St Philips Anglican Church
3 York Street, Sydney
Interior alterations
Heritage Impact Statement
March 2019

prepared by Paul Davies Pty Ltd
for The Churchwardens, St Philips Church
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1.0 INTRODUCTION/BACKGROUND

1.1. THE BRIEF
This heritage impact statement (HIS) has been prepared on behalf of The Churchwardens, St Philips Church to accompany a development application to City of Sydney Council for proposed conservation work to St Philips Church at 3 York Street, Sydney.

1.2. APPROACH AND METHODOLOGY
This HIS reviews the relevant statutory heritage controls, assesses the impact of the proposal in relation to both these controls and the 2010 CMP policies, makes recommendations as to the level of heritage impact and provides recommendations to mitigate any heritage impacts.

The methodology used in this report is in accordance with the principles and definitions set out in the Australia ICOMOS Burra Charter 2013 and its Practice Notes, the guidelines of the NSW Heritage Manual and in accordance with the latest version of The NSW Heritage Division, Office of Environment & Heritage (OEH) Statements of Heritage Impact guidelines.

1.3. LIMITATIONS & PREVIOUS REPORTS
The site was visited by Chery Kemp, Heritage Specialist and Liz Duck-Chong, Photography/Graphics Specialist of Paul Davies Pty Ltd on 12 December 2018. The subject site was inspected and photographed. The inspection was undertaken as a visual inspection only. There was no demolition, opening up or clearing. All photographs in this report were taken by Liz Duck-Chong of Paul Davies Pty Ltd during this site visit, unless otherwise captioned.

This report has relied on and refers to the following previous reports:

- 2010 Conservation Management Plan St Philip’s Anglican Church, York Street, Sydney 2000 prepared by Noel Bell Ridley Smith & Partners. This is referred to in this report as the 2010 CMP and included as Attachment 1, noting that the historical background in this HIS report has been updated by our historian Dr. Anne-Maree Whitaker.
- 2012 St Philips Church, York Street, Sydney NSW Record of Church Furnishings prepared by Association of Australian Decorative and Fine Arts Societies Inc. (ADFAS Ku-ring-gai). This is referred to in this report as the 2012 Record of Church Furnishings, and included as Attachment 2.

1.4. AUTHOR IDENTIFICATION
This report was prepared by Paul Davies Pty Ltd, Architects and Heritage Consultants, 180 Darling St Balmain NSW 2041.

This report was authored by Chery Kemp, Heritage Specialist, with historical research updated by Historian subconsultant Dr. Anne-Marie Whitaker (and the 2010 CMP in Attachment 1 both referred to and relied on for the majority of the history of the site).
1.5. DEFINITIONS

For the purposes of this report

Local
Refers to City of Sydney Council area

State
Refers to New South Wales

The following definitions used in this report and are from Article 1: Definitions of The Burra Charter 2013, the Australian ICOMOS Charter for the Conservation of Places of Cultural Significance.

Place
means a geographically defined area. It may include elements, objects, spaces and views. Place may have tangible and intangible dimensions.

Cultural significance
means aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects. Places may have a range of values for different individuals or groups.

Fabric
means all the physical material of the place including elements, fixtures, contents and objects.

Conservation
means all the processes of looking after a place so as to retain its cultural significance.

Maintenance
means the continuous protective care of a place, and its setting. Maintenance is to be distinguished from repair which involves restoration or reconstruction.

Preservation
means maintaining a place in its existing state and retarding deterioration.

Restoration
means returning a place to a known earlier state by removing accretions or by reassembling existing elements without the introduction of new material.

Reconstruction
means returning a place to a known earlier state and is distinguished from restoration by the introduction of new material.

Adaptation
means changing a place to suit the existing use or a proposed use.

Use
means the functions of a place, including the activities and traditional and customary practices that may occur at the place or are dependent on the place.

Compatible use
means a use which respects the cultural significance of a place. Such a use involves no, or minimal, impact on cultural significance.

Setting
means the immediate and extended environment of a place that is part of or contributes to its cultural significance and distinctive character.

Related Place
means a place that contributes to the cultural significance of another place.

Related object
means an object that contributes to the cultural significance of a place but is not at the place.

Associations
mean the connections that exist between people and a place.

Meanings
denote what a place signifies, indicates, evokes or expresses to people.

Interpretation
means all the ways of presenting the cultural significance of a place.
1.6. SITE LOCATION

St Philips Church site is located on the

<table>
<thead>
<tr>
<th>Street address</th>
<th>Real property description</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 York Street, Sydney</td>
<td>Lot 1, DP1033475 &amp; Lot 1, DP239163</td>
</tr>
</tbody>
</table>

Figure 1: Location of St Philips at 3 York Street, showing the 2 lots on the site (shaded yellow, outlined in red) Source: image from NSW Spatial Services Six Maps

Figure 2: Recent satellite image of the St Philips site (shaded yellow, outlined in red) Source: image from NSW Spatial Services Six Maps
1.7. STATUTORY LISTINGS AND CONTROLS

NSW HERITAGE ACT 1977 (AS AMENDED)

The property is not included on the State Heritage Register (SHR).

LOCAL ENVIRONMENTAL PLAN

The Sydney LEP 2012 includes the St Philips Church property as a heritage item of local significance in Schedule 5: Environmental Heritage, Part 1: Heritage Items with the listing details as outlined in Table 1 below.

Table 1: Listing details for the St Philips Church site from the Sydney LEP 2012 Schedule 5: Environmental Heritage

<table>
<thead>
<tr>
<th>Suburb</th>
<th>Item Name</th>
<th>Address</th>
<th>Property Description</th>
<th>Significance</th>
<th>Item No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sydney</td>
<td>St Philip's Church of England including interior and grounds</td>
<td>3 York Street</td>
<td>Lot 1, DP 239163; Lot 1 DP 1033475</td>
<td>Local</td>
<td>I1972*</td>
</tr>
</tbody>
</table>

St Philips Church is also in the vicinity of heritage item I1848 listed in the Sydney LEP 2012, which is Lang Park, also an item of local heritage significance.

The church site is not within any heritage conservation area.

Figure 4 below shows the heritage context of the site, with the LEP heritage listed Lang Park to the east.
1.8. NON-STATUTORY LISTINGS

St Philips Church has been listed on the NSW National Trust Register since 1974.
2.0 HISTORICAL BACKGROUND

In 2010 a Conservation Management Plan for St Philip’s Church was prepared by NBRS Pty Ltd (see Attachment 2 of this report). The following Historical Background is an update of the history in the 2010 CMP. For the sake of comparison with the 2010 CMP, the same headings have been used.

2.1. PRE-EUROPEAN HISTORY

Prior to the arrival of European settlers in 1788, the Sydney basin had been home to the Eora people for thousands of years. Their land stretched north to the Hawkesbury, south to the Shoalhaven and west to the Nepean rivers. Within the City of Sydney Local Government Area, the traditional owners are the Cadigal and Wangal bands of the Eora people.

The present St Philip’s Church stands on the ridge which runs north-south separating Sydney Cove to the east from Darling Harbour to the west. Its highest point is Observatory Hill, around 400m north of St Philip’s. At over 40 metres above sea level, Observatory Hill is the most elevated point in Sydney. It was originally covered with vegetation including eucalypts, angophora, blackbutt, banksias, acacias and tea trees. For the local Aboriginal people, it was probably a popular lookout spot because it was the highest point in Sydney.

Evidence of early writers and artists show that Aboriginal people remained living on this ridge despite the development of the European settlement (see Figure 5 below). More recent archaeological investigations have found extensive evidence of Aboriginal occupation remains in the surrounding areas, including the Shangri-La Hotel site between Cumberland, Essex and Gloucester Streets and the Cahill Expressway in 1989, the KENS site in 2003 (see Figure 6 below) and the Wynyard Walkway campsite in 2014 (see Figure 7 below).

![Figure 5: Aboriginal people remained in the area west of Sydney Cove well after the European settlement was established. George William Evans, 'Sydney from the Western side of the Cove', 1803, State Library of NSW.](image-url)
2.2. ESTABLISHING THE CHURCH AND COLONY

In 1788 the First Fleet of 11 ships arrived from England, carrying around 700 convicts. The officials accompanying the fleet included the Reverend Richard Johnson, a clergyman of the evangelical wing of the established Church of England (now Anglican Church). Johnson soon became one of the busiest men in the colony, carrying out all the clerical duties of the colony for six years.
Johnson held services, either in the open air or in a store-house, at Sydney and Parramatta, performed baptisms, marriages, churchings and burials, attended the execution of condemned men and worked hard among the convicts. One of them wrote home in 1790 that: ‘few of the sick would recover if it was not for the kindness of the Rev. Mr. Johnson, whose assistance out of his own stores makes him the physician both of soul and body’. 1

In 1793 Johnson paid for the construction of a church out of his own pocket. The structure, built of wattle and daub, was located on the present corner of Hunter and Bligh Streets, Sydney. It was named St Phillip’s in honour of Governor Arthur Phillip. The church had an unusual T-shaped design to keep the convicts separate from the officials, soldiers and free people (see Figure 8).

![Figure 8: Plan of the wattle and daub church built in 1793 and burnt down in 1798. Lambeth Palace Library, reproduced from Alan Atkinson, The Europeans in Australia, volume 1, 1997, p 180.](image)

The church was burnt down in 1798 at which time plans began to build a new church on the other side of the cove, on the site of present Lang Park.

Johnson left for England in 1800 and did not see the new church completed. He left behind the Bible and prayer book brought out on the First Fleet, which had been rescued from the burning church.

In late 1803 HMS Calcutta brought to Sydney a service of communion plate inscribed: ‘This Service of Communion Plate was presented by His Majesty King George the Third, for the use of the Chapel at His Majesty’s Settlement at Sydney in New South Wales, 1803’. In addition, the donation included wooden tablets inscribed with the Lord’s Prayer, Creed, and Ten Commandments. 2 These items, along with the Bible and prayer book, remain treasured possessions of the parish.

2 Sydney Gazette, 1 January 1804, p 2.
2.3. GOVERNOR MACQUARIE AND THE PROMOTION OF RELIGION

The second church in Sydney was also named St Phillip’s, and was finally completed in 1809 just before the arrival of Governor Lachlan Macquarie. In some of his earliest orders Macquarie denounced the prevailing habit of couples cohabiting without being married, directed constables to enforce laws against Sabbath-breaking, and introduced a regular church parade for convicts in government employment.³

1809 also saw the arrival of the Reverend William Cowper, who would remain closely associated with St Phillip’s Church until his death in 1858. For the first ten years of his ministry, he was the only clergyman permanently in Sydney. Cowper was credited with founding and running the schools in Sydney, and also published a series of catechisms and tracts aimed at improving the religious and moral tone of the town. He was a moving force in founding branches of many Evangelical societies, including the British and Foreign Bible Society, the Religious Tract and Book Society, the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel and the Benevolent Society of New South Wales. He was also active in the Church Missionary Society.⁴

Cowper’s long tenure saw various improvements to the church and its precinct (see Figure 9).

Figure 9: The old St Phillip’s church was completed in 1809 and continued in use until the 1850s. ‘St. Phillips (now taken down), Church Hill, N.S.W.’ 1852, National Library of Australia

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The parsonage was completed in 1819 and the vestry and schoolroom ten years later. In 1841 St Phillip’s was the first church to install gas lighting, and the following year a new school was opened in nearby Harrington Street. Other religious institutions clustered around St Phillip’s, including the Scots Presbyterian Church in 1824 and St Patrick’s Catholic Church in 1844, giving the area the name Church Hill. By this time the old church was regarded as old-fashioned and inadequate, and it was decided to construct a new church on the western side of York Street (see Figure 10). The foundation stone was laid in 1848.5

![Figure 10: Plan showing the locations on Church Hill of the old and new churches, 1856, State Library of NSW ML ZM2 811.1712/1856/1.](image)

2.4. THE PRESENT ST PHILIP’S CHURCH

DESIGN AND CONSTRUCTION

The newly-appointed diocesan architect Edmund Blacket was engaged to design the church. Specialising in Gothic architecture, Blacket had already worked on the completion of Christ Church St Lawrence, Sydney (1843) and incorporated the abandoned work at St Andrew’s Cathedral into a new design (1847); he went on in 1848 to design St Mark’s Darling Point, St Paul’s Redfern (now the Greek Orthodox Cathedral of the Annunciation of Our Lady) and St Philip’s Sydney. The latter has been described as: ‘an outstanding highly-wrought exercise in antiquarian exactitude, a splendid town church with a fine interior of good form and detail’.

5 CMP, 2010, chronology pp 149-150.
Blacket became the Government Architect in 1849, however he resigned in 1854 to accept an invitation to design the first buildings of the University of Sydney.\(^5\)

The foundation stone of St Philip’s was laid by Archdeacon Cowper on Monday 1 May 1848, the feast day of Saints Philip and James, and the single L spelling of Philip was adopted for the new church. By May 1849 the walls had been carried to a height of twelve feet. Blacket also designed a school building which was completed in 1850 next to the church. The church was eventually ready for use by early 1856 with the installation of stained glass windows imported from London and a locally-made organ, and it was consecrated by Bishop Frederick Barker on 27 March. Its cost was in excess of £12,000 and when the tower was completed in June 1858 the total cost of construction was £16,000. The same year a peal of eight bells was given to the Church by John Campbell, a warden and trustee of the church, and hung in the new tower. The bells were cast by G Mears, Whitechapel, London, and were tolled for the first time to announce the death of Archdeacon Cowper in July 1858.\(^7\) After the new church opened in 1856 the old church remained in use by Holy Trinity parish, Millers Point, while repairs to their church’s roof were undertaken. In 1857 the old church was finally demolished.\(^8\)

![Figure 11: St Philips Church circa 1864-1866, not long after its completion. Source: State Library of NSW, Call no. SPF//91 IE no. IE1226658](image)

**ST PHILIP’S CHURCH, SCHOOL AND RECTORY**

The new rector was Archdeacon Cowper’s son William Macquarie Cowper, whose first project was the construction of a new rectory. Designed by Blacket and named **Greystaines** it was completed in 1858 on York Street between Margaret and Jamison Streets. Improvements to the church and its surroundings continued with the installation of new gas lighting in 1869 along with the construction of a new schoolmaster’s residence and school hall.

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\(^7\) CMP, pp 149-150.

\(^8\) Margaret Dalkin, ‘Holy Trinity Church gets more than a new roof’, Descent, vol 46, no 1, March 2016, pp 33-34.
In 1874 a new organ, made in England by J W Walker and Sons, was installed in a newly-constructed organ chamber located on the northern side of the church. In addition the original pinnacles on the tower were deemed unsafe and were replaced by smaller ones in 1874. This began a long sequence of alterations to the appearance of the tower and its pinnacles.

In 1888-1890 major repairs and alterations to the inside of the church were undertaken. The floor level of the church was raised, and the aisles tiled, plus Pyrenean marble steps to the altar were constructed. The old cedar pews were removed, scraped and re-polished and re-installed on the new floor.

Further renovations included the erection of a large new Gothic reredos at the east end of the church and replacing the old commandment boards (now located at the base of the tower) which were formerly located above the communion table.

The 1890 renovations also included installation of new brass altar rails immediately in front of the reredos as well as the fine mosaic flooring within the rails and throughout the chancel. The gallery at the western end of the church was removed and replaced with a dwarf screen and a new lectern and pulpit made of Oamaru stone. Figure 11 shows the exterior of the church in 1890 at the time the renovations were completed, while another view from around 1900 is shown in Figure 12. A new rectory, located on the church and school site, was constructed in 1901. In 1905 electricity was installed to the church including power for the organ.

![Figure 12: St Philip’s Church in 1890, Source: NSW Government Printer.](image)

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10. CMP, pp 41-45, 150-152.
12. CMP, pp 37, 40.
IMPACTS FROM GROWING SYDNEY INFRASTRUCTURE 1920S

In the 1920s two major infrastructure projects caused dramatic changes to the area around St Philip’s. The first was the construction of the Sydney Harbour Bridge, with an approach road commencing just north of the church. The buildings on the west side of Cumberland Street were demolished and York Street was widened. In addition the cut-and-cover construction of the city circle underground railway line, and especially nearby Wynyard Station, resulted in the demolition and rebuilding of the Scots Church across York Street. The changes to the street pattern caused by these works can be seen by comparing Figures 13 and 14 below. The school buildings on the corner of York and Grosvenor Streets, which had closed in 1917, were demolished in 1927 as a result of the widening of York and Clarence Streets.\(^{13}\)

After the opening of the Sydney Harbour Bridge in 1932 York Street became one of the great arteries of the city, and traffic passed the church constantly. Its location made St Philip’s an important feature for motorists entering the city, but because of this constant traffic the church had allowed huge advertising billboards to be placed on the former school land to aid in income generation, which had ironically hidden the church from view. As the 150th anniversary of the parish (and the state of New South Wales) approached in 1938 plans were under discussion to have the St Philip’s site redeveloped and landscaped.

The old hall and the school master’s residence were demolished in 1939 and a new hall was constructed using stone from the recently demolished 1808-1810 Naval Stores at Circular Quay. This stone was said to have come from the same quarry as the stone for the old St Philip’s Church which was built around the same time.\(^{14}\)

\(^{13}\) CMP, pp 48-50.
\(^{14}\) CMP, pp 50-52.
Figure 14: Street layout around St Philip’s in 1910. Source: Extract from Central City of Sydney Map 1910, Historical Atlas of Sydney, City of Sydney Archives.

Figure 15: Street layout around St Philip’s after Harbour Bridge approach completed, Source: c 1934. Gregory’s Street directory.

In the 1960s it was realised that the arterial and surface street approaches to the Harbour Bridge could no longer cope with current and projected traffic volumes. Designs began for new expressway approaches between the Harbour Bridge toll booths and Day Street, involving the complete reconstruction of the southern terminus of the Bridge to allow for reversible traffic flow during peak periods. This was the first stage of the Western Distributor. The changes to the street pattern caused by these works can be seen by comparing Figure 14 above and Figure 15 below.

Figure 16: Current map of street pattern surrounding St Philip's (St Philips site shaded yellow, outlined in red) Source: SIX maps, NSW Spatial Services

This work led to the resumption of part of the church land along Jamison, York and Grosvenor Streets by the Department Main Roads, and the church gained additional land along Clarence and Jamison Streets. In 1970 the northern portion of the site was redeveloped, and both the 1901 rectory and the 1940s hall were demolished. The church subdivided the new curtilage into two parts, leasing the northern portion to York Street Holdings where a 24-storey office building was constructed which opened in 1972 (see Figure 16 below).

A major restoration of the church was undertaken in 1974, including the reconstruction of the upper tower allowing the bells to again be pealed, and the pinnacles on the top of the tower were reinstated to Blacket's original design.

On the southern side of the church, Parish House, a four-storey building containing office and meeting rooms on the ground floor with a rectory above, was constructed and opened in 1972. The building was designed by the architecture firm of Southwell and Goodwin whose partner was the son of St Philip's rector the Reverend Clive Goodwin. The house included a quarry-tiled basement housing the choir's practice room, archives and museum. On the ground floor were the rector’s office and study, an office for the parish secretary, a meeting room and a small kitchen. The first floor contained an apartment for the assistant minister, while the top two floors contained the rector’s residence with views over Lang Park and the city skyline. The ground floor of Parish House was extended towards Jamison Street in 1998-99.

15 2010 CMP, p 55.
16 CMP, p 58.
The 2012 Record of Church Furnishings records that:

- In 1977 two clocks were installed in the church tower (as the tower clock faces had stood vacant for 120 years due to the original clock mechanisms having been stolen from the waterfront in Sydney in the 1850s).
- In 1984 modern lighting was installed throughout the church interior including fluorescent lights and sodium pressure floodlights.
- In 1993-1994 the following changes were made to the church interior:
  - 1993 choir chairs (8)
  - 1994 choir stalls by Philip E Hanlon, architect, Sydney cost $7,962.00
  - 1994 Choir frontals, designed by Philip E Hanlon, architect, Sydney
  - 1994 Sound equipment desk installed designed by Philip E Hanlon, architect, Sydney. This desk involved removal of part of a pew on the northern side of the central aisle, several pew rows forward of the font.
- In 2001 the No. 6 bell of the original 1858 peel of 8 bells was replaced, as it was cracked (with the cracked 1858 No. 6 bell retained on site).

Also, in the 1990s-early 2000s (date not known) part of a row of pews was removed, forward of the sound desk, to provide space for pram parking.

Figure 17: (Left) St Philip’s surrounded by high rise buildings, David Bromley, Source: 2 April 1988, Sydney Morning Herald, p 2.
EVENTS SINCE 2009

In 2010 a Conservation Management Plan was prepared by NBRS Pty Ltd, it is attached to this report. The CMP includes some valuable appendices including a chronology of events relating to the various St Philip’s churches (10.3), land titles information (10.4), Sands directory entries (10.6), and memorials within and around the church (10.10). Images in Appendix 10.11 include internal images of the church as well as views of the now-dемolished school and hall. Appendix 10.12 contains copies of the architectural drawings by Edmund Blacket and Blacket Brothers held in the Mitchell Library, including details such as the choir stalls, clerestory plan, window details, organ (1872) and font (1890).

In 2009 the Australian Decorative and Fine Arts Society began a survey of the church’s internal moveable heritage which was completed in 2012. The 237-page report covers the organ, tower bells and handbells, clocks, paintings, silverware, embroidery and fabric and timber (including pews and prayer desks) and includes colour illustrations.18

On 1 November 2013 the parish merged with Holy Trinity Millers Point (known as the Garrison Church) to form the parish of Church Hill (see Figure 2-13). Part of the rationale was the changing demographics of the inner city with more residents in the business areas and the change in population in Millers Point. The Garrison Church had more room but a smaller congregation, whereas St Philip’s had more parishioners with less space. Both churches remain highly popular for weddings for couples from outside the immediate area.19

In 2014 the Duke and Duchess of Cambridge became the latest members of the Royal Family to sign the First Fleet Bible held at St Philip’s.

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18 Australian Decorative and Fine Arts Society, St Philip’s Church, York Street, Sydney NSW: record of church furnishings, 2012. A copy is held in the Mitchell Library, State Library of NSW.
Previous signatories include Prince William’s parents the Prince and Princess of Wales (1983), his grandparents the Queen and Prince Philip (1954), and great-grandparents (Duke of York in 1927 and Queen Mother in 1958). On this occasion the Bible signing took place at St Andrew’s Cathedral.²⁰

Table 2: St Philips Chronology update since 2009

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>2010</td>
<td>Conservation Management Plan completed by NBRS Pty Ltd</td>
</tr>
<tr>
<td>2012</td>
<td>Survey of church furnishings and moveable heritage completed by Australian Decorative and Fine Arts Society</td>
</tr>
<tr>
<td>2013 Nov 1</td>
<td>St Philip’s is combined with Holy Trinity Millers Point to form new parish of Church Hill</td>
</tr>
<tr>
<td>2014 Easter Sunday</td>
<td>Prince William, Duke of Cambridge, and his wife Catherine sign First Fleet bible at St Philips church</td>
</tr>
</tbody>
</table>

3.0 PHYSICAL DESCRIPTION

3.1. THE CHURCH SITE & CONTEXT

The St Philips Church site is bounded by York Street to the east, Jamison Street to the south, and Clarence Street to the west, with a shared boundary to the north with the property at 1 York Street, Sydney (Lot 1, DP112602). The property is opposite Lang Park (also a LEP heritage listed site), which is located on the eastern side of York Street opposite the church site. Also, to the north of the church site and No. 1 York Street adjacent, is the elevated Bradfield Highway/Western Distributor. Along the northern side, on the No. 1 York Street property, there is a driveway which runs from Clarence to York Street, and the high-rise office building at No. 1 York Street is set back to the north of this driveway, providing some separation between the building and St Philips Church.

The church tower faces Clarence Street to the west. There are three sets of access steps leading up onto the church site from Clarence Street. There is a garden area bounded by a low retaining wall to the south of the church, on the corner of Clarence and Jamison Streets.

There is a narrow driveway off Jamison Street to a small underground car parking area, and one set of access steps from Jamison Street leading up onto the church site.

On the corner of Jamison and York Streets is the part 4 storey part single storey with roof deck Parish House building (constructed 1971 extended towards Jamison Street in 1998), the exterior of which is partly sandstone clad and partly rendered masonry. This building is built up to the Jamison Street property boundary but set back from York Street behind the Victorian era iron palisade church fence which features a sandstone base and posts. This fence ends short of the north-eastern corner of the property, The north-eastern corner of the church property, which is paved, features a section of the remaining Victorian period fence base on the boundary.

The church is the only building of heritage significance on the site, with the Victorian era fence along York Street being the only other structure of heritage significance on the site. The garden area to the Clarence St/Jamison Street corner of the church property is part of the landscaped setting of the church.

The grounds of the church, however contain the following significant elements identified in the 2012 Record of Church Furnishings (see Attachment 2):

- An Australian Gas Light Company cast iron lamp post & lantern dating to c. 1910 located in the forecourt on the southern side of the church (visible from Clarence Street)
- Grave of Rev. S.J. Kirkby (d. 12 July 1935) rector of St Philips 1932-1935 and his wife Mrs. V. E. Kirkby (d. 9 September 1956), located near the south-east corner of the church
- A stone tablet from St Philip’s Schools dated 1812 (exterior, to the south of the church)
- The well, said to pre-date the 1848 Church, located near the north-western corner of the church. This is a circular well of hewn sandstone blocks (with pick marks providing evidence of hand quarrying) one and half courses above the flagstones, with a recent timber cover and a centrally placed No. 5 Vulcan lift pump. The water from the well is said to have been used to mix the mortar for the stonework of the church. The site was previously the site of a house occupied by a Captain Rossi, and the well was discovered when the site was cleared for the construction of St Philips in 1848.

Non-significant elements within the grounds include:

- a modern bicycle parking rack to the south of the church.
- Concrete planter beds on the steps to Clarence Street
- Plants within terracotta pots around the southern entry door to the church
- Bollards connected with chains outside the north porch of the church
- Church sign to the north-eastern corner of the church site
- Church sign to the south-western corner of the church site

Figure 19: View of the eastern end of the south elevation from York Street with the tower to the west visible, and the 1971 Parish House building at left. The grave of Rev. S.J. Kirkby (d. 12 July 1935) rector of St Philips 1932-1935 and his wife Mrs. V. E. Kirkby (d 9 September 1956) is arrowed.

Figure 20: The well near the north-western end of the church.
3.2. THE CHURCH

The church is a sandstone Edmund Blacket designed church constructed from 1847, largely completed in early 1856, with the tower completed in June 1858. The earliest photo of the church (Figure 25 of the 2010 CMP) was taken from Clarence Street in 1864 and showed the church with a cast iron palisade fence along the Clarence Street property boundary in front of the tower (since removed due to road widening). The north chamber, to house the organ, also designed by Edmund Blacket, was added to the church in 1872-1874, and appears in an 1874 photo of the church (Figure 38 of the 2010 CMP). The original pinnacles of tower were removed in 1923 as they were considered dangerous and reinstated to Blacket’s original design in the 1970s. Also, in the 1970s the bells were restored, and a new clock installed in the tower.

As outlined in the historical background to this report and in the 2010 CMP, the setting of the church has altered radically over time, with former school, rectory and parish hall buildings which once occupied the site all demolished, and parts of the original church site either sold off, leased on a long-term lease, or resumed for road widening, resulting in a much smaller site, overshadowed by high rise office development to the north. The boundaries of the site date from July 1970.

Parish House, the part 4-storey, part single storey building to the corner of York & Jamison Streets, was completed in July 1971 to a design by Goodwin & Southwell Architects and is the only other building remaining on the church land.

The 25-storey office building to the north of the church is on land leased by the church in 1970 on a long term lease and is effectively no longer part of the church site (and is outside the heritage listed curtilage).

St Philip’s Anglican Church is constructed of loadbearing sandstone walls with a traditional timber gabled truss roof finished with slates.
The building comprises a nave, north and south side aisles, chancel, vestry, organ chamber, two porches, a gallery located above the western entrance and a bell tower. The Church is cruciform in plan and was designed in the Victorian Academic Gothic architectural style by Edmund Blacket.

The western end of the interior of the church, proposed to be affected by the proposal is bounded by the tower which faces Clarence Street to the west, the exterior walls to north and south, and the remainder of the church interior with its aisles and rows of timber pews on raised timber floors to the east, as shown in the images below.

The interior walls are unfinished sandstone, which was cleaned and repointed in the 1980s, and is in good condition. The painted ceiling is an original feature of the building, though possibly enhanced during 1890s restoration work. The tiled paving to the nave is a result of extensive 1890s reconstruction work. The raised timber floors or boxing below the pews dates from the 1890s reconstruction of the interior of the church but represents the original layout of the pews shown in the Blacket drawings. These are in good condition with air vents that allow some ventilation of the sub floor space.

The present pews date from the 1890s reconstruction work to the interiors and were renovated in the 1980s restoration works. They are generally in good condition. The dividing rails have been removed on a number of pews.

Figure 22: The layout of the church, with the area of interior affected by the proposal highlighted in blue. Source: Figure 71 of the 2010 CMP
CHURCH EXTERIOR

Figure 23: View of the southern elevation of St Philip’s Church from the corner of Clarence and Jamison Streets with the Parish House at right.

Figure 24: View of the western end of the southern elevation of St Philip’s Church from Jamison Street including the South porch, with the Parish House at right.
Figure 25: The entry off Jamison Street to the Parish House underground car parking area

Figure 26 (Left): View of the York Street (east) elevation of St Philips Church
Figure 27: (Left) View along the northern elevation of St Philips Church from York Street with the tower at the western end of the church visible beyond.

Figure 28: (Left) The northern elevation of the 1872 organ chamber extension with its blind window.
Figure 29: The western end of the northern elevation of St Philips Church with the organ chamber at left, showing the north porch and the tower facing Clarence Street to the west.

Figure 30: The tower porch on Clarence Street, with its 1970s concrete steps and planter beds.
Figure 31: (Left) Detail of the Clarence Street entry to the Tower Porch (west end of the church)

Figure 32: View of the South porch of the church
Figure 33: View of the western end of the church interior, looking towards the Tower porch (centre). The pews in this area are the pews proposed to be removed. Note the font at right.

Figure 34: View of the western end of the church interior with the Tower porch at centre. Note the font is just out of view to the right of the Christmas tree. The pews in this area are the pews proposed to be removed.
Figure 35: (Left) Detail view of doorway into the Tower porch. Note memorial plaque above the doorway (Memorial to Jack Blissett, d. 1956) will remain unaffected by the proposal, as will the tessellated tiled floor. The pews shown to left and right in this view are those proposed to be removed.

Figure 36: View of the eastern end of the church interior, with the window facing York Street at centre.
Figure 37: Another view of the church interior, looking east towards York Street with the font in the foreground at left.

Figure 38: View towards the north-western corner of the church interior, with the tower porch and gallery at left. The doorway shown at right is to the North Porch. The pews to the left of a line parallel with this doorway are those proposed to be removed.
Figure 39: View of the southern side of the church interior, looking towards York Street. The doorway at centre is the doorway to the south porch. The pews to the right, west of a line parallel with the south porch doorway, are those proposed to be removed.

Figure 40: View towards the south-western corner of the church interior. The doorway just left of centre is the doorway to the South porch. The pews to the right of a line parallel with the South porch doorway are those proposed to be removed.
Figure 41: A view looking north across the church interior of the area affected by the proposal, with the font and the North porch doorway at right.

Figure 42: (Left) some of the pews proposed to be removed.
Figure 43: View of the North porch doorway. The pews at right are to be retained, the pews at left are to be removed in the proposal.

Figure 44: (Left) view into the north-western corner of the Church interior. The pews shown here and the later desk in the foreground are proposed to be removed.
Figure 45: (Left) View along the northern rows of pews at the western end of the church with the doorway to north porch at right. The pews to the west of the north porch doorway are among those proposed to be removed.

Figure 46: (Left) View into the south-western corner of the church, showing rows of pews proposed to be removed.
Figure 47: View of South porch doorway

Figure 48: View of the church interior from the Tower gallery, looking east towards York Street, with the front just visible left of centre.
Figure 49: Detail of pews to the north-western corner proposed to be removed.

Figure 50: Detail of pews to the north-western corner proposed to be removed.
Figure 51 (Left): Looking north along the western wall of the interior, showing pews to be removed.

Figure 52: The 1994 sound desk (with the star on top) and the area where a pew has previously been removed to provide space for pram parking. This area is to the east of the area affected by the proposal. The proposal includes the relocation of the sound desk and reinstatement of a pew in the space where the sound desk currently is.
Figure 53: Another view of the 1994 sound desk (centre) from the west. The sound desk is to be relocated and a pew reinstated in this space.

Figure 54: View of the clutter of desks around the font (arrowed). The proposed not only removes the pews around the front in this area, it will also remove these later desks, allowing improved appreciation of the font.
3.3. MOVEABLE ITEMS

The NSW Office of Environment & Heritage publication “Moveable Heritage Principles” (part of the Heritage Information Series) defines “moveable heritage” as a “term used to define any natural or manufactured object or collection of heritage significance.”

The 2012 Record of Church Furnishings prepared for the church details moveable significant items located both within the church interior and within the church setting. This document was prepared to implement one of the recommendations of the 2010 LEP.

Notable among the items in this Record are:

- The peel of 8 bells dating from 1858, from the Whitechapel Bell Foundry, London (excepting No. 6 bell replaced in 2001, noting that the broken bell has also been retained on site), and the bell chiming mechanisms.
- Two semitone bells added to the original peel: an 1888 bell added to commemorate the centenary of the Colony of NSW; and an 1898 bell installed as a memorial to Charles Moore MLC, both from the Whitechapel Bell Foundry, London.
- An Australian Gas Light Company cast iron lamp post & lantern dating to c. 1910 located in the forecourt on the southern side of the church (visible from Clarence Street)
- Grave of Rev. S.J. Kirkby (d. 12 July 1935) rector of St Philips 1932-1935 and memorial to his wife Mrs. V. E. Kirkby (d. 9 September 1956, interred elsewhere), located near the south-eastern corner of the church
- Numerous memorial wall plaques including an Honour Roll, an 1810 plaque from the Old St Philips Church (within the church) and a stone tablet from St Philip’s Schools dated 1812 (exterior, to the south of the church).
The 1848 Commemorative foundation stone of the church, a granite rectangular slab set into the base of a buttress on the north wall of the chancel behind an iron railing on the York Street frontage.

The well, said to pre-date the 1848 Church, located near the north-western corner of the church. This is a circular well of hewn sandstone blocks (with pick marks providing evidence of hand quarrying) one and half courses above the flagstones, with a recent timber cover and a centrally placed No. 5 Vulcan lift pump. The water from the well is said to have been used to mix the mortar for the stonework of the church. The site was previously the site of a house occupied by a Captain Rossi, and the well was discovered when the site was cleared for the construction of St Phillips in 1848.

Reredos, prayer desks, the pulpit, the Holy Table, Bishops Chairs and the like, including the Reredos from Old St Philips Church 1810

A collection of paintings, photographs, documents, books including early bibles, and cloths including embroidered alter cloths, and the like

Stained glasswork (covered in detail in Attachment 2) 1850s-1870s

The pipe organ, designed by Edmund Blacket and J.W. Walker & Sons, London, dating to 1872, first played in the church 26 February 1874, and fully reconditioned in 1987. Accommodated in the organ chamber extension designed by Edmund Blacket and added to the northern side of the church.

Mosaic tile floors to the Sanctuary and the Chancel dating to 1890

The encaustic tile floors to the transept, nave and aisles, and to the north, south and west porches, dating to 1890

The two tower clocks, dating to 1977 (the two clock faces stood vacant for 120 years as the original clock mechanisms were stolen from the waterfront in Sydney in the 1850s.

Within the affected western area of the church interior there are the following moveable items:

- The font and cover, which are located within the space proposed to be altered. The font dates from the 1888 refurbishment of the church interior and is an octagonal sandstone font designed by the Blacket Brothers (Arthur & Cyril Blacket). The cover is mahogany.
- The pews, Australian cedar, French polished, which date to 1855 but were rebuilt in 1889 to improve comfort.\(^{21}\)
- Lighting installed throughout the church interior and spotlights, dating to 1984:
  - Yellowish high pressure sodium floodlights to light the nave, mounted below clerestory windows to illuminate the opposite arcade, walls and roofs above
  - white floodlights mounted under the aisle roofs at the head of each arch to provide light to pews,
  - uplights to indirectly light north and south aisles mounted at the top of the timber pilasters
  - downlights mounted under aisle roofs
  - suspended fluorescent light fittings in the west porch
  - indirect fluorescent lights operated by pull cord switches in the north and south porches

\(^{21}\) See page 96-97 of Attachment 2
Figure 56: The 1872 pipe organ, located on the northern wall towards the eastern end of the church. Source: Page 212 of the 2012 Record of Church Furnishings (see Attachment 2)
4.0 ASSESSMENT OF HERITAGE SIGNIFICANCE

4.1. EXISTING SUMMARY STATEMENT OF SIGNIFICANCE

The 2010 CMP included the following Summary Statement of Significance for St Philips Church:

*St Philip’s Anglican Church is significant to the state of New South Wales for historic, aesthetic and social values. The building is the third church built for the Parish of St Philip’s, which is the oldest Parish in Australia. The first two churches were named for Sir Arthur Phillip, but the current church is named for Saint Philip the Evangelist.*

*St Philip’s Church building is a fine example of the ecclesiastical work of architect Edmund Blacket. The building is designed in the Victorian Academic Gothic architectural style and draws on the English Perpendicular style for detailing within the Church.*

*St Philip’s Parish demonstrates the importance of the Church of England in the early colony, and the current building is physical evidence of the spiritual role of the Anglican Church in the development of Australia.*

4.2. SIGNIFICANCE OF ELEMENTS

The 2010 CMP included the following assessment of the significance of elements of the church (See Table 3 below).

Table 3: Definition of significance gradings

<table>
<thead>
<tr>
<th>Grading</th>
<th>Justification</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exceptional</td>
<td>Rare or outstanding item of local or State significance. High degree of intactness. Item can be interpreted relatively easily.</td>
<td>Fulfils criteria for Local, State or National listing.</td>
</tr>
<tr>
<td>High</td>
<td>High degree of original fabric. Demonstrates a key element of the item’s significance. Alterations do not detract from significance.</td>
<td>Fulfils criteria for Local or State listing.</td>
</tr>
<tr>
<td>Moderate</td>
<td>Altered or modified elements. Elements with little heritage value, but which contribute to the overall significance of the item.</td>
<td>Fulfils criteria for Local or State listing.</td>
</tr>
<tr>
<td>Little</td>
<td>Alterations detract from significance. Difficult to interpret.</td>
<td>Does not fulfil criteria for Local or State listing.</td>
</tr>
<tr>
<td>Intrusive</td>
<td>Damaging to the item’s heritage significance.</td>
<td>Does not fulfil criteria for Local or State listing.</td>
</tr>
</tbody>
</table>

Table 4: Significance of elements

<table>
<thead>
<tr>
<th>Level of Significance of element</th>
<th>Element</th>
</tr>
</thead>
</table>
| Exceptional | Spaces:  
  - The Nave  
  - The Chancel and Sanctuary  
  - The Tower and West entrance  
  - North and South Porches  
  - The Vestry  
  - The Bellringers Gallery.  
  - Exterior configuration of the Church building.  
  - Circular sandstone stair. |
<table>
<thead>
<tr>
<th>Level of Significance of element</th>
<th>Element</th>
</tr>
</thead>
</table>
| Fabric:                         | • All masonry walls and columns, including ashlar and carved stone.  
|                                 | • Internal joinery including doors, (including door frames, leafs) pews, stairs.  
|                                 | • Painted timber ceiling and trusses.  
|                                 | • Roof structure.  
|                                 | • Monuments and memorials.  
|                                 | • Stained glass windows, including glass, frames and lead cames.  
|                                 | • Door and window hardware.  
|                                 | • Clock, including carved stone face, hands, mechanism.  
|                                 | • Floor finishes, including encaustic tiles, mosaic tiles, stone, timber floor.  
|                                 | • Cast bells.  
| High                            | Spaces:  
|                                 | • Bell chamber.  
|                                 | Fabric:  
|                                 | • Slate roof and box gutters (replaced by Grahame E. Harris, Architect in 2014)  
|                                 | • Grave located to the south of the Church.  
|                                 | • Roof plumbing, including downpipes, rainwater heads, box gutters  
| Moderate                        | Fabric:  
|                                 | • Timber stair in western entry foyer.  
| Little                          | Spaces:  
|                                 | • All spaces not rated in other categories  
|                                 | Fabric:  
|                                 | • Fluorescent lights.  
|                                 | • Cupboard and kitchen sink facilities in Vestry.  
|                                 | • Carpet finishes.  
|                                 | • Induction loop system.  
|                                 | • GPOs, light switches.  
|                                 | • Light fittings in Nave. Chancel and Sanctuary.  
|                                 | • Fabric not mentioned elsewhere.  
| Intrusive                       | Fabric:  
|                                 | • Pebblecrete finishes  

The assessment of significance in the 2010 CMP overstates the relative significance of some of the elements of the place by setting out that apart from recent additions and changes, everything is of exceptional significance. It would be more accurate to assess the building as a whole as being of exceptional significance with the various elements within it that comprise the building fabric to be of high significance. This recognizes that the building has a level of overall integrity that is exceptional, even though some of the elements are not necessarily of exceptional significance.

In particular, in this assessment, elements that have been added to or changed such as the pews, some of the stained glass windows and a range of smaller added items do not demonstrate exceptional significance in their own right and should be considered as having high significance.
This places greater focus on the original fabric of the building and the spatial qualities of the interior and exterior, recognising that change has taken place and that some change could take place in the future.

Without considering every element in this HIS in detail and as the proposal involves the removal of some of the pews, it is appropriate to consider the significance of the pews within the context of the building but also within the context of Blacket's work.

The pews were rebuilt elements undertaken by Blacket's sons, and while they are clearly significant, they do not reflect the original design intent for the building. They have undergone further change over time with dividers being removed and several pews removed to provide for other activities. It is considered they are of high significance.

4.3. SIGNIFICANT VIEWS AND VISTAS

The 2010 CMP noted that though the church was originally designed to be viewed from all directions and “at the time of its opening in 1856 was a prominent feature on the ridge in the vicinity of Church Hill”, however the setting of the church has been severely compromised by 20th century development including truncation of the site itself, and in the vicinity the construction of the Western Distributor elevated expressway and the 25 storey high-rise office building to the north of the church (built on land leased by the church on a 120-year lease from 1970).

4.4. CURTILAGE

The curtilage is the reduced curtilage represented by the current site boundaries (encompassing the two lots) which resulted from the 1972 changes when the northern part of the site was redeveloped. The curtilage includes the 4-storey Parish House with underground carparking, constructed in 1970-1971 to the south of the church.

5.0 PROPOSAL

The proposal is shown on drawings prepared by Weir Phillips Heritage (included in this report for reference as Attachment 3).

The proposal is for internal work to the western (Clarence Street) end of the church to create an open assembly/meeting space for post-service gatherings. The existing Parish House to the south of the church is occupied by offices and the church does not have a Parish Hall or any space for post-service gatherings for the congregation.

The proposal involves:

- Removal of rows of pews and raised timber flooring beneath the pews at the western end of the church to create a clear space, with a new floor level with the aisles. The pews and raised timber flooring date from the 1890s renovation of the interior of the church and these elements are rated as being of “high” significance. The timber flooring will be re-laid level with the existing tiled floor
- Installation of a kitchenette on the southern side of the clear space, beneath the level of the existing church windows. This fitout would be reversible.
- Installation of a display cabinet on the northern side of the clear space, beneath the level of the existing church windows. This fitout would be reversible, and the display
cabinet is intended for display of interpretive material regarding the history of the church.

- Relocation of the 1994 Sound desk, reinstating part of a row of pews in the Sound desk location.

Details:

- Existing timber railings and pilasters to be largely retained against the walls of the area where pews are to be removed
- Existing timber panels to be retained to the walls of the area where pews are to be removed
- Timber flooring to be reused and installed level with the tessellated tiling in the areas where raised timber flooring and pews are to be removed.
- The pews to be removed which will not be reused elsewhere within the church are proposed to be labelled with their origin and date and auctioned.

Note that the removal of the pews and raised timber flooring from the area west of a line parallel with the north and south porches, will open up the area around the 1888 font designed by the Blacket brothers and improve the ability to appreciate the font. The proposed new display cabinet against the north wall of this area will also enhance the interpretation of the history of the church, providing a display opportunity for many of the significant objects held by the church.

6.0 HERITAGE ASSESSMENT OF PROPOSAL

6.1. GENERAL ASSESSMENT

The proposal is considered to not reduce the heritage significance of the church interior, as the majority of pews within the church will remain, and the work will be carefully undertaken to retain existing timber railings and paneling against the walls of the affected area. The proposed work will enhance the ability to appreciate the 1888 font, relocates the obtrusive sound desk and enables restoration of part of a row of pews removed in 1994 for the sound desk. The proposed work will enhance the ability of the church congregation to use the church as a place of worship, and will assist the ongoing use of the church as a church.

6.2. ASSESSMENT OF THE PROPOSAL AGAINST RELEVANT 2010 CMP POLICIES

Table 5: Assessment of the proposal against relevant 2010 CMP Policies

<table>
<thead>
<tr>
<th>Relevant CMP Policy</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.1 General Conservation Policies</td>
<td></td>
</tr>
<tr>
<td>Retain the significant character and quality of the</td>
<td>The proposal is considered to retain the significant character of the</td>
</tr>
<tr>
<td>building and its various elements;</td>
<td>church building, though there is some loss of elements (some rows of</td>
</tr>
<tr>
<td></td>
<td>pews, raised timber flooring, installed in the 1880s) to facilitate the</td>
</tr>
<tr>
<td></td>
<td>ongoing use of the church.</td>
</tr>
<tr>
<td>Permit alterations, adaptations and new works which are</td>
<td>The proposed changes activate the church for the use of the</td>
</tr>
<tr>
<td>compatible with the above and which</td>
<td>congregation and make the church more effective for its use by the</td>
</tr>
</tbody>
</table>
Relevant CMP Policy | Response
--- | ---
will make the place more effective in its principal intended use; | congregation as a place of worship and gathering. The proposal is a balance of retaining significant fabric and liturgical use and providing for the quickly changing needs of the growing congregation on a tight and highly constrained city site.
Identify elements which adversely affect the place, and which are in need of modification or removal; | There are no intrusive elements in the affected space.
Provide an approach to the replacement of deteriorated fabric; | There is no deteriorated fabric in the affected space.

### 7.2 Impact on fabric in relation to assessed level of significance

The treatment of existing component spaces, fabric and contents of the building should be in accordance with their assessed level of significance and generally as set out in the following table (table reproduced as Table 5 below).

In general terms, an adverse effect on any item or aspect of greater significance may be permitted provided:

- It makes possible the recovery of aspects of greater significance,
- It helps to secure the future security of the place,
- There is no feasible alternative, and
- Care is taken to minimise the adverse effect.

Recovery of original character of the building should be a high priority.

The pews and raised timber flooring proposed to be removed are rated as being of “High” significance in this assessment. The Acceptable Actions noted in the 2010 CMP for elements of High significance are: “Preservation, restoration, or reconstruction. Adaptation in accordance with the Burra Charter guidelines may also be acceptable provided the change is compatible with retaining the overall significance of the place.”

The proposal does not involve recovery of aspects of greater significance; however, care has been taken to minimise adverse effects, and the proposal helps to secure the future of the place as a place of worship and gathering for the congregation.

The proposal involves removal of the rear pews to the church and retention of the main seating area including pews with their central dividers. The functioning of the church using pews as congregational seating remains and the retained pews are sufficient to accommodate the regular congregation. The removal of the rear pews and the lowering of the floor (noting that the floor is retained) allows a congregational space that is not possible to achieve elsewhere on the site and which is necessary for the functioning of the church.

It is considered there is no feasible alternative to provide meeting space for the congregation, given the constraints of the site.

### 7.3 Conservation Policy Recommendations

#### 7.3.1 Basis of Approach

Works to St Philip’s Anglican Church and its setting should be carried out in accordance with:

- principles of the Australia International Council on Monuments and Sites’ (ICOMOS) Burra Charter,
- requirements of relevant statutory heritage legislation,
- The proposal does not interfere with the ICOMOS Burra Charter Article 2.1 which states that places of cultural significance should be conserved, and 2.2 to retain the cultural significance of the place, as the proposal retains and supports use as a place of worship. The changes proposed do not distort the physical evidence of the interior of the church as a place of worship and are consistent with changes made in a range of significant church buildings where a balance has been established between fabric and ongoing use.
<table>
<thead>
<tr>
<th>Relevant CMP Policy</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>• recommendations and policies of any guiding documents, including this Conservation Management Plan, and • due regard to the identified significance of the place.</td>
<td>In accordance with Article 11 of the Burra Charter the pews to be removed are to be retained as pews and offered to members of the congregation and to other churches that may require additional seating. The proposal complies with Article 12 of the Burra Charter in that the proposed work encourages the participation of the congregation and their engagement with the church building. The proposal responds to Article 15 in that the principle aim is to retain cultural significance. In accordance with Article 22, the new work does not obscure the cultural significance of the place and will be readily identifiable as new work. In relation to Articles 24 and 25 of the Burra Charter the proposal retains the associations and meanings of the place and takes the opportunity to introduce interpretation into the church space. The proposal complies with the Burra Charter articles on Conservation Practice Articles 26-34. The proposal has given due regard to the existing CMP, and to the significance of the church.</td>
</tr>
</tbody>
</table>

7.3.2 Conservation Advice

Appropriate conservation advice is necessary to ensure all development (including possible future changes, adaptation, alterations and additions, service installation/upgrading, etc.) is compatible with the significance of the place and its individual components.

The proposal has been developed in accordance with conservation advice from Paul Davies, heritage architect and is considered acceptable in relation to heritage impacts on the church and its elements.

7.3.3 Future possible changes to the place

Decisions relating to changes to St Philip’s Anglican Church or its setting should only be made with consideration to a coordinated plan for the whole.

Articles 2, 7 Policy 3.1

The policies set out in this document should be applied irrespective of the use to which the building is put.

Article 10 Policy 3.2

To fully retain the identified cultural heritage significance of the place, the building should continue to be in character and to retain at least the major furniture items that formed part of its original and early contents.

While some change will be inevitable and essential for the Christian mission of the Parish, changes

The proposal has been carefully considered in relation to the whole of the church interior. This involves refitting missing pews in the main seating area to recover the integrity of that part of the building and continuing the use of pews as the main church seating.

Not relevant

This is achieved by the proposal as pews remain as a major interior fitting.
<table>
<thead>
<tr>
<th>Relevant OMP Policy</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>that may arise due to liturgical fashion or shifts in ‘churchmanship’ may lead to a reduction in the identified significance of St Philip’s and should be avoided if possible. Some areas of possible change which would not necessarily reduce the cultural heritage significance of the place may include: • Improvements in lighting and sound amplification. • Improvements in heating and ventilation.</td>
<td>The proposal is not a response to fashion or liturgical trends, there is in fact no liturgical change arising from the works, rather the proposal addresses a significant functional problem of the building and site as there is not ancillary space large enough to accommodate the congregation before and at the conclusion of services. ‘Gathering’ around services has been and will continue to be a critical activity of churches irrespective of liturgy and is now a well-established practice of almost every church. The provision of space at the rear of the building facilitates the life and growth of the church and in turn the ongoing use of the building for worship.</td>
</tr>
<tr>
<td>Article 15.1 Policy 3.3</td>
<td>The potential heritage impact of the proposal has been assessed and while a change is involved it does not distort the layout and function of the building.</td>
</tr>
<tr>
<td>No substantial change to the basic layout of St Philip’s Anglican Church or its fittings shall be considered without first assessing the potential loss of heritage value that may result.</td>
<td></td>
</tr>
<tr>
<td>Articles 1.10, &amp; 7 Policy 3.4</td>
<td>The church building will continue as a place of worship and gathering for the congregation. The proposal will ensure that this use continues and enhances the usability of the church space for the continued use of the congregation.</td>
</tr>
<tr>
<td>Should circumstances lead to a change of use for the building, new uses should be selected which are most compatible with the retention and recovery of the original character and identified cultural significance of the place.</td>
<td></td>
</tr>
<tr>
<td>Articles 1.10, &amp; 7 Policy 3.5</td>
<td>No structural changes are proposed.</td>
</tr>
<tr>
<td>Proposed adaptation or changes which would require the introduction of particular services and/or structural alterations which would have a strong adverse effect on the character and/or heritage significance of the building are unacceptable.</td>
<td></td>
</tr>
<tr>
<td>Article 23 Policy 3.6</td>
<td>The proposal does change the use of the rear of the church to a post-service meeting space for the congregation, which will enhance the continued use of the church as a place of worship. The overall conservation needs of the church building have been considered in developing this proposal.</td>
</tr>
<tr>
<td>Relevant CMP Policy</td>
<td>Response</td>
</tr>
<tr>
<td>---------------------</td>
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</tr>
<tr>
<td>7.3.4 Removal of significant fabric</td>
<td>The proposal involves the removal of significant fabric, being several rows of pews and the raised timber flooring beneath these rows of pews. However, the proposal also enables the reinstatement of some previously removed rows of pews forward of the affected area. This discussion in the CMP under Policy 7.3.4 anticipates the proposed work.</td>
</tr>
<tr>
<td>Whenever the issue of removing original and significant fabric from its original location is raised it needs to be carefully considered in the context of the reasons for the removal, the impact on the significant element itself and the place as a whole. These policies have been formulated to ensure that no moveable item is removed from the building prior to the undertaking of a comprehensive study to identify the significance of the item and its significance to the place. The Rector and Church Wardens have indicated a need for a large internal space free of pews for gathering of the congregation after services and for special occasions. The obvious area for such change is at the rear of the Nave behind the cross aisle and would involve the removal of several rows of pews. Similar changes have been made in a number of Anglican Churches with varying success. The dividing bars to the central pews are inconvenient to the way in which the Church is currently used and are more closely related to ‘pew rental’ practices that ceased in the late 19th century. Some of these have previously been removed necessitating the stabilisation of pews with brackets to the floor. There is no reason why this detail could not be extended throughout the Church with minimal impact.</td>
<td></td>
</tr>
<tr>
<td>Article 10 Policy 4.1 Surviving building fabric and original contents of the building nominated in this Conservation Plan as being of exceptional or high significance shall not be removed, altered or in any other manner degraded.</td>
<td>The proposal conflicts with this policy as the pews which are proposed to be removed, have been rated as being of exceptional significance. While this assessment considers them to be of high significance, there remains an impact through removal of the nominated elements. The assessment concludes that the process of change in church buildings, provided it is well-managed, strategic and considered against the range of heritage issues that arise can be undertaken. In this case, the removal of some pews is set against the viability of the church and the need for modest change. The proposal ensures the viability of the church and allows for growth and increased usage.</td>
</tr>
<tr>
<td>Relevant OMP Policy</td>
<td>Response</td>
</tr>
<tr>
<td>---------------------</td>
<td>----------</td>
</tr>
</tbody>
</table>
| Article 10 Policy 4.2  
Surviving building fabric and original contents of the building nominated in this Conservation Plan as being of significance shall only be considered for removal or alteration where there is no appropriate alternative.  
Decisions regarding this action should take into account the use and significance of the place as a whole in evaluating alternative action and such evaluation will always involve appropriate input from conservation professionals experienced in the relevant area of expertise. | There is considered to be no appropriate alternative to the proposed work, given the constraints of the church site. |
| Article 22 Policy 4.3  
Where significant fabric is removed or altered a thorough recording of the original form and detail shall be made including its location within the structure. Removed items shall be labelled and stored safely against possible future reinstatement. The resulting records shall be lodged with the Conservation Plan for future reference and review. | It is recommended that the pews to be removed be subject to an archival photographic record prior to removal, and that any fabric stored be labelled to allow possible future reinstatement. |
| Article 10 Policy 4.4  
Building fabric and contents which are identified in this plan as being insignificant or of an intrusive nature may be removed altered or adapted provided that such action allows the potential for recovery of significance and does not damage surrounding original fabric. | This policy is not applicable as the affected fabric has been rated as being of exceptional significance. |
| Article 10 Policy 4.5  
A professional insurance valuation shall be made of the following items and photographic records shall be made and lodged with the Archivist of St Philip’s Anglican Church.  
- Loose furniture  
- Liturgical accessories  
- Objects d’art  
- Stained glass windows | The 2012 Record of Church Furnishings is included as Attachment 2 to this report. It is not known if this document has been utilised by the church in order to obtain a professional insurance valuation of the recorded items. |
### Relevant CMP Policy

<table>
<thead>
<tr>
<th>Policy Section</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Article 16 Policy 4.6</td>
<td>The maintenance plan for the building should include moveable items. Advice on their care should be sought, and any required conservation works carried out by persons with relevant experience and expertise. The 2012 Record of Church Furnishings (see Attachment 2 of this report) has been prepared, however it is not known if this has been utilised to obtain advice on the care of the identified items.</td>
</tr>
<tr>
<td>Article 3 Policy 16.5</td>
<td>Timber floor boards may be replaced with new timber boards to match the dimensions and profile of the existing boards. The proposal does not comply with this policy, as it involves removal of the timber flooring beneath some of the rows of pews, rather than retention and conservation. The flooring is proposed to be reused within the church in the affected area.</td>
</tr>
<tr>
<td>Article 10, 11, 33 Policy 17.1</td>
<td>Memorials and monuments contained within St Philip’s Anglican Church and site should be retained and conserved. Consideration may be given to moving memorials and monuments within the building and grounds, where necessary to allow St Philip’s Church and setting to be better interpreted, provided there is no adverse impact on the place. No memorials or monuments are affected by the proposal.</td>
</tr>
<tr>
<td>Article 3 Policy 19.1</td>
<td>Specialist advice should be sought in regard to the moveable heritage items contained within St Philip’s Anglican Church or its setting. The proposal has been developed in accordance with professional conservation advice.</td>
</tr>
<tr>
<td>Article 10 Policy 19.2</td>
<td>A list of moveable heritage items located within St Philip’s Anglican Church should be compiled, including a brief description, photograph and provenance where known. The 2012 Record of Church Furnishings (see Attachment 2 of this report) has been prepared in order to implement this recommendation of the CMP.</td>
</tr>
</tbody>
</table>
6.3. ASSESSMENT OF HERITAGE IMPACT AGAINST SYDNEY LEP 2012 HERITAGE CONTROLS

The objective (1) (b) of Clause 5.10 of the LEP is to conserve the heritage significance of heritage items, including associated fabric, settings and views. The proposal is to remove some of the significant fabric, being some rows of pews and raised timber flooring, however this change is considered to:

- Be reversible, and capable of interpretation.
- Enhance the continued significant use of the church as a place of worship, as the proposed work will provide a post-service meeting space for the congregation, and therefore assist in securing the continued use of the church as a place of worship.

This Heritage Impact Statement satisfies the requirements of Clause 5.10 (5) of the LEP, and the 2010 CMP satisfies the requirements of Clause 5.10 (6) of the LEP. The proposal has no impact on any archaeological potential of the site, as the proposed works are internal works only and do not involve any excavation.

6.4. ASSESSMENT OF HERITAGE IMPACT AGAINST RELEVANT SYDNEY DCP HERITAGE CONTROLS

The Sydney DCP 2012 Section 3.9 Heritage contains relevant heritage objectives and controls, as addressed in Table 7 below.
Table 7: Assessment of the proposal against relevant Sydney DCP 2012 heritage controls

<table>
<thead>
<tr>
<th>DCP Provision</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Section 3.9 Objectives</strong></td>
<td></td>
</tr>
<tr>
<td>(a) Ensure that heritage significance is considered for heritage items, development within heritage conservation areas, and development affecting archaeological sites and places of Aboriginal heritage significance.</td>
<td>The heritage significance of the church has been carefully considered in formulating the proposal.</td>
</tr>
<tr>
<td>(b) Enhance the character and heritage significance of heritage items and heritage conservation areas and ensure that infill development is designed to respond positively to the heritage character of adjoining and nearby buildings and features of the public domain.</td>
<td>The proposal will enhance the continuation of the use of the church as a place of worship for the congregation, although it does involve removal of some significant fabric. As the proposal work is internal, there is no impact on other heritage items in the vicinity.</td>
</tr>
<tr>
<td><strong>Section 3.9.1 Heritage Impact Statements</strong></td>
<td></td>
</tr>
<tr>
<td>Clauses (1) to (4)</td>
<td>This Heritage Impact Statement complies with these provisions.</td>
</tr>
<tr>
<td><strong>Section 3.9.3 Archaeological assessments</strong></td>
<td></td>
</tr>
<tr>
<td>(2) For development proposals in Central Sydney, refer to the Central Sydney Archaeological Zoning Plan to determine whether the development site has archaeological potential.</td>
<td>The St Philips Church site has been rated in the Archaeological Zoning Plan for Central Sydney 1992 as an Area of Archaeological Potential – Partially Disturbed.</td>
</tr>
<tr>
<td>(3) An archaeological assessment is to be submitted as part of the Statement of Environmental Effects for development applications affecting an archaeological site or a place of Aboriginal heritage significance, or potential archaeological site that is likely to have heritage significance.</td>
<td>As the proposal does not involve excavation, an archaeological assessment is not considered necessary</td>
</tr>
<tr>
<td>(5) If there is any likelihood that the development will have an impact on significant archaeological relics, development is to ensure that the impact is managed according to the assessed level of significance of those relics.</td>
<td>There is no likelihood that the proposal will impact on archaeological relics as the proposal does not involve excavation.</td>
</tr>
<tr>
<td><strong>Section 3.9.5 Heritage Items</strong></td>
<td></td>
</tr>
<tr>
<td>Objective (a) Ensure that development in the vicinity of heritage items is designed and sited to protect the heritage significance of the item</td>
<td>The proposal is internal to the church and has no impact on the heritage item in the vicinity, Lang Park.</td>
</tr>
</tbody>
</table>
(1) Development affecting a heritage item is to

(a) Minimise the extent of change to significant fabric, elements or spaces

(b) Use traditional techniques and materials where possible unless other techniques and materials offer substantial conservation benefits;

(c) Enable the interpretation of each of the significant values of the item through the treatment of the item’s fabric, spaces and setting;

(d) Provide a use compatible with its significance and which with any changes proposed, including any BCA upgrade or the introduction of services will have minimal impact on significant fabric, elements or spaces.

(e) The provision of on-site interpretation, or a combination of each of these measures;

(f) Not reduce or obscure the heritage significance of the item; and

(g) Be reversible where necessary so new work can be removed with minimal damage, or impact to significant building fabric;

(h) Be consistent with an appropriate Heritage CMP, Conservation Management Strategy or policy guidelines contained in the Heritage Inventory Assessment report for the item;

(i) Not reduce or obscure the heritage significance of the item;

(j) Respect the pattern, style, dimensions or original windows and doors.

| The impact on significant fabric to the church interior has been minimised. |
| The proposal complies. |
| The proposal complies. |
| The use of the church remains as a place of worship. |
| The proposal involves opportunity for interpretation. |
| The proposal is considered to maintain significance and does not obscure significance of the interior of the church. |
| The proposal is reversible. |
| The proposal is not completely consistent with the CMP policies (see above). In relation to the “Recommended Management” field of the SHI form, this states: |

**General:** St Philip’s Anglican Church should be conserved largely in its existing form and scale and should continue in its existing use. A conservation plan should be prepared prior to major changes to the place, apart from general maintenance. Features of high significance, especially those dating from before 1875 should be conserved, and those which have been damaged or concealed by later work should be restored or reconstructed. Surfaces never intended for painting, notably sandstone should remain unpainted, while surfaces which were originally painted such as the original timber ceiling, should continue to be painted in appropriate colours.

The proposal largely complies with the CMP policies as the removal of some significant fabric (some rows of pews, raised timber flooring) is justified to assist the continuing use of the church as a place of worship. The original painted ceiling is unaffected by the proposal.
<table>
<thead>
<tr>
<th>DCP Provision</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>(2) Development should enhance the heritage item by removing unsympathetic alterations and additions and reinstating missing details, building and landscape elements, where physical or documentary evidence is available.</td>
<td>The interior does not include any unsympathetic alterations requiring removal and there are no missing details to be reinstated.</td>
</tr>
<tr>
<td>3.9.14 Heritage Inventory Assessment Reports</td>
<td></td>
</tr>
<tr>
<td>(1) Development to a heritage item, is to be consistent with the policy guidelines contained within the Heritage Inventory Assessment Report.</td>
<td>The current proposal has no impact on the exterior of the church.</td>
</tr>
<tr>
<td>The SHI form Recommended Management field for St Philips Church is addressed above.</td>
<td></td>
</tr>
<tr>
<td>3.10 Significant Architectural Building Types</td>
<td></td>
</tr>
<tr>
<td>3.10.5 Public and community buildings older than 50 years</td>
<td></td>
</tr>
<tr>
<td>Objective (a)</td>
<td></td>
</tr>
<tr>
<td>Ensure alterations, additions and change of use of current and former public and community buildings:</td>
<td></td>
</tr>
<tr>
<td>(i) are sympathetic to the existing fabric and design of the building and do not compromise its particular qualities from all periods of construction;</td>
<td>The proposal complies.</td>
</tr>
<tr>
<td>(ii) allow for and encourage, the ongoing public or community use for which the building was constructed;</td>
<td>The proposal complies as it will enhance the ongoing use of the church as a place of worship.</td>
</tr>
<tr>
<td>(iii) retain significant fabric and building elements; and</td>
<td>The majority of significant fabric to the interior is retained, though some significant features (some rows of pews, raised timber flooring) are proposed to be removed.</td>
</tr>
<tr>
<td>(iv) retain significant internal features and spaces.</td>
<td></td>
</tr>
<tr>
<td>(1) Alterations and additions to current and former public and community buildings are to retain:</td>
<td></td>
</tr>
<tr>
<td>(a) significant external fabric or building elements including original design details like lead lighting, doors, windows and joinery;</td>
<td>The exterior of the church remains unaltered.</td>
</tr>
<tr>
<td>(b) significant internal fabric and building elements including original design details, structural elements associated with roofing, fixed joinery, galleries, lighting and fixtures; and</td>
<td>The majority of the interior is retained, with some pews and raised timber flooring to be removed to create an open meeting space.</td>
</tr>
<tr>
<td>(c) sufficient evidence of the significant internal layout to enable interpretation.</td>
<td>Significant evidence of the original internal layout (remaining rows of pews and raised timber flooring to be retained) is retained to enable interpretation, therefore the proposal complies.</td>
</tr>
<tr>
<td>(2) External stone and face brickwork are not to be painted over or otherwise obscured.</td>
<td>The exterior of the church is unaltered in the proposal.</td>
</tr>
<tr>
<td>(3) New colour schemes are to reflect the most significant design period of the building.</td>
<td>No new colour schemes are proposed.</td>
</tr>
</tbody>
</table>
7.0 CONCLUSION

The proposal has been carefully formulated to respond to the CMP policies and the relevant heritage provisions of the Sydney LEP 2012 and the Sydney DCP 2012, as well as responding to the needs of the church congregation, given the constraints of the church site. Given the importance of retaining the existing use of the church as a place of worship and the constraints of the site, the proposal has been developed to provide an open space at the rear of the church which will allow post-service gathering of the congregation and enhance the continuing use of the church by the congregation.

It is acknowledged that the proposal requires the removal of some rows of pews and raised timber flooring from the interior of the church, which date from the 1888 refurbishment of the church interior, and which have been rated as being of exceptional significance.

However:

- The proposal does not obscure the significance of the church interior or reduce the ability to interpret the church interior,
- The timber railings and panelling against the walls of the affected area will be largely retained
- the timber flooring beneath the pews to be removed will be reused within the affected space
- the proposal includes the relocation of the sound desk which enables the reinstatement of part of a row of pews forward of the affected area
- The proposed new kitchenette and display cabinet fitout will be discreet, interpretable as new fabric, and are located so as not to impact on existing windows. The fitouts will also be reversible.
- The proposal will assist the ongoing use of the church as a place of worship.

The proposal is therefore considered appropriate, as the proposed works will not adversely impact on the heritage significance of the church interior. The approval of the proposal by City of Sydney Council with the following condition of consent is recommended.

RECOMMENDED HERITAGE CONDITION OF CONSENT

1. That a photographic archival recording be made of the church interior before and after the proposed works, in accordance with NSW Heritage Council guidelines on archival photographic recording methodology, with a copy submitted to City of Sydney Archives for safekeeping.
8.0 ATTACHMENTS
8.1. ATTACHMENT 1:

PROPOSAL PLANS PREPARED BY WEIR PHILIPS HERITAGE
DEVELOPMENT APPLICATION -
ST PHILLIP'S ANGLICAN CHURCH, 3 YORK STREET SYDNEY 2000

DA01 SITE / LOCATION PLAN
DA02 PLAN / ELEVATIONS / SECTIONS / JOINERY FINISHES

AREA OF WORK IN THIS DA

REMOVE TWO CHURCH Pews DOTTED AND STORE SAFELY ON SITE. RELOCATE SOUND DESK TO THIS LOCATION SHOWN ORANGE

RELOCATE SOUND DESK TO NORTH WALL AND REPLACE PEB THAT HAS BEEN REMOVED

EXISTING TILE FLOOR

FREE STANDING MOVABLE JOINERY

EXISTING RAISED TIMBER PLATFORMS. REPLACE WITH TIMBER FLOOR FLUSH WITH ADJACENT TILE FLOOR