and rust repair concrete window mullions and transoms.                                     | 50,000.00 |           |
|    | Strengthen rose window and windows above Altar.  | 15,000.00 |           |
|    | Carry out Structural work to prevent floor from settling.  | 17,000.00 |           |
|    | Repair plaster work at lower ends of main concrete trusses.  | 10,000.00 |           |
| 4. | GENERAL AND REPAIR WORK Including  |           | 18,000.00 |
|    | Repair existing timber ceilings and replace 2 No spiers over doorway.                                | 11,000.00 |           |
|    | Replace side aisle lower sanctuary ceiling.  | 5,000.00  |           |

|     |   |            |
|-----|---|------------|
|     | Allow to seal tower windows at 1 & 2 landing.   | 500.00     |
|     | Allow to upgrade existing air vent.   | 1,500.00   |
| 5.  | NEW PODIUM EXTENSIONS AND STEPS   | 5,000.00   |
| 6.  | NEW NARTHEX Including<br>Refixing of marble communion rail, glass screen walls, doors and frames, floor springs.  | 43,000.00  |
| 7.  | NEW RECONCILIATION ROOM AND STORE Including<br>Soundproofed partitions, glazed screen, timber framed ceiling and shelving.  | 9,480.00   |
| 8.  | EXISTING BAPTISTRY TO RECONCILIATION ROOM Including<br>Lining walls, lowered ceiling and new door and frame.  | 5,500.00   |
| 9.  | SINK BENCH UNIT AND WORKING BENCH UNIT AND REPOSITION FIRE HOSE REEL.   | 4,650.00   |
| 10. | NORTH CHAPEL EXTERIOR LOBBY Including<br>RHS frame, ceiling framing, glass screen wall and door on floor springs, starlux mat, quarry tile floor and cupboard. Notice board and shelf unit. | 24,120.00  |
| 11. | HARDWARE ALLOWANCE  | 3,500.00   |
| 12. | PLASTERWORK Including<br>Interior and Exterior  | 25,000.00  |
| 13. | ELECTRICAL WORK Including<br>Wiring, switchboard, lighting,   | 160,000.00 |

under pew heating and sound system.

|   |              |
|---|--------------|
| 14. FLOORING Including                        | 70,500.00    |
| Carpet and quarry tiles to Narthex.           |              |
| 15. PAINTING WORK Including                   | 102,100.00   |
| Exterior and Interior Work                    |              |
| Contractors Margin 6%                         | 635,400.00   |
|   | 38,124.00    |
|   | 673,524.00   |
| Professional Fees & Contingency Allowance 10% | 67,352.40    |
| Total Estimated Cost                          | \$740,876.40 |
|   | =====        |

Say \$741,000.00

=====

We would be pleased to forward further information as required.

Yours faithfully

D S P Hoskins  
Principal

## Appendix 4

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24/25 March 1994

Agenda Item:

Paper No:

Client No: EH 21312

Applic. No: 35401

LOTTERY ENVIRONMENT AND HERITAGE DISTRIBUTION COMMITTEESt Mary Of the Angels Church, WellingtonProject

1. Restoration of the interior of St Mary of the Angels Church, Wellington.

Total Cost

2. \$740,876

Amount requested

3. \$200,000

Background

4. St Mary of the Angels was designed by F.J. de Clere, and was opened on 26 March 1922. It was among the first Gothic style churches to be built in reinforced concrete in New Zealand. The church is owned by the Roman Catholic Archbishop of the Archdiocese of Wellington.
5. The church is registered as a historic place, Category I (one), under the Historic Places Act 1993. Places with this level of registration are deemed to be of special significance or outstanding historical or cultural heritage significance or value.
6. The church was structurally damaged by two earthquakes in 1942 and 1968. Despite ongoing repairs over the years, persistent leakage has caused marked deterioration to the exterior and interior walls, ceiling and floor.
7. In 1986 the Foundation for the Restoration and Preservation of St Mary of the Angels was established under the Charitable Trust's Act 1957. The objectives of the Trustees include the restoration and preservation of the church, and, to that

end, to solicit funds, to create a capital fund to refurbish, maintain and preserve the restored church.

8. The Friends of St Mary of the Angels, with 699 members, has undertaken to sustain the church once restoration is complete.
9. The Board of Trustees has already raised \$900,00 in a public appeal to restore the exterior which they say is now completed.

#### This Project

10. This application is for funding towards the cost of the interior restoration work.
11. The estimated cost of the project is \$740,876. This is based on a quantity surveyor's report and does not include an additional \$180,131 for strengthening of one of the towers. Costs therefore, include the following:

|  |                |
|--|----------------|
| Preparatory Work   | 37,550         |
| General Repair Work<br>(includes repairing concrete and plaster, rust reinforcing in windows,<br>structural work to floors and strengthening stain glass windows etc.) | 127,000        |
| Electrical   | 160,000        |
| Painting work  | 102,100        |
| General Repair work to wooden ceiling  | 18,000         |
| Replastering   | 25,000         |
| Narthex, Podium, Baptistry, Reconciliation Rooms   | 71,130         |
| North Transept Restoration   | 24,120         |
| Professional Fees and Contingency  | 67,352         |
| Contractors Margin   | 38,124         |
| <b>TOTAL</b>   | <b>740,876</b> |

12. The Board of Trustees advises that many hours of voluntary work have gone into this project as well as some 8,000 hours contributed by eight consultants in the architectural, engineering and other areas. The Trustees state that this professional time represents some \$320,000.



13. The Board of Trustees states that a further \$740,876 is required to complete the interior restoration. The Trustees have made considerable effort to raise the money required both in New Zealand and in England. This includes public appeals, approaching business houses and prominent people, exploring the selling off of development rights and approaching ten charitable trusts

14. The Trustees have \$400,802 towards the cost of the project, including a grant of \$70,000 from Lottery General (July 1992). This includes,

|                               |                |
|-------------------------------|----------------|
| Archdiocesan Development Fund | 245,194        |
| ASB Bank                      | 135,000        |
| Current Restoration Fund      | 20,608         |
| NZHPT                         | 3,500          |
| Lottery General               | 72,000         |
| <b>TOTAL</b>                  | <b>474,802</b> |

15. The Lottery General Distribution Committee grant was towards the costs of:

|   |               |
|---|---------------|
| Fire protection                         | 25,000        |
| Rewiring                                | 40,000        |
| Upgrading choir gallery and rose window | 5,000         |
| <b>Total</b>                            | <b>70,000</b> |

This grant has not yet been uplifted.

16. The Trustees are seeking a further \$200,000 from the Lottery Environment and Heritage Committee towards the cost of the project. They advise that they will raise the shortfall in the total cost by promoting their restoration appeal, seeking a grant from the Wellington City Council and raising a small loan.

17. It is planned to close the church for six months from April 1994 to allow the work to be completed in one stage.

### Comment

18. St Mary of the Angels is open daily to the general public for worship; for cultural and musical recitals; for viewing by tourists; and as a study resource for architectural and art students. It is also used as a facility for social services and as part of this operates a drop-in centre.
19. The Trustees state that people of all beliefs are attracted to the church. They consider the building to be not only an outstanding example of Gothic architecture and historically important but that it is also considered a Wellington City treasure. It also provides a haven in the busy city centre for many people. The Trustees estimate that 700 people excluding Sunday worshippers visit the church each week.
20. Letters of support have been received from nine Members of Parliament, Annette King, Miramar; Peter Dunne, Onslow; and Elizabeth Tennet, Island Bay; Pauline Gardiner, Karori; Trevor Mallard, Pencarrow; Peter McCardle, Heretaunga, Roger Sowry, Kapiti; Damien O'Connor, West Coast; Jim Gerard, Rangiora. The Members all comment on the historical and cultural significance of the building not only to New Zealand but in particular to Wellington. Peter Dunne also comments that the Board of Trustees have undergone major fundraising and have to date managed to raise a considerable proportion towards the total cost of the project through various public and private fundraising appeals. He considers that because of this the application should be considered favourably.
21. The New Zealand Historic Places Trust advises that a separate group, St Mary of the Angel's Protection Society, which opposes alterations to the church, has been formed. This group is primarily concerned about the relocation of the altar rails, repositioning of the high altar, the addition of the narthex(es) and the sanctuary steps and the removal of the cork tiled floors.

### New Zealand Historic Places Trust Position

22. The New Zealand Historic Places Trust states that while it supports the restoration work in principle it has some concerns over parts of the project which have been conveyed to the Board of Trustees.

23. In viewing alterations for this quality of historic place the Trust uses the ICOMOS Charter which gives principles for conservation assessment and work.
24. The Trust recognises the desirability to upgrade certain services while maintaining the building's historical and architectural integrity. It therefore supports the following work:
- The structural concrete repairs
  - providing electrical services for heating and lighting
  - painting of the church interior
  - the conversion of the baptistry to a reconciliation room subject to the retention of all existing fabric
25. The Trust accepts the proposal to return the present altar to the reredos and the proposed relocation of the altar rail.
26. The Trust does not support the following proposed changes as described in the development plans:
- The creation of a new narthex
  - The construction of a new north lobby

The Trust is concerned that the proposed design of the new structures fails to integrate with the existing fabric of the church. The Trust wishes that as far as possible all alterations should be reversible and should have minimum intervention on the existing fabric. In addition all items proposed to be modified should be recorded and photographed for documentation.

27. The Trust is further concerned with:
- the type of heating and lighting to be installed;
  - the extent of concrete removal on the concrete walls to rust treat the steel reinforcing;
  - retaining the original cork tiles on the floor.

28. Jim Saunders, Assistant Manager Heritage Conservation, New Zealand Historic Places Trust states that if a grant is approved this should be specifically directed towards work which has the approval of all parties and that there should be a conservation architect appointed to monitor the work.
29. Jim Saunders also comments that the Trust is reluctant to stop material being relocated and used for similar purposes and that if the changes are only moderate the dominance of the Gothic architecture will overcome these changes. He confirms that a conservation plan will indicate those parts of the building and furnishings which would be considered reasonable to preserve in terms of maintaining the historical and architectural heritage of the building as well as considering the present liturgical and other requirements of the Church.
30. The Wellington Regional Committee of the New Zealand Historic Places Trust. There comments are attached as Appendix 1.

#### Discussion

31. Comment was sought from Chris Cochran, Conservation Architect, who states that the restoration work has been carried out back to front and that for a project such as this a conservation plan should have been prepared. He further states that because of the lack of a conservation plan unnecessary work has been carried out at considerable expense. This includes the recladding of the roof in copper which covers the original slate roof. The slate roof only required repair work rather than complete replacement. The copper roof is not in keeping with the architectural and historical integrity and significance of the building.
32. The Wellington City Council advises that the church is listed as a Class A earthquake risk building and that the Council has not received an application for restrengthening work. Parts of the building are less than 50% earthquake resistant however the Council tends to take a more lenient approach with heritage buildings that are listed in the district plan. This is to enable the owners of such buildings to raise the money for strengthening. The restoration work carried out to date has not addressed the strengthening requirements although some work has been

carried out in the roof. The Trustees state that they intend to undertake strengthening to one of the towers once the interior restoration work is complete.

33. Given the concerns expressed by Chris Cochran, the Wellington City Council, the NZHPT, the Wellington Regional Committee of the NZHPT and the St Mary of the Angels Protection Society it is suggested that in making its decision regarding this application the Committee take into consideration the following:

- the cultural, architectural and historical value of the church to the community;
- the effect of the restoration project in maintaining the cultural, architectural and historical integrity of the building; and
- whether the proposed work is to be carried out in accordance with International Council of Monuments and Sites (ICOMOS) conservation guidelines which have been adopted in principle by the Committee.

This would be consistent with the Lottery Environment and Heritage business plan.

34. As this is a major capital works project it is suggested that the Committee also consider the need for a conservation plan to ensure the restoration work is carried out in an appropriate manner. This would be in line with grants approved for similar projects. At its meeting on 17 November 1993 the Committee approved a grant of \$8,000 to the Sacred Heart Basilica Restoration Trust, Timaru for the purpose of further research, evaluation, trialing and the preparation of a conservation plan for the restoration of the Basilica. The total cost of the completed restoration project was estimated at \$100,000.

35. A conservation plan enables a restoration project to be staged and budgeted more accurately. It would also indicate any earthquake strengthening requirements. This would then enable the Committee to make a decision according to a more accurate budget based on conservation principles.

It is suggested that the Committee has two options

- a) decline the application given the general discontent in the professional and public community; or
- b) approve a sum of \$10,000 towards the cost of a conservation plan which takes into account the ICOMOS / Aotearoa Charter. The St Mary of the Angels Foundation is to be advised that on completion of the conservation plan it may apply for funding for the restoration work in accordance with the conservation plan.

Recommendation

36. A direction is sought.

Barbara Fill

Team Leader, Lottery Environment and Heritage

Jerome King

for Secretary, New Zealand Lottery Grants Board

14 February 1994

## Appendix 5

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Lottery Grants Board Te Poari Rota  
Lottery Environment and Heritage Application Form

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COVER SHEET (To be completed by applicant)

Name of Organisation FOUNDATION FOR THE  
RESTORATION AND PRESERVATION OF ST MARY  
OF THE ANGELS

Postal Address 17 BOULCOTT STREET  
WELLINGTON

Street Address (if different to postal address)

Phone (DAY) 0-4-473-8074  
Phone (EVE) ditto

Fax

Contact People

1st Contact Person: MR P. MARSLAND

Postal Address P.O. BOX 48073  
UPPER HUTT

Phone 0-4-527-8283  
(EVE) 0-4-528-7865

Backup Contact Person: MR S.P. COYLE

Phone 0-4-478-8297  
(EVE) 0-4-475-8227

Fax 0-4-475-8613

Brief description of Project(s) this grant will be used for  
(You must complete this section)  
THE INTERIOR RESTORATION AND STRENGTHENING OF  
ST MARY OF THE ANGELS CHURCH WHICH HAS  
SUSTAINED EARTHQUAKE AND WATER DAMAGE OVER  
49 YEARS. A CLASS 'A' HISTORIC BUILDING.

Who will mainly benefit from the project?  
(Please tick the appropriate boxes)

Gender: ☐ Male ☐ Female ☒ Both

Age: ☐ 0 - 10 ☐ 60 - 75  
☐ 11 - 25 ☐ 76 +  
☐ 26 - 59 ☒ All ages

Ethnicity: ☒ All groups ☐ Maori  
☐ New Zealand European/Pakeha ☐ Pacific Island

OVERSEAS VISITORS AND TOURISTS

Others (please specify)

Finance Details

Amount Requested: \$245,000  
(EXCL. GST)  
Total Cost of Project: \$30,407  
(EXCL. GST)  
GST Number: 12 178 782

Name Registered under for GST:  
ST MARY OF THE ANGELS PARISH

Certificate of Incorporation number: NCT 305539  
CHARITABLE TRUSTS ACT 1957

FOR LOTTERY GRANTS BOARD USE ONLY

Date Received: 14/7/95

Client/File Number: 21312

Application Number: 45293

Committee Code: E11

Meeting Date: 22/09/95

Agenda Number:

A Code: E02  
Output

B Code: BA  
Age and Gender

C Code: AG  
Ethnicity

Application acknowledged: 17.7.95

Legal Status Checked:

Initials: BF

## SECTION ONE: THE ORGANISATION

File Number: 181  
is Board use only

Please refer to the Guidelines for filling out this form if any of the questions are unclear.

Any personal information about individuals in this application will be used only to assist with the administration and assessment of the application. This information is restricted to the distribution committee considering this application, other parties that may need to be consulted and officers or people contracted to act on behalf of, the Department of Internal Affairs. Names and addresses of grant recipients will appear in the NZ Lottery Grant Board's annual report to Parliament and may appear in publicity material. You are entitled to access to the information and to correct it.

## 1. CONTACT DETAILS

Name of Organisation

FOUNDATION FOR THE RESTORATION AND PRESERVATION OF ST MARY OF THE ANGELS

Postal Address

17 BOULCOTT STREET  
WELLINGTON

Street Address (if different to postal address)

Phone Number

(day) 0-4-473-8074

(night) 0-4-473-8074

Fax Number

## 2. CONTACT PEOPLE

Name of 1st Contact Person MR P. MARSHALL

Phone Number

(day) 0-4-527-8283

(night) 0-4-528-7805

Fax Number

0-4-527-8283

Position held in the organisation TRUSTEE

Name of 2nd Contact Person MR J. E. COYLE

Phone Number

(day) 0-4-475-8297

(night) 0-4-475-8297

Fax Number

0-4-475-8613

Position held in the organisation TRUSTEE

## 3. PURPOSE OF YOUR ORGANISATION

What is the main purpose of your organisation: To restore and preserve the historic church of St Mary of the Angels and to that end to solicit funds for the rehabilitation and restoration of the building.

What are the key activities of your organisation:

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- i. Continuously, to monitor the exterior and interior fabric of the building and keep it in a safe state of repair.
  - ii. To draw-up plans and specifications for necessary restoration and maintenance, including all necessary consents.
  - iii. To solicit funds to enable necessary work to be carried out.
  - iv. To let contracts and supervise approved restoration projects.

## 5. ACHIEVEMENTS

Please list some (up to 3) recent achievements of your organisation: The foundation was established in 1986. The major and urgent task was to restore the exterior of St Mary of the Angels. Between 1987 and 1991, the building was braced against seismic shock. The roof was completely recovered and reguttered. The 140 stained glass windows were repaired and exteriorly protected and stabilised. The exterior walls of the building were repaired. The cost for all this work was \$900,000 which was entirely raised by massive ..... community programmes. All funds were expended at this point.

**ADMINISTRATION DETAILS**

If your organisation does not use these titles, please fill in the names and addresses of 3 office holders:

- 6.

Name of Chairperson: ER G. MILES

Street Address

C/- ST MARY OF THE ANGELS  
17 BOULCOTT STREET  
WELLINGTON

Phone Number

0-4-473-8074

Fax Number

Name of Secretary: MR M. SHELLEY

Street Address

7 MANUKA TERRACE  
EASTBOURNE . . . .  
WELLINGTON . . . .

Phone Number

0-4-562-7523

Fax Number

Name of Treasurer: MR M. SHELLEY

Street Address

7 MANUKA TERRACE  
EASTBOURNE  
WELLINGTON . . .

Phone Number

0-4-562-7523

Fax Number

7. How many paid staff does your organisation office have: 183  
 id full time: NONE Paid part time: NONE

8. How many paid hours are worked for your organisation, per week: NONE

9. How many volunteers does your organisation currently have, (including committee members): 9

10. How many voluntary hours are worked for your organisation, per week: VARIES DRAMATICALLY - AVERAGE 47/50 HOURS

11. How many members do you have (i.e. everyone involved in your organisation): 737 (FRIENDS OF ST MARKS)

12. How much is your annual subscription (if applicable): NOT APPLICABLE

13. How many people visit your facility per year (if applicable): ESTIMATE 73,000

14. What hours is your facility usually open (if applicable):  
 6.00 am to 7.30 pm; 7 days a week; all year

15. Local authorities please include a copy of your Annual Plan.

16. Which year did your organisation begin operating: 1986

#### LEGAL STATUS

##### 17. ORGANISATIONS THAT ARE LEGAL ENTITIES

Are you a: (please tick one)

##### VERIFICATION REQUIRED

☐ Incorporated Society (established under the Incorporated Societies Act 1908)

Attach current constitution or trust deed and certificate of incorporation, if you have not provided the Lottery Grants Board with these previously

☒ Registered Charitable Trust (established under the Charitable Trusts Act 1957)

☐ School Board of Trustees (established under the Education Act 1989)

No verification required

☐ Maori Trust Board (established under the Maori Trust Boards Act 1955)

No verification required

☐ District or City Council

No verification required

☐ Section 438 or 439 Trust (established under the Maori Affairs Act 1953)

Copy of the Maori Land Court order which constituted the Trust, if you have not provided the Lottery Grants Board with one previously

☐ Maori Committee, Maori Executive Committee or District Maori Council (established under the Maori Community Development Act 1962)

No verification required

☐ Whenua Topu, Ahi Whenua or Whanau Trust (established under Te Ture Whenua Act 1993)

Copy of the Maori Land Court order which constituted the Trust, if you have not provided the Lottery Grants Board with one previously

☐ Trust established to manage a Maori reservation (set apart under Section 338, Te Ture Whenua Act 1993)

NZ Gazette notice setting up the reservation, and copy of the Maori Land Court order vesting the reservation in trustees, if you have not provided the Lottery Grants Board with these previously

The Lottery Grants Board may also accept applications from legal entities other than those listed above, provided they show they are legally able to receive grant money and carry out activities with a charitable purpose.

Please specify legal status if different from those listed above:

And Attach a verification of legal ability to receive grants and carry out charitable activities.

If you have questions about your legal status please contact a Lottery Grants Board Advisory Officer.

18. ORGANISATIONS THAT ARE NOT LEGAL ENTITIES

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If your organisation is not a legal entity you may apply for a grant of up to \$5,000. You may not apply for salary funding. You do not need an umbrella group for these grants.

(please tick if applicable)

☐ Organisation with no legal entity applying for under \$5,000

SECTION TWO: THE PROJECT

Note: If you are applying for a grant for a salary please also complete Section 4 of the application. (Salary grants are only available for one-off projects.)

19. PROJECT DESCRIPTION

Outline the project(s) you want Lottery funding for. Provide enough detail to explain to an outsider what this project will involve (You can attach photos if appropriate): Repair and restoration of the interior fabric of St Mary of the Angels which has sustained substantial water damage over 49 years from roof leakages and seismic cracking. This involves timber, plaster, paint, concrete, floor and electrical works. Repairs and strengthening of the Crypt and Towers are also involved. Similarly, it is planned to strengthen the interior surrounds of the east Rose window and west Altar window against earthquake and high wind forces.

20. Please describe any local, regional and/or national significance your project has, including its significance to whanau, hapu, and/or iwi: Built in 1922 by F.J. de Giese, it is among the first Gothic-style churches to be built in reinforced concrete. It features 146 stained glass windows from Zettler of Munich. The building is one of Wellington's finest historic treasures and carries an 'A' classification from the NZ Historic Places Trust. "Historic Places in NZ" features the building on its cover for March 1988 and this is followed by an extensive article.

PROJECT BENEFIT

21. Why is this project(s) needed and what evidence do you have of this: Earthquakes in 1942 and 1968 caused structural damage to the building and accelerated spalling. By 1984, the deterioration of the building was serious. Major repairs were first directed to the exterior of the building to arrest further interior damage. Structural bracing, complete reroofing, cleaning and repair of stained glass and exterior wall repair were completed in 1991. The second stage (current project) is to restore the interior of the building with some additional strengthening to Crypt and Towers.





22. Who will benefit from the project(s) (ages, ethnic group, gender, interest group, numbers, etc) and how will they benefit? 185

Mary of the Angels is open daily to the general public; for worship; for cultural and musical recitals; for viewing by visitors and tourists; as a facility for social services (eg a Drop-in Centre) and as a study resource for architecture and art students. All ages, ethnic groups, gender and interest groups are free (and do) avail themselves of the building. All are welcome. An average daily throughput of some 200 is estimated. Entrance is without charge. Benefits are reflection, education, beauty and enjoyment of the arts. There is also practical charity. Visitors gain a greater appreciation and history of Wellington's development.

23. List any similar projects or facilities in your region or locality; and/or in your area of speciality

The building is both historic and unique. It does not have a near duplicate, although other civic and cultural facilities are to be found in the adjacent Central Business District.

24.  Please enclose at least 2 recent letters (less than three months old) of community or professional support for the project. These letters should be from people in the community or in your area of speciality who are not directly involved in your organisation's activities. Their name, address and contact number should be included. The letters should be about the project you want funding for.

25.  Please provide evidence of consultation with, and support from, any whanau, hapu and/or iwi where appropriate.

26. How will you evaluate the progress of your project: A works sub-committee has been formed by the Board of Trustees. Clendon, Burns & Park have been retained as principal consultants; structural engineers and project manager. Specifications have been issued and a critical path analysis completed. Costs against tender prices will be tightly administered. 12 meetings including written progress reports from the professionals involved have been costed into the project. This translates to detailed, fortnightly review meetings during the six months length of the project, by the Works Sub-Committee.

## 27. PROJECT TIMING

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When will the project start: 2 OCTOBER 1995

When will the project end: (if applicable) 7 APRIL 1996

## 28. PROJECT LOCATION

If the project has a different address from your organisation, please give the street address:

Street Address

Please answer questions 29 to 43 only if they concern your project.

## OWNERSHIP

## Land

29. Does your organisation own the land the project is on:

(please tick the appropriate box)

Yes



No



If yes, please attach a copy of the Certificate of Title to the land, or if Crown/Reserve land, a copy of the appropriate Gazette notice. In the case of Maori land please attach a letter from the appropriate Iwi authority telling us what the legal status of the land is.

30. Does your organisation lease the land for the project:

(please tick the appropriate box)

Yes



No



If yes, please attach a copy of the completed lease agreement.

31.



If you do not own or lease the land the project is on please attach a copy of an agreement to use the land for the project from the owner (e.g. a church authority, the Council, Coalcorp, Ministry of Education, etc).

## Buildings and Objects

32. Does your group own the building(s) or objects you plan to conserve or use:

(please tick the appropriate box)

Yes



No



The building owner is 'The Roman Catholic Archbishop of Wellington as a Corporation Sole' in trust for the Parish of St Mary of the Angels. Refer letter of 17 May 1995 to the NZ Lotteries Board.



If yes, please supply evidence of this.





If no, please supply evidence of support for the project from the group that does own the building(s) or objects. This should include information on why they are not undertaking the project.



33. Please say what type of facility it will be and provide information about its size and construction:

base say what type of facility it will be and provide information about its size and construction.

34. If you are asking for funds for building projects you are required to prove that your project meets all approved building standards. Advice about these requirements can be obtained from your local authority or builder. Please attach either:

-  A copy of the Project Information Memorandum. (You can get a Project Information Memorandum from your local authority even if you only have draft plans)
- OR
-  A copy of the Building Consent Form.

If the building is required by law to have a compliance schedule please supply either:

35.  A statement of fitness; or
36.  A building warrant of fitness.
37.  If you are planning to convert or adapt an historic or heritage building as part of your project, please include a conservation plan and building plans.
38.  If your project is either a new museum or a major redevelopment of an existing museum, please include a feasibility study. (See guidelines for what a feasibility study should include).




CONSERVATION OF MOVEABLE CULTURAL PROPERTY AND/OR MUSEUM COLLECTIONS (e.g. photographs, painting, furniture and other objects)

37. If your project involves moveable cultural property please supply the following:

- Evidence that conservation services will be provided by a member of the New Zealand Professional Conservators Group,
- A letter of support for the project from the regional Museums Liaison Officer,
- A copy of any collection policy, if available, or a statement outlining the significance of the objects or collection.

CONSERVATION AND RESTORATION PROJECTS (e.g. archaeological sites, structures, waahi tapu sites, boats, waka)

38. If your project involves conservation or restoration please include:


-  A conservation/maintenance plan or a conservation/management plan  
(See guidelines for who should prepare this)
-  A copy of the architectural plans, if appropriate
-  If your project has been registered by the NZ Historic Places Trust, the local authority, and/or the Rail Heritage Trust of New Zealand, please provide comment from these organisations.

## 44. PROJECT FINANCE

If you are registered for GST all amounts must be GST exclusive

~~If you are not registered for GST all amounts must be GST inclusive~~

Round all figures to the nearest dollar

45.  Include quotes, price lists, etc (as appropriate) to confirm main project costs

## PROJECT COSTS (List of main items)

SEE ATTACHED SCHEDULE

|   |                            |    |         |
|---|----------------------------|----|---------|
| a | (Phase 1). All scaffolding | \$ |         |
| b | and clear floor work       | \$ | 599,276 |
| c |                            | \$ |         |
| d | (Phase 2). All remainder   | \$ |         |
| e | Towers, crypt, windows     | \$ | 158,588 |
| f |                            | \$ |         |
| g | Professional Fees 8%       | \$ | 60,623  |
| h |                            | \$ |         |
| i | Engineering Report Towers  | \$ | 12,000  |

Total cost of Project Total **1** \$ 830,407

## 46. YOUR CONTRIBUTION TO THIS PROJECT (local authorities please read the note on this question in the Guidelines)

## Funds in Hand for This Project

|                             |            |  |
|-----------------------------|------------|--|
| Cash in bank                | \$ 484,808 | At 30/6/95. (Includes \$15,000 Private Trust Grants)                   |
| Government contracts/grants | \$         |  |
| Private Trust grants        | \$         |  |
| Local Authority grants      | \$ 24,825  | \$12,000 Tower Engineering Report.<br>\$12,825 ex WCC Earthquake Fund. |
| Loans, debentures           | \$         |  |
| Other (please specify)      | \$         |  |
| NZ Lotteries General        | \$ 70,000  |  |
| Historic Places Trust       | \$ 3,500   | Already heavily canvassed over 3 years and reflected in cash in bank   |

## Funds To Be Raised for This Project (other than the Lottery Grant you are applying for)

|                             |    |  |
|-----------------------------|----|--|
| Fundraising                 | \$ |  |
| Government contracts/grants | \$ |  |
| Private Trust grants        | \$ |  |
| Local Authority grants      | \$ |  |
| Loans, debentures           | \$ |  |
| Other (please specify)      | \$ |  |
|                             | \$ |  |
|                             | \$ |  |


Total cost of Project **1** \$ 830,407

Total Contribution **2** \$ 583,133

subtract **2** from **1** to get Shortfall **3** \$ 247,274

Lottery grant applied for: \$ 245,000

Total Contribution Total **2** \$ 583,133

 Provide evidence of cash held for the project, e.g. latest bank statements, funding approval letters, etc

\* This does not include the net \$75,029 already spent on professional fees and reports, since this project started in 1992, nor the voluntary labour component of some \$340,000.

47. Details of any community contributions to the project, for example, donations of cash, or materials, or by the in-voluntary labour: 189
- Continuous private/corporate appeals. Public appeal launched 12 February 1993.
  - Since 1991, an estimated \$340,000 has been contributed in voluntary effort by professional and technical advisers: (8,500 hours @ \$40 per hour).
  - Excludes the \$900,000 of community contributions for exterior restoration prior to 1991.

48. What will happen to the project(s) if you do not get the full amount of the grant you have applied for:
- It will be scaled back to cover only work that requires scaffolding and clear floor access-(pews will have been moved to storage). Essentially, Cryst Tower strengthening will be left to the next generation, although this work is urgent.

49. How do you intend to meet any funding shortfall:
- If total funding shortfall is less than \$50,000, a commercial loan will be taken out. The Parish cannot service a greater amount. Appeals will continue to liquify this debt.

50. Please supply details of other funding bodies which have been approached or you intend to approach for funding for this project:
- 9 Charitable Trusts have been approached, some more than once. 2 have helped. The Historic Places Trust has contributed. The Wellington City Council has been approached on 3 occasions and has covered Tower engineering report costs plus making a contribution towards Tower strengthening. Trust Bank Wellington has also been contacted without result. We have no other recourses.

#### 51. ORGANISATION FINANCE

What are your organisation's sources of funding for your current financial year:  
Please say which year these figures are for: 1 April 1995 to 31 March 1996

|                             | Confirmed | Proposed     |
|-----------------------------|-----------|--------------|
| Subscriptions               | \$ -      | \$ -         |
| Fundraising                 | ( \$ -    | \$ -         |
| Government contracts/grants | ( \$ -    | \$ (245,000) |
| Private Trust grants        | \$ -      | \$ -         |
| Local Authority grants      | \$ 24,825 | \$ -         |
| Donations                   | \$ 942    | \$ 1,500     |
| xxxxxxx Interest            | \$ 7,000  | \$ 6,500     |
| Loans, debentures           | \$ -      | \$ (50,000)  |
| Other Lottery Grants        | \$ 70,000 | \$ -         |
| Other (please specify)      |           |              |
| Historic Places Trust       | \$ 3,500  | \$ -         |
|                             | \$ -      | \$ -         |

This application.

If funding shortfall

52. Please explain why any money held by your organisation is not going to this project:  
(We understand that you need funds to manage your organisation or to run other projects)

190

All funds held by the Foundation are going to this project.

53. Does your organisation have access to other money held in trust on its behalf:

(Please tick one)




Yes

☐

No

☒

54. If yes, please explain why this money is not available for this project:

55.  Attach current audited annual accounts if your organisation has been in existence for more than two years.
-  If your audited accounts are more than 12 months old, or if your organisation is less than two years old, please provide an up-to-date statement of income and expenditure, and bank statements that cover the last 3 months.
-  For new organisations, please provide a proposed annual budget.

56. If you are not able to provide audited accounts, please explain why they are not available:

57. Please say how the ongoing operations of the organisation will be funded and in particular how ongoing costs associated with the project will be met:

The Foundation is an entirely voluntary organisation with out-of-pockets largely absorbed by individual trustees. Once this project is complete all funds will be exhausted. Ongoing costs associated with the restoration of the building and its future maintenance will be met by donations, bequests and new fund raising as needs develop. Eventually, it is hoped to establish a Trust Fund.

#### FINANCIAL SYSTEMS

58. Who will have authority to spend the grant you have applied for and what is their position in the organisation:  
All expenditure including grants will be subject to spending approval at the monthly meetings of the full Board of Trustees. This will not be a delegated activity.

59. How will the person(s) entitled to spend the grant report to the management committee about the money spent? 91

The project manager will be an integral part of the financial reporting procedure. Invoices will be related directly to tenders and quotes received. Only the Board of Trustees can authorise payments.

60. Who will own any assets purchased with Lottery money:

The value added by restoration will be to the benefit of a Class A historic building. Ultimately, this is held in trust by the RC Archbishop of Wellington for the Parish of St Mary of the Angels.

61. What happens to any assets purchased with Lottery money if the project and/or the organisation winds up:

As a Class A historic building it is highly likely that it would revert and come under the auspices of the New Zealand Historic Places Trust.

If you are not applying for a salary grant, please go to Section Five, The Declaration.

#### SECTION FOUR: SALARY APPLICATIONS (Please note salaries are only available for one-off projects)

If you are applying for more than one salary please fill out a separate copy of Section Four for each salary

62. Title of Position:

How long will this position be for:

Is the position New

Existing

Will the position be job shared:

Yes

No

Is the position: Full time

Part time

number paid hrs/wk

number paid hrs/wk

63.



Attach job description and ideal person specification

64.



Attach employment contract

65.

Who will the worker report to and how:

66. What training and supervision will be provided:

192

67. What resources will you provide for the worker to help them do their job:

#### SECTION FIVE: THE DECLARATION

We solemnly declare that all details contained in all sections of this application are true and correct to the best of our knowledge and that we have the authority to commit the organisation to this application.

Name

GERARD MILLS

Signature

Position held

CHAIRMAN/PARISH PRIEST

Date

10 JULY 1995

Name

PETER MARSLAND

Signature

Position held

TRUSTEE

Date

10 JULY 1995

Person completing application form: (if different from above)

Name

Signature

Position held

Date



COMMENTARY

General

Q 17 i Certificate of Incorporation and a copy of the Constitution of the Foundation for the Restoration and Preservation of St. Mary of the Angels supplied with Application dated 10 December 1993.

Q 24 i Copy of letter dated 8 June 1995 from the St Mary of the Angels Probation Society Incorporated withdrawing their opposition from previously proposed alterations (now that there have been deleted from the Schedule of Works) and supporting the restoration work covered by this application.

ii Copy of letter dated 26 June 1995 from Nga Karese Maori Trust in support of the facilities provided by St Mary of the Angels.

iii Letter of support dated 26 November to 6 December 1993 from local and regional Members of Parliament backing the restoration appeal and funds application. Supplied with Application dated 10 December 1993.

LAND

Q 29 Certificate of Title supplied with Application dated 10 December 1993.

BUILDING OBJECTS

Q 32 i Copy of letter dated 17 May 1995 from the Archdiocese of Wellington clarifying the question of "ownership".

BUILDINGS

Q 34 i Copy of the Schedule of Works dated . . . . . from Clenden Burns & Park Ltd.

ii Seismic resistance. A letter dated 16 May 1995 from consulting civil and structural engineers, Clenden Burns &



Park Ltd outlining the current position.

✓ iii Rose and altar windows. A letter dated 16 May 1995 from consulting civil and structural engineers, Clenden Burns & Park Ltd confirming the work planned (note: this is to secure the stained glass windows not to restore the glass which has already been done).

✓ iv A letter dated 26 June 1995 from the Wellington City Council (Compliance Monitoring Environmental Control) advising that Land Use Consent as proposed (providing it fell within guidelines for heritage significance) would be most likely to be withheld.

Q 35 i A Conservation Plan submitted by Ian Bowman (Architectural Conservator Architect) and dated circa 14 June 1994. Note: this was funded to \$10,000 by the New Zealand Lottery Grants Board - Lottery Environment and Heritage.

A letter dated 15 June 1995 from the Parish Priest and Mary of the Angels affirming that restoration work as advised was noted and that no work would proceed on foyer, new lobby, altar relocation, altar rails or podium extension.

#### CONSERVATION AND RESTORATION PROJECTS

Q 38 i A formal conservation maintenance plan does not exist but that is the entire focus of the Foundation for the Restoration and Preservation of St Mary of the Angels. Its reason for being.

ii Correspondence between the NZ Historic Places Trust and Mr Ben Brenton - Architect (dated 3 April 1995 and 16 June 1995) demonstrating the process of consultation and movement towards an accord. The NZ Historic Places Trust has received a copy of the prepared Schedule of Works.

FINANCE

Q 45

i. Copy of letter dated 27 June 1995 from Clendon Burns & Peak Ltd advising that tenders were called from four Main Contractors and that sub-contract prices were obtained by going to three separate subcontractors in each case.

ii. These prices (obtained 5 May 1994) are included in the Project Costs on Page 9 of the Application augmented by Tower, Egypt, Rose Window and Altar Window costs, not included in the original tender. The latest costs dated 28 June 1995 for Tower and window strengthening are enclosed.

Q 46

i. Bank Statements and Certificate of Deposit are attached.

A copy of the funding approval letter dated 29 May 1995 from the NZ Lottery Grants Board - General for \$70,000.

Q 55

i. A copy of the current audited annual accounts for the year ending March 31st 1995 is attached.

## Appendix 6

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Meeting Date: 22 September 1995  
Client No: 21312  
Application No: 45293  
Agenda No:

LOTTERY ENVIRONMENT & HERITAGE DISTRIBUTION  
COMMITTEE

FOUNDATION FOR THE RESTORATION AND  
PRESERVATION OF ST MARY OF THE ANGELS,  
WELLINGTON

Project Description:

To undertake the interior restoration and strengthening of St Mary of the Angels church.

Amount Requested: \$245,000

Total Cost of Project: \$830,407

RECOMMENDATION: \$245,000

BUSINESS PLAN OUTPUT

SPECIFICATION: Physical Heritage

DATE OF CONTACT WITH GROUP

I met with Peter Marsland from the Foundation on 30 June 1995.

## 1. GROUP

### 1.1 Background:

In 1986 the Foundation for the Restoration and Preservation of St Mary of the Angels was established under the Charitable Trust's Act 1957. The objectives of the Trustees include the restoration and preservation of the church, and, to that end, to solicit funds, to create a capital fund to refurbish, maintain and preserve the restored church. The Friends of St Mary of the Angels, with 737 members, has undertaken to sustain the church once restoration is complete.

### 1.2 Activities/Past Achievements:

The Board of Trustees has already raised \$980,000 in a public appeal to restore the exterior which they say is now completed.

### 1.3 Legal Entity: Registered Charitable Trust

### 1.4 Structure:

The Chairperson of the Foundation is Father Mills, Parish Priest of St Mary of the Angels. The secretary and treasurer is Mr M Shelley.

### 1.5 Contact Person:

|                 |                          |
|-----------------|--------------------------|
| Name:           | Peter Marsland           |
| Street Address: | PO Box 48073, Upper Hutt |
| Phone Number:   | (04) 527 8283            |
| Fax Number:     | (04) 527 8283            |

### 1.6 Previous Lottery Grants:

|                             |                                       |
|-----------------------------|---------------------------------------|
| 1992 Lottery General        | \$70,000 fire protection and rewiring |
| 1994 Environment & Heritage | \$10,000 Conservation plan            |

## 2. PROJECT

### 2.1 Background:

St Mary of the Angels was designed by F.J. de Clere, and was opened on 26 March 1922. It was among the first Gothic style churches to be built in reinforced concrete in New Zealand. The church is owned by the Roman Catholic Archbishop of the Archdiocese of Wellington.

St Mary of the Angels is open daily to the general public for worship; for cultural and musical recitals; for viewing by tourists; and as a study resource for architectural and art students. It is also used as a facility for social services and as part of this operates a drop-in centre.

The Foundation states that people of all beliefs are attracted to the church. They consider the building to be not only an outstanding example of Gothic architecture and historically important but that it is also considered a Wellington City treasure. It also provides a haven in the busy city centre for many people. The Trustees estimate that 700 people excluding Sunday worshippers visit the church each week. An estimated 73,000 people visit the church annually. The Church is open from 6 am to 7.30pm every day.

The church is registered as a historic place, Category I, under the Historic Places Act 1993. Places with this level of registration are deemed to be of special significance or outstanding historical or cultural heritage significance or value.

The church was structurally damaged by two earthquakes in 1942 and 1968. Despite ongoing repairs over the years, persistent leakage has caused marked deterioration to the exterior and interior walls, ceiling and floor.

### Description:

The Foundation is seeking funding to repair and restore the interior fabric of the church which has sustained substantial water damage over the years from roof leakages and seismic cracking. The work also involves repairs and strengthening of the crypt, towers, rose window and west altar window against earthquake and high wind forces.

The work is needed to bring the church up to appropriate earthquake standards and to preserve a nationally significant building.

A copy of the Schedule of Works and the Report on Seismic Strengthening were included with the application.

### 2.2 Similar Facilities or Projects in Area

St Mary of the Angels is one of two major Catholic Churches in central Wellington, the other is the Sacred Heart Cathedral which is the church of the Cardinal.

There are three churches registered Category I by the NZHPT in central Wellington including St Gerard's Church and Monastery (also being considered at this meeting), St John's Church (Presbyterian) and St Peter's Church (Anglican).

### 2.3 Community Support:

Letters of support for the earlier application were received from:

- Nga Karere Maori Club; and
- Nine Members of Parliament including: Annette King, Miramar; Peter Dunne, Onslow; and Elizabeth Tennet, Island Bay; Pauline Gardiner, Karori; Trevor Mallard, Pencarrow; Peter McCardle, Heretaunga, Roger Sowry, Kapiti; Damien O'Connor, West



Coast; Jim Gerard, Rangiora.

The Members all comment on the historical and cultural significance of the building not only to New Zealand but in particular to Wellington. Peter Dunne also comments that the Board of Trustees have undergone major fundraising and have to date managed to raise a considerable proportion towards the total cost of the project through various public and private fundraising appeals. He considers that because of this the application should be considered favourably.

A letter of support has also been received from the St Mary of the Angels Protection Society Inc withdrawing their opposition from previously proposed alterations now that these have been deleted from the schedule of works and supporting the restoration work covered by this application. It is noted that in approving the grant for the conservation Plan the Environment and heritage Committee advised the Foundation that they would only consider an application from them for the restoration work if it received a letter of support for the society. The Society did not support the earlier proposed alterations to the church including the moving of the altar rails.

### 3.

#### FINANCE

3.1 GST Number: 13 178 782

Name registered under: St Mary of the Angels Parish

#### 3.2 Total Project Cost:

|                          |           |
|--------------------------|-----------|
| Phase I                  |           |
| (scaffolding etc)        | \$599,276 |
| Phase II                 |           |
| (towers, crypt, windows) | \$158,508 |
| Professional fees 8%     | \$60,623  |
| Engineering report       | \$12,000  |

\*Total \$830,407

\* For a full breakdown of costs see Appendix I attached. This is based on the accepted tender price for the work.

### 3.3 Available Funds:

|                       |           |
|-----------------------|-----------|
| Cash in bank          | \$484,808 |
| Local Authority grant | \$24,825  |
| Lottery General       | \$70,000  |
| NZHPT                 | \$3,580   |
| Total                 | \$583,133 |

3.4 Amount Requested: \$245,000

3.5 Shortfall: \$2,274

### 3.6 Plans to Meet Shortfall:

The Foundation advises that if the full funding sought is not successful the project will be scaled back to cover only work that requires scaffolding and clearing the church. Essentially the strengthening of the crypt, towers and windows would be done at a later stage.

The Foundation has advised that it has arranged a commercial loan of up to \$50,000 which could be drawn on to meet any funding shortfall. The parish could not service a higher loan.

### 3.7 Financial Systems:

The Foundation advises that all grant expenditure will be subject to spending approval at its monthly meetings of the full Board of Trustees. Expenditure will not be a

delegated activity.

### 3.8 Financial Position:

As at 31 March 1995 the Foundation had Accumulated Funds of \$477,967. This is largely made up from donations, grants, bequests, and interest earned on money raised for the project.

### 3.9 Financial Viability:

The Foundation has already raised \$900,000 in a public appeal to restore the exterior which is now completed. The Foundation is committed to providing for the ongoing maintenance of the church once the interior restoration work is completed. The Foundation advises that it can service a \$50,000 loan if full funding is not available.

## 4. EVALUATION

### 4.1 Comment from Government or Community Agencies:

Comment was sought from the New Zealand Historic Places Trust (NZHPT). The NZHPT advises that it supports the proposal in principle but it reserves its support for the structural strengthening to the belfry, stair tower, rose and sanctuary windows. The NZHPT acknowledges that this work is required and should be considered a priority before any other work is undertaken. The NZHPT notes however, that it needs to be satisfied that any proposed strengthening work are the most appropriate for this heritage building. The NZHPT also advises that priority should be given to treating carbonation of the walls and the steel work.

The NZHPT recommends that because of the ongoing nature of this project that a continuous consultation process be established with the architects, specialist consultants and Trust staff. This process should include appropriate review dates being arranged during the project to allow a suitable time for briefing and making comment.

Comment was also sought from Ian Bowman, Conservation Architect. Mr Bowman prepared the conservation plan for St Mary of the Angels. Mr Bowman notes that the specifications make no provision for professional conservators including a stained glass conservator or a conservation architect. Mr Bowman's comments are attached as Appendix II.

#### 4.2 Advisory Officer Comment:

This project seeks to conserve a part of New Zealand's physical heritage and therefore meets the requirements of the Committee's strategic plan.

It is noted that many hours of voluntary work have gone into this project as well as some 8,000 hours contributed by eight consultants in the architectural, engineering and other areas. The Trustees state that this professional time represents some \$320,000.

It is noted that there has been no consultation with conservation professionals on the proposed work and that if funding were approved provision should be made towards having some input into the restoration work by a conservator in stained glass in the first instance and with either a conservation architect or representatives of the New Zealand Historic Places Trust to ensure conservation standards are being met.

It is suggested that given the concerns raised by the NZHPT about the need to undertake the strengthening work that if the Committee were to approve funding it would be appropriate that the Foundation be asked to revise its proposed structural strengthening plans to the satisfaction of the New Zealand Historic Places Trust prior to the uplifting of any grant and that a process has been set up with the NZHPT to oversee the project. The grant should also be conditional on evidence that a stained glass conservator has been consulted about the work to the stained glass window surrounds.

## 5. RECOMMENDATION

That a grant of \$250,000 be approved to the Foundation for the Restoration and Preservation of St Mary of the Angels for the restoration and strengthening of the church. The grant to be paid in two instalments.

The first instalment is conditional on the following:

- i) evidence that the Foundation has revised its structural strengthening plans to the satisfaction of the New Zealand Historic Places Trust;
- ii) evidence that a continuous consultation programme has been established with the architects, specialist consultants and Trust staff to ensure the project meets conservation standards;
- iii) evidence that a stained glass conservator recommended by the New Zealand Professional Conservators Group has been consulted about the work to the stained glass window surrounds.

The second instalment at six months after commencement of the project and on receipt of a satisfactory report from the Foundation and the New Zealand Historic Places Trust.

Barbara Fill

Team Leader, Lottery Environment and Heritage

for Secretary, New Zealand Lottery Grants Board

30 August 1995

## APPENDIX I

RELEASED UNDER THE  
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## Clendon Burns &amp; Park Ltd

Consulting Civil &amp; Structural Engineers

15a Everton Terrace, P.O. Box 10-348, Wellington, N.Z.  
telephone (04) 472-1412, facsimile (04) 472-1417

Reference: 92058L48/F2

27 June 1995

Mr P Marsland  
30 Pempsey Street  
Silverstream  
UPPER HUTT 6007

Dear Peter

Refurbishment of St Mary of the Angels : Boulcott Street

Just a note to say that in preparing your submission for the Lotteries Board, you could state that the Main Contractor was obtained on a tender basis. The Tenderers being:


- Fletcher Construction
- Mainzeal
- McKee Fehl Constructors Ltd

in addition to the successful Tenderer, L T McGuinness Ltd.

You could also state that the Sub-contract prices were obtained by going to 3 separate Subcontractors in each case.

I have also attached a letter that Jim Coyle gave me to deliver to yourself.

Kind regards

Yours faithfully  
CLENDON BURNS & PARK LTDDr A G Park  
DIRECTOR

Encl.

## Directors

Ewan K. Clendon BE, MIPENZ  
Ray N. Patton BE, MIPENZ

Arthur G. Park BE, Honorary Ph D, MIPENZ





9 FRANCIS PLACE  
WELLINGTON  
P.O. BOX 9639  
PHONE (04) 384 8455  
FAX (04) 801 8455



3 July 1995

Clendon Burns & Park  
P.O.Box 10348  
WELLINGTON

ATTENTION: Dr A Park

REFURBISHMENT OF  
ST MARY'S OF THE ANGELS CHURCH

Our Company presented a tender in May 1994 for the above contract to the St Mary's of the Angels Trust Board.

We note the Plans and Specifications have been now revised with the main changes being the addition of Strengthening Work to the Tower and Crypt and the deletion of any new construction work within the Church.

The following estimate reflect the Revised scope of work and this will be confirmed on our receipt of final Sub-Contractor costings.

| <u>Trade Summary</u>                           |                     |
|--|---------------------|
| Preliminary and General (Includes Scaffolding) | 84,060.00           |
| Concrete Repair Work                           | 67,488.00           |
| Solid Plaster Work                             | 52,000.00           |
| Carpentry Work                                 | 38,000.00           |
| Painting Work                                  | 69,129.00           |
| Rose Window Strengthening                      | 16,856.00           |
| Altar Window Strengthening                     | 12,256.00           |
| Tower Strengthening & Crypt                    | 124,396.00          |
| Electrical Work                                | 175,000.00          |
| Floor Coverings                                | 66,599.00           |
| Floor Repairs                                  | 17,000.00           |
| Internal Guttering                             | 15,000.00           |
| Miscellaneous                                  | 20,000.00           |
| <b>TOTAL</b>                                   | <b>\$757,784.00</b> |
|  | =====               |

G.S.T. EXCLUSIVE

We would be pleased to provide further information if required.

Yours faithfully  
L.T.MCGUINNESS LTD

*Brian McGuinness*

28 June 1995

ST MARYS OF THE ANGELS

SUMMARY OF TOWER AND WINDOW STRENGTHENING ESTIMATES

|   |                             |
|---|-----------------------------|
| <b>A) Towers (2NO)</b>                              |                             |
| Preliminary and General                             | 4,737.00                    |
| Reinforcing Steelwork                               | 10,659.00                   |
| Structural Steelwork                                | 7,500.00                    |
| Concrete  | 62,400.00                   |
| Concrete Repairs - Epoxy                            |                             |
| - Cracks, Reinforcing                               | 10,000.00                   |
| Total   | <u>\$95,296.00</u><br>===== |
| <b>B) Circular Stair Towers Strengthening (2NO)</b> |                             |
| Structural Steel Option                             |                             |
| Preliminary and General                             | 900.00                      |
| Structural Steelwork                                | 18,200.00                   |
| Total   | <u>\$19,100.00</u><br>===== |
| <b>C) Sanctuary Window Externally Strengthened</b>  |                             |
| Scaffolding   | 1,406.00                    |
| Structural Steelwork                                | 4,800.00                    |
| Protection to Roof/Glass                            | 1,300.00                    |
| Epoxy Repairs to Cracks in Window Frame             | 1,650.00                    |
| Plasterwork Make Good                               | 1,100.00                    |
| Epoxy Paintwork to External Steel                   | 2,000.00                    |
| Total   | <u>\$12,256.00</u><br>===== |

- D) Rose Window Strengthening  
Scaffolding  
Structural Steelwork  
Builders Work  
Protection of Glass  
Repairs to Cracks to Concrete Frame  
Plasterwork Make Good  
P C Sum to Move Organ Pipes

1,406.00  
5,000.00  
1,500.00  
800.00  
1,650.00  
1,500.00  
5,000.00

Total

\$16,856.00

A TOTAL OF

\$143,508.00

G.S.T. EXCLUSIVE

# HOSKINS & ASSOCIATES

QUANTITY SURVEYORS AND CONSTRUCTION COST CONSULTANTS

D.S.P. HOSKINS, ANZIQS, AIAA, ACI, ARB.

PO Box 10-417  
Wellington  
New Zealand

Telephone: (04) 237 9034  
Facsimile: (04) 237 9034

CLENDON BURNS & PARK LTD  
CONSULTING ENGINEERS  
P O BOX 10 348  
WELLINGTON

10 July 1995

ATTENTION ARTHUR PARK

ST MARY OF THE ANGELS RESTORATION

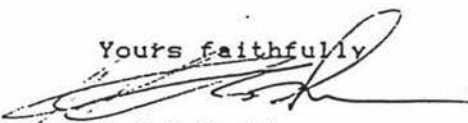
Dear Arthur

We have checked the revised costs for the above Project as per the letter dated 3 July 1995 from L T McGuinness Ltd Building Contractors

We confirm that the Schedule of Costs amounting to the Sum of \$757,784.00 as submitted by the Contractors accurately reflects the Scope of Work in accordance with the revised Plans and Specifications.

The above Sum is exclusive of G S T Tax.

Yours faithfully

  
D S P Hoskins

## APPENDIX II

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Ian Bowman  
BA BArch MA Cons Studies ANZIA  
Conservator Architect



10 Patrick Street, Petone  
Lower Hutt, New Zealand  
Tel & Fax 04 5687687

18 August 1995

Barbara Fill,  
Team Leader,  
Lottery Environment and Heritage,  
New Zealand Lottery Grants Board,  
C/- Department of Internal Affairs,  
P.O. Box 805,  
Wellington

Dear Barbara,

Lottery Applications

Thank you for your request to make comments on the St Mary of the Angels application.

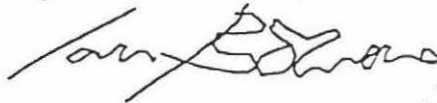
I have read through the material provided with the application and have the following comments to make:

- 1 It is unclear whether the roof tiles are to be reused or completely replaced. I recommended in the conservation plan to repair where possible. (page 54 and 1 of the specification appear contradictory). I would recommend that where the tiles are too badly worn that they be replaced to match in all respects, including (and most importantly) the existing pattern.
- 2 The means of removal of efflorescence is not clear, and it appears to be left up to the contractor. It should be spelled out as to the means of removal.
- 3 Only general statements about protection are made. I would recommend that elements be specified and how these are to be protected. The stained glass windows and the organ are very significant and costly items which should be protected by plywood at the very least.
- 4 There is no mention of professional conservators in the specification. Stained glass repairs are called up and no requirement for qualifications or experience in the conservation of stained glass is discussed. Graeme Stewart repaired stained glass previously, and as the only NZPCG stained glass conservator member, I would recommend his involvement.
- 5 The main entrance doors are proposed to be replaced. I would not recommend the replacement of historic fabric, but its repair.
- 6 No interior colours are specified. The final colour will be of great

significance to the heritage values of the building, and it is recommended that colour schemes be proposed and approved of according to the conservation plan before funding be granted.

- 7 No floor plans are provided and it is difficult to understand the complete scope of the work. It is recommended that floor plans be supplied.
- 8 In general, a great deal of the work is not specified in detail, and much of the conservation work appears to be left up to the contractor. As the building is of considerable heritage significance, it is recommended that each element of repair be specified in detail, after a complete inspection, and prepared by a professional qualified and experienced in building conservation.

Regards,



Ian Bowman

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**Abbreviations**

|       |   |
|-------|---|
| CA    | Conservation Architect                          |
| CG    | Community Groups                                |
| HPA   | Historic Places Act 1993                        |
| LEH   | Lottery Environment and Heritage                |
| LEHAS | Lottery Environment and Heritage Advisory Staff |
| NZHPT | New Zealand Historic Places Trust               |
| NZPCG | New Zealand Professional Conservators Group     |
| OA    | Other Agencies                                  |
| PCFE  | Parliamentary Commissioner for the Environment  |
| RMA   | Resource Management Act 1991                    |
| SECT  | Save Erskine College Trust                      |
| WCC   | Wellington City Council                         |