

St Andrew's on the Terrace
28-30 The Terrace



Image: 'Church for Community: St Andrew's on The Terrace', from *The Resene News*
– Issue 2/2010, accessed 14/04/2014,
http://www.resene.co.nz/archspec/products/St_Andrews.htm



Image: *Charles Collins, 2015*

Summary of heritage significance

- St Andrew's on the Terrace is Wellington's foremost examples of a revivalist 'Renaissance' style church building, designed by prominent ecclesiastical architects – Clere and Williams.
- The church is the centrepiece of a diverse cluster of heritage buildings that have survived the redevelopment of The Terrace in the 1980s and 1990s. It is a local landmark that stands in strong contrast to its near neighbours, the high rise buildings that predominate and characterise The Terrace streetscape.
- St Andrew's was the only Presbyterian congregation that formed in New Zealand before the 1843 'Disruption' that divided the Church of Scotland into the Established Church and the Free Church. St Andrew's church is the fourth Presbyterian Church associated with the Wellington CBD and the second to be associated with this site on the Terrace. In the past three decades St Andrew's has become a prominent inner-city church, with successive ministers adopting a liberal stand on social issues. The church itself has been used as a concert and meeting venue, and this use complements its traditional ecclesiastical role.

District Plan:	Map 17, reference 288/1
Legal Description:	Lot 4 DP 2040 Pt DP 4123 Lot 3 DP 1154
Heritage Area:	None 2013
HPT Listed:	Category I ref 3571
Archaeological Site:	Central City NZAA R27/270
Other Names:	St Andrew's Presbyterian
Key physical dates:	1922- 23
Architect / Builder:	Clere and Williams
Former uses:	Presbyterian Church
Current uses:	Presbyterian Church

Extent: CityView GIS 2013



1.0 Outline History

1.1 History

The present St Andrew's on the Terrace is the fourth version of this church, which has a history that stretches back to the beginning of the European settlement of Wellington.

Wellington's Presbyterian community held its first service early in 1840 with the Rev. John MacFarlane officiating. Early services were conducted in a variety of buildings until the first church was built in 1844 on Lambton Quay. It occupied land donated for the purpose by Governor Hobson and was known as the Scotch Church. This church was replaced in 1866 and the original church was dragged over the road to what became the corner of Lambton Quay and Hunter Street. It eventually became part of the Central Hotel and was only demolished in 1939.

St Andrew's was the only Presbyterian church to be established in New Zealand before the Church of Scotland was divided by the 1843 'Disruption'.¹ By 1853 central Wellington had two Presbyterian congregations; the Established Church congregation met at the Scotch church, while the break-away Free Church met at the Athenaeum and later went on to establish St John's Presbyterian Church on Willis Street.² By the mid 19th century most New Zealand Presbyterians belonged to the Free Church, particularly in the South Island where Dunedin became a Free Church settlement. The church, in Wellington, was reunited in 1874 when St Andrews 'became a member of the Presbyterian Church of New Zealand and took its seat on the Wellington Presbytery.'³

By 1878 such was the improvement in the Wellington economy that St Andrew's site on Lambton Quay had become a very valuable one. The church sold the land to the newly created Colonial Bank of New Zealand. A new site was chosen on The Terrace, then Wellington Terrace, for the third church. Designed by C.J. Toxward it was completed in 1878 for a cost of £3,987.⁴ The contractors were Scoular and Archibald, who built Government Buildings. The total cost of land, a schoolroom, manse, organ and furnishings was £9,000, all covered by the sale of the land on Lambton Quay.⁵

On 16 August 1922 the church and some of the adjacent buildings burned down. Services had to be held elsewhere but, to enable the congregation to worship in their own building as soon as possible, the hall was built first. The new church followed. It was designed by Frederick de Jersey Clere, of Clere and Williams, and built, not surprisingly, in reinforced concrete. The contractors were Fletcher Construction and the church and hall cost £14,806.⁶ It was dedicated on 22 February 1923. The church centenary was held in 1940.

Some of the building's exterior decoration suffered over time, mainly from spalling concrete and plaster, and by 1962 was in need of repair. Remedial work was done under the direction of Ian Calder, church elder and partner in Calder, Fowler and Styles. Some interior modifications were also made. The building was strengthened

¹ Ben Schrader. 'Presbyterian Church - Church building and missions', Te Ara - the Encyclopedia of New Zealand, updated 13-Jul-12, <http://www.TeAra.govt.nz/en/presbyterian-church/page-1>

² 'Our History', St Andrew's on The Terrace website, accessed July 2013, <http://standrews.org.nz/who-we-are/our-history/>

³ St Andrews website (2013)

⁴ Fearnley, C. Early Wellington Churches, (Wellington: Millwood Press, 1977) 40

⁵ Fearnley (1977) 40

⁶ Fearnley (1977) 42

and refurbished in c.2009 – 2010 and a resource consent application to demolish a small single-storey c.1920s timber building at the north-east of the site was submitted in 2012.⁷ This building is reputed to have been part of the old Sunday school rooms, and has been noted on various drawings from c. 1942 onwards as the ‘Guild Room’.⁸ The current proposal is to replace this building with a two storey building that would include a ‘Green Room’, WCs and offices.

St Andrew’s on the Terrace has a longstanding history of community work and progressive stances. During the Great Depression it operated a rest-room for unemployed men that was highly utilised during the cold winter nights, and the church helped to fund and establish nearby Everton Hall on Everton Terrace in 1976 with earlier student accommodation supported by the church since 1958. Women gained more formal recognition within St Andrew’s on the Terrace than in other churches of the time, with their first woman elder in 1961 and their first female ordained minister in 1965.⁹

In the past three decades St Andrew’s has become a prominent inner-city church, with successive ministers adopting a liberal stand on social issues. The church took progressive stands on significant occasions during the 1980s, supporting HART (Halt All Racist Tours) in their opposition of the Springbok tour in 1981 and Homosexual Law Reform Act in 1986. More recently it has hosted Alcohol Anonymous meetings, supported the Aotearoa Living Wage campaign and the LGBTQI+ community. In 2014 the church defied a directive by the General Assembly of the Presbyterian Church of Aotearoa New Zealand to ban ministers from performing same-sex wedding ceremonies. Interim minister Jim Cunningham stated, ‘we see sexual orientation and gender identity as irrelevant in the celebration of a couple’s union. It is the quality of the relationship, the love and commitment that matters.’¹⁰

The church itself has been used as a concert and meeting venue alongside its more traditional role.¹¹ In 2021 the restoration of the church’s Croft organ was completed.¹²

⁷ ‘28 The Terrace Photographic Survey SR245222’ Opus Architecture submission for SR 245222 (2011); See SR173377, SR203969, SR245222, SR244973

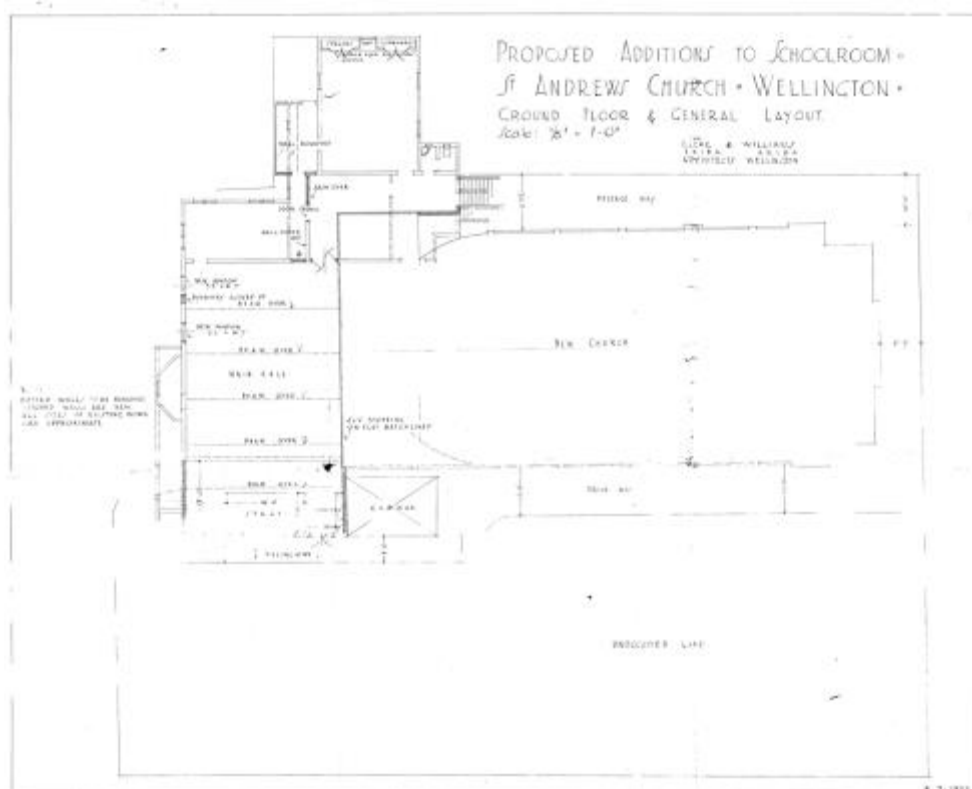
⁸ WCC archives ref 00055_1_A2; WCC Archives ref 00055_1_A3; WCC Archives ref 00056_354_B27236

⁹ Rebecca Chrystal and Kerry Pollock, ‘St Andrew’s on the Terrace – 28-30 The Terrace, Wellington’, Heritage New Zealand – Pouhere Taonga, 16 December 2020, accessed 10 August 2022, <https://www.heritage.org.nz/the-list/details/3571>

¹⁰ Ibid.

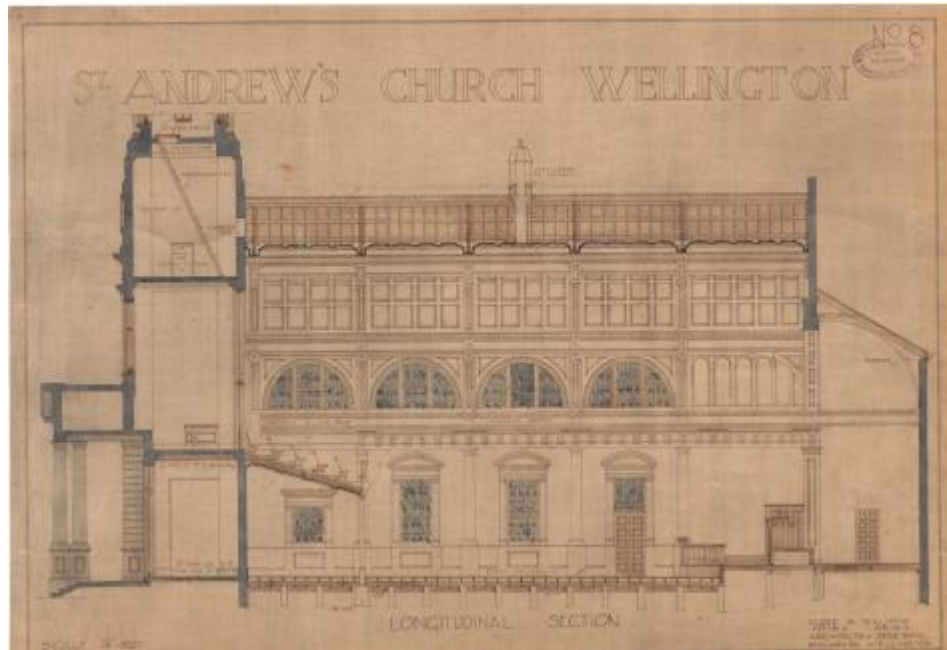
¹¹ This report is an updated version of the WCC Heritage Building Inventory 2001 ref TERR 3

¹² Chrystal and Pollock, ‘St Andrew’s on the Terrace’

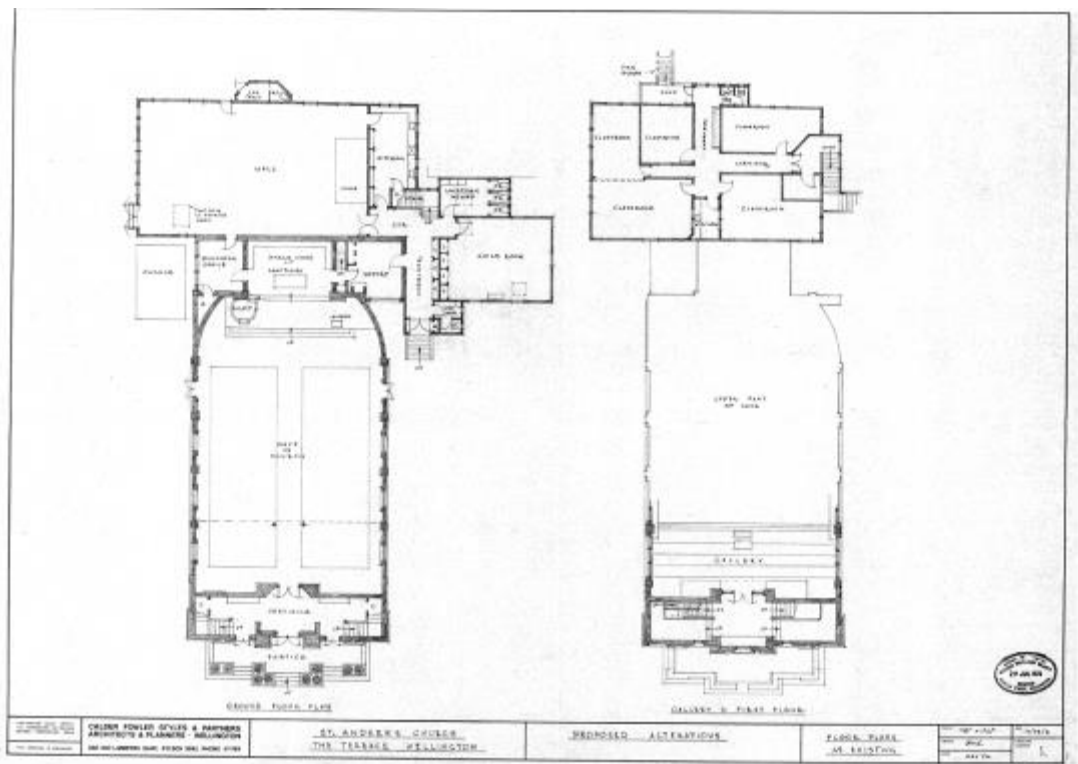


1922 Alterations to the existing church hall and school rooms to accommodate the new church building.¹³

¹³ WCC Archives ref 00055_1_A2



1922 Proposed section through the new church building.¹⁴



1976 Alterations to the church – note the Guild Room to the north-west of the site.¹⁵

¹⁴ WCC Archives ref 00055_1_A3

¹⁵ WCC Archives ref 00058_1049_C45655

1.2 Timeline of modifications

1922	00055:1:A2; 28 The Terrace, alterations to the hall and school rooms to suit the new church buildings
1922	00055:1:A3; 28 The Terrace, church
1948	00056:354:B27236; 28-30 The Terrace, church alterations
1962	00058:243:C10834; 28-30 The Terrace, church alterations
1976	00058:1049:C45655; 28-30 The Terrace, church alterations
1989	00059:640:D11798; 28 The Terrace, church alterations
1990	00059:406:E20838; 28 The Terrace, St Andrews Church - alterations
2007 - 09	SR173377 , aBLDG CONSENT, 2.3 Commercial - St Andrews Church - Earthquake strengthening of nave walls and tower in accordance with NZS1170. Construction of new stage. AKA 28-30 The Terrace.
2010	SR203969 , aBLDG CONSENT, 2.3 Commercial - Refurbishment to ground floor hall and first floor, new seminar rooms, heating system and insulation. Upgrade of existing toilets and access. Structural upgrade
2012	SR245222 , RC - a Res.Con, 1. Land Use: application to demolish part of the building
2013	SR244973 , aBLDG CONSENT, 3.3 - Commercial - Saint Andrews on the Terrace - New administration and meeting room building with new facilities to service the existing church and hall including a lift and accessible stair

1.3 Architect

Clere and Williams

Frederick de Jersey Clere, (1856-1952)

Frederick Jersey de Clere was born in Lancashire, the son of an Anglican clergyman, and spent his youth in Tickenham, Somersetshire. He was taught drawing by M.R. Hagreen, head architectural drawing master at South Kensington. Clere was articled to Edmund Scott, an ecclesiastical architect of Brighton. While with Scott he would almost certainly have observed at close hand the architect's early use of concrete in the construction of two Brighton churches, St Bartholomew's and St James'. Once articled he joined Robert Jewell Withers, a London architect and a follower of the Ecclesiologists, and Clere became his chief assistant and joined the Architectural Association in London.

Clere arrived in New Zealand in 1877, practising first in Feilding and then in Wanganui. He later came to Wellington and practised there for 58 years. He was elected an associate of the Royal Institute of British Architects in 1882 and a Fellow in 1886. He held office for 50 years as one of five honorary secretaries in the Empire. In 1883 he was appointed Diocesan Architect of the Anglican Church, a position he held for most of his professional life.

Clere was also a member of the Concrete Institute of London and an enthusiastic advocate of its building properties. He was a pioneer in reinforced concrete construction in New Zealand but it took him some time after his arrival in the country to put his ideas into practice. His first ferro-concrete ecclesiastical design was the Anglican Church of St Mary of the Virgin, Karori (1911). He followed this with St Matthew's Anglican Church, Hastings (1913), the first Gothic church built in concrete. Another fine design is the brick All Saints Church, Palmerston North (1911).

Arguably Clere's best church design was a large Gothic reinforced concrete Anglican cathedral for Wellington city (1917), but it never left the drawing board. As well as being pre-eminent in church design, Clere was responsible for many domestic and commercial buildings among the best known of which are the Harbour Board and Bond Store, Wellington (1891), the Wellington Harbour Board Buildings and, in association with his son, the Renaissance-styled AMP head office (1928).

Clere was also involved in the design of large woolsheds in Hawkes Bay and Wairarapa. Clere was active in the formation of the New Zealand Institute of Architects and served on their council for many years.

He was a member of the Wellington Anglican Diocesan Synod and the General Synod. He was also a member of the New Zealand Academy of Fine Arts. Clere practised on his own and in association with other architects, including his son. He was in practice with Australian-born architect Llewellyn Williams as Clere and Williams from 1919 – 1923. St Mary of the Angels (1922) is one of the outstanding examples of the work of this short-lived practice.¹⁶ Other key works include St Barnabas Church, Khandallah, and St Andrew's on The Terrace.

Llewellyn Edwin Williams (1884-1967)

Llewellyn Williams was born in 1884 in Newtown, NSW, Australia.¹⁷ His parents, Edwin and Sarah, arrived in Australia in 1882 from Derbyshire, England. Edwin, originally Welsh, was trained as a master stone mason. He did well enough in Australia to become an architect by 1900. Llewellyn followed his father's career path and studied architecture in France and England.¹⁸

In 1919 Llewellyn emigrated with his wife from Sydney to Wellington, where he joined Wellington architect Frederick de Jersey Clere in partnership. At this time he also taught at the Banks Commercial College, Wellington, with another prominent Wellington architect, C.H. Mitchell.

From 1923, Williams practised on his own designing a number of prominent buildings, including Druids Chambers cnr Woodward Street and Lambton Quay (1923), part of Kircaldie and Stains (1924), Todd Motors Building, Courtenay Place (1926), Kelvin Chambers, The Terrace (1927), Civic Chambers, Cuba St (1927), and Chevening House, Salamanca Road Kelburn (1929).

He was also responsible for the design of many new theatres around the country, including the De Luxe (now the Embassy) Theatre in Wellington (1924), The Regent (1926) and Kings (1936) cinemas in Wellington (both demolished), and the Avon cinema in Christchurch (1934).¹⁹

¹⁶ WCC Heritage Building Inventory 2001 ref Appendix III; N.Z. Building Progress; July, Dec. 1913; Aug., Sept., Oct., 1917; April 1922, NZHPT Glossary

¹⁷ *New South Wales Registry of Births, Deaths and Marriages*, No 7973/233.

¹⁸ 'Old Shoreline Heritage Trail', WCC heritage trail pamphlet, <https://wellington.govt.nz/-/media/recreation/enjoy-the-outdoors/walks-and-walkways/files/heritage-trails/oldshorelinetrail.pdf>

¹⁹ NZHPT professional biographies, <http://www.historic.org.nz/corporate/registersearch/ProfessionalBio/Professional.aspx?ID=239>; site inactive

2.0 Physical description

2.1 Architecture

It seems clear that the design of the present St Andrew's (the second on this site) was influenced by its predecessors, in particular the timber St Andrew's designed by C. J. Toxward in 1878. A similar tower element, and columned and pedimented front, is common to both designs, and to the original St Andrew's on Lambton Quay built in 1866.

Charles Fearnley points out that the 'present St Andrew's strongly resembles some of Sir Christopher Wren's London churches, particularly in the shape and general massing of the tower.'²⁰ This Renaissance effect is the outstanding feature of the church. The tower, for example, progresses in plan from square to octagonal, and from a simple elongated clear-glass window to a louvered octagon capped by a closed octagon. The use of superimposed orders is also a feature of Wren's London churches, and St Andrew's copies this. The ground floor consists of a shallow portico with a triangular pediment supported by four groups of paired Doric columns. The pilasters on the first-floor level have Ionic capitals, while those of the engaged columns on the square base of the tower are Corinthian. To match this Renaissance exterior, the interior features a fine coved and coffered ceiling and round chancel arch.

The church, Classical and rather austere, remains a landmark on the Terrace although the tower is dwarfed by neighbouring high-rise buildings.

2.2 Materials

Reinforced concrete structure, foundations, floors and walls

2.3 Setting

St Andrew's is the centrepiece of a small cluster of heritage buildings on the Terrace, a street that is otherwise characterised by a predominance of high-rise towers that date from the last 30 years. The group of heritage buildings are of quite diverse styles and ages on the west side of The Terrace, the others including the apartment building Braemar, the New Zealand Medical Association at No. 26 and Kelvin Chambers at 16 The Terrace. It makes an important contribution to this setting and is enhanced by the presence of the other older buildings.

The wider setting includes the residential areas of Kelburn to the west, Parliament to the north and the "high city" of The Terrace and Lambton Quay to the south and east.

²⁰ Fearnley (1977) 41

3.0 Sources

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WCC archives ref 00055_1_A2; WCC Archives ref 00055_1_A3; WCC Archives ref 00056_354_B27236; 00058_1049_C45655; SR173377; SR203969; SR245222; SR244973

WCC Heritage Building Inventory 2001 ref Appendix III

4.0 Criteria for assessing cultural heritage significance

Cultural heritage values

Aesthetic Value:

Architectural: *Does the item have architectural or artistic value for characteristics that may include its design, style, era, form, scale, materials, colour, texture, patina of age, quality of space, craftsmanship, smells, and sounds?*

St Andrew's on the Terrace is Wellington's foremost example of a revivalist 'Renaissance' style church building, designed by prominent ecclesiastical architects – Clere and Williams.

Townscape: *Does the item have townscape value for the part it plays in defining a space or street; providing visual interest; its role as a landmark; or the contribution it makes to the character and sense of place of Wellington?*

The church is a local landmark that stands in strong contrast to its near neighbours, the high-rise buildings that predominate and characterise The Terrace streetscape.

Group: *Is the item part of a group of buildings, structures, or sites that taken together have coherence because of their age, history, style, scale, materials, or use?*

The church is the centrepiece of a diverse cluster of heritage buildings that have survived the redevelopment of The Terrace in the 1980s and 1990s.

Historic Value:

Association: *Is the item associated with an important person, group, or organisation?*

Association: *Is the item associated with an important historic event, theme, pattern, phase, or activity?*

St Andrew's was the only Presbyterian congregation that formed in New Zealand before the 1843 'Disruption' that divided the Church of Scotland into the Established Church and the Free Church. St Andrew's church is the fourth Presbyterian Church associated with the Wellington CBD and the second to be associated with this site on the Terrace. In the past three decades St Andrew's has become a prominent inner-city church, with successive ministers adopting a liberal stand on social issues. The church took progressive stands on significant occasions during the 1980s, supporting HART (Halt All Racist Tours) in their opposition of the Springbok tour in 1981 and Homosexual Law Reform Act in 1986. More recently it has hosted Alcohol Anonymous meetings, supported the Aotearoa Living Wage campaign and the LGBTIQ+ community. In 2014 the church defied a directive by the General Assembly of the Presbyterian Church of Aotearoa New Zealand to ban ministers from performing same-sex wedding ceremonies. The church itself has been used as a concert and meeting venue, and this use complements its traditional ecclesiastical role.

Scientific Value:

Archaeological: *Does the item have archaeological value for its ability to provide scientific information about past human activity?*

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Educational: *Does the item have educational value for what it can demonstrate about aspects of the past?*

Technological: *Does the item have technological value for its innovative or important construction methods or use of materials?*

Social Value:

Public esteem: *Is the item held in high public esteem?*

St Andrew's is a well-known church, a popular concert and lecture venue, and local landmark, and is likely to be held in high public esteem.

Symbolic, commemorative, traditional, spiritual: *Does the item have symbolic, commemorative, traditional, spiritual or other cultural value for the community who has used and continues to use it?*

St John's Church has spiritual significance for a large number of people, not just the Presbyterian community, and it continues in active and full use today.

Identity/Sense of place/Continuity:

Is the item a focus of community, regional, or national identity?

Does the item contribute to sense of place or continuity?

St Andrew's Church is an enduring landmark on The Terrace and makes a strong contribution to the sense of place and continuity of an ever-changing cultural, spiritual and physical landscape.

Sentiment/Connection: *Is the item a focus of community sentiment and connection?*

The building has been a place of worship since 1922 and continues to be associated with the key events in the life of members of the congregation including the births, marriages, deaths of individuals, their friends and their family.

Level of cultural heritage significance

Rare: *Is the item rare, unique, unusual, seminal, influential, or outstanding?*

St Andrews is rare example of a Wellington church built in a Renaissance revivalist-style.

Representative: *Is the item a good example of the class it represents?*

The building is a good example of a large, central city, Presbyterian Church.

Authentic: *Does the item have authenticity or integrity because it retains significant fabric from the time of its construction or from later periods when important additions or modifications were carried out?*

St Andrew's retains much of its original built fabric and has been little altered from 1922.

Local/Regional/National/International

Is the item important for any of the above characteristics at a local, regional, national, or international level?

5.0 Appendix

2021 - Review against revised heritage assessment criteria

Significant heritage values – [A, B, C, E, F]

A: Historic values	Significant
(i) Themes	
(ii) Events	
(iii) People	Y
(iv) Social	Y
B: Physical values	Significant
(i) Archaeological	
(ii) Architectural	Y
(iii) Townscape	Y
(iv) Group	Y
(v) Surroundings	
(vi) Scientific	
(vii) Technological	
(viii) Integrity	Y
(ix) Age	
C: Social values	Significant
(i) Sentiment	Y
(ii) Recognition	Y
(iii) Sense of place	Y
D: Tangata whenua values	
E: Rarity	Significant
F: Representativeness	Significant