



CONSERVATION PLAN

WOODEND METHODIST CHURCH

The purpose of this Conservation Plan is to identify and define the cultural heritage values of the Woodend Methodist church to identify influences on its future development, and to define limits to change.

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1.0 INTRODUCTION

1.1 COMMISSION

This Conservation Plan (The Plan) is the result of a commission in July 2016 by the Methodist Church Woodend (the Church), through project manager Judith Jehru of TRIPRO, Christchurch. The Plan is written and compiled by registered architect Ian Butcher with contributions to History, Timelines and other sections by Fliss Butcher.

As a result of the Canterbury earthquakes 2010 and subsequent aftershocks, the church building has suffered significant damage. Most of the damage is to the external parapets and the brick side walls which have broken their bond from the end walls. The top sections of the parapets collapsed onto the roof and broke through the slate and through the ceilings to the floor below.

1.2 PURPOSE OF THIS CONSERVATION PLAN

The Church is planning conservation of the building and wish to take the opportunity presented by the planned building work to make it safe, structurally sound and to improve facilities for wider community uses. Additions are also planned to the adjoining church Hall the detail of which is beyond the scope of The Plan

The purpose of The Plan is to identify and define the cultural heritage values of the building; to identify influences on its future development, and to define limits to change such that heritage values will be conserved and enhanced during the alteration work. Certain restoration works and repairs are proposed by the Church, and these are dealt with in The Plan.

The Plan will also assist:

- *Lottery Environment and Heritage* committee to evaluate grant application from Woodend Methodist Church.
- Heritage New Zealand and Waimakariri District Council in assessing and approving alterations to the building.

Furniture and moveable artefacts in the building are not specifically dealt with The Plan, however there are items of particular importance observed during the site inspection. These are commented on later in The Plan.

In addition to earthquake strengthening, other planned changes to the church include leveling the floor and consequential improvements to physical access.

1.3 OWNERSHIP AND STATUS

The street address is 86 Main North Road, State Highway 1, Woodend. The legal description is Pt RS 367B (CT CB390/162), Canterbury Land District. It is within the Waimakariri District, administered by the Waimakariri District Council, in the Canterbury Region.

It is registered under the *Heritage New Zealand Pouhere Taonga Act* 2014 - list number 3795: Historic Place Category 2: listed 6th September 1984.

1.4 CONSERVATION APPROACH

The assessment and recommendations contained in The Plan are as guided by the *ICOMOS New Zealand Charter for the Conservation of*

Places of Cultural Heritage Value, 2010. Overall The Plan takes a *conservation* approach to the church and discusses the earthquake damage and proposed repairs, and compatibility of the proposed *adaptation*. The proposed development provides opportunity for *restoration* of some fabric and *reconstruction* of some damaged or lost elements.

1.5 ACKNOWLEDGEMENTS

The Plan has been prepared with the assistance of several people.

Acknowledgment is made to:

The Woodend Church building committee, comprising Marilyn Ayers, Rev Norman West, and Brent Garnett for background information and of church and community activities at Woodend. David & Marilyn Ayers, and Evelyn Wilson who each gave their time to discuss the church, the building and the Woodend community.

Jo Smith, Head Archivist, Methodist Church of New Zealand Archives, for research material.

Staff at Waimakariri District Council for assistance with research of the building file records.

Dave Margetts of Heritage New Zealand for Heritage NZ listing and advice.

Win Clark, structural engineer, Wellington, for advice about recent developments in earthquake engineering techniques.

Unless otherwise stated, photographs of the building and surrounds were taken by Ian Butcher during site visits in July 2016.



<http://canterburymaps.govt.nz/>



Environment Canterbury Regional Council, Hurunui District Council, Waimakariri District Council, Timaru District Council, Waimate District C.

<http://canterburymaps.govt.nz/>

Photos: I Butcher 2016



2.0 HISTORY

2.1 THE TREATY OF WAITANGI

The *Treaty of Waitangi* is a written agreement made in 1840 between the British Crown (the monarch) and more than 500 Maori chiefs. After that, New Zealand became a colony of Britain and Maori became British subjects.¹ However, Maori and Europeans had different understandings and expectations of the Treaty and the nation spent many years before coming to a consensus of understanding about the partnership roles. It is beyond the scope of this report to discuss the Treaty in detail but we reference it here, at the beginning of this history section because as the owners of the Woodend Church, the Methodist Church, include it in their mission statement:

“Our Church's Mission in Aotearoa New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. We are empowered by the Holy Spirit to serve God in the world. The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing relationship, and will guide how we undertake mission. In seeking to carry out our mission we will work according to these principles”².

2.2 WOODEND, NEW ZEALAND

Woodend is a town in the Waimakariri District of the Canterbury Region of New Zealand's South Island and according to WA Chambers it was named after one of New Zealand's early settlers, Thomas

Woodend.³ The area was also referred to as Maori Bush, and Gibbs Town (due to the number of Gibbs relatives in the district), until being named formally as Woodend on the 1858 survey map of Mr. Arthur Dudley Dobson, Canterbury's Chief Surveyor.⁴



There is some contention if the name Woodend was referring to Thomas Woodend⁵ or for another reason; a letter to the Editor of The Press in 1924 argued that it was more likely to have been named Woodend because it was at the end of the forest that abutted to North Road⁶. Also William Morely in his mammoth book 'The History of Methodism in New Zealand' writes:

When the settlement was first formed, the priority of this name was apparent, it being at the extreme end of the native bush⁷.

The district of Waimakariri was owned by Maori until the mid-80s when Europeans began to arrive and the pioneers settle. In 1832 Te Rauparaha led a bloody retaliation attack on a tribe of people from Kaiapoi known as Ngai-tahu⁸. After the massacre of its inhabitants, the pa site became a sacred burial ground. The pa, just north of present-day Woodend, had been the iwi's political and economic

¹ (Zealand, 2016)

² Homepage Mission Statement (Methodist.org.nz, 2016)

³ (en.wikipedia.org/wiki/Woodend, 2016)

⁴ (Chambers, 1948), pg 2

⁵ No details on Thomas Woodend was found in the course of the reserach

⁶ (JLW, 1924)

⁷ (Morely, 1900) pg 442

⁸ Hawkins DN, 2001, Third edition, Beyond The Waimakariri.

centre, and Tuahiwi, 5km to the southwest, a closely allied settlement. After the massacre of its inhabitants at Kaiapoi, the pa site became a sacred burial ground, and Tuahiwi inherited the central role it had for Ngai-tahu.

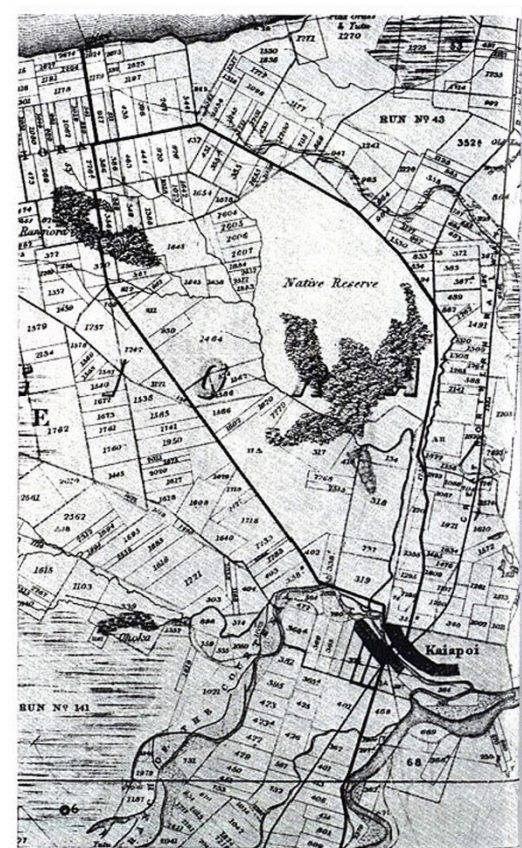
In 12th June 1848, sixteen Ngai-tahu chiefs signed 'Kemps Deed' a deed with The New Zealand Company acting on behalf of the Crown, selling the larger part of their land in the South Island for £2,000, but keeping some land for settlements and reserves, and those places where they gathered food. Ngai-tahu were to be given back larger reserves of land once the surveying was completed. Walter Mantell was in charge of setting aside Reserves for Ngai-tahu. On the Canterbury block purchase, Mantel marked out a Reserve for Ngai-tahu at Tuahiwi⁹, but reduced the amount the Chiefs had agreed too.

From 1850 Ngai-tahu descendants begin to occupy the Tuahiwi Reserve but were reluctant to use it¹⁰ resulting in confusion about land rights between saw-millers and Maori. In 1854 Rev John Raven was summoned from Woodend to intervene in a quarrel between Ngai-tahu and saw-millers to prevent open warfare breaking out¹¹.

Solving the land ownership conflict was entrusted to Walter Buller and changes were made to the administration of the Reserve in 1859, making it the first of its kind where its people were permitted to subdivide their land into individual titles. They were allocated 5ha blocks and although the land was meant to be inalienable, the Crown soon created a variety of laws that led to Maori land being sold or simply being taken under the guise of being uneconomic. By the 1960s, the local councils rezoned the

land to Rural which resulted in a fall in its capital value and its people were forced to live elsewhere. By 1981 only about one-third of the original reserve remained in Maori ownership¹². This injustice formed part of the Ngai-tahu Treaty of Waitangi Claim and Settlement by the Crown.

Map: Hawkins DN, 2001, Third Edition, Beyond The Waimakariri.



THE MANDEVILLE AND RANGIORA DISTRICTS. An old land map showing the location, size and shape of the forests.

⁹ <http://www.teara.govt.nz/en/biographies/1m11/mantell-walter-baldock-durrant>.

¹⁰ Hawkins DN, 2001, Third edition, Beyond The Waimakariri.

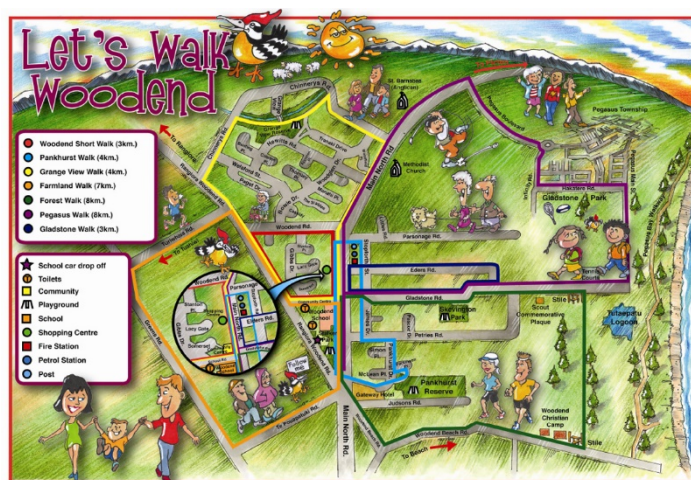
¹¹ Ibid.

¹² <http://www.stuff.co.nz/the-press/news/8023284/Celebration-for-whare-opening>

In the meantime in Woodend settlers had begun cultivating the land for farming, transforming small towns and villages around railway lines into port cities for the transportation of goods. There was a diverse mix of European residents from the mid-1850's including English, Scots, German, and Austrians - the majority were of English descent¹³.

The settlement is situated 6.5km north of Kaiapoi between the Waimakariri and Ashley Rivers. In June 2015 the population was estimated at 2,970. It is twenty-five km north of central Christchurch, and is regarded as a satellite town of the city;

as the 2006 Census indicated with 63% of employed Woodend residents recording that they worked in Christchurch¹⁴.



http://www.visitwaimakariri.co.nz/content/library/Lets_Walk_Woodend.pdf

¹³ (Cyclopedia, 1903)

¹⁴ (Zealand, 2016) <http://www.teara.govt.nz/en/canterbury-places/page-5>

¹⁵ (qv.co.nz, 2016)

Today Woodend continues to be a service town for farms nearby, although the 'lifestyle-block' residential experience has become more popular in the area due to it being close to both Pegasus Bay and Woodend Beach, two popular beach destinations.

A small town, Woodend has become known as an arts and crafts hub with a shop featuring over 170 local suppliers and another featuring locally produced natural oils and liqueurs. Shopping and dining opportunities are available in nearby Rangiora and Christchurch¹⁵.

2.3 THE METHODIST CHURCH

Methodism, a branch of the Protestant religion, was established by Englishman John Wesley in 1739. Wesley was influenced by the work of the Moravians¹⁶ who preferred an active type of preaching that saw them ministering in locations, other than a church building, as they took their message of conversion and holiness to the people.

While studying at Oxford, Wesley, his brother Charles, and several other students formed a group devoted to study, prayer and helping the underprivileged. They were labelled Methodist by their fellow students because of the way they used rule and method to go about their religious affairs.

Though both Wesley brothers were ordained ministers of the Church of England, they were barred from speaking in most of its pulpits because of their evangelistic methods. They preached in homes,

¹⁶ The original vision of Moravian founders was not to set up a separate church but to form societies within established churches to encourage work already being carried on (Moravian.org, 2016)

farm houses, barns, open fields, and wherever they found an audience.¹⁷



Statue of John Wesley, Melbourne, England, Adam Carr photo, Wikipedia Commons.

Wesley did not set out to create a new church but instead began several small faith-restoration groups within the Anglican Church called the United Societies. Soon however, Methodism spread and eventually became its own separate religion.¹⁸ One of Wesley's most famous sayings was:

"Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can."¹⁹

Wesley and the early Methodists were particularly concerned about inviting people to experience God's grace and to grow in their knowledge and love of God through disciplined Christian living. They placed primary emphasis on Christian living, on putting faith and love into action. This emphasis on what Wesley referred to as "practical divinity" has continued to be a hallmark of United Methodism today.

In New Zealand, the history of Methodism begins in the 19th Century when the Wesleyans travelled to the new British colony to convert the indigenous people, the Maori. The Reverend James Buller was one of these early missionaries. He is said to have conducted the first European Methodist service, and probably the first Pakeha Methodist church, in Wellington, January 25th, 1840, when he preached on board the 'Aurora' in Wellington Harbour to newly-arrived immigrants²⁰.

In 1844 Reverend Robert Ward arrived in New Plymouth to establish 'Primitive Methodism'²¹ and the religion flourished, as Macfarlane notes:

"in 1855 the Wesleyan Church in Australia and New Zealand ceased to be a mission of the Home Church, and a conference of its own was constituted. Expansion to nearly all parts of the colony marked the first ten years of this partial independence²².

¹⁷ (Fairchild, 2016)

¹⁸ (Fairchild, 2016)

¹⁹ (christianitytoday.com, 2016)

²⁰ (Macfarlane, 1956)

²¹ (Macfarlane, 1956) pg 3

²² (Macfarlane, 1956)

Methodist's were first seen in Canterbury in 1844 with pioneer missionary Reverend Charles Creed's visit being reported to be the first contact with the local people but it wasn't until 1854²³ that the first Methodist church was built in High St, Christchurch. The High St church was sold in 1864 presumably to help fund the stone church erected ten years later in Durham St (sadly lost due to the 2010/11 Canterbury earthquakes)²⁴. More "preaching places"²⁵ were established over the following decade to cater for the increasing immigrant population around the Province and churches were found at Lyttleton, Kaiapoi, Papanui, Rangiora and Riccarton. In 1856 Reverend John Aldred, Superintendent of Canterbury Methodist Circuit commented on the growth of the religion in the district when he wrote to Reverend G Osborn:

"The close of this year finds us in a better state in every respect than were at in at the beginning. Our receipts have increased considerably. Our numbers of hearers and scholars have also increased and so have our Church members. Looking at the very great and well known peculiarities of the place as a church settlement we have much to encourage."²⁶

In 1900 the Rangiora Methodists were well served and "intimately connected"²⁷ with seven churches and one preaching place between two and twelve miles apart with a well organised system of

preachers, yeomen, class leaders, Sunday Schools, teachers and scholars. Building places to worship, that were preferably 'warm and homely'²⁸ was regarded as key to sustaining the parish, but building new churches without the burden of crippling debt was the plan. Keeping the church debt free was the innovation of Minister and Preacher, William Morely.

William Morely was born in 1842 in England, to parents who were devout Methodists. The family moved to New Zealand in 1864 where he became a leading figure in the Methodist Church. He was instrumental in the Church's progress in the second half of the 19th Century. Morely who, from his early years' experience as a preacher, realised that for Methodism to survive in a colony like New Zealand, with the rapidly increasing population of Methodist immigrants, the Church had to be debt free and, that church properties should be held in a Trust.²⁹

This strategy was adhered to by many parishes enabling the Methodism to flourish without debt and get on with the work of the church. In an address to the Wesley Historical Society in 1954, Macfarlane summed up a decade of Methodism:

The late 1880's and the early 1890's may be summarised as follows: Wellington made a good start under the Rev. H. B. Redstone, and then failed. Dunedin did not last long enough

²³ (Chambers, 1948)

²⁴ (Heritage New Zealand Pouhere Taonga, 2016)

²⁵ (Chambers, 1948) pg 2

²⁶ (Chambers, 1948) pg 2

²⁷ (Morely, 1900)

²⁸ (Morely, 1900) pg 443

²⁹ (Chambers, teara.govt.nz/en/biographies/2m58/morley-william, 2016)

to build a church. Auckland had a chequered career with two churches, Pitt and Vincent Street and Mount Eden, the latter of which was so independent that it refused to come into the union of 1896. The cessation of the gold rush on the West Coast of the South Island left only Westport and Reefton. Waipawa had a changeful record. Napier wavered from prosperity to adversity and back again. Christchurch and Rangiora were the healthiest spots in Canterbury, indeed in New Zealand³⁰.

The Methodist Church in Canterbury had four different branches: Wesleyan, United Free Methodist, Bible Christian and Primitive Methodist³¹. These and other branches of Methodism throughout New Zealand were united and since 1913 have been under the umbrella title of the New Zealand Methodist Church³².

2.4 WOODEND METHODIST CHURCH AND PARISH

The later part of the year of 1858 saw ships bringing groups of English people to New Zealand and many to settle in Canterbury. The Methodist families of Thomas Ayers, William Gibbs and Charles Skevington were part of this migration and upon arriving in Lyttleton quickly made for north Canterbury where they joined William Gibbs's relatives in the Gibbs Town (now known as Woodend).

Notes³³ regarding the Gibbs family connection are as follows:

Arthur and Rachel Gibbs and family, arrived 21/10/1851

George and Masy Gibbs and family, arrived 23/12/1856

William and Ann Gibbs and family, arrived 21/9/1858

Thomas and Elizabeth (nee Gibbs) Ayers and family, arrived 21/9/58

Benjamin and Kezia (nee Gibbs) and family, arrived 23/10/1858

James Gibbs and his son Thomas, arrived 23/10/1858

James (son of George) Gibbs, arrived 16/3/1860.

Other Methodists also recorded as arrivals during these dates were:

Charles and Ann Skevington and family 21/9/1858

Thomas Wilson, Robert Atkinson, Mark and William Judson and their families, Claude Patemen, Thomas Booth, James Little, Henry Wooding, James Horrell, Alfred Catchpole, J. Tull, T.J Burnet, Issac Wilson, William Worriess.

Many of the men found work locally building roads or felling timber and settled into the district and their new homeland.

In the first few years, because there was no local Church in the area, once a week Messer's Ayers, Gibbs, Skevington and Thomas Wilson³⁴, to keep their Methodism active by attending regular 'class' and prayer meetings, would tramp across to Kaiapoi. Meetings were also held in each other's homes with the request made to the church hierarchy for services be held in Woodend.³⁵

With the increasing numbers of settling Methodists, and potentially more converts in the district from other immigrants, the Church agreed to hold services in Woodend with the first service conducted in 1858 by The Reverend W Rowse from Lyttleton in the sod cottage

³⁰ (Macfarlane, 1956)

³¹ (Smith, November 2011, updated 2014)

³² (Smith, November 2011, updated 2014)

³³ (unknown) Photocopied essay, perhaps part of the Methodist Church of New Zealand Archives.

³⁴ (unknown)

³⁵ (Chambers, 1948)

of James Gibbs. More services were held over the summer months of 1858-1859 in the cottage which was located up North Road; the services continued there for the next few years.



SOD HOUSE
The Sod House where the first Methodist Services were held in Woodend.

(Chambers, Lo these are...Parts of his Ways, 1948), page 1.

Reverend W Chambers in his booklet of reminiscence, written for the 1948 celebration of Woodend Church's 90th anniversary, writes that although the cottage was a humble sod cottage, with rough-hewn bush-timber pews, it was a place of "good service".³⁶ The cottage 'preaching place' would certainly have helped keep the Woodend community of Methodists together as well as lightening the load of the men by enabling them to worship closer to home rather than the long tramp across to Kaiapoi.

³⁶ (Chambers, 1948)

³⁷ (Chambers, Lo these are...Parts of his Ways, 1948) pg 8

³⁸ (unknown)

The increased Methodist populace in Woodend meant a school was next priority. Robert Atkinson, who arrived in the district shortly after 1861 with a "burning desire to open a school"³⁷ managed to secure the loan of a crude barn from George Gibbs and by raising some funds from local Methodists altered the barn to make it more comfortable for the thirty children attending. Mr Atkinson taught the pupils "six subjects without the aid of text books."³⁸

In 1860 the increase in pupil numbers saw this first humble school move into a more suitable building, on the initiative of Mr Thomas Wilson³⁹, to a site given by Thomas Ayers⁴⁰. The Methodist's community rallied by donating bricks, timber and their labour to build the school. Worship was also moved from the sod cottage to the bigger Woodend School. The building functioned for a few years as School, Church, Sunday School and home occupation for the School Master, Robert Atkinson.

The first service in the newly *multi-functioning* building was conducted by the Reverend James Buller, who was a popular and energetic preacher⁴¹.

However, once as the population in the district increased, the building too was found to be lacking in size. Again the community rallied resulting in the establishment Woodend Wesleyan Methodist

³⁹ (Chambers, Lo these are...Parts of his Ways, 1948) pg 8

⁴⁰ (unknown)

⁴¹ (Morely, 1900)

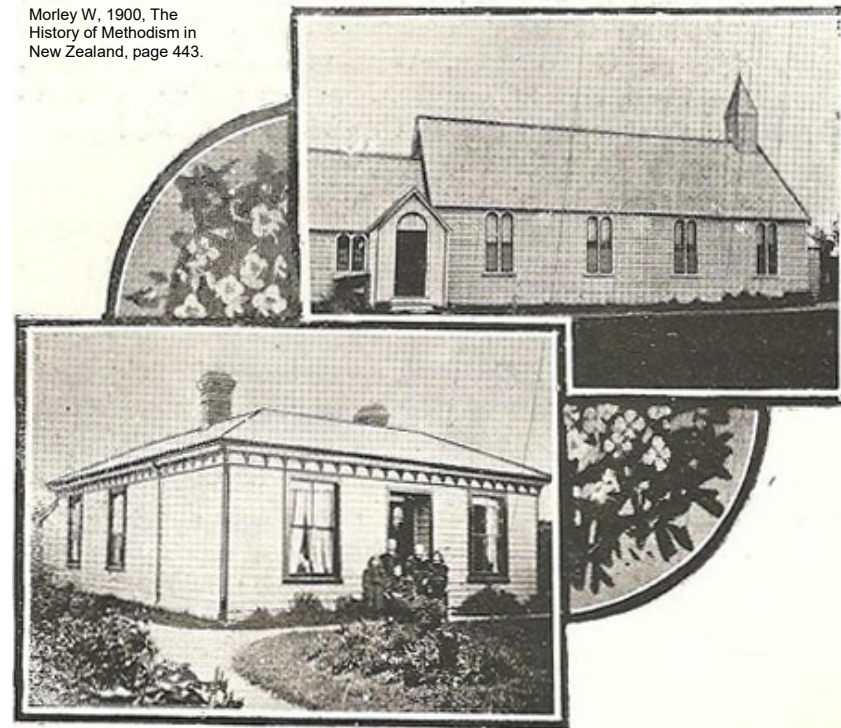
Church Trust in 1861 with the purpose of raising the funds to build a bigger, more suitable, debt-free church⁴² at Woodend.

Funds for the new wooden Church were raised over a few years from the community with the Provincial Government subsidising the project 'pound for pound'^{43 44}. When it opened in 1864 it was indeed "free from debt amid general rejoicing".⁴⁵ Eventually the School was moved and relocated to the north side⁴⁶ of the Church property.

The wooden building remained as hub of Church and Schooling until more space was again needed. At a meeting held on October 2nd 1876, Trustees agreed to extend the building by 26 feet⁴⁷. The reopening services were held in the extended building during 15th and 22nd April, 1877⁴⁸. The extension allowed for an additional fifty people⁴⁹ to attend services and to socialise.

In 1880 the parsonage site, on the initiative of Mr James Little, was acquired and a comfortable home built for the minister completed nine years later⁵⁰. To make up a shortfall in funding to enable the parsonage to be completed comfortably for the minister, the Woodend and Waiuku ladies gathered for sewing meetings and produced the necessary furnishings⁵¹.

Morley W, 1900, The History of Methodism in New Zealand, page 443.



CHURCH AND PARSONAGE, WOODEND.

In 1903 the Church building was discussed as :

"one of the oldest churches in North Canterbury, erected at the end of the 1850's. It is built of wood and iron, and has accommodation for 150 worshippers. There is also a convenient schoolroom, which will hold 100 pupils. The Sunday School has sixty pupils and eight teachers. The parsonage, a

⁴² as discussed earlier this was the innovation of William Morely

⁴³ (Chambers, Lo these are...Parts of his Ways, 1948) pg 4.

⁴⁴ This point is important as it showed the commitment from the wider community for the project and its relevance to the people. It also shows that the first church building was as much needed then as it is today by the Woodend community.

⁴⁵ (Chambers, 1948)

⁴⁶ (k, 2016) Author identified only as Jenny K

⁴⁷ (Chambers, Lo these are...Parts of his Ways, 1948) pg 4

⁴⁸ (Chambers, Lo these are...Parts of his Ways, 1948) pg 5

⁴⁹ (Morely, 1900) pg 443

⁵⁰ (Morely, 1900) pg 443

⁵¹ (Chambers, Lo these are...Parts of his Ways, 1948) pg 5



Methodist Church of NZ Archives

Since 1911 (until September 2010) the church building was in good condition and doing the job as the fundraising parishioners had hoped for. Records indicate some additional work being done over the past century such as removal of the ridge vents in the photograph above.

In 1971 the Church received a permit to move a small building from Sefton to add to the hall to make a new, bigger Sunday school and community hall next to the church⁵⁸. Alterations and some demolition work were carried out in 1994 to internal timber work, switch board and electrical upgrade, heating and plumbing, entrance floor leveling and general painting⁵⁹.

⁵⁸ 1971, Building file, Waimakariri District Council

⁵⁹ 28 June 1994, Hall & Mackenzie Architect, drawings, Building file, Waimakariri District Council

⁶⁰ 24 September, 2010, Mathew Bacon Planner, letter to Methodist Church NZ, Building file, Waimakariri District Council.

The September 2010 earthquakes in the Canterbury region had a detrimental effect on the church. Correspondence between the Church and the Waimakariri District Council (WDC) records WDC inquired if there had been any earthquake damage to any of their buildings as Council was concerned to “*preserve as much District Heritage as possible*”⁶⁰. The Church’s response was that there had been substantial damage to the Woodend church and that they were in the process of securing the building to make it safe and prevent any further damage⁶¹.

The subsequent 2010 Boxing Day and February 2011 earthquakes caused more damage to the building and it has been since closed and cordoned off while the Church awaits insurance settlement and wider community decisions about the future of the building.

There is much documentary evidence referencing the commitment of the Woodend Church parish to maintain the building, and wide acknowledgement of its significance as a community asset and respect for the fundraising efforts of previous generations⁶².

⁶¹ 29 September, 2010, Greg Wright CE Methodist Church NZ, letter to WDC, Building file, Waimakariri District Council

⁶² Building file, Waimakariri District Council, Methodist Church of NZ Archives

Circa 1980's



These photographs from a variety of sources, illustrate maintenance by the Church from 1980's to the present day.



2010

Circa 1994



2010

Circa 2003



2016

2.5 WOODEND SOCIAL HERITAGE

From beginning to the present, Methodism has sought to be both a nurturing community and servant of the community. Members of Methodist Societies and Class Meetings met for personal nurture through giving to the poor, visiting the imprisoned, and working for justice and peace in the community⁶³.

The *servant of the community* spirit is alive and well in Woodend with the church regarded as important part of the town and much needed facility, particularly with increasing population due to Christchurch earthquake refugees⁶⁴.

At a community meeting held in 2013 to discuss the future of the damaged church building, over forty people attended. A wide variety of uses were asked for. Notes from the meeting recorded that the community wanted the building to be used for secular purposes and that the parish were in “absolute agreement” with this⁶⁵.

Events and uses discussed were:

- More intimate meeting spaces for smaller groups
- Welcoming events for new residents
- Fun days
- Cuppa and chats
- More integration with resident's from nearby towns like Pegasus
- Family support workshops
- Facility for Information Technology

- Advice centre
- Capacity for local clubs to meet and store items: e.g. Book club, Genealogy, Spinning Clubs
- Craft groups
- Pre-school facility (with fenced outdoor area)
- Reciprocal mentoring between youth and elderly
- Display space for art exhibitions to be held over more than a week
- Community counselling space (the vestry would be ideal for this)
- History tours of the church and environs
- Music ensemble, choir and choral groups (the acoustics were reported to be excellent with no microphone needed for sermons)
- Christmas pageants
- Movie events
- More activities for youth aged 12-16 (millenials) especially in the weekends.

The church hall adjacent is currently well used with community events occurring daily ranging from Pilates classes, Physio for retired people, North Canterbury Cake Decorating Club, Probus meetings, film and afternoon teas for nearby Rest home residents, regular hires for children's parties, etc.⁶⁶. There are regular requests to hold other events and meetings e.g. dance lessons, Tai Chi, music events - but potential new bookings often clash with other users and cannot be catered for at time writing.

⁶³ (Carder, 2001)

⁶⁴ (Hill, 2015)

⁶⁵ Conversation with parishioner Evelyn Wilson and Fliss Butcher, 18 July 2016

⁶⁶ Conversation with parishioner Evelyn Wilson and Fliss Butcher, 18 July 2016

The parish regard the church with much *aroha*; an “icon”⁶⁷ in a district that has lost so much and locals feel it “would be heart-breaking to lose more”⁶⁸. The parish regard it as their responsibility to have the building repaired to “keep the heritage alive”⁶⁹ and enable the community to use the church as the hub again.

2.6 ENGLAND BROS. ARCHITECTS

Architect Robert William England was the son of Robert West England, born Warwickshire 1838, who arrived in NZ in 1860. Robert West senior and his brother became successful building contractors; later West senior became a timber merchant and local body politician. His son Robert was born in Lyttleton in 1863, educated in Christchurch and followed this with architectural training in Birmingham, England.

After registering as an architect with the Royal Institute of British Architects, Robert England junior returned to Christchurch and in 1886 set up his own architecture practice. He became one of the country’s leading architects of the time with much of his work located in Canterbury: including Knox Church (Christchurch), McLeans Mansion, Elm Tree House in Papanui Road, St Albans Methodist Church.



McDougall Art Gallery

R. W. England

Christchurch City Council
Town Planning Division,
McLeans Mansion, 1983.

Robert William England was joined by his younger brother Edward as his business partner, and the practice was then known as England Bros. There is some confusion about whether the partnership begun in 1901⁷⁰, 1903⁷¹ or 1906⁷². He died on 15th November 1908 from influenza. The firm continued directly after Roberts’s death under Edward with booked in commissions for the Christchurch D.I.C. Building and the Kaiapoi Woolen Company.

At the time of Robert England’s death in 1908, fundraising of the new Woodend Methodist church was in its early days. It is mentioned in the Church Minutes (1911 – 1926) that other men had offered drawings and construction services⁷³ and that on April 9th 1908 the members of the Church were asked to approach a Christchurch architect about costs of building in timber or stone. The photograph dated 22nd December 1910 however, taken at the foundation stone laying, has a man in a bowler hat referred to as



Architect of the
Woodend Church,
Edward England
taken at the
foundation stone
laying ceremony.

Methodist
Church of
NZ
archives,
#8192.

⁶⁷ Evelyn Wilson, 18 July 2016

⁶⁸ Waimakariri District Council Kirsten Barnett, (Hill, 2015)

⁶⁹ Evelyn Wilson, 18 July 2016

⁷⁰ Press, volume lix, issue 11167, 7 January 1902 <https://paperspast.natlib.govt.nz/newspapers/CHP19020107.2.53.6>

⁷¹ <http://nzetc.victoria.ac.nz/tm/scholarly/tei-Cyc03Cycl-t1-body1-d3-d21-d91.html>

⁷² (Lovell-Smith, 2016) Heritage NZ

⁷³ (Woodend Methodist) Methodist Church of NZ archives

'Architect Mr England'. The architects who were paid £44-00-00, as recorded in the balance sheet of the final building costs of the brick church, are named as England Bros, who continued practice until 1941.

2.7 WADEY AND EFFORD BUILDERS

Based in Rangiora, Wadey & Efford are credited with a number of buildings in the Waimakariri district during the earlier part of the 1900's including:

Band Rotunda, Victoria Park, Rangiora 1907

Roman Catholic Convent, Rangiora, 1910

Woodend Methodist Church, 1911

St David's Presbyterian, Custs Rd, Rangiora, 1935.



Builder of the Woodend Church, W Efford Junior, taken at the foundation stone laying ceremony.

Methodist Church of NZ archives, #8192.

There is little detailed historic record about the firm with the exception being a Public Notice printed in The Press 4th February 1910 that records the dissolution of a partnership of Wadey & Efford of 1st February 1910 when Lydia Wadey was removed as partner. The notice also stated that W Efford, Junior would continue to run the business and trade under the same name⁷⁴. Lydia Wadey from Rangiora is a signatory to the Womans Suffrage Petition 1893.

⁷⁴ Press, volume lxvi, issue 13649, 4 February 1910 <https://paperspast.natlib.govt.nz/newspapers/CHP19100204.2.3.6>

ORTH CANTERBURY METHODIST.

WOODEND & WAIKUKU NOTES.

has contributed to the programme.
The collections for the day and the
proceeds of the tea amounted to £37.
on the following Sunday the 10th.

BALANCE SHEET

BUILDING FUND - - - WOODEND METHODIST CHURCH.

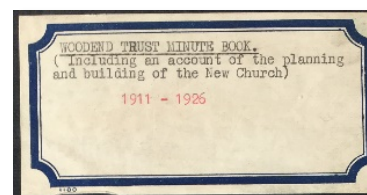
INCOME.

To Proceeds of Bazaars	504- 7- 0		
Subscriptions	548- 4- 0		
Interest	42- 1- 10		
Sale of old seats & church.	35- 14- 0		
Teas & Collections:-			
Stone-laying	56- 10- 8		
Church Opening	38- 1- 7		
First Sunday	10- 12- 11	106- 4- 9	793- 11- 7
Received from C.E. & L. Fund. 188- 10- 0 (not)			
Debit balance	92- 8- 8		280- 18- 8
			1083- 10- 1

EXPENDITURE.

By Wadey & Efford	991- 19- 10		
England Bros- Architects fees-	44- 0- 0		
Pastry accounts	8- 0- 5		
Printing & advertising	2- 18- 6		
Mallets for Stone-laying	1- 10- 0		
Stamps & Exchange on cheques	- - 8- 0		
Church furnishings & co	12- 15- 8		
Brick Coy - drain pipes	4- 15- 8		
Taylor Bros - Farnishing linoleum	1- 8- 10		
Waiapoi Timber Coy	3- 17- 10		
Interest, Bank Charges & Chec Book	10- 0- 8		
Paid to Trustees (in lieu of Trust Collections-)	10- 0- 0		1083- 10- 1

Balance Sheet (above) and label (below) from Minute Book, Methodist Church of NZ archives, photo I. Butcher, 2016.



3.0 TIMELINE of contextual events

1739 – Methodism established in England by John Wesley

1832 – The sacking of Ngai-tahu Kaiapoi pa by Te Rauparaha. After the massacre of its inhabitants, the pa site became a sacred burial ground.

25th January 1840 – first Methodist service conducted in NZ by James Buller in Wellington

6th February 1840 - Treaty of Waitangi signed as partnership between indigenous people (Maori) and British Colonials in NZ

1844 – Rev John Ward arrives in New Plymouth to establish Primitive Methodism, religion flourishes

1844 – Pioneer Missionary Rev Charles Creed visits Maori on Canterbury peninsula

12th June 1848, sixteen Ngai-tahu chiefs signed a deed selling the larger part of their land for £2,000, but keeping some land for settlements and reserves, and those places where they gather food. Ngai-tahu were to be given back larger reserves of land once the surveying had been done.

1848- Mantell, surveyor for The Canterbury Association marks out a Reserve for Ngai-tahu at Tuahiwi, near Woodend, but reduces the amount agreed too.

1850-51 –Ngai-tahu begin to return to Kaiapoi to the Tuahiwi Reserve

October 1851 – Arthur and Rachel Gibbs arrive in Lyttleton and settle in the Waimakariri District encouraging other Methodists and family members in England to follow them

June 1853 – Anglican Rev John Raven arrives and sets up home campsite 5 miles from Rangiora Bush, (ie: Woodend)

1853 – Frances Fuller settles on land near edge of Maori Bush behind Pankhurst's Hotel and tires to sell parcel of his land to create a new township called Gladstone. The area was then colloquially known as 'Gibbs Town' after the Gibbs brothers who had built three cob cottages near the hotel.

1854 – Rev John Raven summoned from Woodend and intervenes in a quarrel between Ngai-tahu and sawyers before open warfare breaks out

1854 – First Methodist church built, High St, Christchurch

1855 – Wesley Church of Australian and NZ become independent of Home Church

December 1856 – George and Masey Gibbs arrive in Lyttleton and settle in the Waimakariri District

1856 – growth of Methodism in Canterbury, especially in Waimakariri is noted as encouraging by Rev J Aldred, Methodist Superintendent

September 1858 – Thomas Ayers, William Gibbs, Charles Skevington and other Methodist families arrive at Lyttleton on the boat Zealandia to join relatives settled in the Waimakariri District

1858 – Official survey map names the area as Woodend

1859 - St John White property sold to Edward Pankhurst, presumed to be site of Woodend Hotel in 1957

1859 – Tuahiwi Reserve was the first of the kind where its people were permitted to subdivide their land into individual titles. They

were allocated 5ha blocks and while the land was meant to be inalienable, the Crown soon created a variety of laws that led to Maori land being sold, or simply being taken, under the guise of being uneconomic. This was subject to the Treaty of Waitangi Claim and subsequent settlement by the Crown.

1858 – Inaugural Woodend Methodist service held in sod cottage of James Gibbs

1861 – Robert Atkinson arrives in Woodend and sets up first school in barn

1861 Mail service set up, located and sorted from Raven's house

1861 – Woodend Wesleyan Methodist Church Trust established

186? School moves to more suitable building on land donated by Thomas Ayers where it stays for a few years

1864 – First Woodend Methodist timber church built on site of the school, school eventually moved to north side of church

1867 - Woodend had a bakery, general store, butchery, flour and flax mills, brick kiln, blacksmith, 3 hotels

22nd April 1877 – altered and extended church opened

1880- Woodend Methodist parsonage site acquired

1889 – Woodend Methodist parsonage built

1900 – Methodist churches in Rangiora district number 7 as noted in Cyclopedia NZ

1903 – The Woodend timber church condition become unsafe

1906 – Woodend Wesleyan Methodist Church Trust elect to build new, robust church. Working bees and bazaars, subscriptions and community goodwill over the next few years raise the bulk of the funds

22nd December 1910 - Foundation stone laying

19th May 1911 – England Bros. Architect's brick Woodend Methodist Church, opening day

1914 – The different branches of Methodism throughout NZ unite under the title NZ Methodist Church

1948 – Ninety year anniversary

1998 – 150th anniversary

1971 – Expansion and alterations carried out on Woodend Methodist church hall

1994 – Maintenance and upgrading to Woodend Methodist Church carried out

2006 - NZ census record 63% of people employed in Woodend working in Christchurch

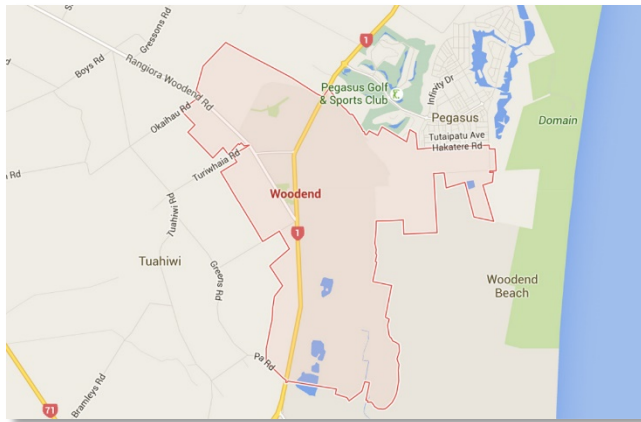
September 2010 - Earthquake and subsequent aftershocks cause severe damage to church, forcing the parish to close the doors and cordon off the building

July 2016 – funding application made to Lotteries NZ to help Woodend parish fix their asset and open the building to the community again.

4.0 DESCRIPTION

4.1 CONTEXT

The settlement of Woodend is a rural service town located north of Kaiapoi between the Waimakariri and Ashley Rivers on State



Highway 1.

The Methodist Church is a prominent, highly visible building located on the eastern side of the highway, just north of the town centre. The



⁷⁵ Standard Methodist graves at Woodend were 3 feet wide, whereas graves in other places are standard 4 feet wide. Gravediggers unfamiliar with the Woodend standard dug them 4 feet wide which accounts for the encroachment into the

town itself is a collection of small shops and service buildings typical of small towns throughout New Zealand.

To the east of the church is the historic cemetery established in the 1860's and final resting place for many of the town's settler families. Some graves are unmarked, others are deteriorating through lack of maintenance and many headstones have collapsed as a result of the 2010 Canterbury earthquakes and aftershocks. The quality of grave construction is variable – some have humble rectangular concrete kerbings around the edge of the burial plot, others are bordered by decorative iron railings, others have large concrete headstones and lids, and there are also some imposing granite columns. Most of the headstone inscriptions face east, with many eroded to the point of being illegible. The lawn access paths vary in width due to graves encroaching sideways as a result of historical variation in the dimensions of grave vaults⁷⁵.



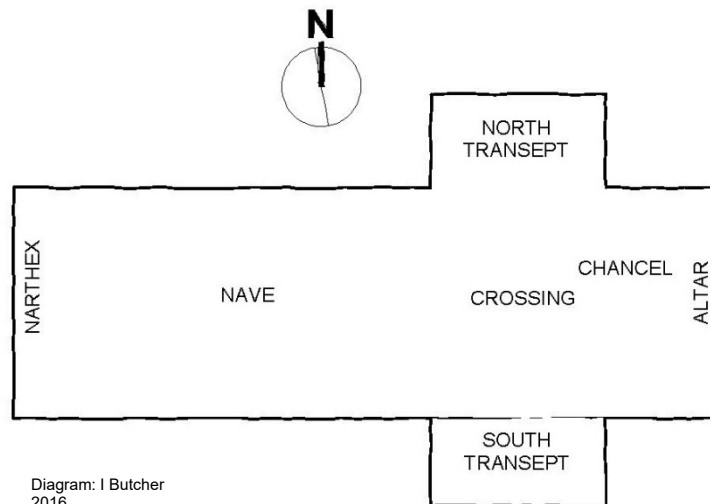
lawn pathway – a source of some frustration and annoyance to the caretaker: July 2016, Evelyn Wilson in conversation with Ian Butcher.

4.2 THE BUILDING

4.2.1 TRADITIONAL CHURCH DESIGN

AXIS AND PLAN

The majority of cathedrals and great churches are cruciform in plan shape with the church having a defined axis. The axis is generally east/west with external emphasis upon the west front, normally the



main entrance, and internal emphasis upon the eastern end so that the congregation faces the direction of the coming of Christ. Because it is also the direction of the rising sun, the architectural features of the east end often focus on enhancing interior illumination by the sun. Not every church or cathedral maintains a strict east/west axis, but even in those that do not, the terms East End and West Front are used⁷⁶.

⁷⁶ https://en.wikipedia.org/wiki/Architecture_of_cathedrals_and_great_churches

⁷⁷ *ibid*

FAÇADE

The façade or "west front" is the most ornate part of the exterior with the processional doors often richly decorated with sculpture, marble or stone tracery. The façade often has a large window, sometimes a rose window or an impressive sculptural group as its central feature⁷⁷.

In the Western European tradition, there are frequently paired towers framing the façade. These towers have their origin in a tradition practised at the Church of the Holy Sepulchre in Jerusalem.



Wikipedia:
cathedral images
2016.

During Holy Week the faithful would process along the Way of the Cross, leading to the Basilica, which in Early Christian times consisted of a domed shrine over the site of the tomb, and a "porch" which had a staircase on either side, supported by a small tower, by which the procession entered and exited. These towers were adopted symbolically, particularly in Romanesque architecture, as corner turrets and flourished in Norman and Gothic architecture as large towers, reaching their height of magnificence at Cologne Cathedral, where they were not completed until the late 19th century⁷⁸.

⁷⁸ *ibid*

INTERIOR

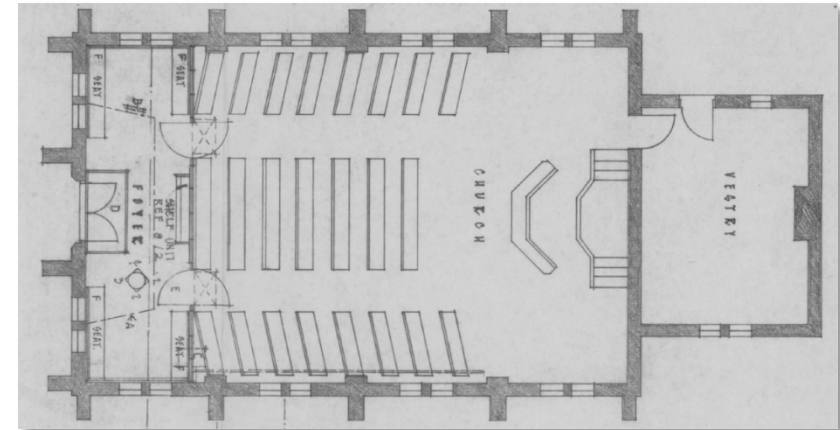
The main body of the building, making the longer arm of the cross, where worshippers congregate, is called the nave. The term is from the Latin word for ship. A cathedral is symbolically a ship bearing the people of God through the storms of life. In addition, the high wooden roof of a large church is similarly constructed to the hull of a ship.⁷⁹

The nave is often braced on either side by lower aisles, separated from the main space by a row of piers or columns. The aisles facilitate the movement of people, even when the nave is full of worshippers. They also strengthen the structure by buttressing the inner walls that carry the high roof.

4.2.2 DESCRIPTION OF THE WOODEND METHODIST CHURCH

AXIS AND PLAN

The design of small parish churches often reference many of the details and plan configuration of larger churches and cathedrals. The axis of Woodend church is east/west with the West Front facing the road. The plan⁸⁰ form is a simple rectangular nave with a small vestry to the east. Originally the entry doors opened into a small vestibule, later removed to create a large entry Foyer (narthex), which extends across the whole width of the building. A pair of doors lead to an aisle on each side of long central pews, with the pews at the sides being arranged at an angle to face the pulpit. The east end contains a simple Vestry with open fire and side door leading to the adjacent Hall building.



Howell, and McQuillan It was decided that the building be of brick, Gothic in style, with stone facings, 60' x 25', with vestry 14' x 18' at east end, and porch on the west end with door facing the road; the foundations to be two feet from the ground. The estimated cost to be £700.

Extract from Minute Book, Methodist Church of NZ archives, photo I. Butcher, 2016.

FAÇADE

The building is constructed of load bearing red brick masonry decorated with white painted plaster in horizontal bands, window surrounds and copings, with the vertical elements and pair of pinnacles with cross-



85. Methodist Church: 86 State Highway 1, Woodend
from Waimakariri District Council Building

⁷⁹ ibid

⁸⁰ Methodist Church of New Zealand Archives; drawings Interior Alterations; Hall & MacKenzie Architects; 1994

gabled roofs recalling detail of much larger church buildings. A large plastered medallion with raised arch mouldings on the gable between the west façade buttresses bears the name Methodist Church 1911, its placement referencing traditional rose windows frequently placed above entry doors in cathedrals.

A stylised Christian Cross in low-relief plaster is fixed to the wall above the entrance doors and centrally between the main brick buttresses. White painted buttress off-sets and saddle-back parapet coping with the white painted plaster horizontal bands present a fresh and welcoming west-facing street façade.

FOUNDATION STONES

Four foundations stones in white painted Oamaru stone have been laid, one to each buttress on the west façade.



ROOF

The roof is green/ grey colored slate supported on timber battens fixed on top of timber rafters. There is no sarking. The rafters are supported on purlins that are cut between composite timber trusses installed on the line of each pair of opposing buttresses to each side wall.

The spouting is copper with an angled flat-fronted profile, and folded top edge and exposed external brackets. Downpipes are also in copper, round profile with holder batts fabricated from flat copper sheet.

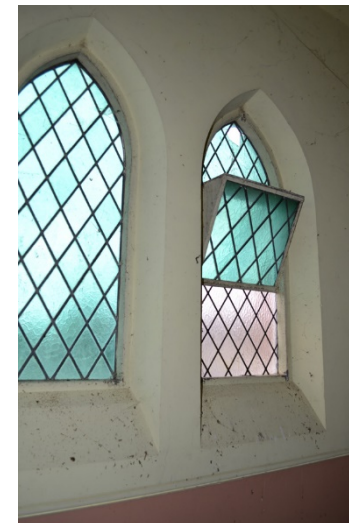


The spouting is supported at the top of the side walls on plastered corbel coursing of three steps.

Many slates were broken and lost from falling parapets in the recent earthquakes.

WINDOWS

Windows are arranged in pairs, with each pair placed centrally between the buttresses on each side in the Nave, and symmetrically each side of the doors in the street façade. The Vestry has a pair of windows in the south wall and a single window in the north wall. All windows are timber frame with diamond shape leadlight canes with obscure glass. Most of the glass is green tint, and a small amount in the south wall to the Vestry has been replaced with clear obscure glass of matching pattern. Each pair of windows has a steel framed hopper shaped sash that has a fixed horizontal panel, which originally acted as an open vent. Nave windows are about 25 brick courses high, whereas Vestry windows are about 20 brick courses high and they are the same width.

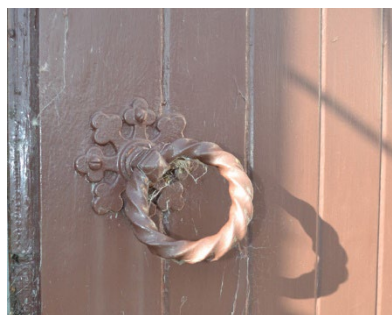


The windows are shaped with an equilateral arch at the top (sometimes referred to as a Gothic arch), and trimmed on the exterior with plaster frames, stepped facings and plaster hood moulds that terminate in an elegantly shaped label-stop drip edge to each side.

DOORS

The main entry doors open out, are timber framed, and faced with T&G vee jointed vertical boarding, all painted a brown colour. Meeting stiles are rebated.

The doors have arch shaped tops similar to the windows and are fitted with heavy steel hardware including long bolts at the top and square shank tower bolts at the bottom that terminate into square keeper plates fixed to the concrete threshold. The robust, ring shaped door handles are rope profile twisted metal with floral shaped rose plate screw fixed to the face of the door.



A pair of inward opening aluminium doors have been added to the inside to provide additional weatherproofing.

The door threshold and two steps are plastered concrete and finish level at the bottom with black asphalt paving to the front courtyard.

The Vestry door is also T&G facing on timber frame with one concrete step.

The Vestry has a fireplace and chimney with well detailed corbelled coursing at the top of the flue. The walls are of plain, stretcher bond cavity brick and appear to be in good condition. Lintel beam above the door and window surrounds are painted white plaster. The roof at the east end building terminates in a bargeboard and exposed soffit that overhangs the brick wall by approximately 200mm.



INTERIOR

The interior of the Nave has a striking vaulted ceiling faceted in six segments and decorated with elegant timber mouldings on the line of each of the three trusses and at the intersection of each ceiling segment, the effect being of a wide grid appearance of varnished wood and painted fibrous plaster.

Six ventilation grills with fretwork timber panels are located in the rear four sections, four with east/west orientation and two above the Foyer in a north/south orientation.



Nave



Foyer



Vestry



5.0 SIGNIFICANCE

This section summarises the cultural heritage values of the Woodend Methodist Church. Assessment criteria are those used in the ICOMOS New Zealand Charter, namely *historical, social, architectural, technological, aesthetic, spiritual, archaeological*.

5.1 STATEMENT OF CULTURAL SIGNIFICANCE

The Woodend Methodist Church building is one of the few remaining, Category II listed, heritage buildings in the district of Waimakariri and as such is of exceptional significance to the people of the district, Canterbury and the South Island. Located in such a prominent part of the town means the building has become an icon of permanence for the local people. It has stood proud on its site, backed with its historic cemetery since 1911 when it replaced the wooden 1864 church.

The land the church sits upon was gifted to the Church by early settler Thomas Ayers to enable the teachings of John Wesley and aims of Methodism to flourish in the new colony of New Zealand. The objectives to nurture and serve the community, visit and care for the poor and imprisoned, and work towards justice and peace, are as strong in the church today as they were in Wesley and Thomas Ayers time. The Woodend Methodist Church continues to provide tangible evidence of colonial times and the Pioneers who came to New Zealand to start a new way of life.

Significance is summarised as follows:

HISTORICAL

The site has historical significance for the community as the land was gifted by an early settler and the two church buildings erected on it since 1860 were built with funds raised by the local community to provide a warm, comfortable place to socialise and worship. It is also significant that the church was built from funds raised, not loaned. This was the innovation of Methodist church leader William Morely. Morely believed that the best way to sustain the members and achieve the aims of the Church was to ensure they were not burdened with crippling debt from a building program. Woodend Methodist Church was built with no debt which allowed the parish to focus on the objectives of Methodism, making it a well-attended and active parish. The debt-free building program and its effect on church life was a model for others to follow.

It is a very important building in North Canterbury especially that so much of the region's built heritage was lost due to the 2010 earthquake and subsequent aftershocks.



Headstones in the adjoining cemetery make interesting reading. With graves dating back to the late 1800's it provides a valuable resource for genealogical study. A graveyard map hangs in the hall adjoining the church.



SOCIAL

The site is linked with early members of Woodend settler society, like the Ayers families whose descendants still live in the district. A wide variety of people had connections to the church including business people, farmers, women's groups and the Sunday School. This diversity contributes to the richness of its history and social significance.

ARCHITECTURAL

The building is architecturally significant in New Zealand several reasons. Firstly for its connection to England Bros, Architects⁸¹, whose principal, Robert England, was a prominent architect in the early part of the 20th century, the firm being responsible for many buildings in the Canterbury region. The firm also include Robert's

younger brother Edward, who was likely the designer of the Woodend church.

Secondly, the design of the brick building followed typical parish church design of the time, with a simple entry vestibule and a small vestry. The barrel vaulted ceiling however is not common in such a small parish church and is therefore of exceptional significance.

TECHNICAL

The building replaced the earlier less permanent timber structure to provide the parish with a more enduring building that embraced the prevailing design wisdom of the time. It was of brick with a slate roof. The windows were leadlight panels in small diamond pattern to "provide ample lighting"⁸²

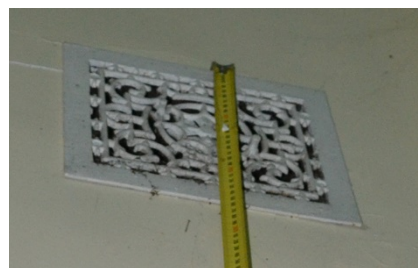
The brick walls are constructed with two walls of brick, one brick thick (110mm) each, in simple stretcher bond separated by a draining and venting cavity about 100mm wide. The technique is to allow drainage of any moisture that penetrates the outer wall thus preventing water ingress to the building interior, and to ventilate the cavity to keep the inner wall of brick dry. Weep hole slots have been cut in the lowest course of brick, a departure from the more common practice of raking out every third or fourth perpend.

A report of the opening recorded that "...special attention has been paid to ventilation" - and indeed it was. There are six rectangular ceiling vents in the Nave each measuring approximately 1m x 0.5m. Metal vents placed high in both external and internal walls of brick

⁸¹ <http://nzetc.victoria.ac.nz/tm/scholarly/tei-Cyc03Cycl-t1-body1-d3-d21-d91.html>

⁸² Methodist Archives; type written copy of newspaper report.

allowing ventilation to exterior and interior of the cavity. Two roof vents were located equidistant along the ridge. Windows are fitted with steel venting hopper shaped sash with (formerly) open top. The building therefore has technical heritage significance.



The likely reason for the emphasis on ventilation was concern for the health of the building users. Influenza was a killer disease in the late 19th and early 20th centuries, with pandemics in 1890's and 1918⁸³. Many thousands of people died in New Zealand. The prevailing public health advice at that time was to ensure good ventilation was provided in buildings used for crowd gathering. One obituary for Robert England is that he had suffered a long illness and died from influenza. With Robert's death still in his mind, Edward would have completed the design for the Woodend church and it seems highly likely he would have incorporated the latest design measures to mitigate against disease. We speculate therefore this was the reason for the close attention paid to the provision of ventilation.

AESTHETIC

The townscape value of the building is of extremely high significance. Its main road location leads the passing traveler in to the town and acts as an anchor that speaks of it being somewhere; well-established and loved - a building of strength yet humility. Not flashy, but a solid and robust home where the community can gather and worship, play, meet, plan for the future, contemplate and socialise.

⁸³ <http://www.teara.govt.nz/en/epidemics/page-4>



SPIRITUAL

The site is associated with colonial settlement and the aims of the Methodist Church. The building has important spiritual significance for memories, religious ceremonies and events.

ARCHAEOLOGICAL

No formal archaeological study has been undertaken as part of The Plan. If excavations are to be carried out as part of the adaption and strengthening work, an authority will be required from Heritage New Zealand.

5.2 RELATIVE SIGNIFICANCE OF THE PARTS

This section assesses the relative significance of the various parts of the building, exterior and interior and identifies those elements that have significant heritage value, and those that have little or no heritage value.






Three ratings are therefore assigned.

1. **Of Exceptional Heritage Value (EHV)**
This means the element or space has significant heritage value, and its retention and conservation should be given high priority.
2. **Of Some Heritage Value (SHV)**
An element of some heritage value is judged to be relevant in establishing the heritage values of the building, but can be retained or modified to accord with modern functional needs.
3. **Of No Heritage Value (NHV)**
Fabric not otherwise identified is considered to have little or no heritage value; it can be retained or modified to accord with modern functional needs, or removed if necessary.

The schedule lists significant built elements within the curtilage with a thumbnail image, history / key values and issues / management recommendations for each element.

In all cases, if it is decided that built elements should be removed, they should first be recorded to an archival standard established by the Heritage NZ, and any components or materials that could be used to conserve the most significant built elements on the site should be carefully marked prior to demolition, salvaged, recorded and securely stored until conservation works proceed.

EXTERIOR Element	History / Key Values / Issues	Conservation Management
West Façade		
  	<p>EHV; Unchanged since construction; High integrity; Positive streetscape contribution; White paint to plaster detail, plaster Medallion, Oamaru stone spires with gablets atop hanging buttresses, and other decorative elements. Leadlight glazing to pairs of side windows. Timber entry doors and hardware. Signage on medallion. Oamaru Foundation stones.</p> <p>Recent earthquake damage includes; Upper gable parapet collapsed (was white painted triangular apex); cracking to brickwork and plastered elements; Cracking to and collapse of saddle-backed coping to parapet.</p> <p>Note buttresses leaning to the left on side wall.</p>	<p>Retain, repair and conserve bulk, form, detail and original fabric, brickwork unpainted and uncoated. DO NOT WATER BLAST BRICKWORK. Repaint Oamaru stone. Repaint window frames in original colour; Add unobtrusive new equipment if needed for adaptive reuse e.g. discrete security system. Repair original electric light and metal conduit to original position and condition. (refer to photo "85. Methodist Church: 86 State Highway 1, Woodend". Ensure all new and replacement items of building fabric match the original in profile, detail, form, material, finish and colour. Repoint brickwork.</p>

EXTERIOR Element	History / Key Values / Issues	Conservation Management	EXTERIOR Element	History / Key Values / Issues	Conservation Management
South Façade, Administration Block			East Façade		
  	<p>EHV; Unchanged since construction; High integrity; White paint to plaster detail and Oamaru stone decorative elements. Leadlight glazing to pairs of windows. Painted corbel coursing to top of wall at spouting level.</p> <p>Recent earthquake damage includes;</p> <p>Patch repair where heater flue was removed in 1994.</p> <p>Lower part of southern hanging buttress and corbel collapsed; severe cracking to brickwork in upper right and left where south wall meets end walls; cracking to brickwork in buttresses cracks to plastered window elements; damage to</p>	<p>Retain and conserve bulk, form and original fabric, leaving brickwork and uncoated.</p> <p>DO NOT WATER BLAST BRICKWORK.</p> <p>Keep painted Oamaru stone painted. Repaint window frames in original colour.</p> <p>Repaint all plaster work and timber. Remove sand & cement pointing and bricks to area where heater flue exited. Relay brick with lime mortar and pointing to match existing. Ensure all new and replacement items of building</p>	 	<p>EHV; Unchanged since construction; High integrity; White paint to plaster detail decorative elements. Chimney appears in good condition with corbel coursing to top of flue.</p> <p>Recent earthquake damage includes;</p> <p>Upper gable parapet collapsed (was white painted triangular apex). Lower part of southern hanging buttress and corbel collapsed on south side; cracking to brickwork in buttresses.</p>	<p>Retain, repair and conserve bulk, form, detail and original fabric, leaving brickwork unpainted and uncoated.</p> <p>DO NOT WATER BLAST BRICKWORK.</p> <p>Repaint window frames in original colour; Ensure all new and replacement items of building fabric match the original in profile, detail, form, material, finish and colour. Repoint brickwork.</p>
<p>The following ten pages in the Significance Schedule have been removed to reduce file size for this site.</p>					

6.0 INFLUENCE ON CONSERVATION AND FUTURE DEVELOPMENT

6.1 OWNERS OBJECTIVES

The Woodend Methodist Church is planning to repair earthquake damage and alter the building.

The reasons for the alterations are:

1. To enhance the functional usefulness of the building both for the church and to encourage its greater public use.
2. To ensure that the building meets code requirements, especially in respect of structural and fire related matters.
3. To ensure, as far as possible, the long life of the building, given its high heritage value to Woodend.
4. To enhance the architectural integrity of the building, acknowledging that it has suffered in the past from recent earthquakes.
5. To restore important lost features of the building, especially the gable parapets for visual qualities.

The brief for this work has been provided by Judith Jehru and the Woodend Methodist Church building committee.

6.2 INCREASING PUBLIC USE

The Church have reported that people in the community have expressed keenness for the building to be available for a variety of arts and cultural events, christenings, weddings and funerals. Presently there are not enough facilities in the district to cater for these types of events with continual bookings for the adjacent church hall and nearby community center. If the wooden floor

were to be made level, the space would also be ideal for teaching dance because sprung-floor facilities are rare in the region and there is reported demand for such a space.

6.3 ADAPTATION

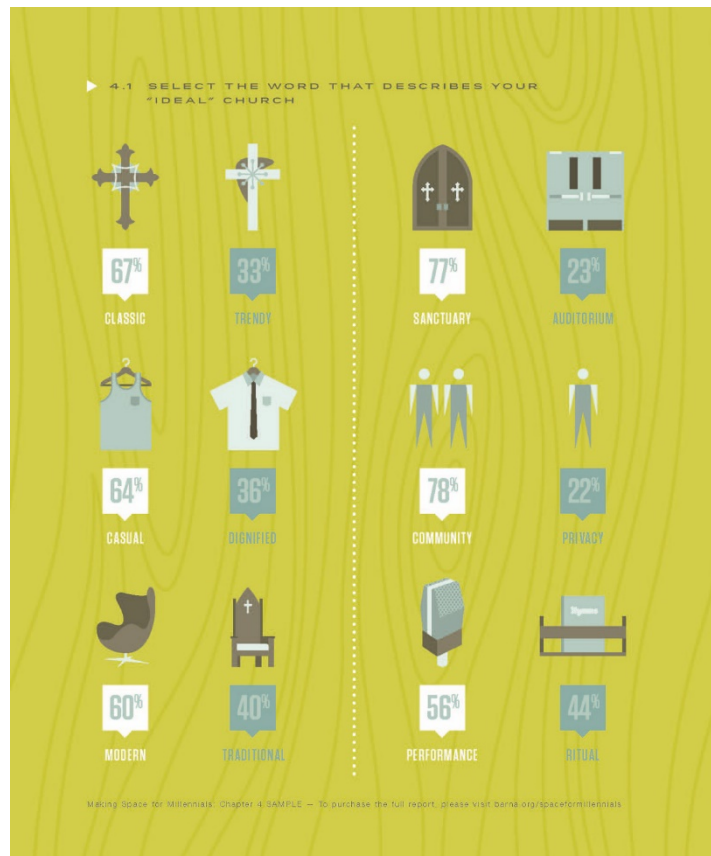
If the Adapted building is safe, warm, modern and comfortable, with efficient information technology facilities, it is envisaged it will provide for the growing needs of the community. Remediating and rearranging pews and having a movable pulpit and communion rail will make the space more flexible for a multitude of uses.

Conversion to a multi-use space would be very much in keeping with previous versions of the building and the community service aims of Methodism while at the same time conserving significant building fabric to acknowledge the building's important heritage status.

Future use of information technology will likely have a positive effect on congregation numbers, as well as new users of the building because social media could change the way worship is perceived and carried out in the future. We feel that John Wesley would have approved.



Recent international research indicates wide held anxiety about the future of church buildings and how they can be modified and adapted to encourage much wider usage – particularly among young people. The following graphic *Select the Word that Describes Your 'Ideal' Church* represents the result of one body of research undertaken by the Barna Group 2015, 'Making Space for Millennials' in USA. It is interesting to note what appear to be almost contradictory results: 67% prefer a 'Classic' building over a



'Trendy' building, yet 60% prefer 'Modern' furniture over 'Traditional' furniture, and 'Casual' dress over 'Dignified'.

The researchers noted:

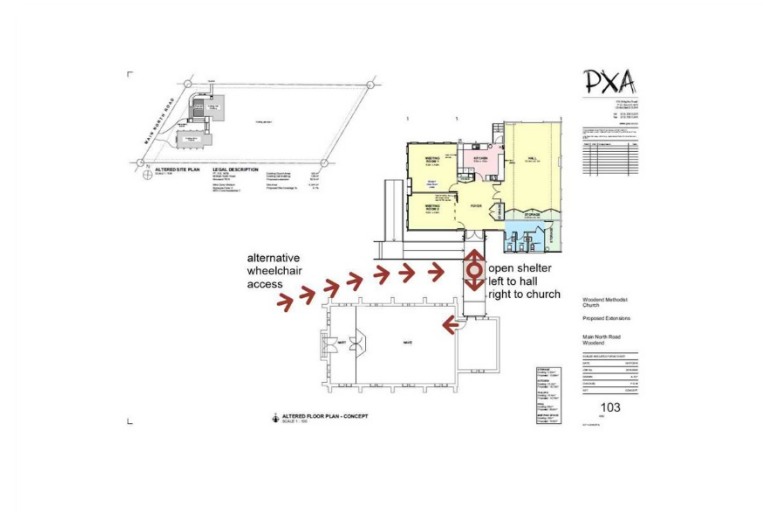
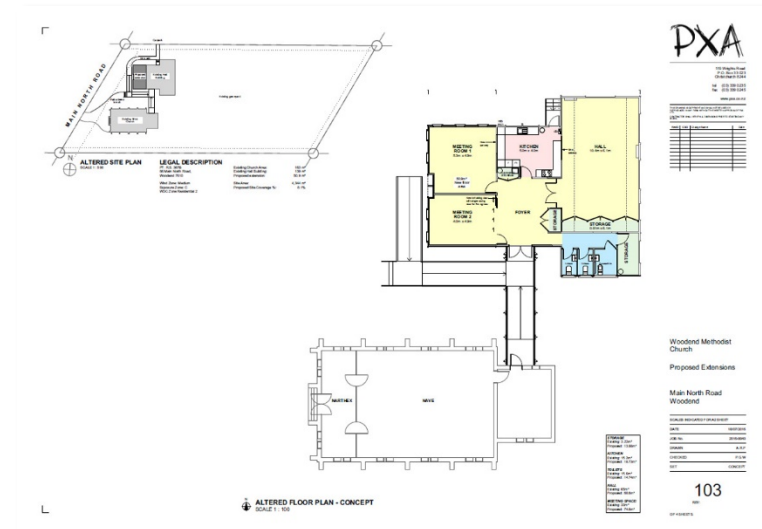
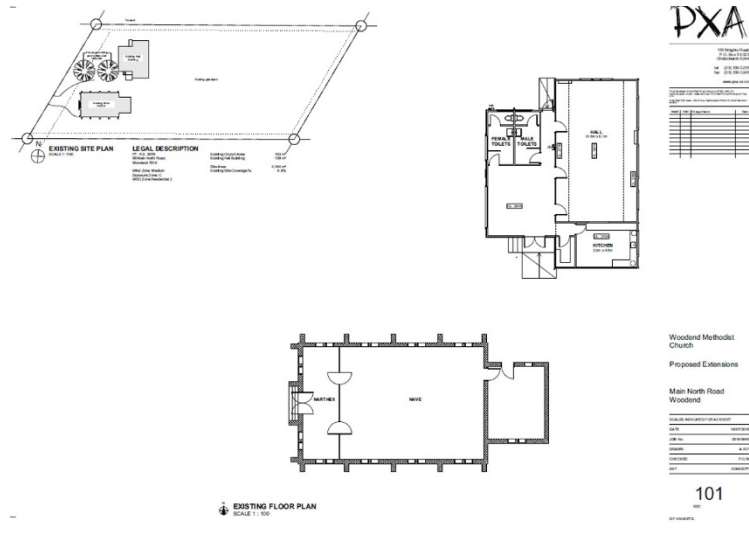
While “Sanctuary,” “classic” and “quiet” are more often associated with traditional church buildings, less than half of survey respondents preferred the word “traditional” over “modern.” And herein lies a cognitive dissonance common to the young adults interviewed in the survey. Many of them aspire to a more traditional church experience, in a beautiful building steeped in history and religious symbolism, but they are more at ease in a modern space that feels more familiar than mysterious.

Although this research was undertaken outside New Zealand, there is widespread diminishing usage of church buildings internationally. Alterations planned by the Woodend Methodist church to adapt the building for wider community uses seems to embrace the trends for more desirable facilities indicated by the survey results.

It is also interesting to note that two thirds of survey participants said a good description of a church “is a place to find answers to live a meaningful life”.

A recent plan is indicative of current thinking by the Parish on how the buildings could be modified. It shows a link between the church and the Hall to provide all-weather access between the buildings,

an addition to the side of the Hall and internal alterations to linkway with ramps, steps and a steep roof.



6.4 EXTERNAL CONSTRAINTS

The Conservation Plan as a whole, and the overarching conservation policy, are informed by various statutory constraints and conservation best practice guidelines identified here. These should influence all works carried out on the Woodend Methodist church building.

- Registration under the Heritage New Zealand Pouhere Taonga Act 2014 (NHZPTA):
List Entry Status: Listed
List Entry Type: Historic Place Category 2
List Number: 3795
Date Entered 6th September 1984

Part 1 of the HNZPTA makes it unlawful for anyone to damage an archaeological site without prior authority from Heritage New Zealand. Before any works are undertaken that might damage, modify or destroy an archaeological site an authority must be obtained. The HNZPTA's definition of an archaeological site includes any place associated with pre-1900 human activity that may through archaeological methods provide evidence relating to the history of New Zealand. The Woodend Methodist Church site is an archaeological site.

- Resource Management Act 1991:
Section 6(f) of the Resource Management Act, added August 2003, identifies the protection of historic heritage from inappropriate subdivision, use and development as a matter of national importance.

- Waimakariri District Plan

Extracts below from the District Plan demonstrate Council's commitment to identifying, caring for and sustaining the heritage of Waimakariri:

Objective 9.1.1

Recognise and protect those heritage sites, structures, places and areas which reflect the social, cultural and economic history of the District.

Explanation:

Heritage resources contribute to the environmental qualities, amenity and character of the District. Significant and tangible links with the past need to be identified to give a sense of continuity as the District grows and develops. The heritage resources are of value also for the values they represent. Their inherent qualities are tangible expressions of choices and values that create a sense of place. These choices and values are related to the significance criteria set out in the policy. Not all old buildings have significant heritage values. The use of significance criteria assists in providing a systematic and rational basis for assessing the heritage values of sites, buildings, places and areas. The criteria are mostly subjective in nature. They are important, though, in setting a threshold for significant value, and to provide a basis of comparison between like resources and as new resources are identified. The criteria are widely used by heritage agencies. They provide a focus for knowledgeable people to consider the merits of specific resources. The

criteria, and the judgements applied to them, however, are specific to the process used to draw up Appendix 28.1. They enable local knowledge and local appreciation of the significance of each resource to be applied to the heritage circumstances of this District. All nominated resources were appraised using these criteria, including items on New Zealand Heritage List/Rārangi Kōrero.

Policy 9.1.1.1

Identify heritage sites, structures, places and areas that meet any of the following criteria:

a. Historical and social significance

The heritage resource has value or significance associated with a notable person, event, time period or activity. The item represents an important reflection of the social patterns of its time.

b. Cultural and spiritual significance

The heritage resource contributes to the distinctive characteristics of a way of life, philosophy, religion or other belief. A particular group or community holds or has held the item in high esteem; this includes items of special significance to tangata whenua.

c. Architectural significance

The heritage resource is a significant example of a particular style, period or designer.

d. Group and setting significance

The heritage resource has a degree of unity in terms of scale, space, structure, form, materials, texture and colour in relationship to its setting or surrounding buildings.

Alternatively, the heritage resource is a group of places that have heritage values or associations and have a unity of historical use or ownership yet may vary in terms of building form, age, material and scale.

e. Landmark significance

The heritage resource is an important landscape feature of a particular area and in the community consciousness. The Woodend Methodist church is listed under Appendix 28.1: Heritage Resources:

Site No.	Site Address	Site Name	Legal Description	HPT Register and Category	Criteria for Heritage Listing (Policy 9.1.1.1)	District Plan Map No.
H085	86 Main North Road Woodend	Methodist Church	Pt RS 367B	3795 Cat II	A, B, C, E	128

- Building Act 2004:

Schedule 1(a) of the Building Act (2004) states that building consent is not required for the lawful repair and maintenance using comparable materials, or replacement with a comparable component or assembly in the same position of any component or assembly incorporated or associated with the building [...];

Upgrading, alterations or change of use are all works likely to trigger a requirement for Building Consent and Building Code compliance. Councils may, however, grant

dispensation from full compliance if it can be shown that such compliance would cause unreasonable and adverse effects on heritage values of the building in question.

In the Woodend Methodist Church project, Building Code compliance matters that might require such dispensation include:

D Access

E Moisture

H Energy efficiency

Refer to Appendix for:

Fire Report

Structural Report

Geo-tech Report.

- ICOMOS Charter (NZ) 2010:

The ICOMOS Charter identifies conservation principles that should be applied to places of cultural value, including 'The spirit of place'. The 16th General Assembly of ICOMOS met in 2008 and ratified the Quebec Declaration on the Preservation of the Spirit of Place. It identifies the importance of recognising both the tangible and intangible elements that make up the spirit of place, the need to identify threats to it, and to safeguard and transmit spirit of place. Central to these principles is the need for interdisciplinary research and interaction, long-term strategic plans and community involvement.

- Special Skills

The conservation of historic structures requires special skills and training. All conservation work on historic elements of the structure should be carried out under the direction of professionally skilled persons with recognised training, specialist skills and proven experience in historic restoration.

7.0 LIMITS TO CHANGE

7.1 CONSERVATION POLICY

7.1.1 CONSERVATION PRINCIPLES

There are three primary objectives of a conservation policy applied to the Woodend Methodist church building and site. These are:

- Conservation of historic fabric identified as being of historic significance;
- Management of activities in the building and on the site which will complement its heritage significance, and which do not damage or conceal its primary form or component parts;
- Integration of new functional elements (related to the use of the building from time to time) into the historic fabric without physical change or damage to original (1911) fabric, and without loss or compromise of heritage significance.

The ICOMOS New Zealand 2010 Charter for the Conservation of places of Cultural Heritage Value sets out conservation principles applicable to all cultural heritage sites, and these also correspond to guidance published by Heritage New Zealand. While these have been developed as principles for conservation actions, they apply equally for all activities related to a heritage place:

- Do as little as possible and as much as necessary, with minimal intervention and loss of original fabric;
- Any change should be based on evidence, not conjecture;
- Repair rather than replace;
- Maintain the building to a high standard;

- Legibility of new work, and respect for the evidence of time and the contributions of all periods;
- Keep records of maintenance and repair work;
- Reversibility - any intervention, including conservation action should be reversible if technically possible, or at least should not prejudice future interventions;
- Lost features should be restored only where there is clear evidence of the original.

7.1.2 CONSERVATION POLICIES

The following conservation policies are recommended to ensure the preservation of identified heritage values and the historic integrity of the church

- The STATEMENT OF CULTURAL SIGNIFICANCE should be accepted as the basis for all future planning within the building and its site. This means that the cultural heritage values identified for each component part of the building should determine acceptable actions in relation to those components.
- All parts of the building with cultural significance **EHV** (Exceptional heritage value) should be retained, unless otherwise stated in the RELATIVE SIGNIFICANCE OF THE PARTS schedule. This will involve the application of techniques of preservation and maintenance.
- All future development of the building and its site should be consistent with the principles of the ICOMOS New Zealand Charter (2010), published by the New Zealand Committee of

ICOMOS, the International Council on Monuments and Sites (refer to Appendix)

- No future use of the building and its site will be acceptable which will alter or destroy elements or fabric identified as having **EHV**.
- Repairs to, and maintenance of, the building, and work to seismically strengthen the heritage structure, should be designed to take account of the heritage value of the building as a whole and its component parts.
- Features or fabric of the building and site assessed as having SHV (some heritage value) should be retained, reused or replaced, so long as this has no adverse impact on elements of **EHV**.
- Features or fabric of the building and site assessed as having NHV (no heritage value) can be replaced, so long as this has no adverse impact on elements of **EHV**.
- No addition should be permitted to the exterior of the building that cannot be shown to have a documented precedent, and then only if it is designed to conform as accurately as possible to the original. While it may be acceptable (but is not essential) to contemplate the reinstatement of such features, this would involve the use of techniques of restoration of existing fabric, or reconstruction of elements for which there is known provenance and clear physical or documentary evidence.
- Original spaces in the building should be reinstated when the opportunity permits, and no new use of the building should be contemplated which depends on the permanent subdivision of original spaces into smaller volumes.
- Because of the historic significance of the building and site, any new development on the site should be controlled in location and design to ensure consistency with the principles set out at 6.1.1 above and with the recommendations of this Plan.
- No new construction within the cadastral site of the church should be contemplated in the absence of an approved Master Plan for the entire site, which takes account of the recommendations of this Conservation Plan.
- Competent professional direction of all conservation work should be maintained during all stages of the restoration, maintenance and any adaptive reuse of the building. It is recommended that a heritage architect be appointed to oversee all stages of any work on the site.
- No ground disturbance should be undertaken before a competent archaeological assessment of that part of the site has been made to assess whether or not an archaeological authority is required to be applied for.
- Interpretation signage of the church and site should be publically accessible to allow the public to fully understand the importance of the place.

7.2 RECOMMENDED WORK

The following is a summary of the work recommended for the Woodend Methodist Church and is listed under Structural work, Fire, Maintenance, Restoration and Adaptation.

WALLS

In the *Structural Assessment and Strengthening Report* by Quoin Structural Consultants, dated 14 July 2016, (refer to Appendix) two alternative wall treatments are offered for strengthening to 67% - fibre reinforced concrete and carbon fibre. The carbon fibre would be bonded to the inside face of the inner brick walls after the exiting plaster has been removed. Once fixed in place the carbon fibre can be plastered over to the same thickness of the existing plaster thus negating any problem there would be in meeting timber mouldings, window reveals and other original surfaces that a thicker plaster coating would involve. The existing flush bead detail at dado level can also be reinstated. It is therefore recommended that the carbon fibre option is used

LIME MORTAR

In addition to the required strengthening work outlined in the structural report we recommend that the north and south outside walls of the Nave be repointed using lime mortar – with no added cement. It is important that bricks are allowed to ‘breathe’, which means they need to be able to take in moisture and release it again as a normal wetting and drying cycle during weather events. All six surfaces of each brick in a wall constructed with lime mortar behave in this way, releasing moisture through the lime-based mortar. Cement added to the mortar mix would inhibit the passage of

moisture, preventing drying to the outside that can result in brick surfaces eroding or spalling away. For these reasons only lime based mortar shall be used – with no cement added to the mix.

ROOF

Replacement of the existing slate in a similar colour is recommended because the existing slate is quite badly weathered with significant numbers of slate broken or having already been replaced.

The structural report recommends a roof plane diaphragm of plywood be fitted over the entire roof. This will require removal of the existing battens that the roofing slates are fixed into.

It is recommended that roofing underlay be fitted over the top of the new ply diaphragm and new, thin counter-battens fitted that run up the slope from gutter to ridge under new slate battens. The counter battens will allow space for drainage of any moisture that gets past the new slate roofing tiles.

FLOOR LEVELING

The Church have expressed a strong preference for a level wooden floor. It is assumed the existing floor framing and the T&G flooring is in good condition

The carbon fibre fabric strengthening to the side walls of the Nave will require access to the bottom of the wall below floor level for fitting of the fabric and subsequent plastering. Rather than removal and reconstruction of a new floor, the existing floor could be cut away around the periphery in a 600mm wide strip to allow access. Once free of connection to the walls, and ties to the existing piles removed,

the floor could then be jacked up to allow access beneath for repiling work and any necessary repairs.

Once any repairs to the floor have been done and insulation fitted, polythene can be laid over the sub-floor ground surface to prevent any rising dampness affecting the timber work and to improve its thermal performance. When the work to the exterior walls is completed, the floor can be lowered back down level onto new piles and the earlier periphery T&G flooring and framing that was removed, reinstalled. The floor would be at the same level as the existing Vestry floor.

Existing carpet can be removed and the timber T&G oiled and polished and left bare. The Vestry floor would remain carpeted - we assume the existing carpet and underlay is in sound enough condition to be reused.

In Oct 2014 levelling of the floor was discussed with Heritage New Zealand's Dave Margetts who understood the reasons for the change⁸⁴.

FOYER WALL AND STEPS

The glazed wall between the Nave and the Foyer will need to be deconstructed and then rebuilt after the floor is levelled. New steps and doors repositioned centrally in the glazed wall will allow a traditional centre aisle in the Nave. The existing long pews become redundant.

⁸⁴ E mail from Judith Jehru to Ian Butcher, 7 July 2016.

PEWS, PULPIT AND COMMUNION RAIL

The church building committee view is that removing the pews and having individual chairs would be “liberating⁸⁵” for engaging other uses of the church. It is recommended the pulpit and communion rail be disconnected from the floor and modified to make movable.

It is also recommended that the existing long pews be removed, some of which could have their bases reshaped for a level floor and be reused around the walls in the hall, the Vestry and the Foyer. We recommend the existing angled pews bases are also reshaped and used on each side of the aisle in conjunction with new individual loose chairs. On those occasions where a large floor area free from obstructions is required, the pews and chairs can be relocated around the walls.

INSULATION

In addition to the insulation regime suggested for the floor, it is also recommended that the ceiling be well insulated with thick insulation blanket. This will involve blocking off the back side (ceiling cavity side) of the fretwork panels with a suitable solid panel wrapped in fine woven black fabric. This will allow the insulation above to be continuous over the entire ceiling.

It is recommended that the ceiling to the Vestry be fitted with insulation blanket also.

VENTILATION

It is recommended that each of the high level metal grills be removed, fitted with a blank panel to their back side, and fitted back in place to

⁸⁵ Conversation with Ian Butcher 11 July 2016

prevent venting of the brick cavity wall into the inside space of the Nave. Reuse existing screws and other hardware.

HEATING

It is recommended that additional heating be provided in the Nave and the Vestry. The original fireplace can be fitted with a modern gas or electric heating appliance to maintain the fire as the focal point of the room.

The existing heat pump system servicing the Hall could be extended to also service the Vestry and Nave with floor-mounted indoor units. Wall-mounted heat pump units would be very obtrusive and are therefore not recommended.

The existing infra-red suspended heaters and the existing tubular pew heaters could be removed.

WINDOWS

The existing windows to the Foyer, Vestry and Nave need repair where panes of glass are broken or missing. The leadlights in the Vestry cupboard should provide enough spare glass for this work.

It is recommended that windows remain in place during the strengthening process so long as they can be adequately protected with plywood sheets fixed to the walls over the entire pairs of windows and their surrounds on both interior and exterior faces.

DETAILED CHANGES

Any changes not specifically dealt with here need a clear architectural brief, investigation as to their feasibility, and sketch designs prepared. They can be considered as new use requirements. This Conservation Plan should inform the plans for the adaptation, forming part of the brief to the design architect. In particular, the Policies set out in Section 7 above should be followed.

7.3 SUMMARY

The Woodend Methodist Church building is an important heritage structure in North Canterbury, with strong historical and architectural values to the community, and with a varied history stretching back almost 160 years to the earliest days of European settlement.

The Church is proposing a major upgrade of the building, making it structurally secure, fit for a range of new uses, and with important elements of its earlier architectural form reinstated. This will encourage greater public appreciation and use, and will significantly extend the life of one of the town's most interesting and valued structures.

The proposed work (subject to appropriate detailed design) meets relevant conservation standards.

8.0 APPENDICES

1. Drawings: IAN BUTCHER ARCHITECT LTD
2. Structural Report: QUOIN STRUCTURAL CONSULTANTS
3. Geotech Report: ENGEO LTD
4. Fire Report: POWELL FENWICK CONSULTANTS
5. Cost Estimate: BARNES BEAGLEY DOHERR LTD
6. Letter: WAIMAKARIRI DISTRICT COUNCIL
Mayor David Ayers
7. BIBLIOGRAPHY
8. ICOMOS NZ Charter