

**Statement of Impact
Rose Bay Uniting Church
518A Old South Head Road,
Rose Bay.**

April, 2018
Sydney Presbytery of the Uniting Church NSW and ACT

**Conrad
Gargett**



Documentation Control

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Table of Contents

1.0 Authorship	4
2.0 Introduction and Project Overview	4
2.1 Introduction	4
2.2 Process	4
3.0 Understanding the Place	5
3.1 Heritage Listings	5
3.2 The Place	6
3.3 Brief history of the Place	7
3.4 Cultural heritage significance of the Place	12
3.5 Photographs	14
4.0 Proposed Development	18
4.1 Proposed development works – Demolition and existing	18
4.2 Proposed works – Existing and proposed demolition drawings	19
4.3 Proposed development works – New Development	20
5.0 Assessment against legislation	26
5.1 Assessment of impacts against WLEP (2014) Part 5 Clause 5.10 Heritage Conservation	26
5.2 Assessment of impacts against State heritage criteria	28
6.0 Conclusion	31
7.0 Appendices	32
Appendix 1: Significant views and sightlines	32
Appendix 2: Drawings and perspectives	33

1.0 Authorship

The following report has been prepared by Luke Acreman (Project Coordinator), and reviewed by David Gole (Heritage Principal) at Conrad Gargett.

2.0 Introduction and Project Overview

2.1 Introduction

The following Statement of Impact (SOI) has been prepared to assess the proposed development of the Rose Bay Uniting Church site. The subject site is located approximately ten kilometres east of the Sydney CBD at 518A Old South Head Road, Rose Bay, NSW, 2029, (Lot: 37 SEC: A DP:4567), in the Woollahra Council area. The site includes a group of church buildings with frontages on Old South Head Road, Dover Road and Dover Lane.

At present, the subject site is not listed on the NSW State Heritage Register, or the Woollahra Council Local heritage list (under the Woollahra Local Environmental Plan (2014)). The file provided by Woollahra Council Library containing the *Woollahra Council Heritage Study* (Hughes Truman Ludlow, 1984) was reviewed and a reference to the Rose Bay Uniting Church was not found, or a recommendation for a Local or State listing. A recent cultural heritage significance assessment was undertaken in the Heritage Advice report of 11 April 2017 (Conrad Gargett AMW). This report confirmed that, despite there being no formal listing status, the subject site possesses cultural heritage significance to both the local community, and the wider Sydney area.

Extant buildings on the site include the original 1905 Gothic Revival-styled church, 1924 additions and alterations to the original church, the sizeable 1929 addition of the Georgian-styled Wesley Hall, and sanitary facilities added during the 1970s. The building identified as being of high heritage significance is the original 1905 church, and it's associated 1924 Old South Head Road frontage.

It is proposed that the original 1905 church (including the 1924 alterations to the Old South Head Road frontage) is retained, and the new mixed-use development be designed around the church as its focal point. The proposed development removes the 1929 Wesley Hall, the 1924 addition to the original church (not including the 1924 addition on the south elevation), the 1970s sanitary facilities, landscaping and hardscape. While the 1924 church extension and 1929 Wesley Hall are of cultural significance, the loss of significance from the physical removal of these structures can be managed through archival recording and appropriate on-site interpretation. This interpretation can tell the story of the place, its history, site development and former uses, its connection to the history of Methodism and the development of the surrounding areas and its connection to key people including the two architectural practices associated with the site.

2.2 Process

The following SOI has been prepared to best conservation architecture practice, following the guiding principles of the Australia ICOMOS Burra Charter (Figure 1), and the relevant NSW Heritage Office and Department of Urban Affairs and Planning guideline 'Statements of Heritage Impact' (1996, revised 2002). This report summarises the heritage values of the subject site identified above, describes the proposal and assesses the impacts of that proposal on the heritage values of the Place.

This assessment includes reference to local authority heritage regulations in the Woollahra Local Environmental Plan (2014) (henceforth referred to as the WLEP (2014)), with specific reference to Schedule 5 Environmental Heritage: Part 1 Heritage Items, and Part 5 Clause 5.10 Heritage Conservation, and the heritage criteria as required by the NSW Heritage Office of Environment and Heritage.

Any development which may impact on the cultural heritage of the place, and any subsequent responses to proposals, should be informed by an understanding of the significance of the site and any structures on it (as indicated by the CGAMW Heritage Advice Report of April 11 2017).

The Burra Charter Process

Steps in planning for and managing a place of cultural significance

The Burra Charter should be read as a whole.

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



Figure 1: Diagram indicating the Burra Charter Process

3.0 Understanding the Place

3.1 Heritage Listings

The Rose Bay Uniting Church is not included on either the State or Local heritage registers as indicated in Table 1. Despite the site not being heritage listed, a level of cultural heritage significance does exist, pertinent to both the local community, and the wider Sydney area. The *Woollahra Council Heritage Study* (Hughes Truman Ludlow, 1984) identifies the site, but does not recommend a Local or State Listing. This cultural heritage significance is assessed and identified against state heritage criterion in 3.4 *Cultural heritage significance of the Place*.

Heritage Register	Listing
NSW State Heritage Register	Subject site <u>not</u> listed at a state level
Woollahra Council Local Listing	Subject site <u>not</u> listed at a local level under <i>Schedule 5 Environmental Heritage: Part 1 Heritage Items</i>

Table 1: Listings within local and state registries.

3.2 The Place

Located in Rose Bay, New South Wales, approximately ten kilometres east of the Sydney CBD, the site has frontages on Old South Head Road, Dover Road and Dover Lane.



Figure 2: Aerial (not to scale), indicating the subject site (circled), and surrounding context (Source: NearMaps)



Figure 3: Site plan (not to scale) indicating the subject site, and its surrounding context (Source: Conrad Gargett, background image NearMaps)

The subject site consists of two main structures, and a number of additions made intermittently over approximately 65 years, with the most recent made during the 1970s. Extant structures, and additions identified on the site are as follows:

- A. Original church (1905);
- B. Additions and alterations made to the original church (1924);
- C. Addition of the two storey Wesley Hall, now a childcare centre (1929); and
- D. Addition of sanitary facilities (1970s)



Figure 4: Graphic identifying the location and dates of extant structure on the subject site (Source: Conrad Gargett, background image NearMaps)

3.3 Brief history of the Place

The following (brief) history of the Rose Bay Uniting Church has been extracted from the Heritage Assessment Report (2017), completed by GBA Heritage.

Early Ownership of the Site

In 1830 emancipated convicts Daniel Cooper and Solomon Levey were granted 1,130 acres of land, on which the subject site now sits, which had previously been part of the estate of Captain John Piper, after whom Point Piper was named.

Daniel Cooper (1785 – 1853) was a merchant and investor from Lancashire, England, sentenced to transportation for life in 1815; he arrived in Sydney in 1816 and was pardoned in 1821. Solomon Levey (1794 – 1833) was also an emancipated convict, having arrived in Sydney in 1815. Both men pursued business interests almost immediately upon arrival in the colony and over the course of their careers advocated for numerous causes beyond their business interests, including the campaign to allow emancipists to service on juries. They purchased the Waterloo Co., also known as the firm of Cooper and Levey, in 1825 and the firm achieved considerable commercial success in the shipping and retail trades.

Daniel Cooper's nephew, Sir Daniel Cooper (1821 – 1902) inherited his uncle's estate in 1853. Cooper was born in Lancashire but spent part of his childhood in Sydney, before returning to England to complete his education and moving back to Sydney in 1843. He spent nearly twenty years in Sydney, where he pursued business and political interests, influenced in particular by his association with Sir

Henry Parks, and continued to serve the colony after his return to England in 1861. In 1863 he was created baronet of Woollahra although he never returned to Sydney.

By 1860 both Old South Head Road and Dover Road had been laid, although the area was relatively undeveloped. An 1889 map of the Municipality of Woollahra shows further development in the area, including the subdivision of the Carlisle Estate, the southern boundary of which was on the north side of Dover Road, which borders the subject site. Sir Daniel Cooper's estate is shown un-subdivided on this map and although the map marks numerous building footprints across the area, no buildings are shown in the vicinity of the subject site.

Sir Daniel Cooper died in 1902 and his son, the second Sir Daniel Cooper (1848 -1909) inherited his baronetcy and his estate, which was valued at close to half a million pounds. He survived his father by only seven years, by which time his lands at Rose Bay had been sold.

Initial Construction of the Building

The latter years of the 19th century had seen a decline in attendance at Methodist churches in inner-city areas, including the flagship Methodist church in Sydney, on York Street, as a result of the 'flight to the suburbs. In 1884 the NSW Wesleyan Conference recruited the Rev. W.G. Taylor to reinvigorate Methodism in an attempt to re-populate its churches; Taylor had the support of businessman and philanthropist Ebenezer Vickery, who had donated considerable amounts of money to Methodist causes.

Members of the Waverley Methodist Circuit had been inspecting possible sites for the construction of churches in the area since 1904, when the first official meeting of the Rose Bay Methodist Church Trust was held at "Edina", the home of the Hon. E. Vickery, M.L.C., in Waverley. Vickery (1827 - 1906), was a successful merchant and manufacturer who had emigrated to Sydney with his family in 1833. A devout Methodist, he made generous donations to the church, including the Lyceum Theatre in Pitt Street in 1905, and founded the Sydney Young Men's Christian Association. His donation to the Rose Bay Methodist Church is commemorated in a stained glass window on the north-western facade of the building.

A Certificate of Title from 1905 suggests that the second Sir Daniel Cooper still owned the land at this time. The Church, however, evidently had some form of ownership over it, as the two foundation stones for the Rose Bay Methodist Church were laid by Hon. E. Vickery and Mr. Mark Blow on the 10th of December 1904.

During the construction of the church building, the congregation reportedly held their services on an opposite site, where a tent had been erected. The following year, the site was purchased (as part of a larger section) by the Intercolonial Investment Land and Building Company Limited; members of the Waverley Methodist Circuit did not officially purchase the site until 1906, by which time, the Rose Bay Methodist Church had been completed. The congregation celebrated its first anniversary in April of that year.

The Opening Ceremony for the new Church was held on the 19th of February 1905. A newspaper article published on the 20th of February described the new church as follows:

'Yesterday ... the Methodists opened for public worship their new church at Rose Bay. The foundation-stone was laid in December last. The building is situated on the corner of Old South Head and Dover roads, where it occupies a frontage of 82 ft to the former, with a depth of 140ft to the latter. The site has been selected with due regard to the development of a suburb which is rapidly becoming popular, and the building is so constructed that extensions will be possible at a minimum cost. The building is a brick on stone foundations, with face brick arches and cement dressings, the front being tuck-pointed with a white joint, and the roof is of Eureka green slates. Access is gained by a porch connecting two vestibules. The interior is 30ft and will be capable of seating 100 persons. At the rear is a class-room 28 ft by 12 ft ... The internal walls have been plastered with a cement dado, and the architraves, window sills etc., have been finished in Plaster of Paris. Varnished kauri forms the ceiling ... A peculiar feature, which is not often adopted in the construction of Methodist churches, is the belfry and bell over the northern vestibule. Another point of interest is the rostrum, which has been removed from the

Princes-street church and re-erected in the new buildings. The general design of the church is Gothic in treatment, with large boards at the gables finished with turned finials. The cost of the building was £617, and was constructed by Mr. W. J. Green from the design of Messrs. A. L. and G. McCredie.'

The exact configuration of the original church is not known, although the description quoted above provides some indication of the size and functions of the building. Meeting minutes recorded by the original Trustees describe a new church of 28 feet by 40 feet and a school room of 12 feet by 28 feet 'with a division of folding doors,' windows in a Gothic style and 'provision for a bell.

Arthur Latimer McCredie (1853 - 1926) and George Hilton McCredie (1859 - 1903) were half-brothers who founded A.L. & G. McCredie, Architects and Consulting Engineers, in 1883. The firm designed numerous public and residential buildings in Sydney, adopting various architectural styles, including Victorian, Romanesque and Gothic. Among their work is the distinctive Burns Philp building in Bridge Street, designed in the Richardsonian Romanesque style in the 1890s.

Although no relevant documentation for the later alterations to the style and appearance of the Rose Bay Uniting Church has been located, it appears that the original design incorporated the Gothic style, evident in elements such as the pointed arched windows and the central window rose recall the Gothic style. Apperley, Irving and Reynolds have noted that the Gothic Revival movement was not yet over by the early 1900s, although they add that 'by the 1890s most of the spirit which had imbued the Gothic Revival in its palmy days had flowed into the humbler, less archaeologically oriented Arts and Crafts movement. Indeed, A.L. & G. McCredie appear to have incorporated some characteristics of the Federation Arts and Crafts and the Federation Free Style movements into their design for the Rose Bay Methodist Church, most particularly in the front facade. These included the use of a stone base to support brick walls, gables with timber barge boards, and pebble dash stucco, and were more commonly utilised in domestic architecture.

1924 Extensions

In 1924 the trustees decided to embark on a project of enlargement, and the building underwent extensive additions and repairs; it was doubled in size (presumably by way of an extension along the nave to the north-west), and a vestry, classroom and porch were added. No relevant documentation for these renovations has been located, and what remained of the original building after this point, is unknown.

Examination of physical fabric reveals some inconclusive suggestions of the location of these additions, in accordance with descriptions from newspaper articles. The front three windows on the north-east facade of the church building differ slightly in configuration from the rear two; they comprise two sashes beneath the top, arched pane, which is fixed, while the rear two windows comprise a single fixed pane. Grates in the brick walls in the rear two window bays also differ from those in the front three. This suggests the possibility that the church was extended beyond the front three window bays in 1924, although conclusive evidence for this has not been uncovered.

A 1929 article commenting on the renovations described a 'substantial wall' which replaced the 'old picket fence' and the addition of 'a fine Estey organ with two key-boards and pedals.'

It is also likely that the belfry and bell were removed during these works, as a 1927 article on Annesley School in Bowral noted that the Rose Bay Methodist Church bell was taken down and stored in 1924, before being accepted by the school as a gift from the church. It is possible that this belfry was originally located above the northern vestibule at the front of the building, as suggested by the 1905 newspaper description, however photographs and plans of the original building have not been found in the course of research for this report.

1929 Construction of Wesley Hall

The next, and last, major phase of construction occurred in 1929 with the construction of Wesley Hall to the west of the 1924 church. By this time, numbers of attending Methodists in the area had increased sufficiently to warrant a new Methodist Circuit, separate from the Waverley Circuit of which the Rose Bay church had originally been a part. The Rose Bay- Vaucluse Circuit was created in 1928.

The following year, on the 6th of July, the foundation stones of the new Wesley Hall were laid. The building was described as a 'Hall and Sunday School premises' in an article reporting the laying of the foundation stones in July 1929. It was completed by October 1929, having been built by R. C. Longfoot, to a design by Byera Hadley. Byera Hadley (1872 - 1937) had begun his architectural career working for A.L. & G. McCredie, the firm responsible for the design of the original 1905 church. By 1914 he had established a private architectural practice and was also a lecturer of architecture at the Sydney Technical College. Hadley had a successful career utilising a variety of architectural styles, and was commissioned for numerous ecclesiastical buildings in Sydney.

It appears that the decision was taken to employ a different architectural style to that of the church, perhaps as a reflection of the hall's different function, or of its 25 year time difference. Hadley's design for the hall is characteristic of the inter-war period and incorporates elements of the Georgian Revival movement. Hadley placed the hall on a perpendicular axis to the nave of the church and gave its main facade, fronting Dover Road, a restrained, symmetrical design, with its long frontage to the rear lane. His design incorporated paned, double-hung windows typical of Georgian Revival, and simple brick sills to windows, with some concrete headers. Wide brick pilasters separate pairs of windows on the north-western facade (facing the lane), echoing the two on either side of the main windows on the Dover Road facade.

The ground floor of the new hall comprised meeting rooms, a kindergarten room, classrooms and a kitchen. A WC block and a storage room were located to the west of the church. The hall was located on the upper floor and seated approximately 300 people. It was reported that:

'Internally, the hall has an o.k. brick dado, the walls above being plastered; the ceiling above is carried up to the collar beams of the roof trusses, and panelled. Externally, the building is faced with picked common bricks to match the church, and the elevations show a dominant expression of verticality

This addition to the church buildings of the parish is a very fine one.'

Later Additions and Changes of Use

The later structures on the site, which include toilet facilities, stairs and walkways between the church and the hall, date from the 1970s. During this time, the hall, which had originally been constructed to accommodate kindergarten rooms and Sunday school classes, was still functioning as such, most likely in connection with the church. A small toilet block behind the hall had been constructed by the early 1970s, although an exact date of construction is unknown. These toilets were incorporated into a larger, two- storey toilet block c.1976, extending the full width between the store room and the end wall of the church. These toilets were built to serve the kindergarten on the ground floor and those using the hall, on the upper floor, then labelled 'Sunday School Hall.'

These works also included the demolition of the timber stair and landing on the eastern wall of the hall, and the replacement of the door in the third bay from the northern end, with a full-length window. A new concrete walkway was then constructed between the church and the hall, with access from a newly created doorway in the second bay from the southern end. The walkway included stairs leading down to the ground floor and provided access to the male and female toilets at the southern end of the site.

In 1977 the Methodist Church of Australia merged with the Presbyterian Church of Australia and the Congregational Union of Australia to become the Uniting Church in Australia and the site became known as the Rose Bay Uniting Church. The Uniting Church of Australia are the current owners of the property, although church services are no longer held there; a Uniting Church congregation gathers at the Rose-Bay Vacluse Uniting Church on Russell Street in Vacluse. The 1929 Wesley Hall, however, has continued to be used as a kindergarten, although no longer in connection with the Uniting Church. The church is currently used for children's dance classes, and other community activities on a hire basis.

Later Additions and Changes of Use

Methodism was founded in the late 18th Century as a Church movement based on the beliefs and teachings of Anglican cleric John Wesley (1703 – 1791). Although it originated as a movement of

reform within the Church of England, the Methodists split from the Anglicans after Wesley's death; by 1795 it was legal for Methodists in Britain to conduct marriages and perform sacraments, effectively formalising their departure from the Church of England.

The first Methodist movement in Australia began in 1812 in the form of the Wesleyan Methodists. These were distinct from the Primitive Methodists, who emerged in 1847 and the United Methodist Free Church, which began in 1870. Of these groups, the Wesleyans remained dominant in NSW from the 1850s until the unification of the Australian Methodists in 1902.

The first Wesleyan Chapel in Australia was constructed c.1817, in Castlereagh, a small town near Windsor, to the west of Sydney. Many small-scale farmers in colonial NSW were Methodists and it was typical for rural settlements such as Castlereagh to construct Methodist churches.

The Australian Methodist Church was made independent from its British counterpart in 1855, and the Wesleyan Methodist constitution was introduced, which re-structured the Circuits, Districts and Conferences in NSW. In 1902 five branches of Methodism in Australia merged to create the Methodist Church of Australasia.

In June 1977, the Uniting Church in Australia was formed through an amalgamation of the Methodist Church of Australasia, the Presbyterian Church of Australia and the Congregational Union of Australia. There had been previous attempts to unite the churches in 1902 and the 1940s, but it was a long process. Following a joint commission in 1957 and a draft proposal in 1964, a final proposal was arrived at in 1971 that allowed for amalgamation in 1977.

The inauguration of the Uniting Church in Australia was held at the Sydney Town Hall on the 22nd of June 1977, making it Australia's third largest religious denomination.

3.4 Cultural heritage significance of the Place

The following table identifies, assesses and discusses the cultural significance of the subject site against criterion set out by the NSW Office of Environment and Heritage. Although the Place is not heritage listed at a local or state level, the following criterion are an effective guide in identifying key elements of the Place which possess, a level of cultural heritage significance.

Office of Environment and Heritage Criteria	Assessment of Significance
<p>Criterion A</p> <p>The place is important in the course or pattern, of NSW's cultural or natural history.</p>	<p>The church is important in demonstrating the role of Methodism in Australia's cultural history. The later 1924 and 1929 additions demonstrate the growth of the congregation, the need for education facilities and the development of the site. These buildings have not been used for educational purposes by the church since the early 1980's</p>
<p>Criterion B</p> <p>An item has a strong or special association with the life or works of a person, or groups of persons, of importance in NSW's cultural or natural history</p>	<p>The site has associations with Captain John Piper, Daniel Cooper and Solomon Levey, and the Methodist community of Rose Bay.</p> <p>The site and church building are also strongly associated with the Hon. Ebenezer Vickery whose donation of the land and sponsorship of the original construction are commemorated in a stained glass window.</p> <p>The group of buildings also has strong associations with architects A.L. and G. McCredie and Byera Hadley.</p>
<p>Criterion C</p> <p>An item demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area)</p>	<p>The Rose Bay Uniting Church was built in 3 stages, 1905, 1924 and 1929 and utilises a combination of architectural styles.</p> <p>The building plays an important aesthetic role in the streetscape of Old South Head Road (and Dover Road).</p> <p>Overall this group of church buildings presents a mix of aesthetic characteristics which, combined with the prominent siting of the 1905 portion of the church make the early building a landmark within the area.</p>
<p>Criterion D</p> <p>An item has a strong association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons.</p>	<p>Although no longer functioning as a church (with the last church service held on 26th August 2007), the site has remained in ownership of the Uniting Church of Australia since 1906. The group of buildings is currently used as a dance studio.</p> <p>Its architectural style is a marker of its former function and connection to the Uniting Church.</p>

<p>Criterion E</p> <p>An item has potential to yield information that will contribute to an understanding of NSW’s cultural or natural history (or the cultural or natural history of the local area)</p>	<p>The group of buildings has the <i>potential</i> to yield information of itself, its historical relevance and association with the local Methodist community, and the development of the wider community.</p>
<p>Criterion F</p> <p>An item possesses uncommon, rare or endangered aspects of NSW’s cultural or natural history (or the cultural or natural history of the local area)</p>	<p>Exhibits no particularly significant characteristics for this Criterion</p>
<p>Criterion G</p> <p>An item is important in demonstrating its principle characteristics in a class of NSW’s cultural or natural places</p>	<p>The site is an important example of a local Methodist Church, and of ecclesiastical architecture and its community role.</p> <p>The Wesley Hall is an example of a church building demonstrating the educational role churches had in the early twentieth century.</p> <p>The buildings are characteristic of their type and make a strong contribution to the architectural and historical landscape of the local area.</p>

Table 2: Assessment of the subject site against the heritage criteria outlined by the NSW Office of Environment and Heritage.

3.5 Photographs

All photographs herein have been taken by Conrad Gargett, unless otherwise stated.



Figure 5: Old South Head Road frontage (south façade), showing the 1924 alterations (foreground) and the original church gable (middleground).



Figure 6: West façade of original 1905 church and 1924 alteration (ochre colour wash).



Figure 7: East façade (Dover Road frontage) showing the 1924 alteration (far left – ochre colour wash), the original church between the first and fourth buttresses (middle), and the 1924 additions from the fourth buttress (middle right). Wesley hall can be seen on the far right.



Figure 8: North façade and gable of the 1924 addition to the church hall.



Figure 9: East façade (Dover Road frontage) of Wesley Hall



Figure 10: North façade (Dover Lane frontage) of Wesley Hall



Figure 11: South façade of Wesley Hall (background), and the 1970s sanitary facilities (middleground).



Figure 12: South façade of Wesley Hall, directly opposite the north façade of the 1924 addition to the church (see Figure 8).

4.0 Proposed Development

4.1 Proposed development works – Demolition and existing

The following table outlines the development works proposed on the site. Please refer to *Appendix 2: Drawings and Perspectives* for drawings and further details.

Demolition of built elements	<ul style="list-style-type: none"> — Wesley Hall (both levels); — 1970s sanitary facilities (both levels); and — 1924 church additions (not including the 1924 entry structure).
Demolition of landscape elements including:	<ul style="list-style-type: none"> — Boundary fence and gates; — Hardscape elements including paths, steps etc.; — Trees; and — Garden beds.
Retention and conservation of the 1905 church external elements (including the 1924 entry addition on the south elevation) with partial demolition and fabric removal including:	<ul style="list-style-type: none"> — Retention and conservation of south façade, including brick walls, decorative render, some windows, fasciae and decorative gable timber fretwork; — Removal of two windows and portion of brickwork to form new entry opening to south elevation; — Retention and conservation of east and west facades including brick walls and buttresses, decorative render, some windows and doors; — Removal of sections of brickwork and arched windows in four bays (two east and two west) to form new openings; — Removal, conservation, repair and reinstatement of war memorial stained glass window on west façade; — Removal, conservation, repair and reinstatement of Ebenezer Vickery stained glass window in current location on east façade; — Retain memorial plaques in situ; — Removal of main roof tiles, tongue-and-groove linings (or battens) and rafters; — Removal of timber roof trusses and purlins including steel tie rods; and — Remove existing roof and rainwater goods to entry roof area.
Retention and conservation of 1905 church internal elements (including the 1924 entry addition on the south elevation) with partial demolition and fabric removal including:	<ul style="list-style-type: none"> — Retain entry ceilings and all decorative elements; — Form new opening to internal wall; — Remove flooring and floor framing in main church space; — Remove timber and tile flooring in entry; — Retain plaster in 1924 entry addition; and — Remove plaster in 1904 internal space.

Table 3: Brief outline of proposed development works, focusing on the removal / retention of heritage fabric.

4.2 Proposed works – Existing and proposed demolition drawings

The following Existing and Proposed Demolition plan (Figure 13), and the subsequent proposed development drawings (Figure 14- Figure 29) should be used indicatively. Please refer to *Appendix 2: Drawings and Perspectives* for scaled versions of the following figures, and further details of proposed development works.

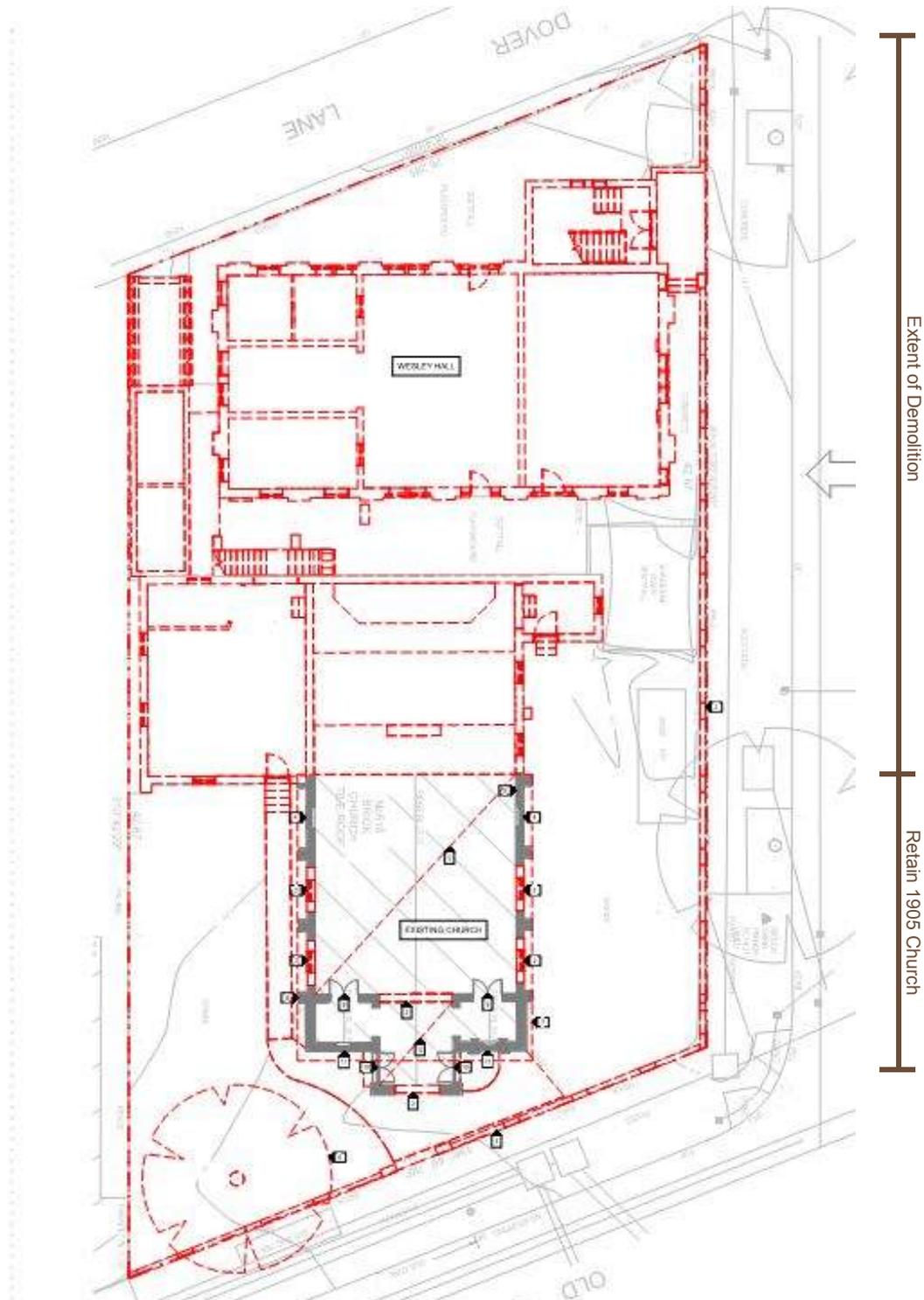


Figure 13: Existing and Demolition plan indicating the demolition of Wesley Hall, all associated outbuildings and the extent of demolition and retention of the church.

4.3 Proposed development works – New Development

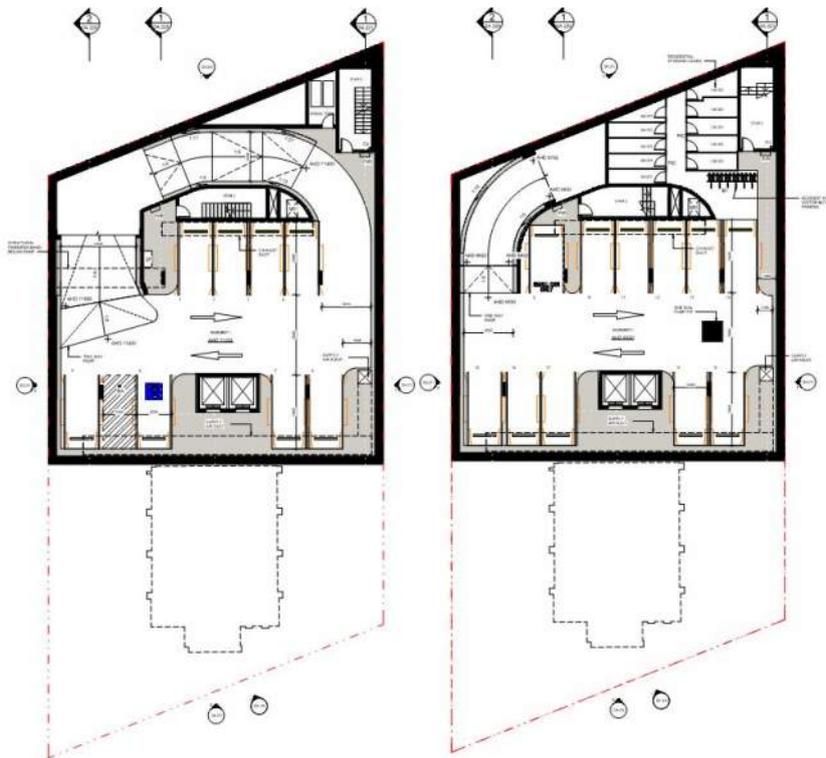


Figure 14: Basement 2 Plan (left), and Basement 1 Plan (right), with the church foundations outlined.

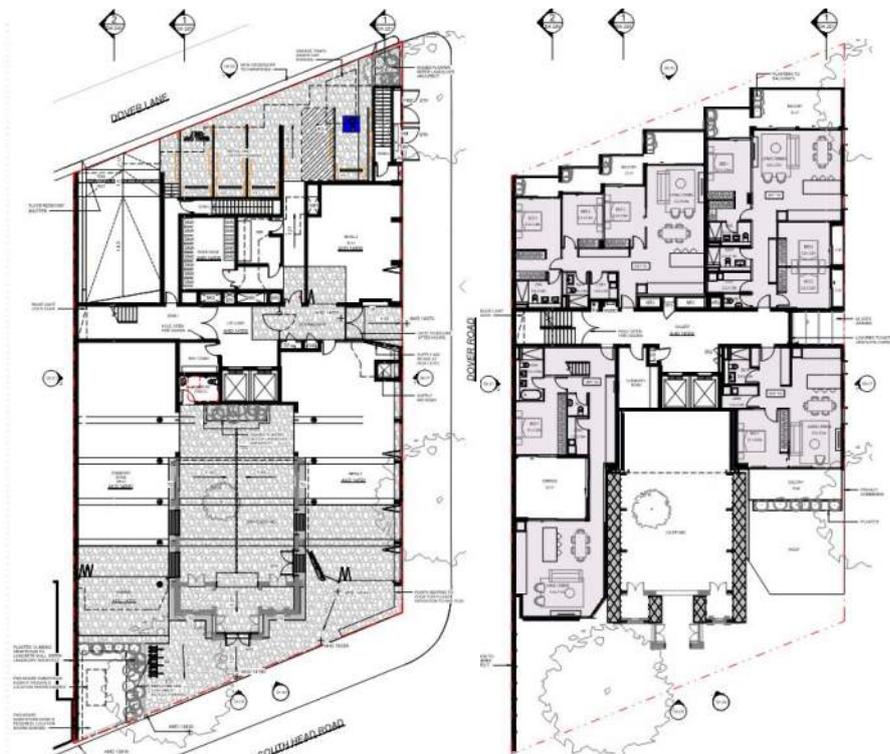


Figure 15: Ground Floor Plan (left), and Level 1 Plan (right).

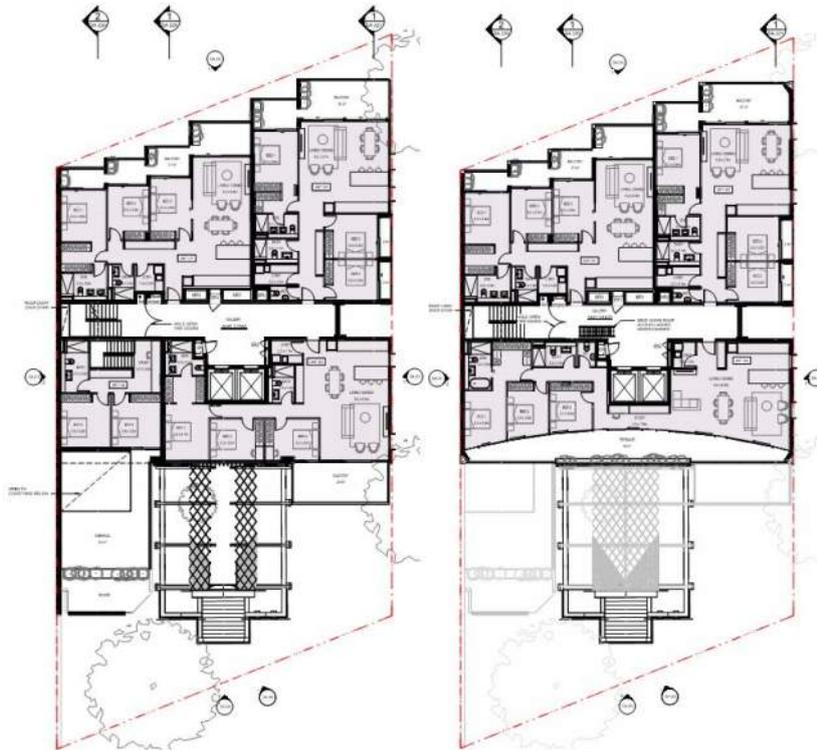


Figure 16: Level 2 Plan (left), and Level 3 Plan (right).

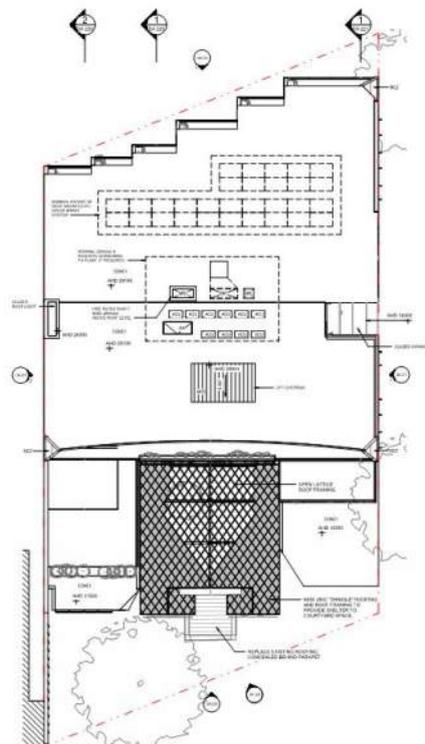


Figure 17: Roof Plan

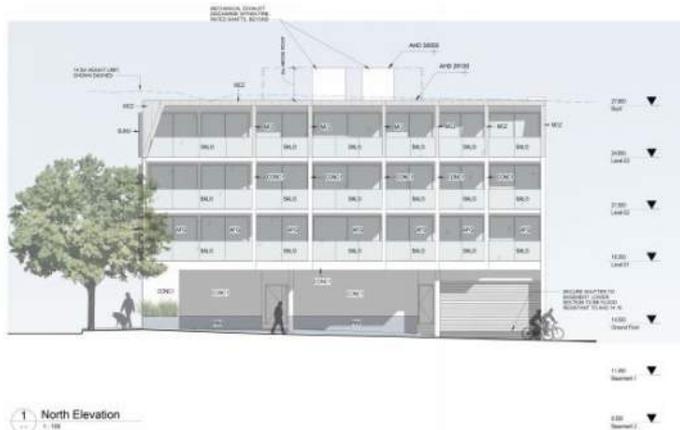


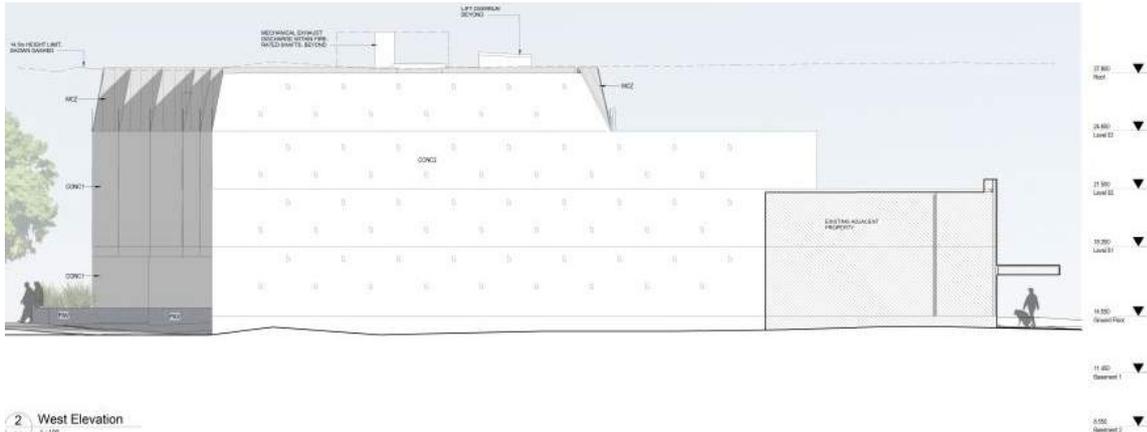
Figure 18: Proposed North Elevations



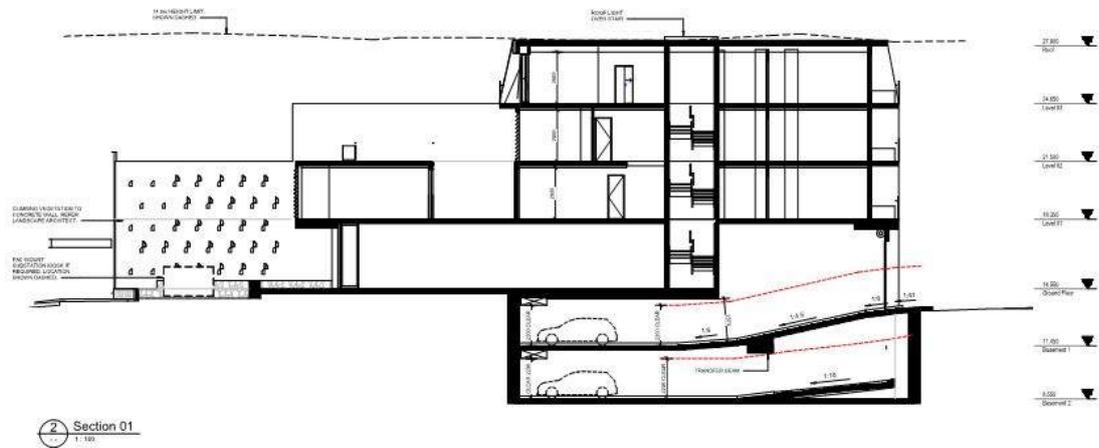
Figure 19: Proposed South Elevation, indicating the extent of the original church façade retained (centred).



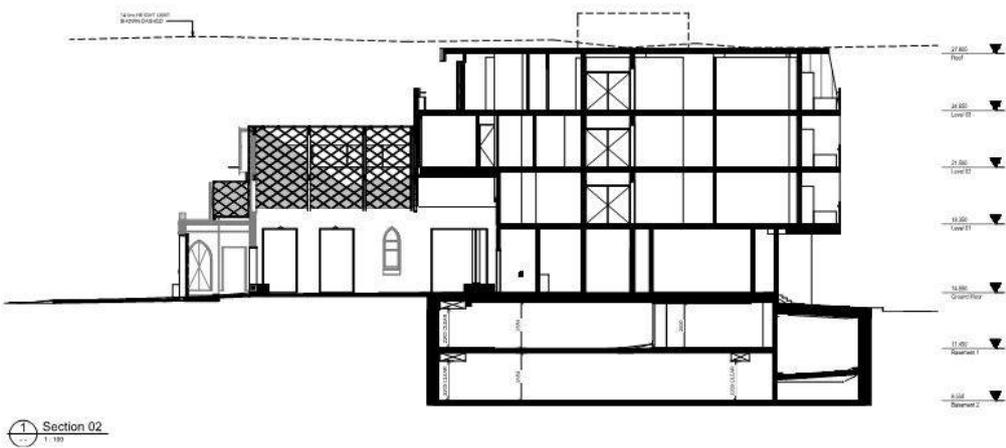
Figure 20: Proposed East Elevation, with the original church indicated centre-left.



2 West Elevation
 Figure 21: Proposed West Elevation, indicating the height of the proposal relative to the directly adjacent existing buildings along Old South Head Road.



Section 01
 Figure 22: Section 1



Section 02
 Figure 23: Section 2, with the church shown centre-left.

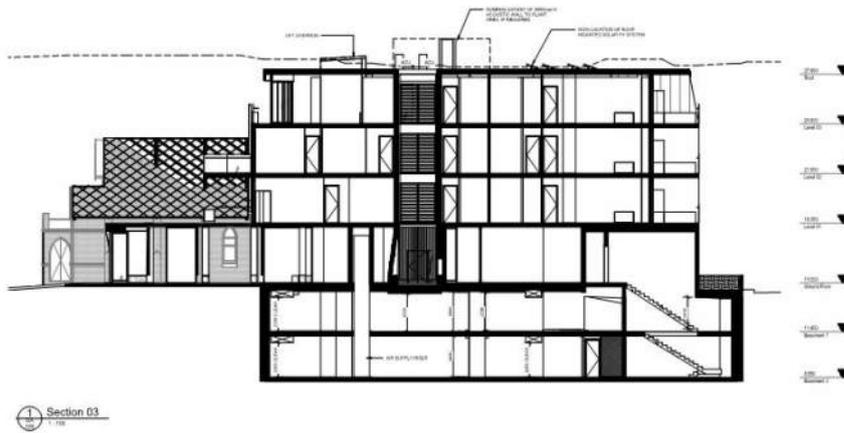


Figure 24: Section 3, with the church shown centre-left.



Figure 25: **Current** view of the Rose Bay Uniting Church, looking west from the corner of Old South Head Road and Dover Road



Figure 26: **Proposed** view of the Rose Bay Uniting Church, looking west from the corner of Old South Head Road and Dover Road



Figure 27: **Current** view of Wesley Hall, looking south towards the corner of Dover Road and Dover Lane. Taken from Dover Road.



Figure 28: **Proposed** view of Wesley Hall, looking south towards the corner of Dover Road and Dover Lane. Taken from Dover Road



Figure 29: **Proposed** internal view of the adaptively reused 1905 church, indicating surface treatments, and roof interpretation.

5.0 Assessment against legislation

5.1 Assessment of impacts against WLEP (2014) Part 5 Clause 5.10 Heritage Conservation

The demolition of Wesley Hall, the 1924 additions to the original church (save for the alteration made to the Old South Head Road frontage), and the 1970s sanitary facilities will be balanced by the retention and reuse of the part of the site of high significance. The loss of Wesley Hall can be managed by archival recording in accordance with the requirements of the NSW Heritage Office and the presence of on-site interpretation as assessed against the objectives set out in WLEP (2014) Part 5 Clause 5.10 Heritage Conservation. The below table demonstrates this conclusion.

WLEP (2014) Part 5 Clause 5.10 Objective	Assessment of impacts of proposal on objectives of WLEP (2014) Part 5 Clause 5.10
(a) To conserve the environmental heritage of Woollahra	<p>The retention and incorporation of the 1905 portion of the church (and the 1924 addition on the south elevation) into the new development aids in retaining the environmental heritage of Woollahra. The proposed development is based on the retention and reuse of the 1905 church as the focal point of the design.</p> <p>This portion of the church encapsulates the core heritage values of the subject site at a local level. The retention of the physical fabric of the 1905 church can demonstrate the church’s role in the development of Methodism and education in Australia, the site’s association with the Hon. Ebenezer Vickery and the architects, as well as the stylistic characteristics of buildings of this type and use. In addition to representing these core heritage values, the site is able to remain a cultural landmark in the streetscape and within the area.</p> <p>The 1905 church, as the focal point of the proposal, has generated an appropriate design response which acknowledges the heritage building. The new development responds to the 1905 church as follows:</p> <ul style="list-style-type: none"> — The rhythm of the 1905 church (the centreline of the brick buttresses) forms the set out for the new structure; — The new development is set back on the east and west sides of the church with a change of material; — The new development forms a unified backdrop to frame the existing 1905 church; and — The new development responds in scale with a single storey, open structure on the Dover Road / Old South Head Road corner. <p>While the demolition of Wesley Hall and the 1929 portions of the church will result in the loss of building fabric and part of the setting of the site, this can be managed through:</p> <ul style="list-style-type: none"> — Archival recording (to NSW Heritage Office requirements and standards) which can be lodged with the local Woollahra Council library including drawings and photography; — A detailed inventory of all movable and fixed heritage items; — Development of an appropriate interpretation strategy plan;

	<ul style="list-style-type: none"> — Providing information panels and texts (on-site); — Providing images and photography (on-site); — Providing drawings (on-site); and — Selective reuse and display of movable heritage items (on-site) (e.g. use of timber pews in the community spaces). <p>The proposal balances the reuse of the 1905 portion of the church with the need for viable commercial development of the site. This approach aids in conserving the environmental heritage of Woollahra as it ensures investment in the ongoing conservation and maintenance of the retained heritage fabric.</p>
<p>(b) To conserve the heritage significance of heritage items and heritage conservation areas, including associated fabric, settings and views</p>	<p>The retention and incorporation of the 1905 portion of the church conserves the heritage significance of the subject site in retaining built fabric of high cultural heritage value, the setting, and key streetscape views.</p> <p>Retained (and/or conserved) building fabric includes:</p> <ul style="list-style-type: none"> — Retention and conservation of south façade, including brick walls, decorative render, some windows, fasciae and decorative gable timber fretwork; — Retention and conservation of east and west facades including brick walls and buttresses, decorative render, some windows and doors; — Removal, conservation, repair and reinstatement of war memorial stained glass window on west façade; — Removal, conservation, repair and reinstatement of Ebenezer Vickery stained glass window in current location on east façade. — Retain entry ceilings and all decorative elements; — Retain memorial plaques in situ; and — Retain plaster in 1924 entry addition. <p>An integrated approach has been adopted with the scale and rhythm (structural grid) of the original 1905 church informing the proposed design.</p> <p>Key streetscape views from the northeast and southeast and the setting are retained as a result of the new development around three sides of the church (refer to Figure 25 - Figure 28). This is achieved through the following:</p> <ul style="list-style-type: none"> — a single storey building to the east enabling sightlines of the roof form to be retained; — a two storey building to the west, thus not impacting on sightlines from the southeast and northeast; and — a four storey building to the north, creating a uniform backdrop to the southern elevation of the original church and 1924 alteration. <p>The demolition of Wesley Hall, and the new additions noted, do not impact on objective (b).</p>
<p>(c) To conserve archaeological sites,</p>	<p>Not relevant.</p>
<p>(d) To conserve Aboriginal objects and Aboriginal places of heritage significance</p>	<p>Not relevant.</p>

Table 4: Assessment of impacts against WLEP (2014) Part 5 Clause 5.10 Heritage Conservation, and discussion of mitigation / interpretation strategies.

5.2 Assessment of impacts against State heritage criteria

Similar to the previous section (*5.1 Assessment of impacts against WLEP (2014) Part 4 Clause 5.10 Heritage Conservation*), demolition works on the subject site, and the new development, will be balanced by the retention and reuse of the part of the site of high significance, and will be managed by archival recording in accordance with the requirements of the NSW Heritage office, and on-site interpretation as assessed against the criteria of the NSW Office of Environment and Heritage. The following table aims to demonstrate this, and builds upon the tabled discussion in *3.4 Cultural heritage significance of the place*.

Office of Environment and Heritage Criterion	Relevant values of the Place	Assessment of impacts of proposal on cultural heritage values of the Place
(a) The place is important in the course or pattern, of NSW's cultural or natural history.	<p>The church is important in demonstrating the role of Methodism in Australia's cultural history. The later 1924 and 1929 additions demonstrate the growth of the congregation, the need for education facilities and the development of the site.</p>	<p>In retaining the 1905 (original) portion of the Rose Bay Uniting Church, the proposal is able to demonstrate the subject site's importance in the development of Methodism in Australia.</p> <p>The removal of the 1924 additions and Wesley Hall impacts on the ability for the site to tell the story of the church's growth, the development of the site, and its role in education. This can be managed by recording the site in accordance with the NSW Heritage Office requirements, and by providing appropriate on-site interpretation to tell the story of the development of the site, including structures that have been removed. This would include plans, photographs and written history.</p> <p>Please refer to <i>5.1 Assessment of impacts against WLEP (2014) Part 5 Clause 5.10 Heritage Conservation</i> for details for mitigation / interpretation strategies.</p>
(b) An item has a strong or special association with the life or works of a person, or groups of persons, of importance in NSW's cultural or natural history	<p>The site has associations with Captain John Piper, Daniel Cooper and Solomon Levey, and the Methodist community of Rose Bay.</p> <p>The site and church building are also strongly associated with the Hon. Ebenezer Vickery whose donation of the land and sponsorship of the original construction are commemorated in a stained glass window.</p> <p>The group of buildings also has strong associations with architects A.L. and G. McCredie and Byera Hadley.</p>	<p>The physical refurbishment, retention and reinstatement of the commemorative Hon. Ebenezer Vickery stained glass window enables the proposal to retain the subject site's association with the original donor.</p> <p>The overall retention of the original 1905 portion of the church (including the 1924 entry porch) preserves the association of the Place with the notable architects.</p> <p>The loss of Wesley Hall, and the 1924 portion of the church can be managed by appropriate interpretation to convey a clear understanding and connection to those important persons and groups associated with the church.</p> <p>Please refer to <i>5.1 Assessment of impacts against WLEP (2014) Part 5 Clause 5.10 Heritage Conservation</i> for details for mitigation / interpretation strategies.</p>

<p>(c) An item demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area)</p>	<p>The Rose Bay Uniting Church was built in 3 stages, 1905, 1924 and 1929 and utilises a combination of architectural styles.</p> <p>The building plays an important aesthetic role in this portion of the streetscape of Old South Head Road (and Dover Road).</p> <p>Overall this group of church buildings presents a mix of aesthetic characteristics which, combined with the prominent siting of the 1905 portion of the church make the early building a landmark within the area.</p>	<p>The mixture of architectural styles is most prominently expressed by the front portion of the original 1905 church, and the 1924 addition to the south elevation (the Old South Head Road frontage).</p> <p>The retention of the 1905 portion of the church, together with its roof form and its associated 1924 alterations allows the Place to retain its landmark and streetscape qualities through the preservation of views of the church from the northeast and southeast (Please refer to <i>Appendix 1: Significant views and sightlines</i> for current views and sightlines to the site). These site line studies and analysis demonstrate that the landmark qualities are established and experienced through the siting of the church on Old South Head Road. The 1924 additions and 1927 extensions are recessive and not required to retain the landmark qualities of the place.</p> <p>The new development around three sides of the church forms the new setting, with a single story structure to the east enabling sightlines of the roof form, a two storey structure to the west which does not obscure views from the northeast and southeast, and a four storey structure to the north forming a uniform backdrop to the southern elevation of the original church, and 1924 alteration.</p>
<p>(d) An item has a strong association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons.</p>	<p>Although no longer functioning as a church (with the last service held on 26th August 2007), the site has remained in ownership of the Uniting Church of Australia since 1906. A part of the group of buildings is currently used as a dance studio.</p> <p>Its architectural style is a marker of its former function and connection to the Uniting Church.</p>	<p>See Criterion A.</p>
<p>(e) An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area)</p>	<p>The group of buildings has the potential to yield information of itself, its historical relevance and association with the local Methodist community, and the development of the wider community.</p>	<p>N/A</p>
<p>(f) An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area)</p>	<p>Exhibits no particularly significant characteristics for this Criterion</p>	<p>N/A</p>

<p>(g) An item is important in demonstrating its principle characteristics in a class of NSW's cultural or natural places</p>	<p>The site is an important example of a local Methodist Church, and of ecclesiastical architecture and its community role.</p> <p>The Wesley Hall is an example of a church building demonstrating the educational role churches had in the early twentieth century.</p> <p>The buildings are characteristic of their type and make a strong contribution to the architectural and historical landscape of the local area.</p>	<p>See Criterion A.</p>
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Table 5: Impacts of proposal on the cultural heritage values of the Place, assessed against the heritage criteria as outlined by the NSW Office of Environment and Heritage

6.0 Conclusion

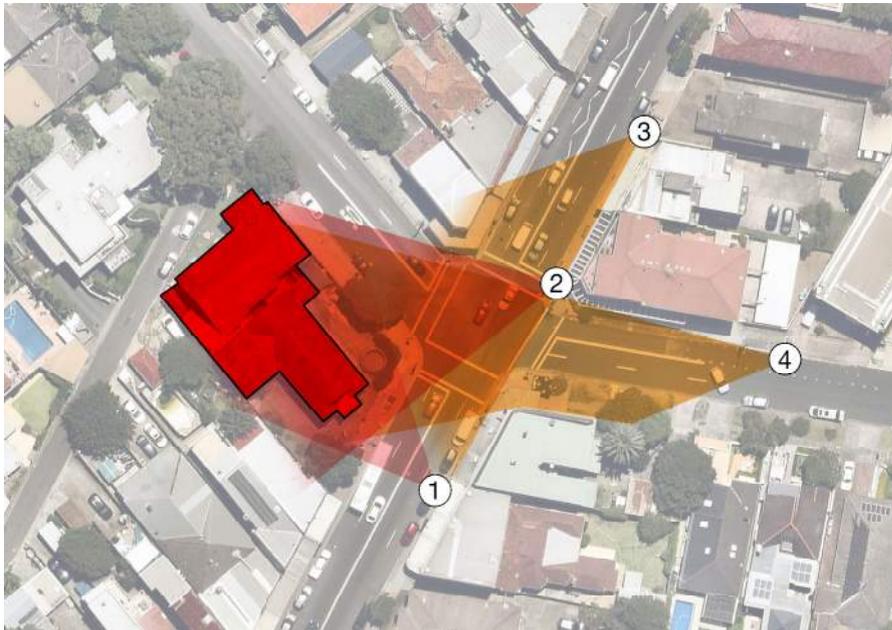
The new development has positioned the 1905 portion of the church (with the 1924 entry porch) as its focal point, and as the foundation of the new design. This portion of the church encapsulates the core heritage values of the site at a local level. The retention of the physical fabric of the 1905 church can demonstrate the church's role in the development of Methodism and education in Australia, the site's association with the Hon. Ebenezer Vickery and the architects, as well as the stylistic characteristics of buildings of this type and use. In addition to representing these core heritage values, the site is able to remain a cultural landmark in the streetscape and within the area.

To mitigate the loss of Wesley Hall and the 1924 church additions, the 1905 portion of the church (and the 1924 addition to the south elevation) is retained, and its cultural heritage values (including building fabric, streetscape values and sightlines) form the basis of the new development. The original 1905 church becomes an accessible and open public space which would incorporate interpretation to tell the story of the site; namely its history, development and connection to Methodism and significant people. The proposal upholds the objectives of the WLEP (2014) Part 5 Clause 5.10 Heritage Conservation, and the NSW Office of Environment and Heritage criteria for heritage items, and will provide a viable, long term community use into the future.

As a result, it is recommended that the demolition of Wesley Hall, the 1970's sanitary facilities, and the 1924 additions to the original church (not including the 1924 entry on the south elevation), and the subsequent retention and reuse of the remaining 1905 church be approved under the lodged Development Application of which this report forms part of.

7.0 Appendices

Appendix 1: Significant views and sightlines



(1)



(2)



(3)



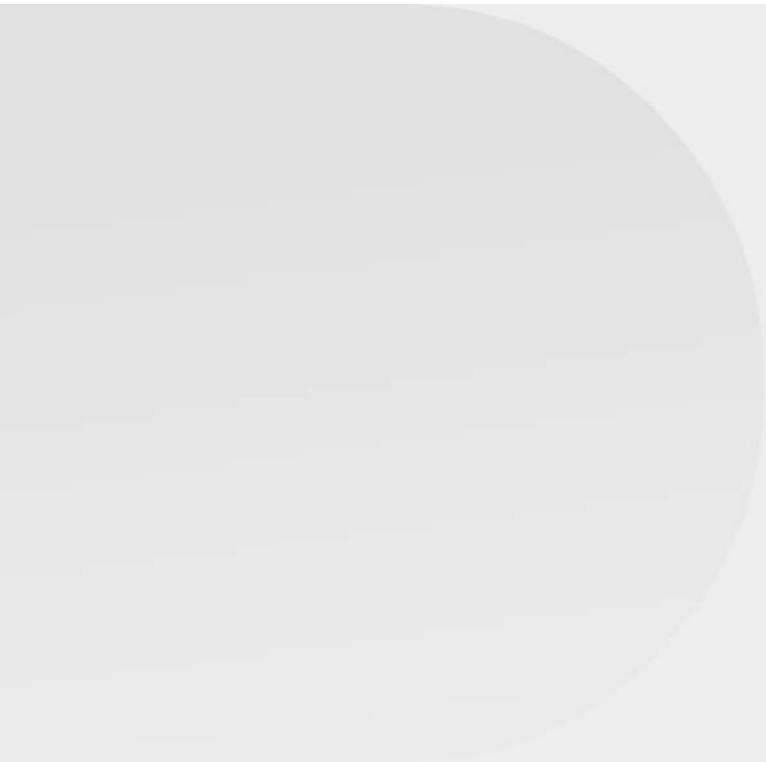
(4)

Figure 30: Streetscape views of the original church, and its 1924 alteration

Appendix 2: Drawings and perspectives

The following preliminary architectural drawings are attached as a separate appendix for consideration.

Drawing No.	Drawing Name
DA 050	Demolition Plan
DA 100	Level B1 & B2 Plan
DA 110	Ground & Level 01 Plan
DA 111	Level 02 & Level 03 Plan
DA 112	Roof Plan
DA 200	Street Elevations
DA 210	North & South Elevation
DA 211	East & West Elevations
DA 220	Building Sections
DA 221	Building Sections
DA 310	Perspective Visualisation
DA 311	Perspective Visualisation
DA 312	Perspective Visualisation



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