Item No:	R2 Recommendation to Council
Subject:	**ADVICE OF THE WOOLLAHRA LOCAL PLANNING PANEL - PLANNING PROPOSAL - HERITAGE LISTING OF FIVE PLACES OF WORSHIP AND STATE HERITAGE NOMINATION OF THE SYDNEY CHEVRA KADISHA**
Authors:	Kristy Wellfare, Acting Team Leader Heritage Anne White, Manager Strategic Planning & Place
Approver:	Scott Pedder, Director Planning & Place
File No:	22/248138
Purpose of the Report:	To provide Council with the advice of the Woollahra Local Planning Panel. To obtain Council's approval to proceed with the planning proposal to list five places of worship as local heritage items in Schedule 5 and on the heritage maps of the Woollahra Local Environmental Plan 2014. To obtain Council's approval to proceed with the State Heritage Register Nomination for Sydney Chevra Kadisha at 172-178 Oxford Street, Woollahra.
Alignment to Delivery Program:	Strategy 4.2 Conserving our rich and diverse heritage.

Recommendation:

A. THAT Council note the advice provided by the Woollahra Local Planning Panel on 13 December 2022 regarding the planning proposal to list five places of worship as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra Local Environmental Plan 2014.

B. THAT Council endorse the planning proposal as contained at **Attachment 3** of the report to the Environmental Planning Committee to list the following five sites as local heritage items in Schedule 5 and on the Heritage Map of the *Woollahra Local Environmental Plan 2014* and resolve to forward this to the Department of Planning and Environment with a request for a Gateway determination to allow public exhibition:

   i. Paddington Church of Christ complex and setting, including interiors and moveable heritage at 116-122 Paddington Street, Paddington (Lots 20, 21 & 22, Sec 1, DP 180)
   ii. St Andrews Scots Presbyterian Church complex and setting, including interiors and moveable heritage at 2 Carlisle Street, Rose Bay (Lot 1 DP 724928 & Lot 1 DP 966535)
   iii. St George Greek Orthodox Church and war memorial complex and setting, including interiors and moveable heritage at 90-92 Newcastle Street, Rose Bay (Lots 15 & 16, Sec D, DP5092)
   iv. Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)
   v. Vaucluse Uniting Church complex and setting - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage at 3 Russell Street, Vaucluse (Lot 6, Sec 5, DP 4400).

C. THAT Council request the Minister for Planning and Public Spaces (or delegate) authorise Council as the local plan-making authority in relation to the planning proposal, to make the local environmental plan under section 3.36 of the *Environmental Planning and Assessment Act 1979*.

D. THAT Council endorse a nomination to the State Heritage Register of Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)

Executive Summary:

The purpose of this report is to provide Council with the advice of the Woollahra Local Planning Panel (Woollahra LPP) on the outcomes of the Places of Public Worship Heritage Study which was presented to the Woollahra LPP on 13 December 2022.

In summary, we recommend that Council resolves to endorse the planning proposal as contained in **Attachment 3**, and forward this to the Department of Planning and Environment (DPE) with a request for a Gateway determination to allow public exhibition. The planning proposal seeks to list five sites as local heritage items in Schedule 5 and on the Heritage Maps of the *Woollahra Local Environmental Plan 2014* (Woollahra LEP 2014).

Supported by the advice from the WLPP, staff also recommend nominating Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra to the State Heritage Register.

Discussion:

Background

On 8 April 2019 Woollahra Council resolved (in part):

(Item 11.3)
THAT Council:
B. Requests staff to commission a report to investigate potential heritage significance of places of worship in the Woollahra Local Government area in order to identify items of heritage significance at either a local or State level, with a view to having those identified items listed as:
(a) a local heritage item in the Woollahra Local Environmental Plan 2014 (WLEP); and/or
(b) an item on the State Heritage Register under the Heritage Act 1977.

And at the same meeting Council also resolved (in part):

(Item 11.2)
THAT Council requests staff to undertake an assessment of heritage significance for the following properties located in Rose Bay, NSW:
i) St Andrews Scots Presbyterian Church, corner Dover Rd and Carlisle Street, Rose Bay;

and report to the Environmental Planning Committee on whether these items have sufficient heritage significance to be listed as:
i) a local heritage item in the Woollahra Local Environmental Plan 2014 (WLEP); and/or
ii) an item on the State Heritage Register under the Heritage Act 1977.

Assessments of heritage significance

There are a total of 27 places of worship in the Woollahra LGA. Eighteen of the 27 places of worship are already locally heritage listed in Schedule 5 of the Woollahra LEP 2014 and one is also listed on the State Heritage Register (SHR). The potential heritage significance of the remaining nine unlisted places of worship was investigated as part of this heritage study. These places being:

1. Chabad Double Bay
2. Double Bay Uniting Church
3. Paddington Church of Christ
4. St Andrews Scots Presbyterian Church (Rose Bay)
5. St George Greek Orthodox Church (Rose Bay)
6. Kehillat Kadimah Synagogue (Rose Bay)
7. Sephardi Synagogue (Woollahra)

8. Sydney Chevra Kadisha (Woollahra)
9. Vaucluse Uniting Church

An assessment of heritage significance for each of the nine sites was carried out by Council's Senior Heritage Officer Shona Lindsay and Heritage Officer Charlotte Simons, in accordance with the document titled *Assessing heritage significance,* published by the NSW Heritage Office in 2001 and *Investigating Heritage Significance 2021* published by Heritage NSW. The *Heritage Study: Places of Worship, Woollahra LGA is at* **Attachment 1.**

All sites have been assessed against the seven NSW heritage criteria. Each criterion has inclusions and exclusions guidelines which are used to assist in the assessment process. If an item meets one of the seven heritage criteria at a local level, and retains the integrity of its key attributes, it can be considered to have local heritage significance.

Table 1: NSW Heritage assessment criteria summary

Criteria		
(a)	Historic significance	*An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area)*
(b)	Historical association significance	*An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area)*
(c)	Aesthetic significance	*An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area)*
(d)	Social significance	*An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons*
(e)	Technical significance/research potential	*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)*
(f)	Rarity	*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)*
(g)	Representativeness	*An item is important in demonstrating the principal characteristics of a class of NSW's* • *cultural or natural places; or* • *cultural or natural environments.* • *or a class of the local area's* • *cultural or natural places; or* • *cultural or natural environments.*

To be assessed for State significance, an item will meet more than one of the seven heritage criteria at a State level, or if an item satisfies only one of the criteria, the item is of such particular significance to NSW that it should be listed.

Having assessed each of the sites against the Heritage NSW guidelines, it was concluded that five of the nine sites meet the threshold for listing as items of local heritage significance. A summary of each Heritage NSW criteria, and how these were met by each of the five sites is summarised below in **Table 2**.

Table 2: NSW Heritage criteria assessment summary (Local significance)

Property	(a) historic	(b) association	(c) aesthetic	(d) social	(e) technical/ research	(f) rarity	(g) representative
Paddington Church of Christ	✓	✓	✓	✓	×	✓	✓
St Andrews Scots Presbyterian Church	✓	✓	✓	✓	✓	✓	✓
St George Greek Orthodox	✓	✓	✓	✓	×	✓	✓

Property	(a) historic	(b) association	(c) aesthetic	(d) social	(e) technical/ research	(f) rarity	(g) representative
Church and war memorial							
Sydney Chevra Kadisha	✓	✓	✓	✓	✓	✓	✓
Vaucluse Uniting Church Site	✓	×	✓	✓	×	✓	✓

At Sydney Chevra Kadisha it was concluded that based on the comparative analysis and established heritage, the building also meets the heritage criteria at the State level as summarised in **Table 3** below:

Table 3: NSW Heritage criteria assessment summary (State Significance)

Property	(a) historic	(b) association	(c) aesthetic	(d) social	(e) technical/ research	(f) rarity	(g) representative
Sydey Chevra Kadisha	✓ State	✓ State	✓ Local	✓ State	✓ State	✓ State	✓ Local

The sites

The five sites that are the subject of this report are spread across the municipality, and are summarised below.

Paddington Church of Christ

The Paddington Church of Christ (at 116-122 Paddington Street) is located on the northern side of Paddington Street, Paddington. The church was erected in 1901 and designed by architect Walter Sydney Newman in the Romanesque Revival style and is of face brick construction.

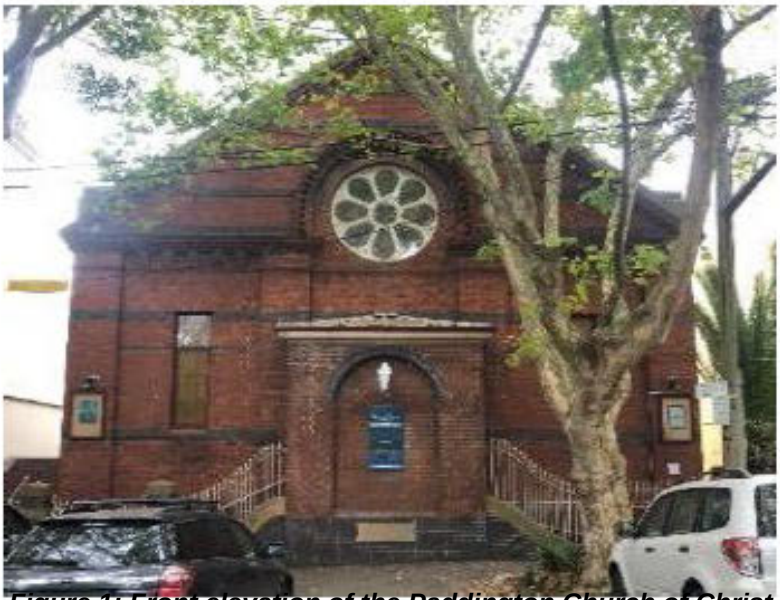


Figure 1: Front elevation of the Paddington Church of Christ

The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows.

St Andrews Scots Presbyterian Church

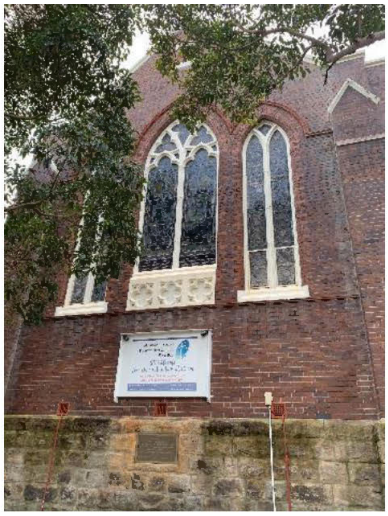


Figure 2: Western elevation of the church

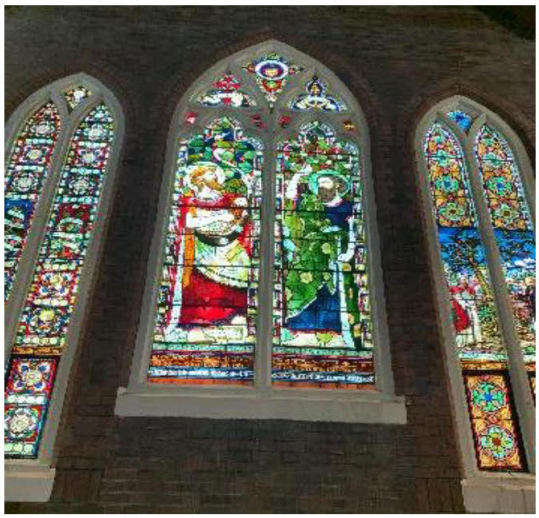


Figure 3: Internal View of the Stained Glass Window

St Andrews Scots Presbyterian Church at 2 Carlisle Street, Rose Bay, was constructed in 1913 in the Federation gothic style by builders Messers. D. McRae and Son. It has a steeply pitched roof and is constructed with sandstone footings, brown face brick walls, timber rafters, hammer bean roof internally and slate roof externally.

The exterior of the Church has sandstone footings, brown face brick walls and a slate roof. The windows are of cast concrete and are of a lancet style with filigree decoration, and the walls have a string course above and below the windows. The doors are made from timber. The roof has exposed rafter eaves. There is a low sandstone fence on the street boundaries.

St George Greek Orthodox Church

Figure 4: Front elevation

Figure 5 Templon (Source: parish website)

Constructed in 1962, at 90-92 Newcastle Street, Rose Bay, the St George Greek Orthodox Church is an example of a late twentieth century ecclesiastical style church. It was designed by architects Fowell, Mansfield & Maclurcan and built by Cirvan Bros Pty Ltd. Dedicated as a war memorial, the church fronts Newcastle Street as a combination of the classic Greek Orthodox church style merged with elements of the simplified Byzantine style that is typical of Australian war memorial architecture. The building is set back from the street and sides, and is elevated on a tiered podium to the front.

Sydney Chevra Kadisha

Constructed between 1949 and 1952 at 172-178 Oxford Street, Woollahra, the Sydney Chevra Kadisha building is a Post-war Modernist style building designed by prominent architect Samuel Lipson of Lipson and Kaad Architecture as a mortuary chapel for the Sydney Jewish community.

While the building retains characteristics of its style, this Modernist place of worship incorporates shapes, motifs and elements that specifically refer to traditional Orthodox Synagogue design. The building is situated on an unusual wedge shaped site between two roads and is on a north to south gradient. The building's northern elevation contains lower ground levels facing Wallis Street and the southern elevation comprises the main ground level facing Oxford Street.

Figure 6: 1950s photograph of the Sydney Chevra Kadish

Vaucluse Uniting Church

Figure 7: Vaucluse Uniting Church

Figure 8: Decorative mural paintings to walls within the 1909 church building drawn by Pixie O'Harris in 1961

The site of the Vaucluse Uniting Church, at 3 Russell Street, Vaucluse, comprises two former church buildings. The original 1909 church building is located at the rear southern end of the site. The northern end of the site with street frontage to Russell Street is occupied by the 1960 A-frame church building, which was designed by Booker & Wilson Architects. The original 1909 building located at the rear of the site is not readily visible from the surrounding streetscape and is largely obscured by the 1960 church building. The original church is no longer used as a place of worship and has been used as a childcare facility since the 1960s. The 1960s A-frame church ceased being used as a church in 2020.

Planning Proposal

Consistent with the recommendations of the report *Heritage Study: Places of Worship, Woollahra LGA*, a planning proposal (see **Attachment 3**) has been prepared to list the following five sites as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra LEP 2014:

- *Paddington Church of Christ, including interiors and moveable heritage at 116-122 Paddington Street, Paddington (Lot 20, 21 & 22, Sec 1, DP 180)*
- *St Andrews Scots Presbyterian Church, including interiors and moveable heritage at 2 Carlisle Street, Rose Bay (Lot 1 DP 724928 & Lot 1 DP 966535)*
- *St George Greek Orthodox Church and war memorial, including interiors and moveable heritage at 90-92 Newcastle Street, Rose Bay (Lots 15 & 16, Sec D, DP5092)*
- *Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)*
- *Vaucluse Uniting Church site - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage at 3 Russell Street, Vaucluse (Lot 6, Sec 5, DP 4400)*

The planning proposal has been prepared in accordance with section 3.33 of the *Environment Planning and Assessment Act 1979* (the Act) and the document prepared by the NSW Department of Planning and Environment titled *Local Environmental Plan Making Guideline* (September 2022).

The planning proposal satisfies the requirements of section 3.33 of the EP&A Act as it includes:

- A statement of the objectives or intended outcome of the amendment to Woollahra LEP 2014.
- An explanation of the provisions that are to be included in the amendment to Woollahra LEP 2014.
- The justification for the objectives, outcomes and provisions and the process for their implementation.
- Details of the community consultation that is to be undertaken.

The objective of the planning proposal is to recognise the heritage significance of the above listed sites as local heritage items and provide them with statutory heritage protection. Heritage listing aims to provide the sites with ongoing protection and recognition of the heritage significance of the sites.

Advice of the Woollahra Local Planning Panel

The planning proposal was referred to the Woollahra LPP on 13 December 2022 (see **Attachment 6**). The submissions to the heritage inventory sheets (by or on behalf of the land owners) were submitted for consideration by the members of the Woollahra LPP (see **Attachment 5**), and there were also four pieces of late correspondence which were provided to the members of the Woollahra LPP (see **Attachment 7**). Having considered all of these matters, the Woollahra LPP provided the following unanimous advice to Council:

A. THAT the Woollahra Local Planning Panel advises Council to proceed with the planning proposal to list the following sites as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra Local Environmental Plan 2014:

- i. *Paddington Church of Christ complex and setting, including interiors and moveable heritage at 116-122 Paddington Street, Paddington (Lots 20, 21 & 22, Sec 1, DP 180)*
- ii. *St Andrews Scots Presbyterian Church complex and setting, including interiors and moveable heritage at 2 Carlisle Street, Rose Bay (Lot 1 DP 724928 & Lot 1 DP 966535)*
- iii. *St George Greek Orthodox Church and war memorial complex and setting, including interiors and moveable heritage at 90-92 Newcastle Street, Rose Bay (Lots 15 & 16, Sec D, DP5092)*

iv. *Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)*
v. *Vaucluse Uniting Church complex and setting - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage at 3 Russell Street, Vaucluse (Lot 6, Sec 5, DP 4400).*

B. THAT the Woollahra Local Planning Panel provides advice to Council to proceed with the nomination to the State Heritage Register of Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)

C. THAT as part of a future heritage study, the following three sites be further examined for their heritage qualities:
i. *Sephardi Synagogue at 40-44 Fletcher Street, Woollahra*
ii. *Kehillat Kadimah Synagogue at 662-666 Old South Head Road, Rose Bay*
iii. *Chabad Double Bay at 2 Kiaora Road, Double Bay*

It is noted that the Woollahra LPP provided the following reasons for its decision:

The Panel considered the submissions received, and considered the Places of Public Worship Heritage Study to be a thorough and comprehensively researched report, with a good comparative analysis and Council should be congratulated. Noting that the Panel has recommended that site descriptions be amended to use the terms "complex" and "setting" where relevant.

Council staff note the comments of congratulations from the Woollahra LPP.

In accordance with this advice, the relevant item names have been updated to reflect the advice of the panel to include reference to the items as a "complex" and including their "setting" where relevant. This has been updated in the relevant documents including the heritage study report (**Attachment 1)**, heritage inventory sheets (**Attachment 2**) and the planning proposal (**Attachment 3**).

In response to part C of the advice from the Woollahra LPP, should Council resolve to support a further heritage study into the Sephardi Synagogue, Kehillat Kadimah Synagogue and Chabad Double Bay, this would occur should staff resources become available.

Options:

Subject to Council's decision, the planning proposal (with updates to make reference to the Council decision) will be referred to the DPE seeking a Gateway determination. This will allow the planning proposal to be placed on public exhibition.

The public exhibition of the planning proposal will be undertaken in accordance with the requirements of the Act, the Environmental Planning and Assessment Regulation 2021 and the Gateway determination issued by the Department as delegate for the Minister.

The Gateway determination will specify the minimum duration of the public exhibition period. This period is usually a minimum of 28 days, which is consistent with Council's standard practice for the exhibition of a planning proposal.

Public notification of the exhibition will comprise:
- A weekly notice in the Wentworth Courier for the duration of the exhibition period (if a hardcopy is being published).
- A notice on Council's website.
- A notice to land owners, surrounding land owners and community/resident groups.

To streamline the plan-making process, the Minister can delegate some plan-making powers to Council for routine matters. In this case, Council may request authorisation to exercise the functions of the Minister to make an LEP under section 3.36 of the Act. Part C of the recommendation for this report deals with this request. After public exhibition, the planning proposal and submissions received will be reported to Council.

Any person or organisation can nominate a place or object believed to be of state significance for listing on the State Heritage Register. Nominations are made by completing the SHR nomination form. Council staff recommended that a nomination is made to list the Sydney Chevra Kadisha at 172-178 Oxford Street, Woollahra on the SHR under the *Heritage Act, 1977*.

Alternatively, Council may decide to note the advice of the Woollahra LPP and not progress the planning proposal or the nomination for State Heritage listing.

Community Engagement and / or Internal Consultation:

Following the finalisation of the draft heritage inventory sheets, Council staff engaged with all property owners of the proposed heritage listed properties and a chronology of consultation is included at **Attachment 4**. A copy of the submissions received is attached at **Attachment 5**, and a staff response to these submissions is included in the agenda to the Woollahra LPP at **Attachment 6**.

In response to the release of the agenda for the Woollahra LPP of 13 December 2022, we received four further pieces of correspondence which were submitted to the members of the Woollahra LPP (see **Attachment 7**) for consideration. A staff response to these submissions is included below:

Sally Morrison (Committee Secretary) St Andrews Scots Presbyterian Church

Summary of submission	**Response from staff**
Concerns regarding a fig tree that is growing close to the church, the roots of which are lifting the path and branches which are close to the walls and stained glass windows of the church. Can the land managers trim the tree?	Applications may be made to Council to trim and/or remove trees on the site in accordance with Council's Tree protection policies and the provisions of the Woollahra LEP 2014. These applications will be considered on a site by site and merit basis.
Concerns raised regarding the potential impact that heritage listing may have on the ability of the church to provide disabled access to the church at a later date. Can the land managers faciliate disabled access?	Heritage listing of the site would not preclude the provision of enhanced disabled access to the site. Minor works of this nature are supported, providing that the heritage values of the site are appropriately considered in any future proposal.
Thanks to Council for valuing the historical and social significance of the Church.	Comments in support of the listing are noted.

Fr Gerasimos Koutsouras Morrison (Parish Priest) St George Greek Orthodox Church

Summary of submission	**Response from staff**
The Church is on a growth trajectory, and are seeking to develop the church as part of that growth. The heritage study references the Church of St Ioannis at Parramatta which has been demolished to make way for a growing population.	Council staff do not agree. This property has been identified as meeting the following six heritage criteria: • Criterion (a): Historical significance • Criterion (b): Associative significance • Criterion (c): Aesthetic/technical significance • Criterion (d): Social significance • Criterion (f): Rarity

Summary of submission	Response from staff
Heritage Listing would prevent the growth of the Church community. Heritage officers did not inspect the Church internals, had they done so they could have seen the many changes that have taken place	• Criterion (g): Representative The St George Greek Orthodox Church and war memorial has local historical significance for its ability to reflect the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time. The St George Greek Orthodox Church has significance for its associations with Australia's defence history. The church is dedicated as a war memorial that provides a place of commemoration for Australian soldiers of Greek heritage who lost their lives in World War I and World War II, and also Australian soldiers who lost their lives in Greece during World War II. The church is listed on the NSW War Memorials Register. The St George Greek Orthodox Church is the only example of its type in the Municipality. While there are numerous Greek Orthodox churches in Sydney and NSW, the St George Greek Orthodox Church has rarity as one of a very small number of churches of its type – being a Greek Orthodox war memorial church. There is only one other known Greek Orthodox war memorial church remaining in Sydney, the St Spyridon Greek Orthodox War Memorial Church, which is listed as a local heritage item on the Randwick Local Environmental Plan 2012. The only other being the St Ioannis Greek Orthodox War Memorial Church dating to 1965 has since been demolished. The loss of this comparable building type increases the rarity of the St George Greek Orthodox Church. Heritage listing of the site does not preclude future development on the site, rather, it would ensure that the heritage values of the site are appropriately considered in any future proposal for the site. Consistent with the other sites in this study, correspondence was sent to the Church requesting access and seeking engagement (see **Attachment 4**). However, no responses was received until September 2022 when Council staff circulated copies of the draft heritage inventory sheets. Council staff welcome the opportunity to undertake a site inspection to more fully assess the interiors of the site. Council staff recommend that a further site inspection is undertaken concurrently with the progression of the planning proposal, and do not support delaying the progression of this important heritage study. There are multiple opportunities during the progression of the planning proposal to update the study and the heritage inventory sheets.

Patrick Wilson (Touring the Past) Vaucluse Uniting Church

Summary of submission	Response from staff
Concur with the assessment that the A-frame Church should be heritage listed, but differ on the views of the interior and moveable elements. Also disagree that the Church should be considered aesthetically and socially significant.	Council staff do not agree. Including all interiors allows the protection of the entire interior of the church which is deemed to be significant as per Council's heritage study. This is an appropriate and robust approach to heritage conservation in accordance with the Burra Charter.

	The Heritage Study used the Heritage Manual criteria and found that the church meets both the aesthetic and social significance criteria as summarised below: *Aesthetic significance:* The A-frame church building is a restrained late twentieth century ecclesiastical building. The building has been subject to few alterations and additions since its construction. A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. *Social significance:* Although social significance was not formally studied for this assessment, it is noted Vaucluse Uniting Church likely has social significance as a centre of worship for the local community for more than a century. The Vaucluse Uniting Church is a place of community memory. The A-frame church building on the site contains memorials and plaques to commemorate individuals associated with the church over time.
Main contention point is the inclusion of the Federation-period church building (1909) at the rear – which does not warrant heritage listing. If possible from a mapping perspective, the rear of the site should be excluded from heritage listing and the old church should be excluded from the heritage inventory sheet. If not removed, the sheets should be updated to better reflect what fabric and/or attributes of the building are significant.	Council staff do not agree. Contrary to the submission, the heritage study found that the old church has significance as part of the overall site and was found to reach the threshold for heritage significance as per the Heritage Study. The heritage inventory sheet reflects this. This position was supported by the Woollahra LPP who further requested the additional of the term “complex and setting” in the item description. Council staff support refining the heritage inventory sheet by working with the owners and their representatives as part of the public engagement process should the planning proposal progress to public exhibition.

Matt Young Manager Properties & Projects – Paddington Church of Christ

Summary of submission	**Response from staff**
Generally agree with the significance assessment of the site.	Council staff note the agreement with the significance assessment.
The moveable heritage items indicate the original use of the Church building but are not intrinsic to the significance of the subject site and are representative of Church items associated with religious services.	Council staff do not agree. Including all interiors allows the protection of the entire interior of the church which is deemed to be significant as per Council’s heritage study. This is an appropriate and robust approach to heritage conservation in accordance with the Burra Charter. The study found that the moveable heritage items are of significance to the Church. Council staff support the preparation of a moveable heritage strategy which would further inform the management of these items. For a building of this scale and function, it is appropriate to recognise the importance of the moveable items to its significance and operation.

Much work is required to remediate the building, and the alterations and additions would need to be assessed in a Conservation Management Plan. This plan should also assess the significance of the moveable heritage items, and a cost sharing arrangement is suggested.	Council staff concur that significance mapping as part of a Conservation Management Plan and a moveable heritage schedule are appropriate management tools for the proposed heritage item. It is noted that Council is not in a position to financially support private landowners to progress conservation management plans.
The planning proposal should not be finalised until the moveable heritage study is completed and agree on.	The matter of the moveable heritage may be further considered concurrently with the progression of the planning proposal, noting that there are multiple opportunities to refine the heritage inventory sheet as the planning proposal progress through public exhibition. Council staff do not support delaying the progression of the planning proposal.

In summary, no changes to the planning proposal are recommended, and Council staff recommend progressing the heritage listing of the five places of worship.

It is noted that some of the submissions recommend minor alterations and/or additions to the heritage inventory sheets. In response, staff note that should Council resolve to submit the planning proposal to the DPE for a Gateway determination there are further opportunities for Council staff and land owners to review the content of the heritage inventory sheets.

It is noted that the issues raised in this submission was considered by the Woollahra LPP and the Panel advised that the proposed listing of the sites should proceed as recommended, with the inclusion of the term “complex” and “setting” where relevant in the item title.

Policy Implications:

Should Council resolve to progress a planning proposal (having considered the advice of the Woollahra LPP), and should the planning proposal progress to finalisation, there will be policy implications by listing five sites as local heritage items in the Woollahra LEP 2014.

Financial Implications:

NIL

Resourcing Implications:

Staff resources will be associated with progressing a planning proposal which will include managing the public exhibition and preparing a post exhibition report to a meeting of Council. Staff resource implications will also be associated with progressing a nomination to the SHR.

Conclusion:

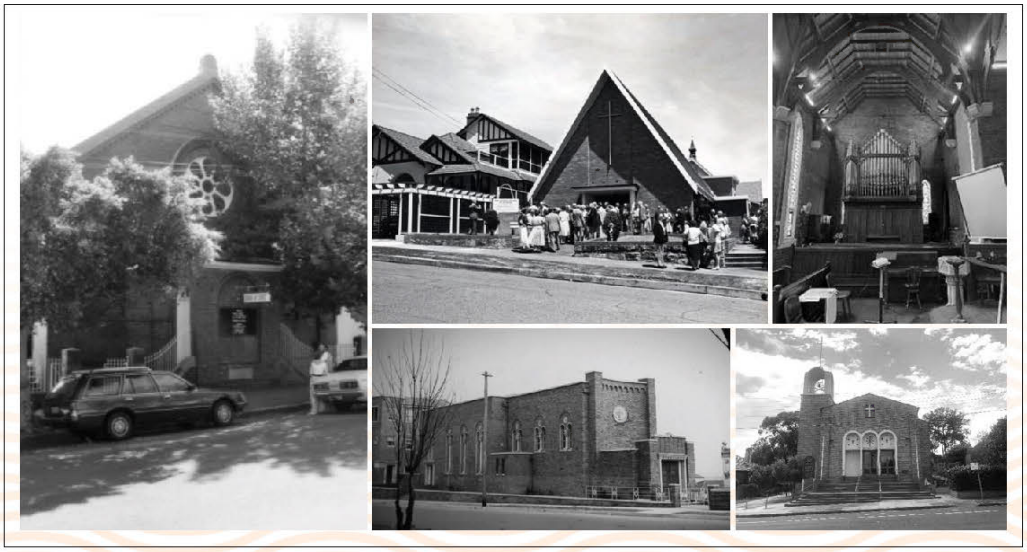
A planning proposal to list five sites as local heritage items in Schedule 5 and on the Heritage Maps of the Woollahra LEP 2014 was considered by the Woollahra LPP on 13 December 2022. Council staff note the support from the Woollahra LPP to progress the local and State Heritage listing of the above sites and to proceed with the planning proposal and SHR nomination.

Given the Woollahra LPP endorsement, Council staff recommend that Council endorses the planning proposal at **Attachment 3** and the progression of an SHR nomination for the Sydney Chevra Kadisha at 172-178 Oxford Street, Woollahra.

Attachments

1. Places of Worship, Woollahra LGA - Heritage Significance Assessment - updated January 2023 ⇩
2. Combined Heritage Inventory Sheets - January 2023 ⇩
3. Planning Proposal - Places of Worship in Woollahra - updated January 2023 ⇩
4. Chronology of communications with owners ⇩
5. Submissions – Late 2022 - redacted ⇩
6. Woollahra LPP agenda 13 December 2022 (attachments removed) ⇩
7. Late Corro to the Woollahra LPP meeting of 13 December 2022 - redacted ⇩

Heritage Study:
Places of Worship, Woollahra LGA



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Acknowledgement of Country

We acknowledge the Gadigal and Birrabirragal people as the traditional custodians of the land in our local area and pay our respects to Elders past, present and future.

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Part 1 Introduction

1.1 Overview

This Heritage Study has been prepared to provide the basis for a Council decision on the heritage significance and potential heritage listing of nine places of worship in the Woollahra Local Government Area (LGA), as listed individually as a local heritage item(s) in *Woollahra Local Environmental Plan 2014* (Woollahra LEP 2014) and/or listed individually as an item(s) of State significance in the State Heritage Register (SHR) under the *NSW Heritage Act 1977*.

On 8 April 2019 Woollahra Council resolved (in part):

(Item 11.3)
THAT Council:
B. Requests staff to commission a report to investigate potential heritage significance of places of worship in the Woollahra Local Government area in order to identify items of heritage significance at either a local or State level, with a view to having those identified items listed as:
(a) a local heritage item in the Woollahra Local Environmental Plan 2014 (WLEP); and/or
(b) an item on the State Heritage Register under the Heritage Act 1977.

And at the same meeting Council also resolved (in part):

(Item 11.2)
THAT Council requests staff to undertake an assessment of heritage significance for the following properties located in Rose Bay, NSW:
i) St Andrews Scots Presbyterian Church, corner Dover Rd and Carlisle Street, Rose Bay;

and report to the Environmental Planning Committee on whether these items have sufficient heritage significance to be listed as:
i) a local heritage item in the Woollahra Local Environmental Plan 2014 (WLEP); and/or
ii) an item on the State Heritage Register under the Heritage Act 1977.

It is noted that from all the places of worship currently located in the Woollahra LGA, nine are not currently included in the SHR nor in the Woollahra LEP 2014. Three are within WLEP 2014 heritage conservation areas.

1.2 Project methodology

This Heritage Study has been prepared in accordance with *Heritage Significance Assessment* Guidelines published by the NSW Heritage Office in 2001.[1] It is also consistent with the relevant principles and guidelines of the *Australia ICOMOS Charter for Places of Cultural Significance 2013* (the Burra Charter).[2]

The following steps were undertaken in the preparation of this report:

- A search of the following relevant State and federal statutory and non-statutory heritage registers:

[1] NSW Heritage Office, 2001. *Assessing Heritage Significance.*
[2] Australia ICOMOS Inc, 2013. *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance.*

  - State Heritage Register
  - Woollahra Local Environmental Plan 2014 (WLEP 2014)
  - Section 170 Heritage and Conservation Registers
  - NSW State Heritage Inventory database
  - National Trust of Australia
  - Register of the National Estate
- Historical research
- Site inspection of the properties and surrounding areas
- Building fabric analysis
- Comparative analysis of places of worship within Sydney and Woollahra LGA
- Social significance surveys
- Assessment of heritage significance
- Recommendations
- Completion of a Heritage Inventory sheet (where recommended)

1.3 Authors and acknowledgements

This report was prepared by Shona Lindsay (Senior Heritage Officer) and Charlotte Simons (Heritage Officer). It was reviewed by Anne White (Manager - Strategic Planning & Place).

The authors acknowledge the assistance of the congregations of the various places of worship in providing access to the buildings and background information.

The assistance of Nastaran Forouzesh (Heritage Officer) and Flavia Scardamaglia (Senior Strategic Heritage Officer) of Woollahra Municipal Council, the Woollahra Local History librarians, and David Burdon (National Trust of Australia) are also acknowledged in the preparation of this report.

1.4 Limitations

This report provides an assessment of non-Aboriginal (historical) built heritage only, and does not provide an archaeological or Aboriginal heritage assessment.

The description and analysis of the sites were based on a visual inspection only. The site inspection for St George Greek Orthodox Church, Rose Bay was only from the public domain.

Part 2 Background

2.1 Site identification

There are a total of 27 places of worship within the Woollahra LGA.

18 of the 27 places of worship are heritage listed, with all 18 listed on the Woollahra LEP 2014 as heritage items, and one also listed on the State Heritage Register.

Nine of the 27 places of worship are not listed on a heritage register. The potential heritage significance of the remaining nine unlisted places of worship were investigated as part of this heritage study.

The nine unlisted places of worship within the Woollahra LGA are provided in Table 1 and the locations provided in Appendix 2.

Table 1: Unlisted places of worship within the Woollahra LGA

	Site name	Address	Lot and DP	Site Use	Site Zone
1	Chabad Double Bay	2 Kiaora Road, Double Bay /166 Bellevue Road, Bellevue Hill	Lot 1, DP 593770	Masonic Temple, Place of Worship	R3 Medium Density Residential
2	Double Bay Uniting Church	15-15A Cross Street, Double Bay	Lot 1, DP 599385	Place of worship	B2 Local Centre
3	Paddington Church of Christ	116-122 Paddington Street, Paddington	Lots 20, 21, & 22, Sec 1, DP 180	Place of worship	R2 Low Density Residential
4	St Andrews Scots Presbyterian Church	2 Carlisle Street, Rose Bay	Lot 1, DP 724928 & Lot 1, DP 966535	Place of worship	R3 Medium Density Residential
5	St George Greek Orthodox Church, Rose Bay	90-92 Newcastle Street, Rose Bay	Lots 15 & 16, Sec D, DP 5092	Place of worship	R3 Medium Density Residential
6	Kehillat Kadimah Synagogue	662-666 Old South Head Road, Rose Bay	Lot 1, DP 787652	Place of worship	R2 Low Density Residential
7	Sephardi Synagogue	40-44 Fletcher Street, Woollahra	Lot 1, DP 1047286 & Lots 49 & 50, Sec 1, DP 1951	Place of worship, funeral parlour	R3 Medium Density Residential
8	Sydney Chevra Kadisha	172-178 Oxford Street, Woollahra	Lot 1, DP 85862	Place of worship	R2 Low Density Residential
9	Vaucluse Uniting Church	3 Russell Street, Vaucluse	Lot 7, Sec 5, DP 4400	Place of worship	R2 Low Density Residential

2.2 Heritage listings

2.2.1 Statutory

None of the nine sites are identified as a local heritage item on Schedule 5 of the Woollahra LEP 2014.

Paddington Church of Christ is located within the Paddington Heritage Conservation Area, and Sephardi Synagogue and Sydney Chevra Kadisha are both located in the Woollahra Heritage Conservation Area on Schedule 5 of the Woollahra LEP 2014.

None of the nine sites are identified as heritage items on the NSW State Heritage Register (SHR).

None of the nine sites are listed on any Section 170 Heritage and Conservation Registers[3].

2.2.2 Non-statutory

None of the nine sites are listed on the NSW National Trust of Australia Register or on the Register of the National Estate.

2.3 Heritage in the vicinity

The local heritage items listed under the Woollahra LEP 2014, and within the general vicinity of each of the nine sites are provided in Table 2. These are presented in Appendix 3.

Table 2: Heritage items in the vicinity

	Site name	Heritage items in the vicinity
1	Chabad Double Bay	• 3 Kauri Pines, WLEP 2014 Item No. 3 • Bellevue Hill Street Name Inlays within Road Reserve, WLEP 2014 Item No. 671 • Tudor Lodge - house and interiors, garage, flagged driveway, paths and stone wall to Fairfax Road, WLEP 2014 Item No. 23 • Residence, interior and upper northern terrace and sandstone the retaining wall to New South Head Rd, WLEP 2014 Item No. 210 • The Golden Sheaf Hotel and interiors, WLEP 2014 Item No. 208 • Subterranean sewerage ejector station and environs, WLEP 2014 Item No. A2 • Double Bay Compressed Air Ejector Station, SHR Item No. 01324
2	Double Bay Uniting Church	• Transvaal Avenue Heritage Conservation Area, WLEP 2014 Item No. C7 • Moreton Bay Fig, WLEP 2014 Item No. 227 • 3 Kauri Pines, WLEP 2014 Item No. 3

[3] *Section 170 of the NSW Heritage Act, 1977, requires that all State Agencies establish and keep a register entitled "Heritage and Conservation Register" (S.170 Register).*

	Site name	Heritage items in the vicinity
		• Tudor Lodge - house and interiors, garage, flagged driveway, paths and stone wall to Fairfax Road, WLEP 2014 Item No. 23 • Residence, interior and upper northern terrace and sandstone the retaining wall to New South Head Rd, WLEP 2014 Item No. 210 • The Golden Sheaf Hotel and interiors, WLEP 2014 Item No. 208 • Subterranean sewerage ejector station and environs, WLEP 2014 Item No. A2 • Double Bay Compressed Air Ejector Station, SHR Item No. 01324
3	Paddington Church of Christ	• Paddington Heritage Conservation Area, WLEP 2014 Item No. C8 • 31 London Plane Trees, 17 Hill's Weeping Figs, 3 Red Apples, WLEP 2014 Item No. 265
4	St Andrews Scots Presbyterian Church	• Rose Bay Street Name Inlays within Road Reserve, WLEP 2014 Item No. 676 • Rose Bay Hotel and interiors, WLEP 2014 Item No. 326 • House and interiors, WLEP 2014 Item No. 311 • Mary Magdalene Catholic Church - church and interiors, WLEP 2014 Item No. 327
5	St George Greek Orthodox Church, Rose Bay	• Royal Sydney Golf Club - Clubhouse and interiors, grove of paperbarks along Norwich Road, WLEP 2014 Item No. 318
6	Kehillat Kadimah Synagogue	• There are no heritage items in the vicinity
7	Sephardi Synagogue	• Woollahra Street Name Inlays within Road Reserve, WLEP 2014 Item No. 679 • Norfolk Island Pine, WLEP 2014 Item No. 481
8	Sydney Chevra Kadisha	• Woollahra Heritage Conservation Area, WLEP 2014 Item No. C15 • Tralawera - semi-detached house, interiors and grounds, WLEP 2014 Item No. 638 • Dela Kaba - semi-detached house, interiors and grounds, WLEP 2014 Item No. 639 • Centennial Park, NHL No. 106153 • Centennial Park Reservoir, SHR No. WS001 • Centennial Park, Moore Park, Queens Park, SHR No. 01384 • Woollahra Reservoir, SHR No. WS022
9	Vaucluse Uniting Church	• There are no heritage items in the vicinity

Part 3 Historical context

3.1 Introduction

This section provides a historical context of the places of worship within Woollahra LGA. It provides an overview of the history of the suburbs, development of places of worship in the area, and a background to the nine places of worship under assessment.

3.2 Aboriginal ethno-history

The coastal regions of Sydney between Port Jackson and Botany Bay are the ancestral territories of the Eora people. The traditional owners of the land now within the Woollahra Council area were the Cadigal (Gadigal) and the Birrabirragal people. In common with other tribes living by Sydney Harbour, the Gadigal lived in harmony with the natural resources within their country, fishing from canoes or hunting the animals that lived in surroundings. The tribe appears to have moved within their territory in response to the seasons and family connections. Shell middens and other archaeological remains in the area provide material evidence of many centuries of sustained connection to the land that also sustained them. The arrival of white settlers caused the wholesale disruption of traditional life and the cultural practices of the Eora people generally. Despite enormous challenges, today many Indigenous people identify as Eora and maintain cultural practices and a connection to Country.

3.3 Double Bay suburb history

Double Bay covers part of the 190 acre Point Piper grant to Captain John Piper by Governor Macquarie in 1816 and issued in 1820, and part of the adjacent 500 acre grant he also owned. It includes about 20 acres of Crown land reserved by Governor Macquarie in 1821 for a Botanic Garden. These land grants were later purchased in 1830 by Daniel Cooper and Solomon Levy to form the Point Piper Estate, which covered 1130 acres (Figure 1). The village of Double Bay was surveyed by Larmer in 1834 and the auction sale of its half-acre allotments was advertised on 13 February 1835.[4] The village lots on Cooper's land were leased to well-to-do gentlemen for marine villas. The swampy low-level ground in Double Bay was leased to market gardeners after the Estate was advertised in 1851.[5] The first market gardeners were Europeans but by the late 1880s most of the gardeners were of Chinese descent.

Housing development from 1900 to 1920 introduced a large number of smaller cottages to Double Bay initially in Transvaal Avenue, Knox Street and New South Head Road between Manning and Bellevue Roads, chiefly built by Edward Knox Harkness.[6] Inter-war development saw the construction of large residential flats favored by developers of the period. After the war, Double Bay was developed as a shopping center, turning the main industry from fishermen and market gardens to a prime shopping center which is still in place today.

Double Bay had only one place of worship and that began temporarily in a skating rink. The building was purchased by the Presbyterian Church in 1900 and later moved to a site in Cross Street between New South Head Road and Transvaal Avenue where it was described

[4] Broomham, R. 2006. *Double Bay Thematic History*
[5] Broomham, R. 2006. *Double Bay Thematic History*
[6] Broomham, R. 2006. *Double Bay Thematic History*

as Presbyterian Mission Hall. The first minister, Rev W. M. Smith was appointed in 1904. Later named the Hugh Paton Memorial Church, and subsequently the Church in the Market Place run by the Uniting Church, the small building survived until the 1970s when it was demolished to make way for a car park.[7]

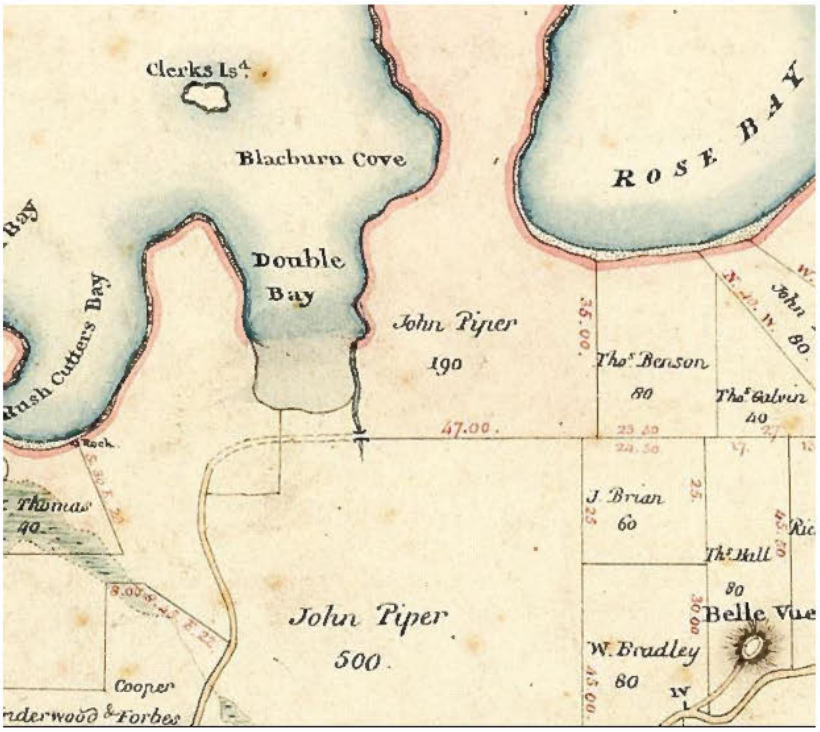


Figure 1: Early parish map of Double Bay (HLVR 140663/ Map No. 85)

3.3.1 Chabad Double Bay

The Masonic Temple in Double Bay (currently housing Chabad Double Bay on the ground floor level) was originally constructed in 1919 on land that formed the Point Piper Estate (Figure 2). It was constructed with two entrances, with the majority of Freemasons entering the building from 2 Kiaora Road which was the original hall that was used as a dining area and kitchen. An internal staircase then led to the Masonic Meeting room which is still in use today as a fire safety exit. In 1997 a supper room consisting of a kitchen, dining area and toilets was constructed next to the original masonic meeting room which is now used for Freemason activities.

Since 1999, Chabad Double Bay have been tenants of the ground floor level (the original hall) of the Masonic Temple. Prior to the area of the building being leased to Chabad Double Bay, the hall area was used by a dancing school and rented out for other functions such as parties and voting.[8]

[7] Broomham, R. 2006. *Double Bay Thematic History*
[8] Per. comm. W. Tougher. 2019

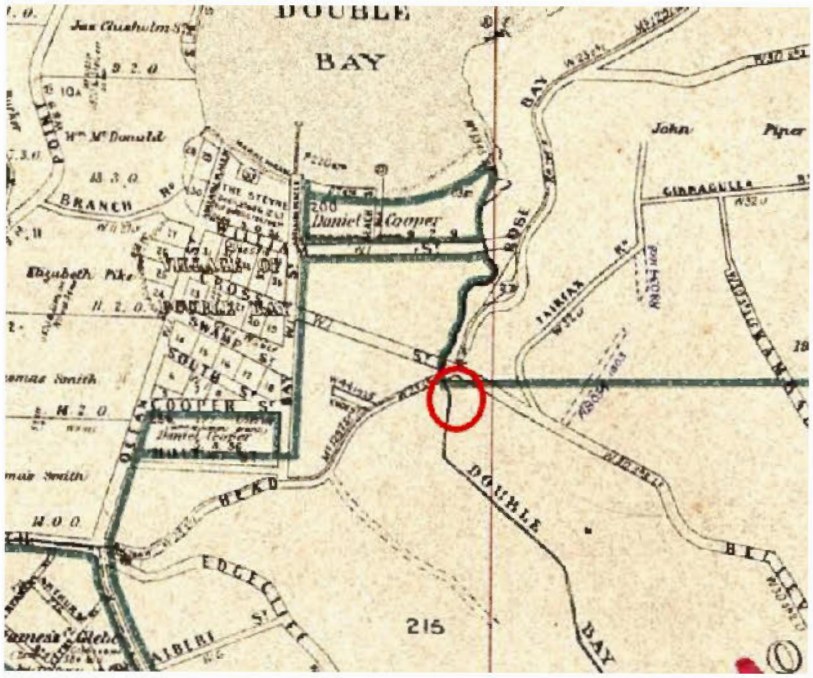


Figure 2: 1900 Parish Map of Alexandria (approximate location of subject property outlined red) (HLVR 140367/ Map no. 24497)

Figure 3: Hanukkah at Steyne Park at Double Bay organised by Chabad Double Bay in 2010 (State Library of NSW)

3.3.2 Double Bay Uniting Church

The site was part of the Point Piper Estate (Figure 4). The congregation was originally located at the Oddfellows Hall in Queen Street, Woollahra, known as St Columba, which held its first service on 12th of February 1888 by Rev John Walker. The Double Bay branch of the congregation was in place by 1890 as they celebrated their thirteenth anniversary in 1903, although it started out as being held at a skating rink.[9]

By 1900 the Double Bay Mission Hall located at Cross Street was being used by the Double Bay branch of the congregation. The building was said to have been recently moved to a new site in Cross Street that had been recently renovated at the time.[10] A later church hall was built in 1926.[11]

The 1943 aerial indicates a previous pitched roof building in the current location of the church building. 1966 imagery also shows the previous brick built church (Figure 6 and Figure 7). This building was approved for demolition in 1977 for the current church building, which has an octagonal plan.

The church was established as Presbyterian congregations until 1977 when Woollahra and Double Bay congregations joined the Uniting Church. The Uniting Church was formed with Congregational Union in Australia, the Methodist Church of Australia, and the Presbyterian Church of Australia.

The 1979 lands title indicates a brick church on the site and semi-detached brick cottages which were later demolished for the current buildings (Figure 8 and Figure 9). The Uniting Church took over the proprietorship of the land from the Presbyterian Church in 1980. St Columba closed as a worship centre and combined with Double Bay in 1998.

The Double Bay Uniting Church continues to occupy the site and has expanded to include commercial and retail premises. Only minor alterations have occurred to modern church building.

[9] Watchman, Sat 6 Jun 1903, Page 7, The Anniversary of the Double Bay Sunday School.
[10] The Sydney Morning Herald, Wed 7 Mar 1900, Page 5, DOUBLE BAY PRESBYTERIAN MISSION.
[11] The Sydney Morning Herald, Mon 27 Sep 1926, Page 12, CHURCH HALL OPENED.

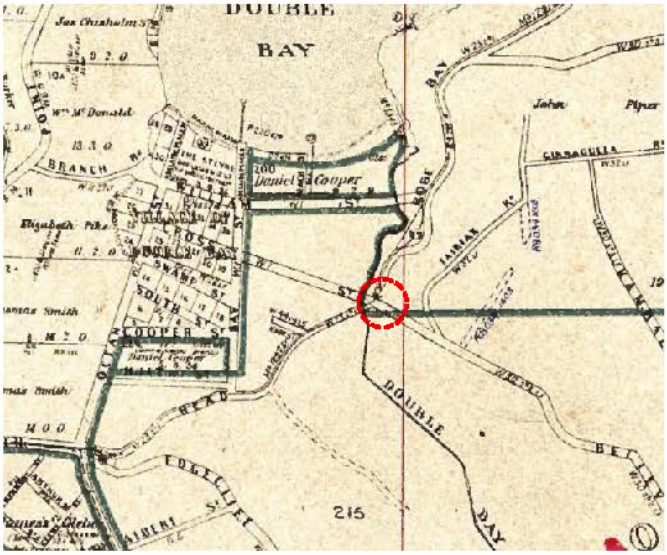


Figure 4: 1900 Parish Map of Alexandria (approximate location of subject property outlined red (HLVR 140367/ Map no. 24497)

Figure 5: 1943 aerial of Double Bay Uniting Church (SIX Maps)

Figure 6: 1966 aerial photo with former church building indicated (Woollahra Local History Digital Archive)

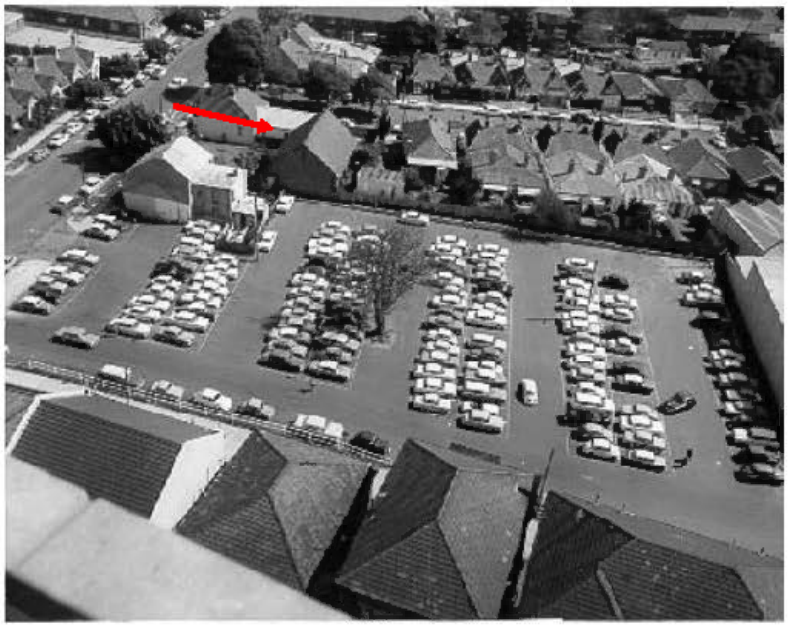


Figure 7: 1966 aerial photo with former church building indicated (Woollahra Local History Digital Archive)

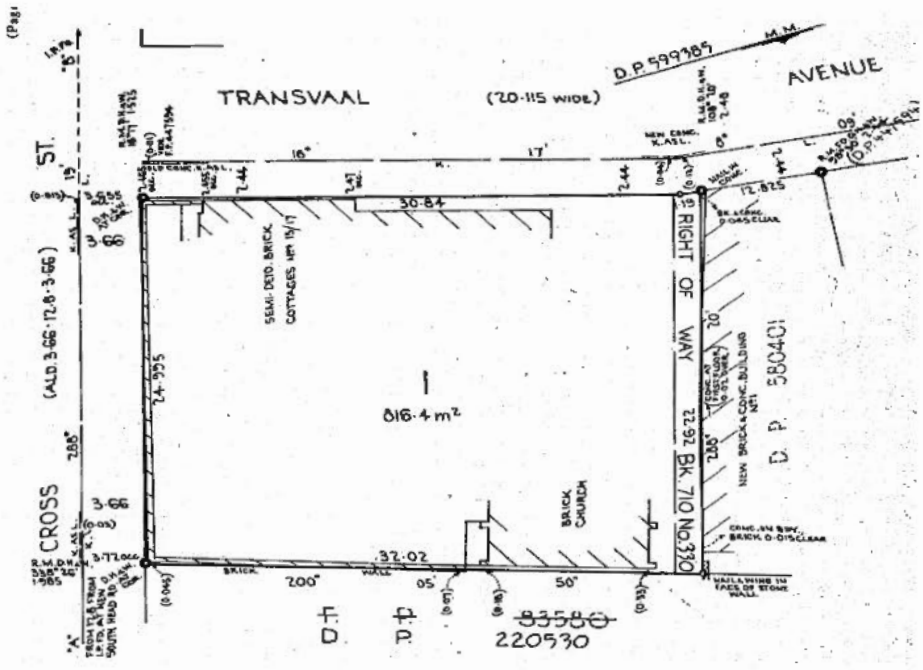


Figure 8: 1979 lands title map of site

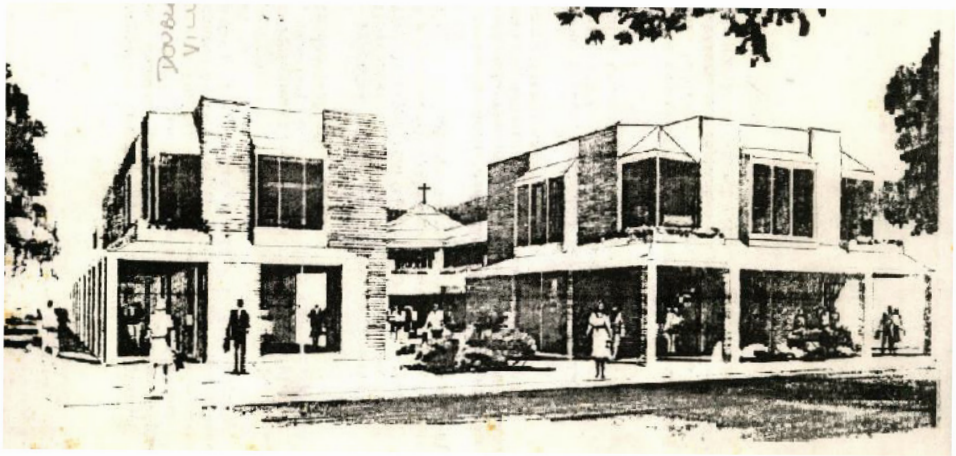


Figure 9: 1979 sketch of new church building with shops (Woollahra Library Local History File)

3.4 Paddington suburb history

The first land grant in the area of Paddington comprised 100 acres (40.4 hectares) that was promised in 1823 by Governor Brisbane to Robert Cooper, James Underwood and Francis Ewen Forbes. The three commenced a distillery on the land in 1824, although the grant was not formally gazetted until 1831. Following a breakdown of this partnership, Underwood assumed the majority of the grant. In 1839, Underwood subdivided a large portion of this landholding as the "Paddington Estate". The subdivision extended along the northern side of Oxford Street between Juniper Hall and Jersey Road to Paddington Street, and was named after the London Borough of that name.

Figure 10: Early parish map showing Paddington area (approximate location of subject property outlined red). (Source: State Library of NSW. 140663/ Map No. 85)

In 1841, construction of the Victoria Barracks commenced. The Barracks were built to accommodate members of the New South Wales Corps formerly housed in the town of Sydney. Construction works were undertaken by a large number of stonemasons, quarrymen, carpenters and labourers.[12] The Victoria Barracks provided an impetus for early development in Paddington, with the suburb thereafter emerging as a place of residence for people directly and indirectly associated with the military establishment. The first church was constructed in the village directly opposite the barracks.

[12] Garry Wotherspoon, 'Paddington' Dictionary of Sydney, 2012. Accessed online 11/2/2020 at: https://dictionaryofsydney.org/entry/paddington

Figure 11: Early watercolour by Henry Grant Lloyd depicting the area of Paddington in 1859. (Source: Dixson Library, State Library of New South Wales [a5894035 / DLPX42])

Reflective of the rapid population growth occurring in the area, the Municipality of Paddington was proclaimed on 20th April 1860. By 1863, there were 535 dwellings in the suburb. Improvements in public transport, including the arrival of the steam tram service in 1881, increased the popularity of Paddington as a place of residence for people working in the city and nearby districts. Residential development was primarily undertaken by speculative buildings and landlords, who purchased land and erected rows of terrace housing for letting and financed construction of each new house by the sale of the last. Along a section of The Old South Head Road between Boundary Street and Jersey Road emerged the local 'high street', which was renamed Oxford Street in 1885.

Despite a short lull in the growth of the area during the economic depression of the 1890s, Paddington's development was generally completed within the first decade of the twentieth century. Outbreak of the bubonic plague resulted in a shift of public attitude towards inner-city terrace housing, which came to be considered 'slums'.[13]

Churches in Paddington include the St George's Anglican Church and the Paddington Church of Christ. Other churches along Oxford Street fall within the City of Sydney local government area.

While Paddington remained a mainly working class area, a growing number of migrant workers and families settled in the area following World War I. In the 1960s, many students and artists moved to Paddington due to the affordability of rental properties. Growing interest in the historical and aesthetic qualities of the area resulted in Paddington's heritage protection and also increasing gentrification from this time onwards.

[13] Garry Wotherspoon, 'Paddington' Dictionary of Sydney, 2012. Accessed online 11/2/2020 at: https://dictionaryofsydney.org/entry/paddington

3.4.1 Paddington Church of Christ

During the mid-1870s, the remaining land owned by James Underwood in Paddington was subdivided as the "Underwood Estate". This subdivision resulted in the existing layout of the streets and small residential allotments that are characteristic of the area. The Paddington Church of Christ is located on land that is of Lots 23-25 in Section 1 of the Underwood Estate. The 1885-1895 Surveyor General's map (Figure 13) and 1886 Metropolitan Detail Series (Paddington Sheet No.16) map of the area indicates that at this time, the subject property was vacant. It is therefore assumed the existing church on the site, which was constructed at the turn of the century, was the first building on the subject property.

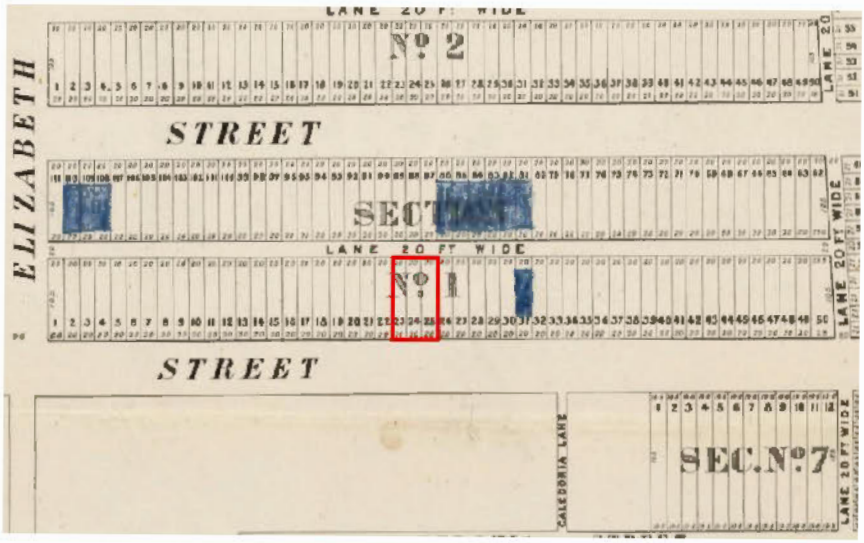


Figure 12: Excerpt from the plan of the subdivision of the Underwood Estate, 1875. (Source: National Library Australia. Accessed online at: http://nla.gov.au/nla.obj-230398376)

Figure 13: 1885-1895 Surveyor General's map. Subject property (outlined red) seen vacant at this time.

The Churches of Christ are autonomous Christian nondenominational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians. In 1871 the Church of Christ was established in Adelaide, by H.S. Earl and T.J. Gore. By 1892 meetings began being held in Sydney, in the Oddfellows' Hall in Woollahra. The organisation had nine members at that time, which expanded to 58 members by June 1898. Thomas Bagley suggested that land be found to accommodate the growing population, raising the £360 required for the land, before its purchase in 1899.[1]

Prior to the establishment of the extant Paddington Church of Christ, the congregation was accommodated in the Oddfellows' Hall located at Queen Street, Woollahra. The growth in members of the congregation resulted in the requirement for a larger building by 1900. Paddington Street was selected as the location of the new church, being described by Reverend J.W. Gillett as 'a most desirable place, and in the midst of a dense population, many of whom do not attend any church.'[14]

Tenders were invited by Architect Walter Newman in 1901 for the erection of a Church in Paddington Street, Paddington.[15]

Completion of the construction of the Paddington Church of Christ was commemorated on 9 November 1901 with the laying of a foundation stone by Mr G. P. Jones, a prominent member of the congregation. The building was estimated to cost £1,120, with the lower floor level to be used as a Sunday School. At this time, the congregation comprised around 160 members.[16] Thomas Bagley was the minister until 1905, undertaking missions throughout Australia during his time at Paddington.

Architect Walter Newman was born in Sydney and educated at St. James School and later attended Fort Street Model School.[17] Notable works include the Grace Brothers at Broadway and a wharf extension, cargo sheds and stores for W. Howard Smith & Sons at King Street, Sydney.[18] Tender notices indicate he also designed a cottage in Killara (1904) and a six roomed cottage in Gordon (1898).

In 1948 a kindergarten was established within the site, initially called the Jack and Jill War Memorial Kindergarten. In 1972 works were proposed to the Church building to facilitate the improved use of the site for the kindergarten, including the construction of a children's toilet block at the rear of the Church building, and a new manse and outdoor covered play area, at the rear of the site. The interior of the lower ground floor also underwent modifications, including alterations to the kitchen and the introduction of new storage and office spaces. No works were proposed to the Church. A Development Application for a three storey building at the rear was rejected. In 1973 the kindergarten was renamed the Paddington Church of Christ Kindergarten.

By 1995, when a new palisade and sandstone fence was proposed along the Paddington Street boundary of the site, the upper floor level plans indicated that the storage, preparation

[14] REV. J.W. GILLETT AND THE PADDINGTON CHURCH OF CHRIST. (1900, August 9). *The Daily Telegraph (Sydney, NSW : 1883 - 1930)*, p. 3. Retrieved March 5, 2021, from http://nla.gov.au/nla.news-article237322004
[15] BUILDING AND CONSTRUCTION (1901, August 22). The Daily Telegraph *(Sydney, NSW : 1883 - 1930)*, p.4. Retrieved September 1, 2022, from https://trove.nla.gov.au/newspaper/page/25660564
[16] LAYING A FOUNDATION STONE. PADDINGTON CHURCH OF CHRIST. (1901, November 11). *The Daily Telegraph (Sydney, NSW: 1883 - 1930)*, p. 7. Retrieved February 7, 2020, from http://nla.gov.au/nla.news-article237372823
[17] The Cyclopedia of NSW. P. 421
[18] The Cyclopedia of NSW. P. 421

and office areas, had been introduced within the Church, in addition to the porch constructed to enclose the original entrance off Paddington Street.

In 2015 the Church had to close the kindergarten, after 67 years, due to extensive alterations and additions that would have been required to ensure compliance, which were deemed unsustainable due to the nature and condition of the building.

In 2016 services also ceased at the Church, and storms resulted in water damage and required extensive roof works. The subject site has been predominantly vacant since 2016, excluding the residential tenancy which continues to be leased at the rear of the site.

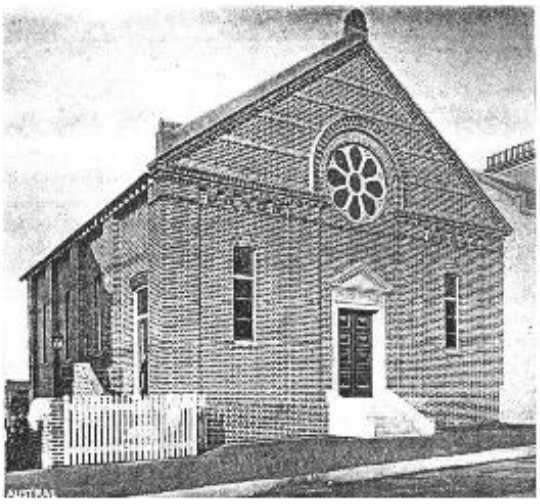


Figure 14: Photograph of the Church, date unknown. Note the presentation to Paddington Street, the timber picket fence and the stair entrance from the public domain. (Source: A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia, p.325)

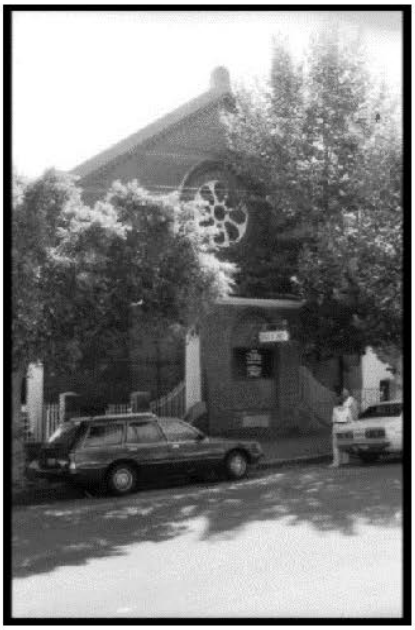


Figure 15: Historical photograph of the Paddington Church of Christ in the 1980s. (Source: Woollahra Libraries Local History Digital Archive)

Figure 16: Photograph of the Sister's Church Aid Society, Paddington. Top Row: Mrs Allan, Mrs Stockbridge, Mrs Fancourt, Mrs Evans, Mrs Lowe. Bottom Row: Mrs Shearstone, Miss Lewis, Mrs T. Bagley (Treasurer), Mrs T. Bagley Senior (President), E. Lewis (Secretary), Mrs Goddard. (Source: A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia, p.325)

CHURCH OF CHRIST, PADDINGTON.

LAYING THE FOUNDATION-STONE.

On Saturday afternoon the foundation-stone of a new Church of Christ was laid at Paddington-street, Paddington, by Mr. G. Parker Jones, J.P., a prominent member of the congregation. Pastor T. Bagley presided. Amongst those present were the Rev. Dr. Fordyce, M.A. (Point Piper-road, Woollahra, Congregational), the Rev. C. J. W. Moon (Woollahra Baptist), Pastor F. B. Cowling (Ocean-street Congregational), Dr. J. Kingsbury, the Rev. G. T. Walden, Rev. P. A. Dickson, and Pastor Forscutt.

The chairman, in his introductory address, said some eight years ago a few workers began a mission at Queen-street, Woollahra. Two years ago it was decided to erect a church, and the present occasion was the result of their efforts.

A document was placed under the foundation-stone setting out the fact that the new church would cost £1120. The present congregation numbered 160. The building, which is being constructed of brick, is two stories. The lower portion will be used as a Sunday school.

Figure 17: Article detailing the laying of the Foundation Stone. Printed in the Sydney Morning Herald on 11 November 1901, page 5. (Source: Trove, https://trove.nla.gov.au/newspaper/article/14421832)

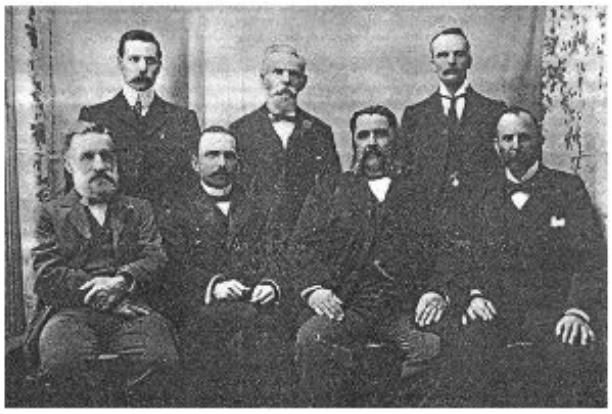


Figure 18: Photograph of the Officers of the Paddington Church, date unknown. Top row: G. Arnott, L. Lee, A. W. Shearston (Secretary). Bottom Row: G.P. Jones, T. Bagley (Evangelist), E.H. Fancourt, E. Lewis. (Source: A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia, p.324)

3.5 Rose Bay suburb history

Rose Bay is a suburb in Eastern Sydney in the Woollahra LGA. It was named after George Rose, A British Treasury official.[19] Around 1805, the first Europeans who settled in the area comprised convicts operating Salt Boilers near the bay. From the early nineteenth century until 1920, Rose Bay was occupied by market gardens.

[19] Broomham, R. 1984. *Rose Bay Thematic History.*

The suburb of Rose Bay was originally part of land granted to John Piper, Thomas Benson, Thomas Galvin, Richard Partridge, John Foster, William Piper, W. Jenkins, and S. Breakwell (Figure 19). These land grants were consolidated in 1830 to form a larger grant for Daniel Copper and Solomon Levey that consisted of 1130 acres. The land grant was later surveyed and subdivided by T.L. Mitchell in 1844 to become the Point Piper Estate.[20] This was wholly owned by Daniel Cooper by 1847. This land grant was subdivided and purchased by prominent and wealthy members of the area.

The Municipality of Woollahra was established in 1860. Due to the remoteness of Rose Bay at the time, the area was not involved in the suburban development of the 1880s, seemingly to be an area reserved for the rich.

Rose Bay developed with the construction of roads and public transport in the form of ferries and trams, this included establishment of a tram service along New South Head Road in 1903. Consolidation of public transport encouraged people of different socio-economic backgrounds to move to the area as land became more affordable, resulting in rental housing development throughout the suburb.

As the central flat land of Rose Bay was occupied by the golf course and market gardens, residential development was forced towards the northern and south-western ends of the suburb, forming short streets along the beachfront.[21]

The first church in Rose Bay was the Methodist Church built in 1904 at the corner of Dover and Old South Head Roads, now used by the Uniting Church. St Andrews Scots Church opened in 1913 and still remains as a Presbyterian Church. St Paul's Anglican Church opened in 1918 and was closed in 1991. The Roman Catholic St Mary Magdalene Church opened in 1920, and the St George's Greek Orthodox Church was established in 1962.[22]

Rose Bay developed into an 'urban garden' in the Inter-War period, with a peak in housing development and flat building in the 1920s.[23] This heralded the end of the use of the area for market gardening. In 1921, the Rose Bay area received electric power lines.[24] The rapid post-war development and residential consolidation in the area coincided with a growing presence of migrant communities in Rose Bay.

Sydney's Eastern suburbs remain as a center for Sydney's Jewish community. Rose Bay has one of the largest Jewish populations in NSW, with immigrants settling in the area mainly from Israel, South Africa and Russia.

[20] Broomham, R. 1984. *Rose Bay Thematic History.*
[21] Hughes, Truman, and Ludlow, 1984. *Heritage Study for the Municipality of Woollahra. Volume 1.*
[22] Broomham, R. 1984. *Rose Bay Thematic History.*
[23] Broomham, R. October 2002. *The Urban Garden: Double Bay and Rose Bay Between the Wars.*
[24] Broomham, R. October 2002. *The Urban Garden: Double Bay and Rose Bay Between the Wars, pg. 12.*

Figure 19: Early parish map of Rose Bay
(Source: State Library of NSW. 140663/ Map No. 85)

Figure 20: Historical photograph taken circa 1905 looking across Rose Bay, showing O'Sullivan Road, market gardens and development around Newcastle Street
(Source: Woollahra Libraries Local History Digital Archive)

3.5.1 St Andrews Scots Presbyterian Church

The second St Andrew's Scots Church in Sydney was built in 1835 and was located in Sydney City behind St Andrew's Cathedral near Town Hall (Figure 21). The erection of the church was presided over by Colonel Snodgrass and a Government grant of land at the rear of the Sydney Town Hall was offered. Colonel Snodgrass laid the foundation stone in late 1833 and in September 1835 the church was opened for public worship.[25] The original building cost 2000 pounds.

This church contained elements that were later reused in the St Andrews Scots Presbyterian Church in Rose Bay. A new block was purchased in Ian Street but was later discarded as unsuitable and sold. The first Church in Sydney was sold in 1910, with the last service held on 5 November 1911 and the building was demolished soon after.

Figure 21: Photo of second St Andrews Scots Church which was originally located on Bathurst Street (Source: State Library of NSW. 168400)

The site for the existing Church in Rose Bay was originally part of W. Jenkins 50 acre land grant that would later be consolidated to form the 1130 acre Point Piper Estate (Figure 22). The land formed Lots 12 and 13 of Section 1 of a re-subdivision of the Carlisle Estate (Figure 23). Plans for a new church at Rose Bay were submitted and approved in November 1912 and the current Church was opened on 1 November 1913 (Figure 24). St Andrews Scots Presbyterian Church was built by Messers. D. McRae and Son at a cost of nearly 4000 pounds exclusive of land.[26] A newspaper article states that the architects were

[25] *A New Kirk.* Sydney Morning Herald. Monday 3 November 1913, pg. 10.
[26] *Buildings and Works. Progress of the Trade*. The Sydney Morning Herald. Tuesday 4 November 1913, pg. 5.

Messrs. Power and Adam.[27] It contains stained glass windows, 'barn-Gothic' rafters, the 'Hill' organ (1885), cedar pews, stone font, memorial plaques and communion plate (1839) which came from the former St Andrew's Scots Church at Bathurst Street. The Manse was erected in 1915 at a cost of $1,400.

The clergy of St Andrews Scots Presbyterian Church have consisted of: Rev Dr J. McGarvie (1853); Rev J. Dougall (1853 – 1868); Rev R. Lewers (1869 – 1873); Rev W.M. White (1873 – 1884); Rev A. Miller (1885 – 1896); Rev J. Edwards (1914 – 1937); and Rev T. McDougall (1938).

Hill & Son supplied an organ in 1885 for the original St Andrew's Scots Church (situated behind St Andrew's Cathedral) which has survived intact. It was paid for by using a £500 legacy from Captain Owen Hughes. The organ was opened with a concert on 28th July, 1885.[28]

In 1917 it was decided that the parish required a hall so that in 1918 the foundation stone was laid and the building completed in 1921 on the corner of boundaries of Carlisle Street and Ian lane. The building is a painted brick building above a lower ground floor with foundations of sandstone. The shingled steeply roofed building with brick gable is in the Free Federation interpretation of a modified neo gothic style with a brick parapetted roof entrance wing. The main church building is still used by the Presbyterian congregation, with the only noted alterations and additions occurring to the church hall.

[27] *A New Kirk.* Sydney Morning Herald. Monday 3 November 1913, pg. 10.
[28] Sydney Organ, 'St Andrew's Scot Church', n.d., Accessed online at: https://www.sydneyorgan.com/StARose.html

Figure 22: Early parish map showing Rose Bay area (approximate location of subject property outlined red). (Source: State Library of NSW. 140663/ Map No. 85)

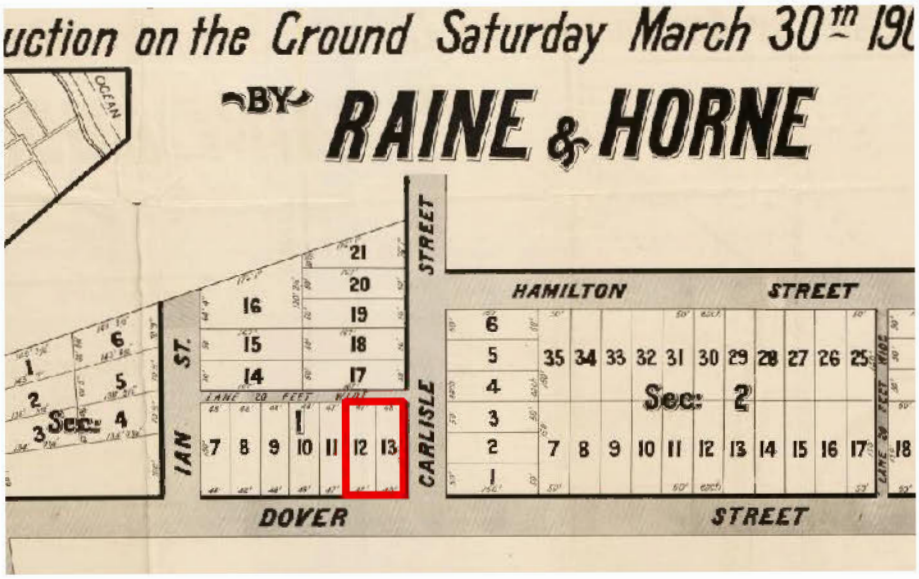


Figure 23: 1901 subdivision plan of the Carlisle Estate (NLA MAP LFSP 2410, Folder 151)

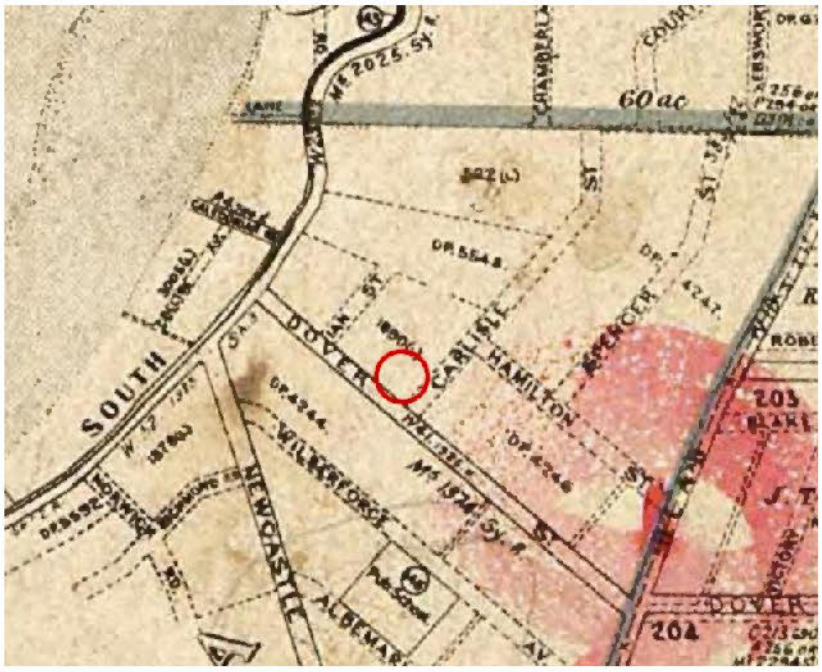


Figure 24: 1913 Parish Map of Alexandria with location of church in red (Historical Land Viewer 140368)

3.5.2 St George Greek Orthodox Church

The establishment of Newcastle Street in 1875 to connect Old South Head Road and New South Head Road resulted in increased development in the area. In 1893, a nearby parkland that is now the Royal Sydney Golf Club was founded comprising a 9 hole course. At the turn of the century, the area around Rose Bay underwent change and rapid subdivision following the breakup of the Cooper Estate.

The subject property, formerly part of William Piper's 80 acre land grant and subsequently the 37-acre allotment bounded by Dover Street, Old South Head Road, Newcastle Street and New South Head Road that came under the ownership of Daniel Cooper, became part of the Rose Bay Estate subdivision. The St George Greek Orthodox Church is located on land that is of Lots 15 and 16 in Section D of the Rose Bay Estate. In circa 1910, a residence 'Sonoma' was built on the subject property by Otto Landahl. The subject site was purchased by The Greek Orthodox Parish of St Paul, Rose Bay on 29 May 1958.[29] A mortgage was taken out from the Bank of New South Wales in September 1961 which enabled the construction of the Church itself. The 'Sonoma' residence was demolished around 1962 to allow for the construction of the St George Greek Orthodox Church.

[29] Vol-Fol 2045-68

Figure 25: Early parish map showing Rose Bay area (approximate location of subject property outlined red). (Source: State Library of NSW. 140663/ Map No. 85)

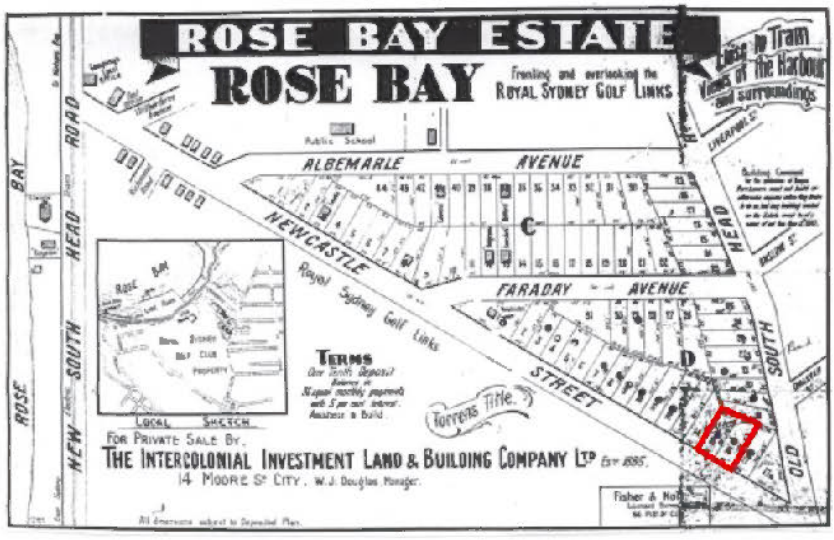


Figure 26: Rose Bay Estate subdivision plan (subject property outlined red) (Source: Woollahra Libraries Local History Collection)

The concept of establishing a Greek Orthodox church in the Eastern suburbs of Sydney started in 1956, reflecting the broader ethnic mix in the area following World War II.[30] In 1960, a building application for the Greek Orthodox church at Rose Bay was lodged as BA1960/745. The church was designed by prominent architects Fowell, Mansfield & Maclurcan, who designed a large number of churches in Sydney and wider NSW. The architectural firm Fowell, Mansfield and Maclurcan are regarded by Apperley et al., as key practitioners of the Post-War Ecclesiastical style.[31] The firm was formed by Joseph Charles Fowell, Donald Maclurcan and John Mansfield. Church buildings designed by Fowell Mansfield and Maclurcan included the Orient Line Building (2-6 Spring Street, 1943); St Augustine's Church (Meehan Street, Yass, 1956); P&O, Church of St Rose (Collaroy Plateau, 1967); the Memorial Chapel and Studies Wing at St Paul's College (The University of Sydney) and St Neri's at Northbridge (1941)' and St Paul's Church, Ryde (1934).

The construction of the church was completed in early 1962, and the church was subsequently opened as Saint Paul War Memorial Church. On 8 April 1962, the church was consecrated by Archbishop Ezekiel. The church was dedicated as a War Memorial by the Governor of New South Wales, Sir Eric Woodward, on 24 November 1962. The War Memorial Church commemorates Australian soldiers of Greek heritage who lost their lives in World War I and World War II and also Australian soldiers who lost their lives in Greece during World War II.[32]

[30] St George Rose Bay 'Our Parish'. Accessed online at: http://www.stgeorgerosebay.org.au/who-we-are/our-parish/
[31] Apperley et al. 1989
[32] NSW War Memorials Register 'St George Church Rose Bay'. Accessed online at: https://www.warmemorialsregister.nsw.gov.au/content/st-george-greek-orthodox-church

Figure 27: St George Greek Orthodox Church in 1962 (Source: St George Rose Bay on Instagram: https://www.instagram.com/p/CjU1IsDhFij/)

3.5.3 Kehillat Kadimah Synagogue

The subject property comprises land that was part of the sixty acres of land promised in 1812 by Governor Macquarie to Samuel Breakwell. This grant is around what is now Rose Bay. Breakwell subsequently named the estate 'Tivoli'. By the late nineteenth century, most of the eastern half of the Tivoli Estate was under the ownership of Reverend Stanley Mitchell. In 1910, Mitchell sold his landholdings to Percy Charles Lucas and Frank Lock, who subsequently subdivided the estate to become the Mitchell Estate. The Mitchell Estate was described at the time as 'the best that has yet been offered' in Rose Bay, 'the dress circle of our beautiful harbour'.[33] The allotments that comprise the subject property were created as Lots 22, 23 and 24 in Section G of the Mitchell Estate subdivision of 1911.

[33] 'Beautiful Rose Bay', *The Newsletter*, 17 December 1910, p11.

Figure 28: Early parish map showing Rose Bay area (approximate location of subject property outlined red).
(Source: State Library of NSW. 140663/ Map No. 85)

Figure 29: Subdivision plan of the Mitchell Estate 1911
(Source: National Library Australia. Accessed online at: http://nla.gov.au/nla.obj-230469814)

The first known building that occupied the subject property was a small Inter-War Californian Bungalow style cottage. This cottage appears in the first historical aerial photography of the area in 1943. In 1951, the cottage was purchased and subsequently adapted for the purpose of religious services until 1958.[34] During this time, the synagogue had not yet been legally

[34] 'The History of South Head Synagogue', Mark Braham 2002, p39.

formed although it was used as a place of worship. In 1957, the Shul was rebuilt and a new synagogue was established on the subject property under building application BA1957/57. The foundation stone for the synagogue was laid by the President, Emmanuel Braham, on 16th November 1958.[35]

The New South Head Synagogue building was designed by prominent Modernist Australian architect Neville Gruzman. Characteristic of Gruzman's designs, the former synagogue was a post-and-beam building. The building comprised red brick walls, a stained glass wall and a colonnade enclosed by a screen of copper aluminium and mosaic panels. Set below street level, the since demolished South Head Synagogue building was accessed via a flight of concrete steps that curved around a sculptural fibreglass dome to the entry courtyard that featured a shallow concrete dish filled with water beneath the dome. Remnants of this original entry remain. A smaller building, the Mikvah Aziza (ritual bath house), was added to the site in the 2000s and is located along the street alignment at the southern end of the site.

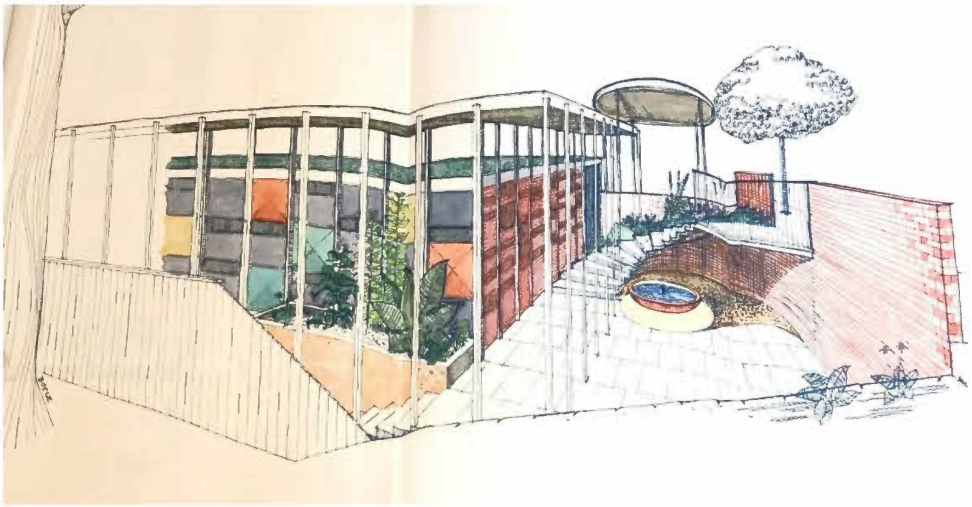


Figure 30: Architectural perspective drawing by Neville Gruzman showing the exterior of the South Head Synagogue (since demolished).
(Source: Woollahra Council Records, BA1957/57)

[35] 'The History of South Head Synagogue', Mark Braham 2002, p48.

Figure 31: Photograph by Max Dupain of the entry stair to the South Head Synagogue building designed by Neville Gruzman (since demolished). (Source: State Library NSW)

Increasing needs of the congregation resulted in the demolition of the Gruzman designed synagogue, and erection of a new Shul in the 1970s. Construction of the new South Head Synagogue and War Memorial Centre building (now known as Kehillat Kadimah Synagogue) was commenced in 1972 under BA 1972/977. The foundation stone for the synagogue was laid on 17 December 1972 by donor Sir Peter Abeles.[36] On 27 July 1975, the South Head and District Synagogue War Memorial Centre was officially opened by then Governor of NSW Sir Roden Cutler and was consecrated by then Chief Minister Rabbi Tobias Silberman.

The synagogue has continued to be used for worship and is a place for community congregation.

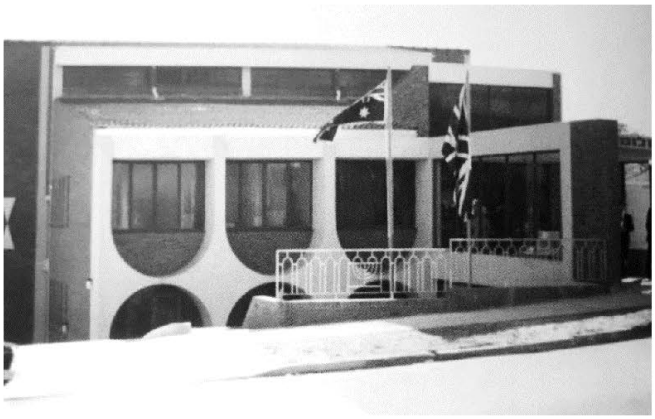


Figure 32: Historic photograph c1970s showing principal elevation of the new South Head Synagogue (extant Kehillat Kadimah Synagogue). (Source: 'The History of the South Head Synagogue', p126)

[36] 'The History of South Head Synagogue', Mark Braham 2002, p100.

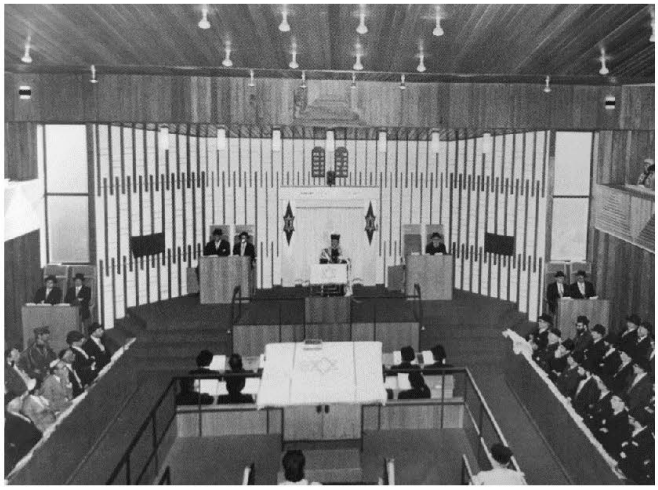


Figure 33: Historic photograph c1970s showing view of the main synagogue space within the new South Head Synagogue (extant Kehillat Kadimah Synagogue) from the Ladies' gallery.
(Source: 'The History of the South Head Synagogue', p127)

3.6 Woollahra suburb history

Woollahra comprises land that was part of the Point Piper Estate originally owned by Captain John Piper. The Point Piper Estate was the largest estate within the Municipality, and by the 1820s it covered an area of 1,130 acres of land in Woollahra, parts of Edgecliff, Double Bay, Point Piper, Bellevue Hill and Rose Bay. In 1827, the estate was taken over by importing and trading firm Cooper and Levey after Piper fell into financial difficulties. By 1847, the estate became the sole property of Daniel Cooper.

Between 1850 and 1853, Cooper arranged for a portion of the Point Piper Estate to be offered for sale and lease. In April 1853 builder William Wallis and ironmonger Charles Scott purchased 25 acres at Upper Paddington (today known as West Woollahra). Wallis and Scott subdivided the land into 346 allotments 'suited for first-class Villa Residences' which were offered for sale by auction on 19th December 1854.

Development in Upper Paddington was slow until the establishment of the regular public transport service using a two horse drawn omnibus to the city. This resulted in an increase in residents moving to the area, with settlement focused near the ridge line running along South Head Road. Residential consolidation in the area coincided with the break-up and sale of Levey's holdings, which resulted in the establishment of large residences for the wealthy interspersed with small holdings for working class residents.

The area, which was located close to the construction sites of the large mansions and in proximity of the city, attracted tradespeople ranging from stone masons, carpenters and painters. The mixed character of the area is a result of the pattern of residential development in West Woollahra. During the 1870s, a building boom resulted in the construction of most of the surviving Victorian cottages and terraces in the area. Establishment of the suburban tram service consolidated residential settlement in the area, which continued into the 1920s.

During the mid-twentieth century, the area was relatively neglected. However, in the ensuing decades there was a marked increase in the number of commercial buildings along Queen Street. The locality has since become fashionable and upmarket.

Woollahra has numerous places of worship including Emanuel Synagogue, Sephardi Synagogue, Sydney Chevra Kadisha, All Saints Anglican Church, St. Columba Uniting Church, Seventh Day Adventist Church, Holy Cross Catholic Church, and the former Uniting Church which is now a private residence.

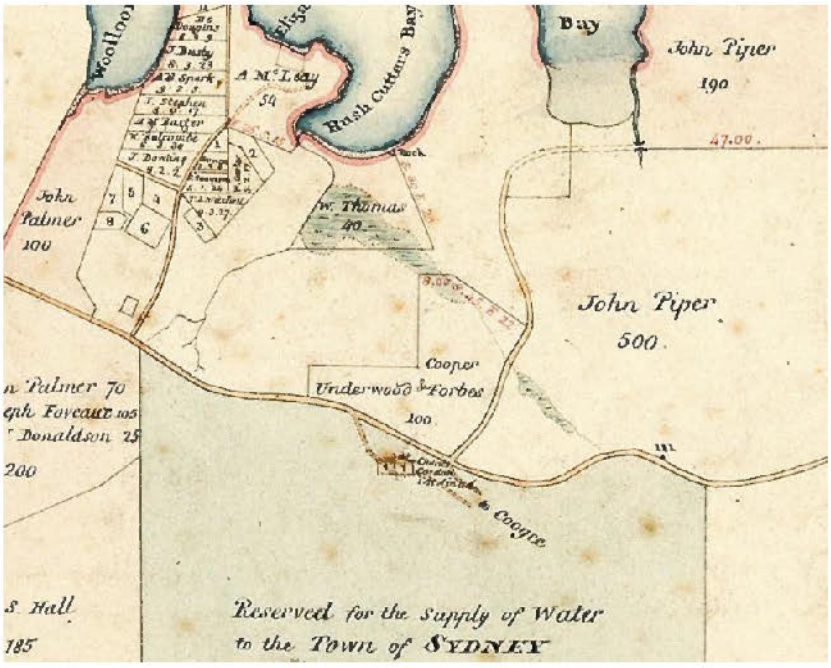


Figure 34: Early parish map showing Woollahra area.
(Source: State Library of NSW. 140663/ Map No. 85)

3.6.1 Sephardi Synagogue

The site was originally part of the Point Piper Estate. Land Title searches indicate that in 1896 the land was owned by the The Land Company of Australasia Ltd and no buildings were constructed at this time (Figure 35 and Figure 36). This went into liquidation in 1906 and lots were sold to Eliza Susan Hills and Andrew Cummins, a stonemason. The allotment was transferred in 1938 to Harry Ernest Richards and Hannah Jane Richards. By the 1940s both lots were owned by George Welch. In the early 1960s the land was purchased by Aaron Aaron, Albert Hassid, Nissim J. Moalem and Sydney Moses Cohen.

The Sephardi Synagogue was consecrated in 1962 and is the oldest Sephardi house of prayer in Australia (Figure 37 to Figure 41). The synagogue, which displays elements of the modernist architectural style, was originally designed by architect Hugh Buhrich. Buhrich used inventive techniques and clean lines to accentuate elements including the use of angled roofs which is a key element of modernism. It was established by the NSW Association of Sephardim, an organisation that functions as an advocate for Jews in Australia of Spanish, Middle Eastern North African and Asian backgrounds, promoting the

observance of Sephardi liturgy and the preservation of time-honoured traditions, as a constituent of the NSW Jewish Board of Deputies. In its early years, the Association was particular active in assisting Sephardim wishing to migrate to Australia.[37]

Hugh Buhrich

Hugh Buhrich was a key practitioner of modernism in Australia and won numerous awards for his designs. He arrived in Australia after WWII and was a qualified architect who had studied with German expressionist architect Hans Poelzig in Berlin. When arriving in Australia his credentials were not accepted so he practised under the guise of a planning consultant for many years. Buhrich and his wife Eva worked collaboratively and designed houses, interiors and furniture. They both designed their house located at 375 Edinburgh Road, Castlecrag, which is now recognised as one of the finest modern houses in Australia.

Buhrich gained registration in 1971 after writing to the NSW Board of Architectural Education in 1969 applying for associate membership.

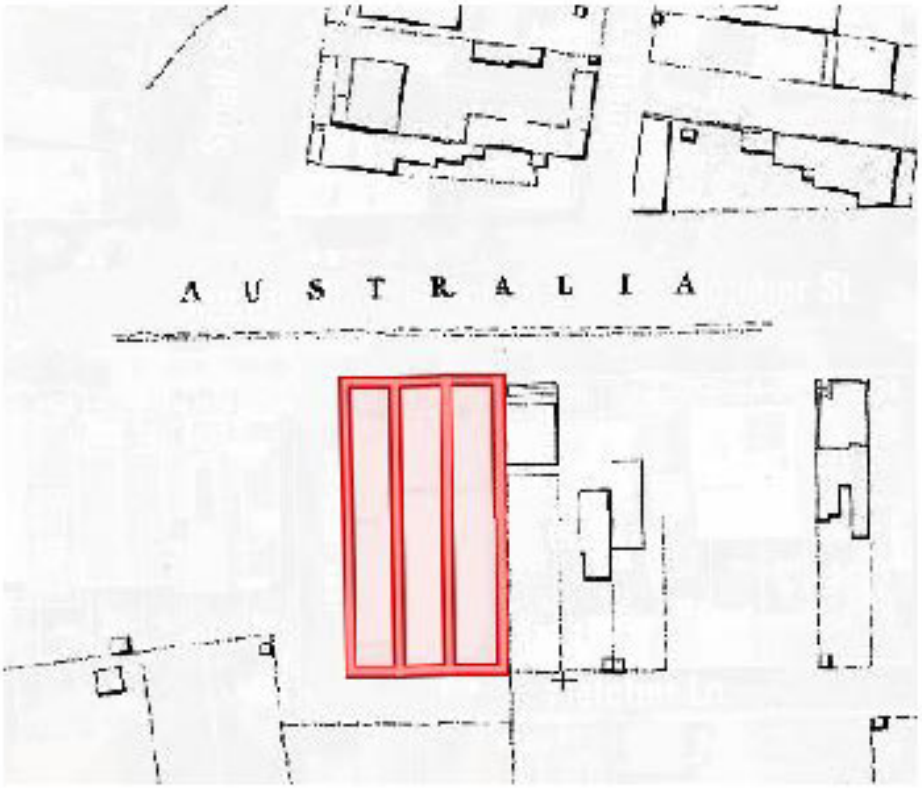


Figure 35: 1885-1895 Surveyor Generals Map of site

[37] Sephardi, 'The Sephardi Synagogue', 2018, Accessed online at: http://www.sephardi.org.au/

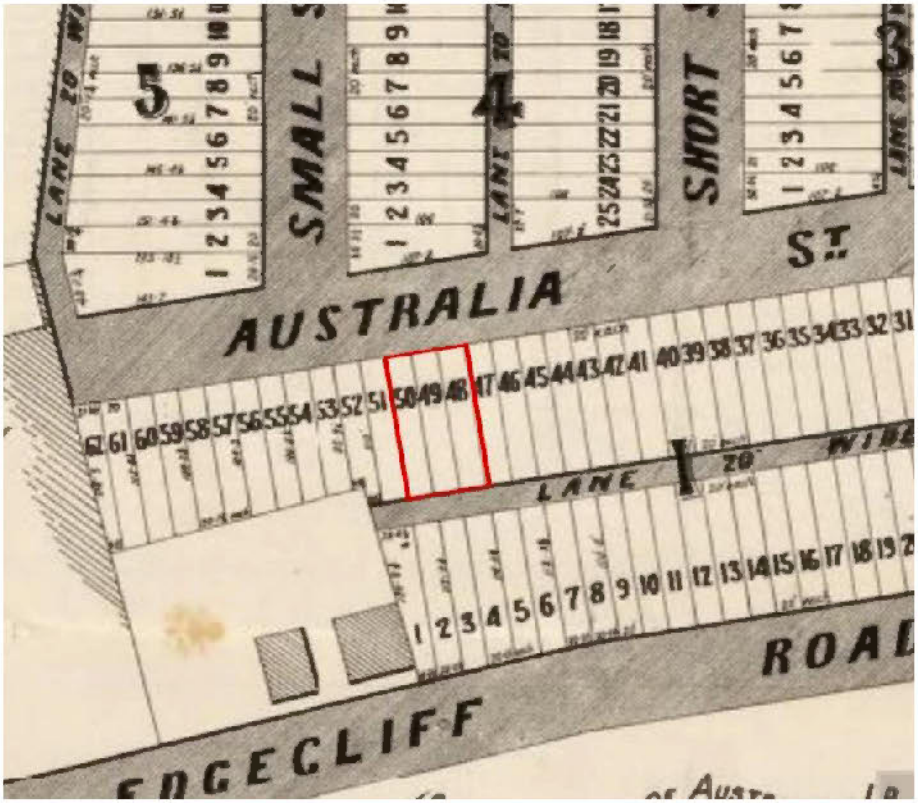


Figure 36: 1886 Edgecliff Estate Side A – Woollahra, with approximate location of site in red.

Figure 37: 1982 photo of synagogue
(Woollahra Local History Digital Archive)

Figure 38: 1982 photo of synagogue
(Woollahra Local History Digital Archive)

Figure 39: 1982 photo of synagogue
(Sephardi Synagogue)

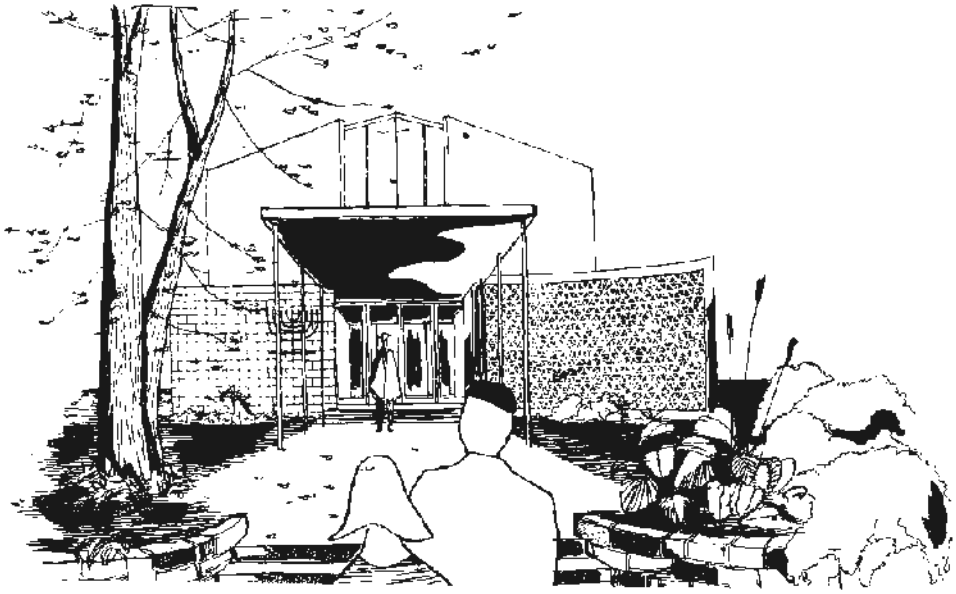


Figure 40: Undated artistic impression of synagogue (Sephardi Synagogue)

Figure 41: 1990 photo of synagogue (Woollahra Local History Digital Archive)

3.6.2 Sydney Chevra Kadisha

The subject property comprises land that was part of the Point Piper Estate originally owned by Captain John Piper (Figure 42).

In 1866 William Wallis became the owner of the subject property and numerous other lots in the vicinity. These properties were further subdivided and sold off in the decades that followed. The Surveyor General's map from 1885 to 1895 indicates that at this time, the subject property remained vacant despite development of the surrounding area. The Sydney Chevra Kadisha building is located on land that is of Lots 13 (part), 14, 15 and 16 in Section G of the Wallis and Scott's subdivision.

Figure 42: Early parish map showing Woollahra area (approximate location of subject property outlined red). (Source: State Library of NSW. 140663/ Map No. 85)

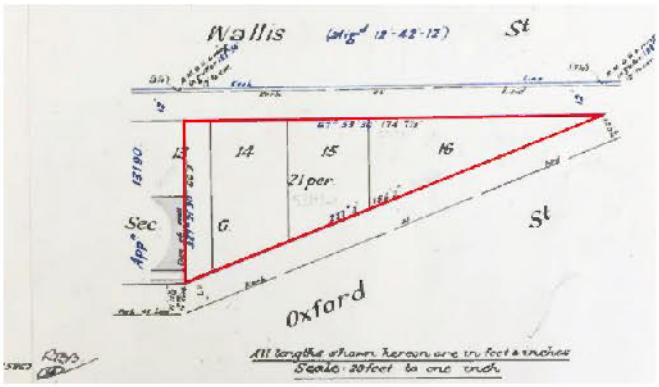


Figure 43: Plan showing Section G of the Wallis and Scott's subdivision in 1947 (Sydney Chevra Kadisha site outlined red). (Source: Certificate of Title – Volume 5648 Folio 151)

In 1817 the Sydney Chevra Kadisha was founded when a group of twenty Jewish convicts were permitted to form a society to conduct their own burials and perform the last rites in accordance with Jewish Law. This was the first Jewish organisation to be established in Australia. Arrival of Jewish free settlers resulted in the growth of the Jewish community in the colony and establishment of several early synagogues in Sydney's centre.

In 1878, these synagogues merged to form the Great Synagogue that still stands on Macquarie Street. In 1912, the current Sydney Chevra Kadisha was established by Rabbi Francis Lyon Cohen and Reverend Marcus Einfeld to provide a permanent mortuary chapel for members of the Jewish community. In 1924, the Sydney Chevra Kadisha acquired its first premises in Chippendale near the Mortuary Station at Redfern, which serviced special funeral trains carrying mourners and coffins to the Rookwood Necropolis.

The outbreak of World War II resulted in increased numbers of Jewish refugees settling in Australia. This, in turn, increased the demand for the Chevra and prompted the acquisition of the current site on 27th February 1947. Samuel Lipson of the prominent Lipson & Kaad architectural practice was soon after commissioned to design the extant building. The foundation stone was laid in 1948. Upon completion on 23 March 1952, the building was consecrated by Chief Rabbi of the Commonwealth, Dr Israel Brodie.

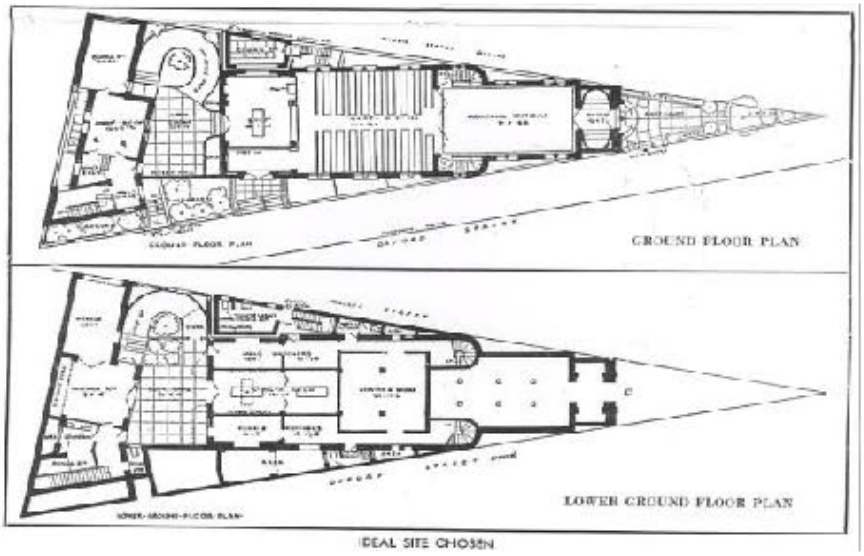


Figure 44: Architectural drawings of the Sydney Chevra Kadisha building. (Source: Sydney Chevra Kadisha)

Since its construction, the Sydney Chevra Kadisha building has continued to function as the only Jewish mortuary chapel in NSW. Several minor alterations and additions have been carried out on the building since its construction, although it remains largely intact.

Figure 45: Historical photograph c1950s of the Sydney Chevra Kadisha building, showing eastern chapel wing. (Source: Sydney Chevra Kadisha)

Figure 46: Historical photograph c1950s of the Sydney Chevra Kadisha building, showing eastern chapel wing (west wing seen in background).
(Source: Sydney Chevra Kadisha)

Figure 47: Historical photograph taken 1982 showing the Sydney Chevra Kadisha building. (Source: Woollahra Libraries Local History Digital Archive)

3.7 Vaucluse suburb history

The area of Vaucluse comprises land that was originally granted to Thomas Laycock (80 acres), Frances MacGlynn (40 acres), William Charles Wentworth (370 acres), Robert Cardell (25 acres) and Francis Mitchell (39 acres). The suburb was named after the nearby historic Vaucluse House, which was built by Sir Henry Brown Hayes and later occupied by Wentworth.

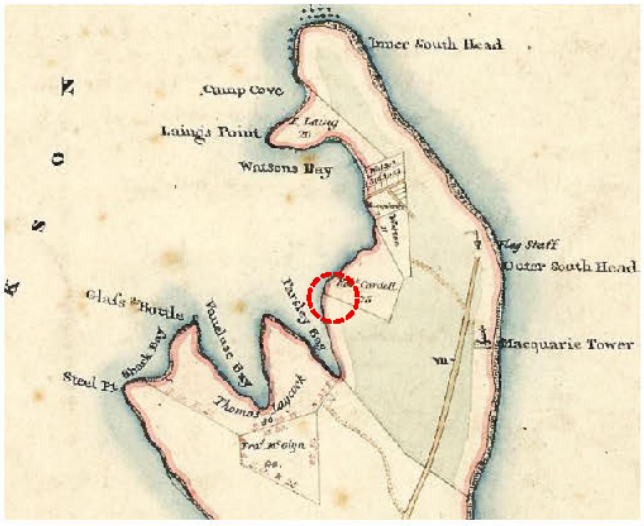


Figure 48: Early parish map showing Vaucluse area (approximate location of subject property outlined red). (Source: State Library of NSW. 140663/ Map No. 85)

Owning the largest parcel of land, Wentworth was influential in the development of the suburb and subdivision of his estate commenced as early as 1838. In early March 1838, Wentworth engaged surveyor Peter Lewis Bemi to subdivide the southern and eastern parts of his estate into 94 villa allotments that were between two and six acres. The Vaucluse Estate subdivision included new roads connecting the two government roads to South Head.

The Vaucluse Estate subdivisions of 1838 comprised the largest and second earliest sale of land in private ownership fronting the southern shore of the harbour. In 1833, the government released land on Darling Point for sale. Between Darling Point and Wentworth's Vaucluse Estate was the Cooper Estate, which was not subdivided until the early 1850s. Beyond Wentworth's Vaucluse Estate was Watsons Bay, the majority of land within which was not subdivided until the 1850s.

During the early twentieth century, the promise of a tram extension to Watsons Bay resulted in the ongoing subdivision of large allotments in the area of Vaucluse. Between 1902 and 1915, fifteen separate releases from Wentworth's Vaucluse Estate resulted in hundreds of town allotments being offered in the area.

Places of worship in Vaucluse include St Michael's Anglican Church which was opened in 1877, the Vaucluse Uniting Church which opened in 1909, and the Wentworth Memorial Church which dates to 1965. Kincoppal School also contains a church building within the school grounds.

3.7.1 Vaucluse Uniting Church

In the early twentieth century, the land that is now occupied by the Vaucluse Uniting Church was still in the ownership of the Wentworth family. The Vaucluse Uniting Church is located on land that comprises Lot 7 in Section 5 of the land within the 3rd subdivision of the Wentworth's Vaucluse Estate in 1904.

Figure 49: Subdivision plan showing the Vaucluse Estate third subdivision of 1904 (subject property outlined red). (Source: Mitchell Library, State Library NSW)

The Vaucluse Congregational Church was established as early as 1839 as the South Head Independent Chapel, also known as the "Church with the Chimney", located on South Head Road.[38] At this time, there were no public means of transport to and from Sydney. In 1891, a new mission hall called the "Watsons Bay and South Head Congregational Church" was established on the corner of Robertson Place and Dunbar Street. By 1908, this church had fallen into a state of disrepair.[39]

In February 1909, tenders were called for construction of a new Congregational Church on the Vaucluse Estate. This church is the extant building that is located at the rear of the subject property at 3 Russell Street, Vaucluse. The land for the new church, valued at £136, was gifted to the Congregational Union of New South Wales by Mrs Fisher, a member of the Wentworth family.[40] The foundation stone was set on 22 May 1909. The church was constructed that year and was dedicated with an opening ceremony occurring on 18

[38] Bruce Pratt, *A Century of Service: The Story of Vaucluse Congregational Church 1839-1939*
[39] Bruce Pratt, *A Century of Service: The Story of Vaucluse Congregational Church 1839-1939*
[40] NEW CONGREGATIONAL CHURCH. (1909, September 20). *The Sydney Morning Herald (NSW : 1842 - 1954)*, p. 5. Retrieved March 5, 2021, from http://nla.gov.au/nla.news-article15108496

September 1909 to a full congregation. The church was opened for worship by Mrs Fitzwilliam Wentworth. The contract price of the church's construction amounted to around £700.[41]

In 1933, an organ was relocated to the 1909 church from St. Mary's Catholic Church in Newcastle, where it had been installed in 1873. This organ was then moved to the upper gallery of the A-frame church in the wake of its construction (see below, 1960). The organ is stamped with the name 'Chappell & Co.'. The latter was a major London-based musical instrument company (est. 1810) that commissioned a standard range of organs from independent English producers for resale. The organ is said to be an example of the 'Drawing-Room Organ' model and could have been built by Gray & Davison (bellow weights are marked 'JG', John Grey, albeit this could be the result of salvage/recycling).[42]

The architect David Gillespie (a Congregationalist) was reported as preparing alterations for the 1909 church in 1935.[43] The nature of these modifications or whether they occurred is not known with certainty, but it could have related to the construction of the eastern lean-to.

Congregationalism was a Nonconformist Christian denomination that held that each local congregation was selfgoverning and independent of any central controlling body. Congregationalists, also known as Independents, effectively began in Australia in the 1830s. Its 19th-century and early 20th-century adherents were predominantly urban and middle-class. In 1977, the Congregational Union of Australia combined with the Methodist and Presbyterian Churches to form the Uniting Church in Australia—the current owners of the subject place.

Previous to the procurement of the subject property, two other buildings had been built in the municipality for the Congregational Church. The earliest, known as the *South Head Independent Chapel* and colloquially as the 'Church with the Chimney', had been erected around 1839 on Old South Head Road (approx. 212-214). It was demolished following storm damage in 1910.[44] It was followed in 1891 by the *Watson Bay and South Head Congregational Church*, which was constructed at the corner of Robertson Place and Dunbar Street. It no longer survives.[45]

[41] NEW CONGREGATIONAL CHURCH. (1909, September 20). *The Sydney Morning Herald (NSW : 1842 - 1954)*, p. 5. Retrieved March 5, 2021, from http://nla.gov.au/nla.news-article15108496
[42] See 'Organs of Sydney', *Organ Music Society of Sydney*, undated, http://members.ozemail.com.au/~mquarmby/VaucluseUC.html, accessed 22 October 2022

[43] 'Opportunities for Business', *Construction and Real Estate Journal*, 17 April 1935, p1.
[44] 'An Old Landmark', Evening News, 6 February 1909, p11; and 'An Old Church Blown Away', *Evening News*, 19 July 1910, p4.

[45] Bruce Pratt, *A Century of Service: The Story of the Vaucluse Congregational Church,* published 1939, np.

Figure 50: Sketch of the proposed Congregational Church, May 1909 (built by September). (Source: courtesy of Vaucluse Uniting Church Archives)

Figure 51: Undated photograph, like early 1930s, showing façade and the presence of east lean-to addition. (Source: courtesy of Vaucluse Uniting Church Archives)

Figure 52: Historical photograph of the Vaucluse Congregational Church (extant building to rear of site prior to construction of 1960 church) (Source: The Story of Vaucluse Congregational Church 1839-1939)

In 1959 a building application was lodged with Woollahra Council as BA1959/285 for the construction of a new church on the site, directly adjoining the existing Vaucluse Congregational Church building. The new church was designed by architectural practice Booker & Wilson Architects. This firm was established by Lawrence C. Booker and Geoffrey E. Wilson in the late 1940s and continued until around 1980. Their output was varied, including churches, banks, shops, factories, service stations, Housing Commission developments, and private domiciles. The present A-frame church building was subsequently opened in 1960. As part of this new work, some of the 1909 façade was removed to allow for a small link structure between the two churches.

For its versatile form and cost-effectiveness, the A-frame church proved a popular postwar religious design in Australia and overseas during the 1950s, particularly in the United States. Its origins are multifaceted but non-Australian. Early and iconic prototype examples are Frank Lloyd Wright's First Unitarian Society Meeting House in Madison, Wisconsin (1949-51) and Eero Saarinen's Kramer Chapel for the Concordia Seminary in Fort Wayne, Indiana (1953-58).

Following the opening of the A-frame church opening the 1909 church was repurposed as a Sunday School and childcare centre (plaque in rear wing records 'Dilys Lewis Memorial Kindergarten', which could have been an early postwar name). This part of the subject place continues to be utilised as a childcare centre run by a private operator.

In 1961, the children's book author and illustrator Pixie O'Harris (1903-91) painted a series of murals in the rear wing of the 1909 church. O'Harris artistic output over her long career

was prolific, including that of murals, for which her work in the context of children's institutions (hospitals and the like) is widely regarded. Her involvement at the subject place is probably due to a family connection instead of an express commission.[46]

The 1960 A-frame church building ceased being used as a church when the church dissolved in mid 2020.

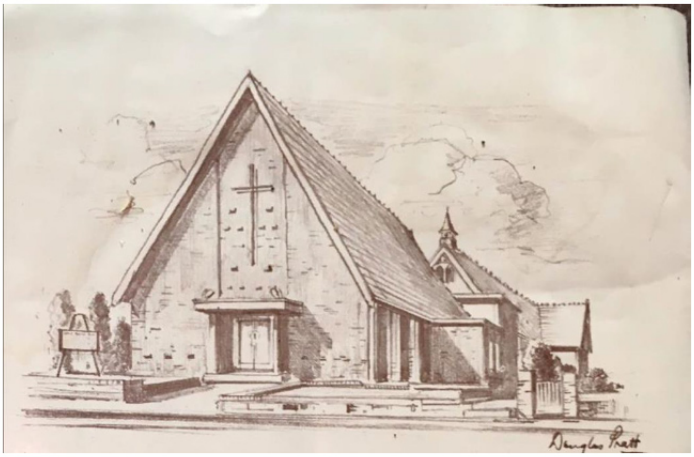


Figure 53: 1960s sketch of the A-Frame church, link, and the 'old church' by Douglas Pratt, an Australian artist. (Source: courtesy of Vaucluse Uniting Church Archives)

Figure 54: Vaucluse Uniting Church (formerly Vaucluse Congregational Church), 150th anniversary, 22 October 1989 (Source: Woollahra Library Local History Digital Archive)

[46] The father of Bruce W.F. Pratt, the husband of O'Harris, was a Congregational Minister. Bruce's brother, Douglas Pratt produced a sketch of the subject place in the 1960s, implying an interest or involvement in the site.

Part 4 Physical analysis – Chabad Double Bay

4.1 Site inspection

A site inspection of the interior, exterior and general setting of the Chabad Double Bay was conducted by Shona Lindsay (Senior Heritage Officer) and Charlotte Simons (Heritage Officer) on 5 December 2019. It is noted that only the interior of the masonic temple that forms Chabad Double Bay was inspected. The upper levels of the Masonic temple were excluded from the inspection.

4.2 The building

Chabad Double Bay is located in a masonic temple that fronts both Bellevue Road and Kiaora Road. The masonic temple was constructed in 1919 and Chabad Double Bay have been a tenant since 1999. The two storey building is constructed in the academic classical style. It has a symmetrical façade, colonnade, pediment, and classical motifs. The Bellevue Road entrance has a portico derived from a classical temple front.

Figure 55: View of the entrance to Chabad Double Bay from Kiaora Road, south-western elevation

Figure 56: View of the entrance to the masonic temple from Bellevue Road, north-eastern elevation

4.3 Chabad Double Bay – Exterior

The entrance to Chabad Double Bay is located at 2 Kiaora Road. The hall is located on the ground floor level, the stairs lead up to the timber entrance door and the windows are timber framed.

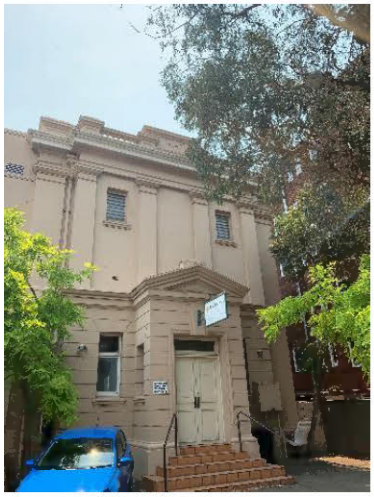


Figure 57: View of the entrance to Chabad Double Bay from Kiaora Road, south-western elevation

Figure 58: View of the south-western elevation of Chabad Double Bay

Figure 59: View of window on the north-eastern elevation

4.4 Chabad Double Bay – Interior

Chabad Double Bay is located on the ground floor of the Masonic Temple. It is located in the old hall which used to be used as the dining area. The hall has timber floors and rendered walls. Columns support a large beam that runs across the roof. It is noted that only the interior of the masonic temple that forms Chabad Double Bay was inspected.

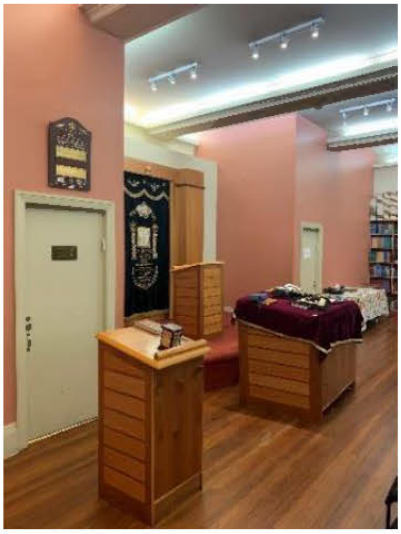


Figure 60: View of the interior of Chabad Double Bay

Figure 61: View of the interior of Chabad Double Bay towards front

Figure 62: View of the interior of Chabad Double Bay

Figure 63: View of the interior of Chabad Double Bay showing rear wall

Figure 64: View of the interior of Chabad Double Bay showing columns

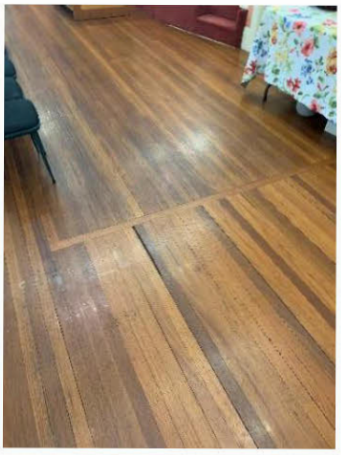


Figure 65: View of the interior of Chabad Double Bay showing timber floor boards

Figure 66: View of door detail

Figure 67: View of door detail

Figure 68: View of decorative wall bands

Figure 69: View of original vents

4.5 Moveable heritage items

There are several movable heritage items at the Chabad Double Bay. This includes many religious and sacred items associated with Hebrew traditions.

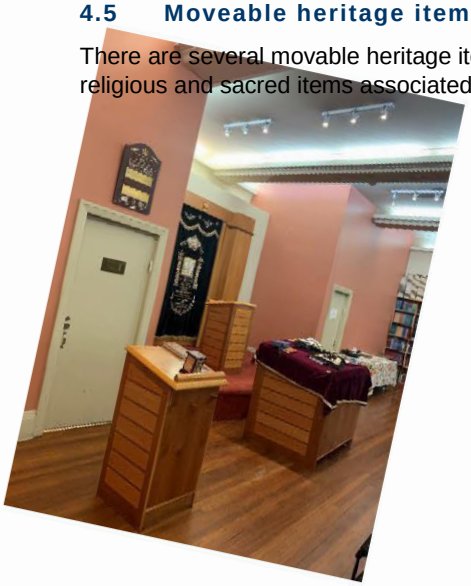


Figure 70: Moveable heritage items

4.6 Fixed items, interior and exterior

There are numerous fixed items at Chabad Double Bay including commemorative plaques and memorial boards.

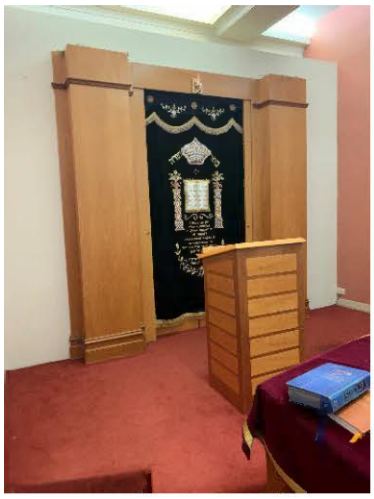


Figure 71: View of Holy Ark in the main synagogue space, with large decorative curtain covering Torah and Ner Tamid (light) above.

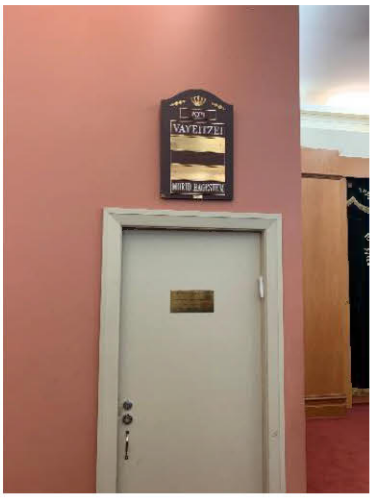


Figure 72: Detail view of memorial board

Figure 73: Detail view of memorial board

Figure 74: Detail view of memorial board

Figure 75: Detail view of memorial board

Figure 76: Memorial art on wall

Figure 77: View of foundation stone dated 27 September 1919 on the exterior of the north-eastern elevation

4.7 Setting

Chabad Double Bay is set in a mixed use area consisting of both commercial and residential properties. It is located at a busy intersection and fronts both Bellevue Road and Kiaora Road, Double Bay. Small trees and a concreted parking area are located to the front of the Kiaora Road entrance. A post office is located to the north of the building and a brick residential flat building to the south. Commercial buildings are located adjacent to the

building on Kiaora Road. A storm water channel runs under the footpath near the entrance on Kiaora Road.

Figure 78: Bellevue Road setting of building

Figure 79: Kiaora Road setting of building

Figure 80: View from Kiaora Road towards post office to the north of the building

Figure 81: View from Kiaora Road towards the residential flat building to the south of the building

Figure 82: View from Bellevue Road towards the residential flat building to the south of the building

Figure 83: View of the stormwater channel that runs to the west of the site along Kiaora Road

4.8 Intactness

Chabad Double Bay is substantially in original condition and retains a high degree of integrity. No major works have been undertaken since its construction, and changes are generally limited to minor alterations and additions. It is noted that only the interior of the masonic temple that forms Chabad Double Bay was inspected.

4.9 Condition

Chabad Double Bay is in good condition. All of the brick work and timber work appear to be in good condition. It is noted that only the interior of the masonic temple that forms Chabad Double Bay was inspected.

4.10 Alterations and additions

The following alterations and additions have occurred at the site, although these relate to the whole address and may not relate directly to the area that Chabad Double Bay occupy.

DA/BA Number	Works	Architect
BA 1921/193/1	Alterations and additions	
BA 1924/60/1	Shed	
BA 1954/316/1	Additions to Masonic Temple	G. Gigg (builder)
BA 1964/84/1		
BA 1992/259/1		
BA 1995/171/1		
BA 1996/473/1	First floor ads	
BA 1997/18/1		
BA 1997/108/1		
BA 1997/537/1	Air-con	
BA 1997/694/1	Refurbishment of existing hall	

Part 5 Physical analysis – Double Bay Uniting Church

5.1 Site inspection

A site inspection of the interior, exterior and general setting of the Double Bay Uniting Church was conducted by Shona Lindsay (Senior Heritage Officer) and Charlotte Simons (Heritage Officer) on 10 September 2019.

5.2 The building

The Double Bay Uniting Church is a rendered brick building. It is located through a courtyard with an entrance from Transvaal Avenue and is surrounded by a commercial building, all owned by the Uniting Church and known as Chapel Court. It was originally constructed in the 1970s. The Church is located at the corner of Cross Street and Transvaal Avenue.

Figure 84: View of Double Bay Uniting Church, western elevation

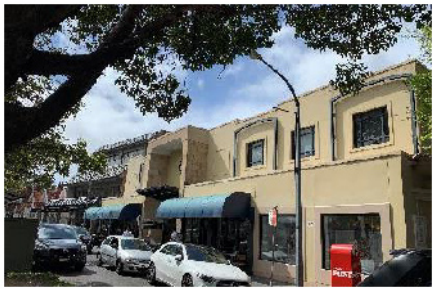


Figure 85: View of Double Bay Uniting Church, western elevation

Figure 86: View of Chapel Court, southern elevation

5.3 Double Bay Uniting Church – exterior

The exterior of the church has a rendered finish, painted a pale yellow (it is noted that this walls have since been painted with a large mural). The church chapel is two storeys. A large glass and metal awning covers the courtyard entrance to the chapel building. A large aluminum glass door marks the entrance to the church and large horizontally proportioned

windows are located on the first floor. Windows on the sides of the church are narrow and vertically proportioned. The courtyard has brick paving and small plantings.

Figure 87: View of entrance to Double Bay Uniting Church

Figure 88: View of courtyard to entrance of Double Bay Uniting Church

Figure 89: View of courtyard to entrance of Double Bay Uniting Church

Figure 90: View of side wall of Double Bay Uniting Church

5.4 Double Bay Uniting Church – interior

The interior of the church has light red-brown and grey face brick walls. The windows are of yellow glass with aluminum frames, and the floors have a maroon carpet. The decorative lighting matches the yellow glass windows. The altar has decorative timber paneling and a small cross. A large window is located behind the altar which has four panes that are

horizontally proportioned. A band area is located to one side of the church. A mezzanine level is located on the first floor which offers views into the main church area. The roof has timber panels and a large skylight. A kitchen is located on the ground floor.

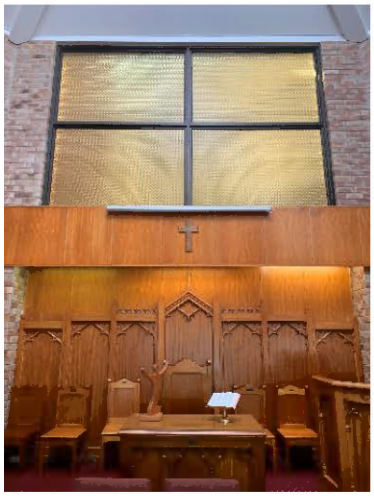


Figure 91: View of the sanctuary and altar

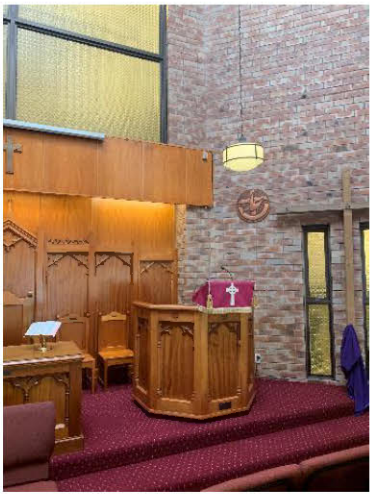


Figure 92: View of the sanctuary and pulpit

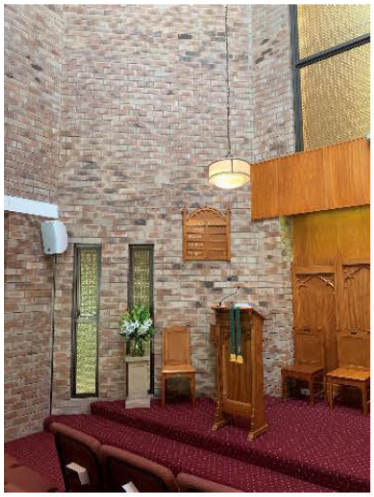


Figure 93: View of the lectern

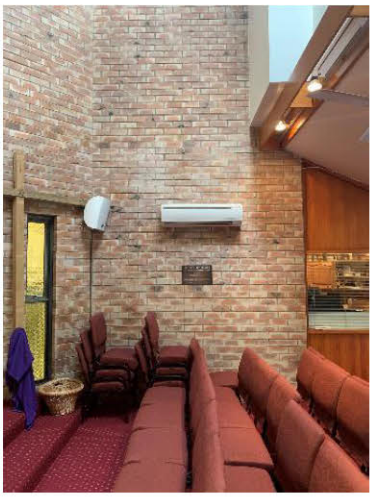


Figure 94: View of seats in the nave

Figure 95: View towards band area

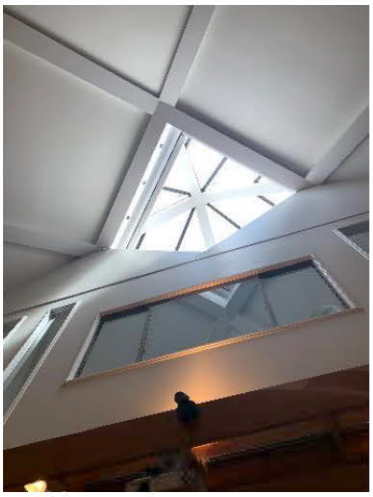


Figure 96: View of skylight in roof

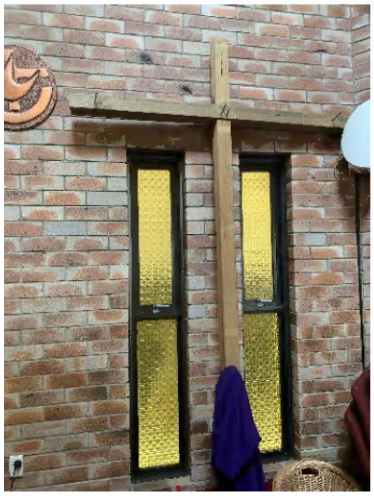


Figure 97: View of window detail

Figure 98: View of light detail

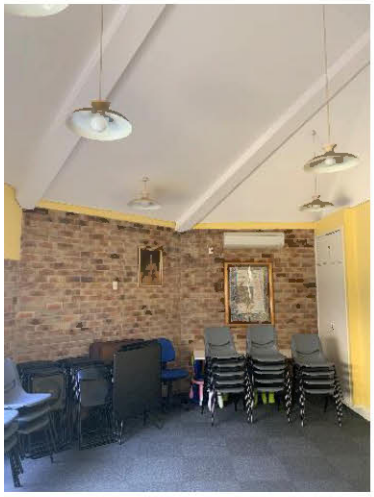


Figure 99: View of upper levels to rear of church

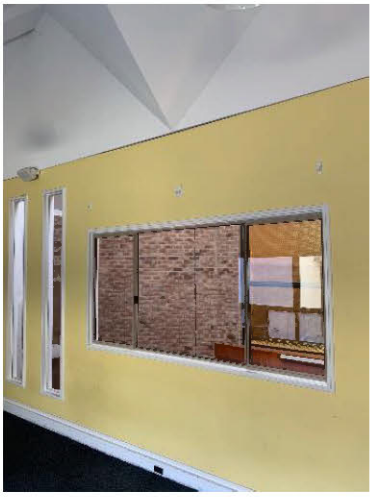


Figure 100: View of upper levels to rear of church

Figure 101: View of church kitchen

5.5 Moveable heritage items

There are several moveable heritage items in the Double Bay Uniting Church. The pulpit, altar, and lectern are all constructed in the same timber and finish with matching decorative details. The organ, baptismal font and chairs are also in a similar timber finish.

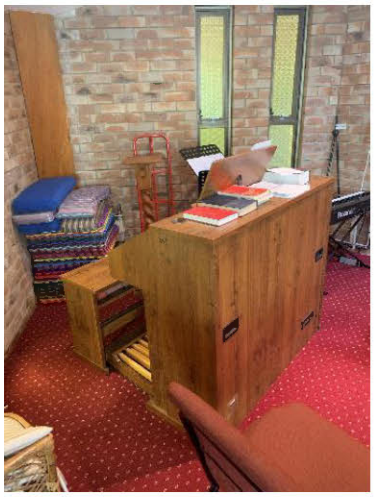


Figure 102: View of organ

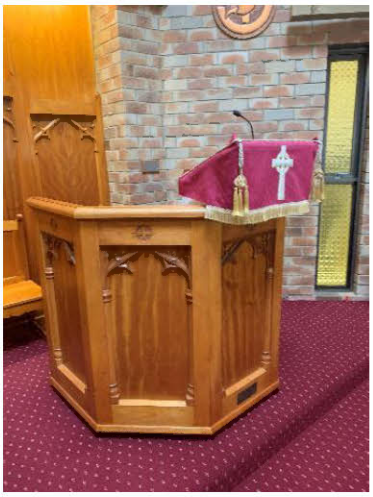


Figure 103: View of pulpit

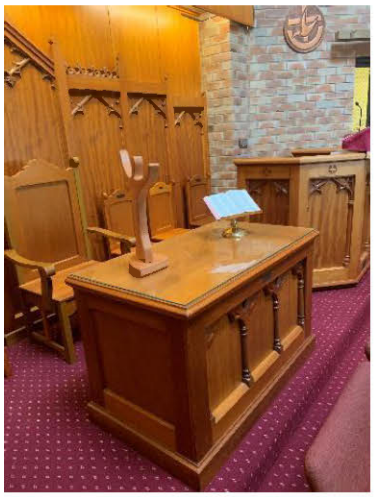


Figure 104: View of altar

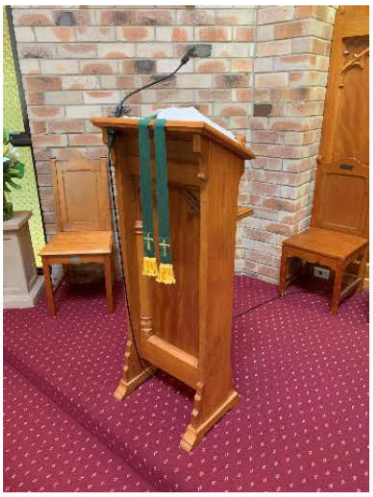


Figure 105: View of lectern

Figure 106: View of chair and baptismal font

5.6 Fixed items, interior and exterior

There are several fixed items within the Double Bay Uniting Church. The church has a foundation stone dated 1978 and a memorial plaque for Linda Stephen dated 1934.

Internally there is a Uniting Church sign and a timber hymns board.

Figure 107: View of foundation stone dated 1978

Figure 108: View of memorial plaque for Linda Stephen dated 1934

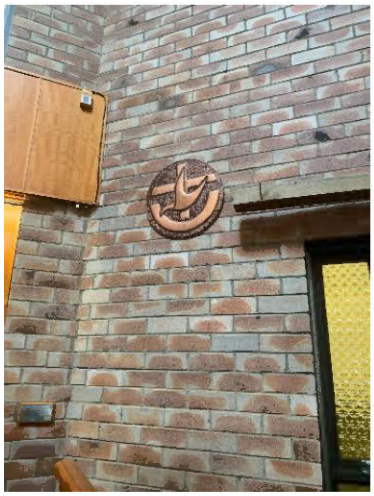


Figure 109: View of Uniting Church symbol

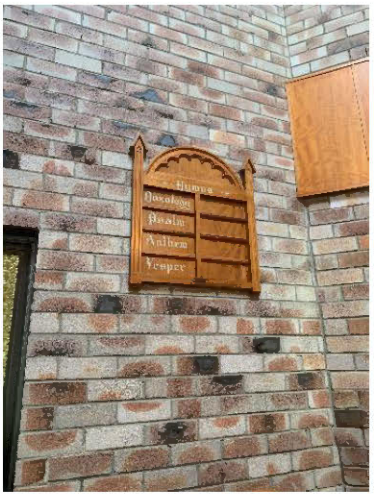


Figure 110: View of hymns board

5.7 Setting

Double Bay Uniting Church is located at the corner of Cross Street and Transvaal Avenue. The area is characterized by predominately commercial development with a small amount of residential development. A large carpark is located to the east of the site, and small businesses operate along Transvaal Avenue. Transvaal Avenue has a nature strip in the middle of the street which has an outdoor eating area and mature trees. Part of Transvaal Avenue is located in the Transvaal Avenue Heritage Conservation Area. The church chapel is set behind commercial buildings that are owned by the Uniting Church, which are of a similar construction as the church chapel and known as Chapel Court. These are of two storey's with frontages on both Cross Street and Transvaal Avenue.

Figure 111: Setting of Double Bay Uniting Church along Transvaal Avenue

Figure 112: Setting of Double Bay Uniting Church along Transvaal Avenue

Figure 113: Nature strip and outdoor eating area along Transvaal Avenue

Figure 114: Nature strip and outdoor eating area along Transvaal Avenue

Figure 115: View of large vegetation surrounding church building

Figure 116: View towards carpark to the east of the site

Figure 117: View of Chapel Court from Cross Street, southern elevation

5.8 Intactness

The Double Bay Uniting Church is substantially in original condition and retains a high degree of integrity. No major works have been undertaken to the church building since its construction, and changes are generally limited to minor alterations and additions.

5.9 Condition

The Double Bay Uniting Church is in good condition. All of the brick work and timber work appear to be in good condition. The original glass work also appears to be in good condition.

5.10 Alterations and additions

The following alterations and additions have occurred at the site, although these relate to the whole address and may not relate directly to the church building.

DA/BA Number	Works
BA 1904/94/1	
BA 1926/254/1	New church hall
BA 1959/77/1	Alterations to church
BA 1961/951/1	Alterations to Presbyterian Church
BA 1976/217/1	New church and shopping complex
BA 1977/689/1	Demolition of Church
BA 1977/1163/1	Church shop
BA 1978/307/1	Office, Shop 1
BA 1978/296/1	Jewellery shop and office, Shop 4 Office 2
BA 1979/5/1	Plants and garden ware, Shop 5
BA 1979/24/1	Retail kitchen and glass ware, Shop 2
BA 1979/25/1	Retail children's ware, Shop 3
BA 1979/38/1	First floor architects office
BA 1979/51/1	Ladies wear shop, Shop 1
BA 1979/52/1	Retail furniture and furnishings, Shop 6
BA 1979/121/1	Art gallery
BA 1979/129/1	
BA 1979/216/1	Beauty shop
BA 1979/372/1	
BA 1979/848/1	
BA 1979/271/1	COU to Café, Shop 6
BA 1980/05/1	Retail shop, Shop 7
BA 1980/67/1	Retail shop, Shop 2
BA 1980/223/1	
BA 1988/1222/1	
BA 1988/303/1	COU to beauty salon shop 1

DA/BA Number	Works
BA 1991/9/1	COU to dental surgery – shop 2
BA 1991/400/1	
BA 1992/165/1	Outdoor seating to roadway island in Transvaal Ave 6 month trial period
BA 1992/166/1	Footpath seating for shop
BA 1994/47/1	Outdoor seating to roadway island
BA 1994/189/1	
BA 1994/217/1	Duty free shop
BA 1997/250/1	Adds and alts to existing shop
BA 1998/336/1	Alts and ads
DA 2000/853/1	Shop change of use to womens boutique
DA 2000/980/1	Office use of suite 2 as medical consultancy rooms
DA 2000/980/2	Mods to extension of entry point
DA 2001/368/1	Alts to shop to use as jewellery shop
DA 2008/304/1	Restaurant and café seating on island
DA 2008/304/2	Add tables and chairs
DA 2009/19/1	Office fitout
DA 2010/221/1	Restaurant/ café renovation
DA 2011/40/1	CDC – shop fitout
DA 2011/404/1	Ancillary structure/landscaping construction of awning
DA 2013/214/1	Hotel new storeroom in courtyard

Part 6 Physical analysis – Paddington Church of Christ

6.1 Site inspection

A site inspection of the interior, exterior and general setting of the Paddington Church of Christ was conducted by Charlotte Simons (Heritage Officer) and Shona Lindsay (Senior Heritage Officer) on 24 January 2020.

6.2 The building

The Paddington Church of Christ is located on the northern side of Paddington Street, Paddington. Erected in 1901, the early twentieth century church building was designed in the Romanesque Revival style by architect Walter Sydney Newman and is of face brick construction. The church building presents to the street as two storeys in height with a parapet gabled roof form. Located on a steeply sloped site, the church building features a basement level. To the rear of the site fronting Paddington Lane is a two-storey 1970s brick residence that is associated with the Paddington Church of Christ.

Figure 118: View to front of Paddington Church of Christ building.

Figure 119: View of the Paddington Church of Christ building.

Figure 120: View of the Paddington Church of Christ building.

6.3 Paddington Church of Christ – Exterior

The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows.

The front (southern) elevation of the church features the parapeted gable fronting Paddington Street, which is defined by brick entablature and cement rendered fascia with shell motifs. The front facade includes a centrally located inset rose window that is framed by brick entablature and decorative dark-red string courses. A small brick porch is located off the front facade which was not part of the original construction and provided an enclosed entrance. The brick porch comprises two arched entries to the sides with stairs and a blind arch to the street frontage, all of which are defined by arched dark-red soldier courses. The street boundary of the church site has a low brick and cement rendered wall with traditional palisade iron fencing constructed c.1995.

The side (eastern and western) and rear (northern) elevations of the church building are relatively simple in design compared to the principal façade. The side elevations feature brick piers with fenestration to both street level and basement level. The western elevation of the church building features a side entry to the main church space that is accessed via a pair of timber French doors with leaded glass panes and fanlight. Face brickwork to the western elevation includes red brick stringcourses and soldier courses to fenestration, while the brickwork to the eastern elevation has been painted. An elevated concrete stair provides access to the rear 1970s two-storey residential building from the Church. The rear elevation comprises a painted weatherboard wall, which is understood to have originally been temporary in nature at the time of the church's construction until additional funds were acquired for its completion. These improvements to the rear wall were not carried out.

Figure 121: View of southern (front) elevation of Paddington Church of Christ showing porch entry with stairs and blind arch.

Figure 122: View of southern elevation of Paddington Church of Christ showing rose window and decorative polychromatic brickwork.

Figure 123: Detail view of inset rose window defined by brick entablature, and dark-red brick stringcourses and voussoirs.

Figure 124: Detail view of cement rendered fascia with shell motif (terracotta roof tiles and ridge cappings seen in distance).

Figure 125: View of entry stairs and palisade fence along street alignment at front of Paddington Church of Christ.

Figure 126: View of entry stairs and palisade fence along street alignment at front of Paddington Church of Christ.

Figure 127: View of gate posts and palisade gate at front of Paddington Church of Christ.

Figure 128: View to entry door to porch at front of Paddington Church of Christ.

Figure 129: View to side (western) elevation of Paddington Church of Christ.

Figure 130: Detail view showing string course and fenestration on side (western) elevation of Paddington Church of Christ.

Figure 131: Side entry door to main church space on western elevation.

Figure 132: Stairs leading from street level to basement level on side (western) elevation at Paddington Church of Christ.

Figure 133: View to stairs leading from basement level to the rear residence at Paddington Church of Christ.

Figure 134: View to rear and side (eastern) elevations of Paddington Church of Christ.

Figure 135: View along eastern boundary of the site at lower level towards Paddington Street.

Figure 136: View of fenestration to side (eastern) elevation of Paddington Church of Christ.

Figure 137: View of rear (northern) wall of Paddington Church of Christ.

6.4 Paddington Church of Christ – Interior

At ground floor level, the church interior comprises vestibule with tiled flooring and the two-storey scale rectangular space containing the nave, altar, vestry, office and store. The small vestibule features timber panelled doors, tiled flooring and rendered walls. An original moulding with the inscription 'Paddington Church of Christ' is located in the door leading to the nave. The nave comprises a large open space with polished timber floorboards and rendered walls that are defined by coloured glass windows. The roof trusses are exposed, and the ceiling is lined with timber boards. The church altar comprises a raised carpeted podium with a centrally located tiled baptism bath. The altar is backed by decorative timber panelling that conceals a vestry/store space to either side. Timber pews, brass light fittings and a small number of moveable items are within the nave, which is otherwise relatively restrained in adornment. A timber panelled office is located within the nave near the entry doors. The basement level of the church includes an open hall space with carpet flooring, stage, toilets, kitchen and store.

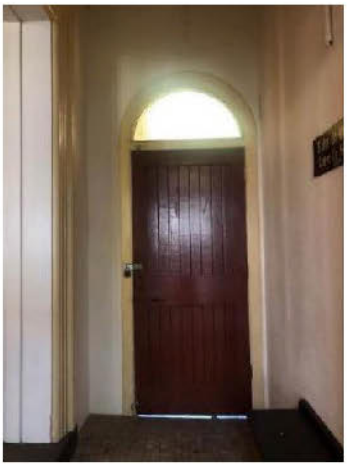


Figure 138: View within entry porch to Paddington Church of Christ showing timber panelled entry door.

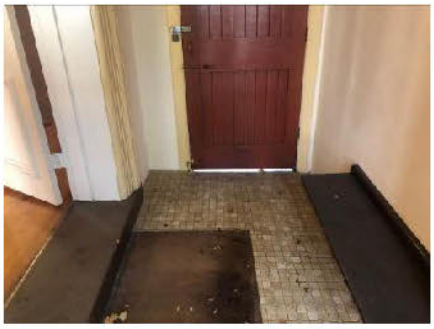


Figure 139: View of tiled flooring within entry porch to Paddington Church of Christ.

Figure 140: Detail view of entry to Paddington Church of Christ with timber framing and signage.

Figure 141: View of main church space within Paddington Church of Christ.

Figure 142: View of main church space within Paddington Church of Christ, showing timber pews and leaded glass windows.

Figure 143: View of main church space within Paddington Church of Christ, showing timber pews and leaded glass windows.

Figure 144: View of altar within main church space of the Paddington Church of Christ.

Figure 145: Detail view of baptism bath within Paddington Church of Christ (original feature, later retiled).

Figure 146: View of main church space within Paddington Church of Christ and rose window.

Figure 147: View of timber panelled office located within the main church space at Paddington Church of Christ.

Figure 148: View of altar stand and piano at Paddington Church of Christ.

Figure 149: View along altar at Paddington Church of Christ, baptism bath seen to right.

Figure 150: Detail view of amber colour leaded glass window within the Paddington Church of Christ.

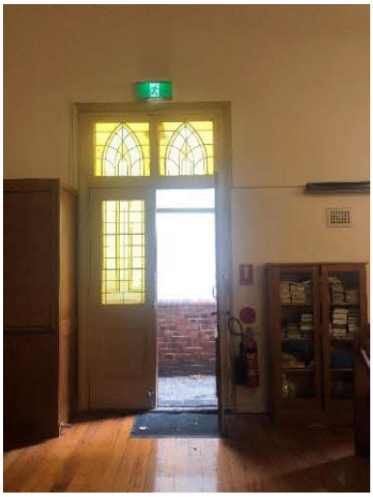


Figure 151: Detail view of side entry doors with amber colour leaded glass panes and fanlight within the Paddington Church of Christ.

Figure 152: Detail view of stained glass rose window within Paddington Church of Christ.

Figure 153: Detail view of inscription and organ located above the altar at Paddington Church of Christ.

Figure 154: Detail view of entry doors to main church space within Paddington Church of Christ.

Figure 155: View of church hall and stage within the Paddington Church of Christ.

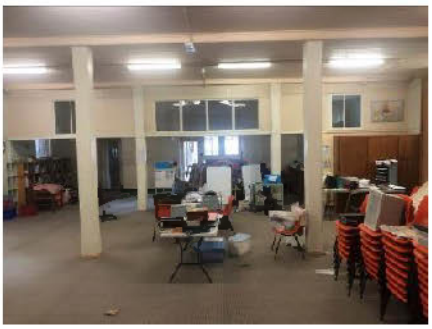


Figure 156: View of church hall within the Paddington Church of Christ.

Figure 157: View of church hall within the Paddington Church of Christ.

Figure 158: View along stage to church hall within the Paddington Church of Christ.

Figure 159: Detail view of underside of original sandstone stairs along western side of the church building.

6.5 Moveable heritage items

There are several moveable heritage items within the Paddington Church of Christ. Timber furnishings within the nave include early timber pews, lectern, table and piano.

Figure 160: Detail view of original timber pews within the Paddington Church of Christ.

Figure 161: Detail view of original timber pew within the Paddington Church of Christ.

Figure 162: Detail view of timber table within the Paddington Church of Christ.

Figure 163: Detail view of commemorative plaque attached to original table within the Paddington Church of Christ.

Figure 164: Detail view of timber stand and piano on the altar/platform within the main church space.

6.6 Fixed items, interior and exterior

There are numerous fixed items of heritage interest at the Paddington Church of Christ including external signage, commemorative plaques, fixed timber boards and panelling.

Figure 165: Detail view of timber panelling and readings board on the altar/platform within the main church space.

Figure 166: Detail view of timber panelling and hymns board on the altar/platform within the main church space.

Figure 167: Detail view of timber panelling to office space located within the main church space.

Figure 168: Detail view of original timber panelled signage located above the original entry to the main church space.

Figure 169: Detail view of fluorescent 'Church of Christ' sign attached to blind arch on the entry porch at the street frontage.

6.7 Church residence

The rear of the site includes the late twentieth century residence associated with the Paddington Church of Christ. The two-storey 1970s residence is of face brick construction with a steeply sloped tiled roof. The Fenestration to the residence comprises timber framed casement windows. The residence and rear of the site is bordered by a high masonry wall, garage door and driveway crossings to Paddington Lane. Access from the Church includes an elevated concrete stair.

Figure 170: View of rear (northern) wall of Paddington Church of Christ.

Figure 171: View of 1970s residence at rear of site.

Figure 172: View of 1970s residence at rear of site.

Figure 173: View of 1970s residence at rear of site.

6.8 Setting

The Paddington Church of Christ is within the residential streetscape of Paddington Street, which is located within the Paddington Heritage Conservation Area. The setting of the church is enhanced by the presence of large street tree plantings that line Paddington Street and the historic character of surrounding development, which mainly comprises two storey Victorian era terrace housing. Distant views towards the Paddington Church of Christ are relatively obscured by the plantings and surrounding terraces.

The rear of the Paddington Church of Christ site backs onto Paddington Lane. The laneway is predominantly lined by modern garages and garage with loft structures. Views towards the Paddington Church of Christ building from vantage points along Paddington Lane are largely obstructed by the late twentieth century church residence located at the rear of the Paddington Church of Christ site, which fronts the laneway.

Figure 174: View north west along Paddington Street towards the Paddington Church of Christ, showing terrace housing and street trees.

Figure 175: View north west along Paddington Street from alongside the Paddington Church of Christ showing terrace housing and street trees.

Figure 176: View south east along Paddington Street from alongside the Paddington Church of Christ showing terrace housing and street trees.

Figure 177: View north west along Paddington Lane from the rear of the Paddington Church of Christ site.

Figure 178: View south east along Paddington Street from alongside the Paddington Church of Christ site.

6.9 Intactness

The Paddington Church of Christ main church building is substantially in original condition and retains a high degree of integrity. No major works have been undertaken to the church building since its construction, and changes are generally limited to minor alterations and additions.

6.10 Condition

The Paddington Church of Christ main church building is in good condition. All of the brick work and timber work appear to be in good condition. Repairs to the main church building and its roof were carried out in 2019 following damage sustained during a hail storm. The stain glass windows are in good condition.

Since the initial site inspection in 2019 a representative of the owners has informed Council that extensive water damage has occurred to the lower ground floor causing mould.

6.11 Alterations and additions

The following alterations and additions have occurred at the site.

DA/BA Number	Works
DA 1971/227/1	Proposed 3 storey residence (not approved)
BA 1972/988/1	Internal alterations
BA 1972/1408/1	Alterations and additions
BA 1988/358/1	Construction of store under manse
BA 1995/486/1	New boundary fence
DA 2008/11	Installation of air conditioners

Part 7 Physical analysis – St Andrews Scots Presbyterian Church

7.1 Site inspection

A site inspection of the interior, exterior and general setting of the St Andrews Scots Presbyterian Church was conducted by Shona Lindsay (Senior Heritage Officer) on 30 September 2019.

7.2 The building

St Andrews Scots Presbyterian Church was constructed in 1913 in the Federation gothic style by builders Messers. D. McRae and Son. It is 67ft by 28ft and has two transepts, vestry and three entrance porches. The Church can accommodate over 400 people. It has a steeply pitched roof and is constructed with sandstone footings, brown face brick walls, timber rafters, hammer bean roof internally and slate roof externally.

Figure 179: View of front of church from Dover Road, western elevation

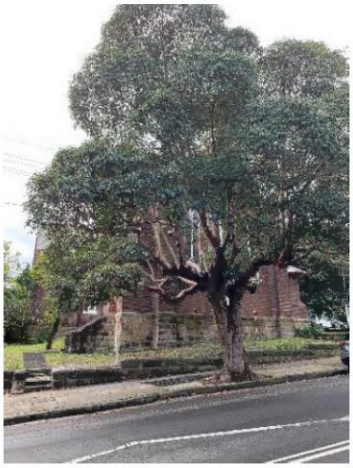


Figure 180: View of front of church from Dover Road, western elevation

Figure 181: View of front and side of church from Dover Road, western and southern elevation

Figure 182: View of side of church from Carlisle Street, southern elevation

7.3 St Andrews Scots Presbyterian Church – exterior

The exterior of St Andrews Scots Presbyterian church has sandstone footings, brown face brick walls and a slate roof. The windows are of cast concrete and are of a lancet style with filigree decoration, and the walls have a string course above and below the windows. The doors are made from timber. The roof has exposed rafter eaves. There is a low sandstone fence on the street boundaries.

Figure 183: View of entrance to church on the southern elevation

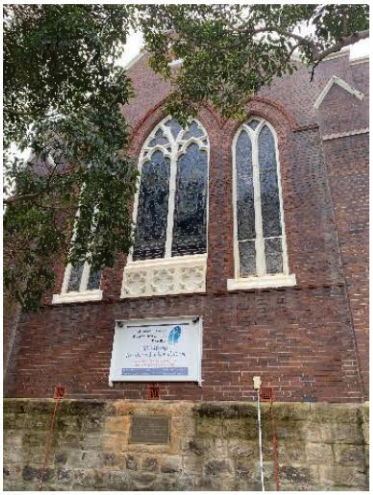


Figure 184: View of front of church on the western elevation, showing decorative filigree, tracery, lancet window, stained glass, face brick, and stone base

Figure 185: View of lancet windows and stained glass on the southern elevation

Figure 186: View of secondary entrance on the northern elevation

Figure 187: View of lancet windows on the western elevation of the north transept

Figure 188: View of rear of church with entrance to vestry

Figure 189: View of lancet windows, tracery, and stained glass on the southern elevation

Figure 190: View of window detail for rear entrance to vestry

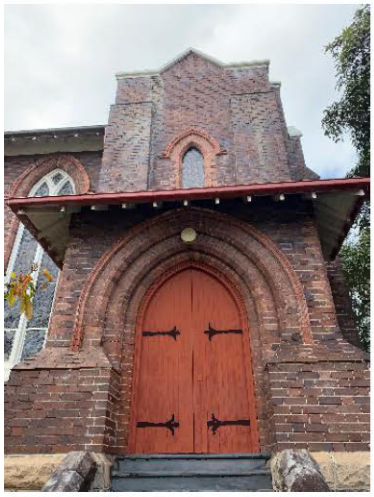


Figure 191: View secondary entrance on the northern elevation

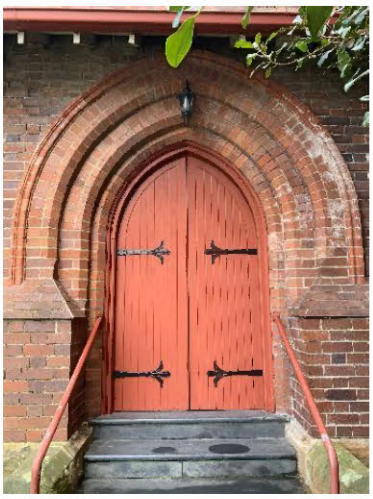


Figure 192: View of main entrance on the southern elevation

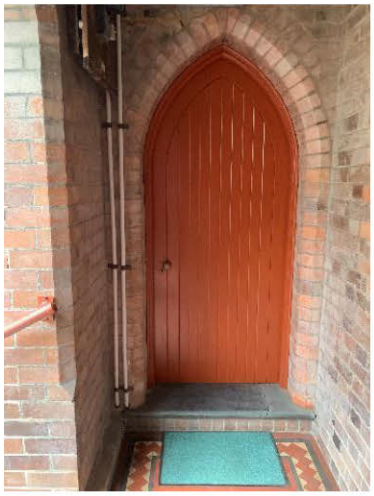


Figure 193: View of door to vestry

Figure 194: View of stone footings to church

Figure 195: View of decorative moulding detail to lancet windows

Figure 196: View of exposed rafter eaves

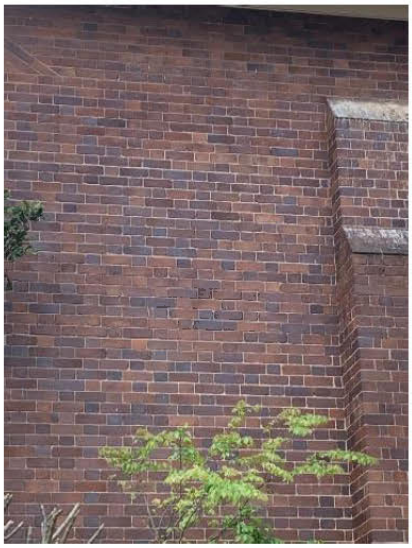


Figure 197: View of detail of face brick

Figure 198: View of sandstone fence along western side of church on Dover Road

7.4 St Andrews Scots Presbyterian Church – interior

The internal walls are brown face brick and the roof has a hammer bean roof with timber rafters. The timbers are Oregon and left in natural colour. The windows are of cast concrete. The rafters, fittings, and windows were all transferred from St Andrews Scots Kirk in Kent Street to the new church when it was rebuilt in Rose Bay.

Windows

The windows have cast concrete that support the original windows transferred from the former church. The windows are lancet with tracery and decorative mouldings.

Karla Whitmore, in her book "Stained Glass Pioneers of Sydney – John Falconer and Frederick Ashwin", says:

"The Original Scots Presbyterian church behind St Andrew's Cathedral was built in 1834 and rebuilt in Rose Bay in 1913 retaining the original pews, organ and windows. A brick building by architect Power and Adams with an open raftered ceiling, it has windows by Lyon, Cottier & Co and "Mr Falconer of Pitt St south (SMH 12 July 1875). A 2 light window in the north transept and another in the south transept with the same design as at St Stephen's, Newtown, are recognizably by Falconer and Ashwin. The Gothic inscription on both windows has the date June 1875 making the figurative window the earliest example of Ashwin's work with Falconer. While the autumn colours suggest Falconer, the solid figures sculptured curled hair are Ashiwn".

"The large west window depicting King Davey and St Paul is by Lyon, Cottier and Co. It is an artistically impressive example of the Aesthetic style. After visiting the church in 2012 Martin Harrison, author of Victorian Stained Glass (1980) attributed the window to Daniel Cottier".

Figure 199: View of nave and pews looking towards sanctuary

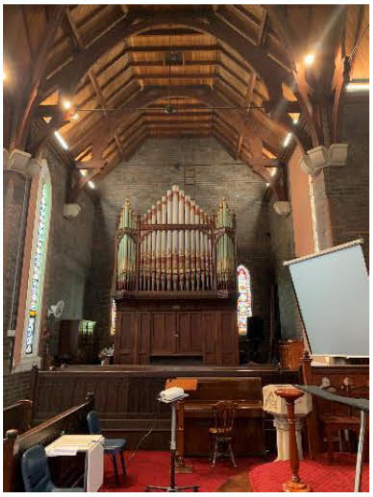


Figure 200: View of organ in north transept

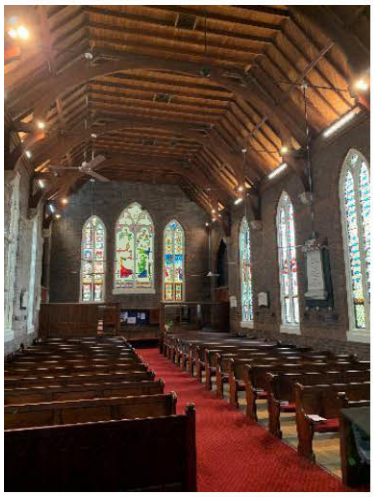


Figure 201: View of nave and pews looking towards rear of church

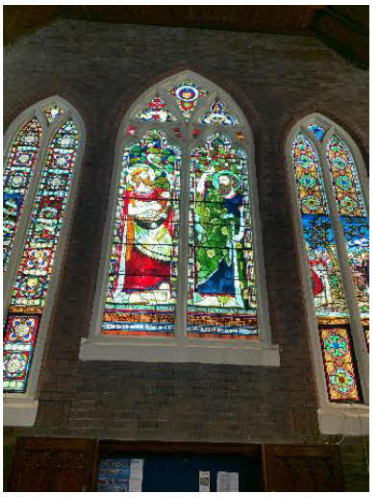


Figure 202: View of stained glass windows

Figure 203: View of stained glass windows

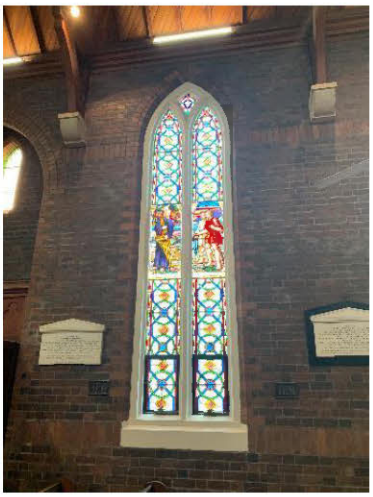


Figure 204: View of stained glass windows

Figure 205: View of stained glass windows

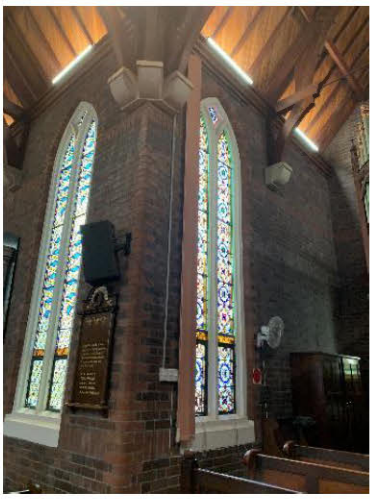


Figure 206: View of stained glass windows

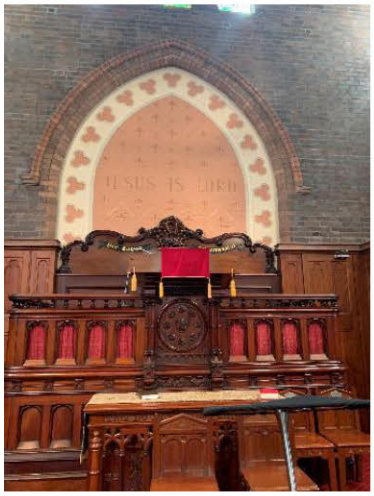


Figure 207: View of sanctuary and alter

Figure 208: View of front of church above alter

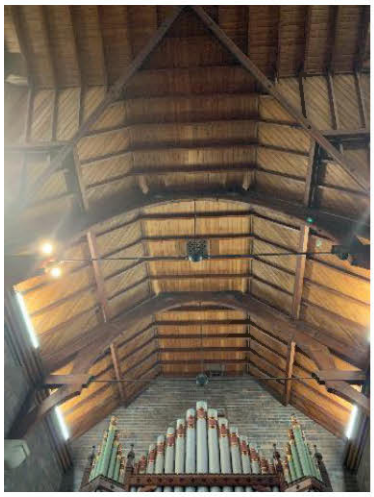


Figure 209: View of timber roofing

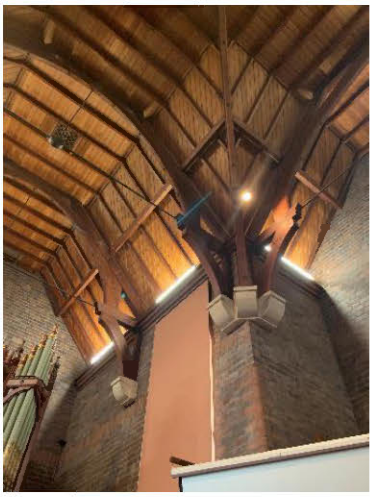


Figure 210: View of timber roofing

Figure 211: View of door to side chapel

Figure 212: View of door to side entrance

Figure 213: View of timber flooring

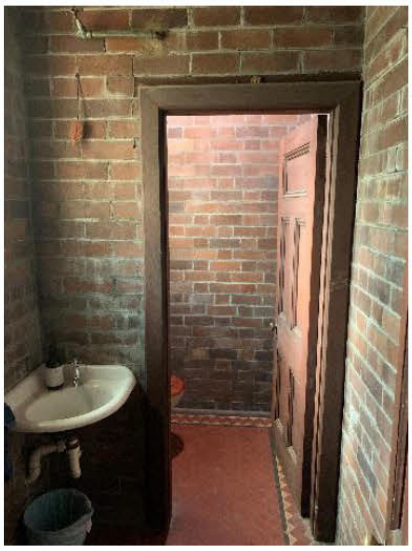


Figure 214: View of toilet at rear of church

Figure 215: View of entrance to vestry

7.5 Moveable heritage items

Moveable heritage items identified in the site visit include the timber chairs near the altar. A moveable heritage inventory is to be prepared for the church.

Figure 216: Timber chairs

7.6 Fixed items, interior and exterior

The rafters, font, pews, fittings, organ, memorial tablets, windows and pulpit rostrum were all transferred from the Kent Street church to the new church when it was rebuilt in Rose Bay in 1913. The pews, pulpit rostrum and font were all made locally. There is a foundation stone on the exterior of the building on the western elevation.

Organ

The organ is a Hill and Sons organ, built in 1884 and installed in the original St Andrew's Scots Church in Kent Street in 1885. It was transferred to the Rose Bay church in 1913. The leather from the bellows has been replaced, otherwise the organ is in original condition. It is now powered by electricity but can be pumped by hand if required. It is in excellent condition.

Memorial tablets

The memorial tablets include: Richard Cunningham, Government Botanist of the Colony; Allan Cunningham (1839), botanist and explorer; Dr John McGarvie (1853), the foundation minister and prominent educationalist; and others.

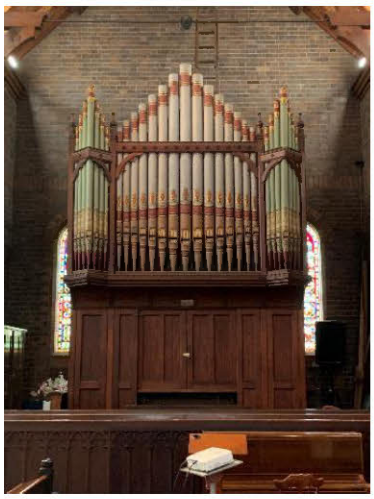


Figure 217: Organ

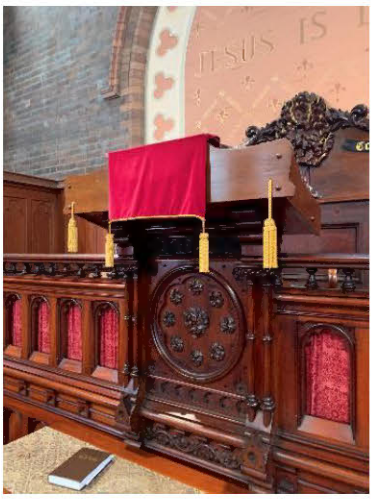


Figure 218: Timber pulpit

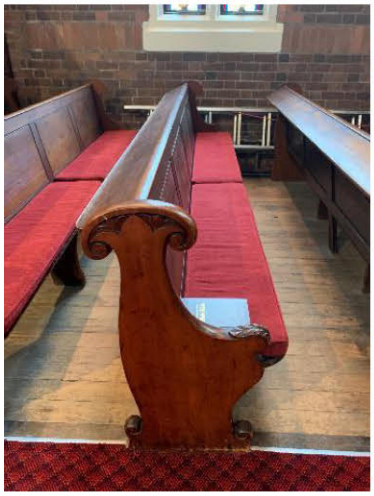


Figure 219: Pews

Figure 220: Pew

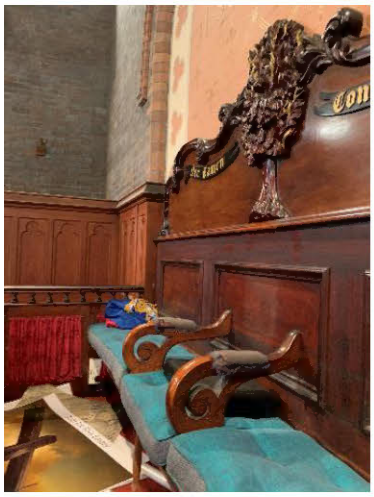


Figure 221: Timber seats

Figure 222: Memorial tablet for Richard Cunningham

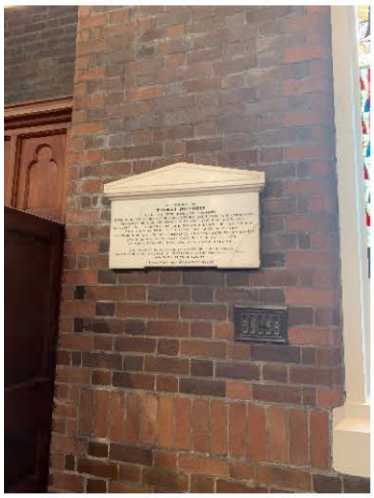


Figure 223: Memorial tablet for Thomas Shepherd

Figure 224: Memorial tablet for John Brown

Figure 225: Memorial tablet for Allan Cunningham

Figure 226: Memorial tablet for Reverend John McGarvie

Figure 227: Memorial tablet for Reverend John Dougall

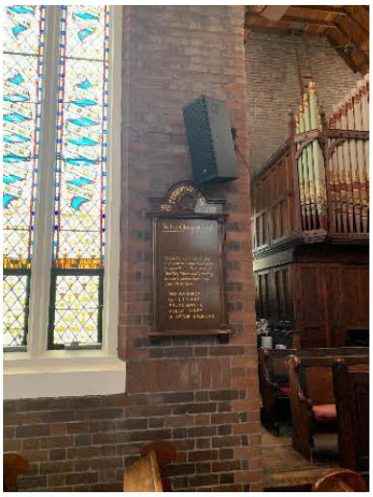


Figure 228: Timber memorial board for WW2

Figure 229: Timber honour roll

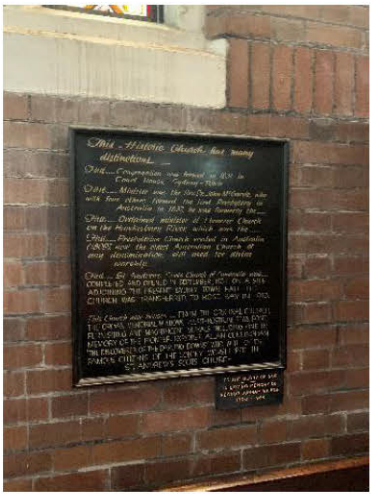


Figure 230: Timber board of the history of the church

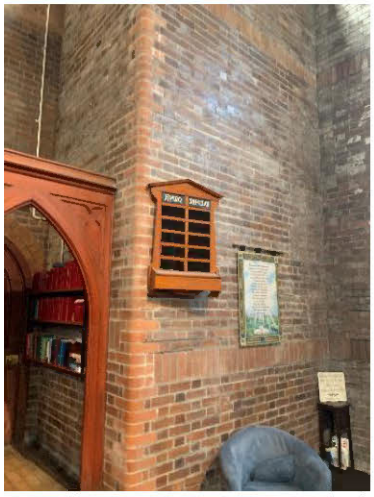


Figure 231: Timber hymn board

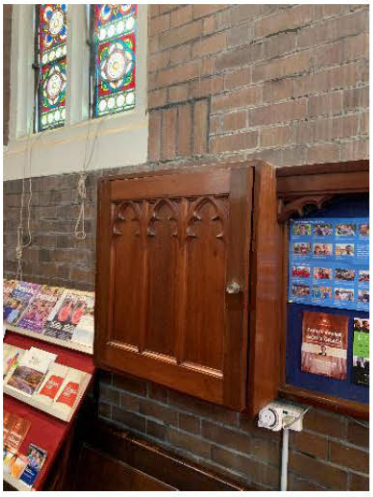


Figure 232: Timber fittings

Figure 233: Baptismal font

Figure 234: Date of erection tablet

7.7 Church hall

The hall is located directly east of the Church building. It was originally constructed in 1919 as the school hall for the church. The hall is single storey with a basement level which responds to the site topography with slopes towards the north. It is constructed with stone footings, brick walls that are painted, and a later corrugated metal roof. The original building application states that the roof was originally slate. The walls feature decorative banding at the top of the windows, and brick dentils to the top of the walls. The roof has exposed rafter eaves. The windows are timber framed, double hung sash windows with four panes and set in pairs. The glass windows are mostly original and have a textured frosted finish.

Figure 235: View of north-eastern church hall, originally constructed for a school hall

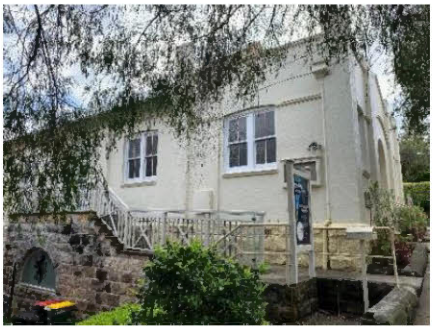


Figure 236: View of south-western side of church hall, originally constructed for a school hall

Figure 237: View of entrance to church hall rom Carlisle Street, originally constructed for a school hall

Figure 238: Stone marking the date of construction as 1919

7.8 Setting

St Andrews Scots Presbyterian Church is located on a corner site, therefore offering vantages from Dover Road and Carlisle Street. It is set in a predominately residential area. The church has mature trees along the Council strip on the Dover Road frontage, and a mature tree within the church boundaries along Carlisle Street.

Figure 239: View of front of church from Dover Road, western elevation

Figure 240: View of side of church from Carlisle Street, southern elevation

7.9 Intactness

St Andrews Scots Presbyterian Church is substantially in original condition and retains a high degree of integrity. No development applications have been lodged for works to the main church building since the construction of the church. The church hall has had alterations and additions which are discussed below.

7.10 Condition

St Andrews Scots Presbyterian Church is in good condition. All of the brick work, stone work, and timber work appear to be in good condition. The stain glass windows are in good condition.

The organ remains in original condition except for the addition of an electric blower. Pitchford & Garside restored the instrument in 1975.

7.11 Alterations and additions

The following alterations and additions have occurred at the site. All of the alterations and additions relate to the church hall.

DA/BA Number	Works	Architect
BA 1919/384	New school hall	R. Crook (Builder)
BA 836/1993	New face brick rear toilets to hall	Van Rooijen & Partners Chartered Architects.
BA 342/1952	Extensions to existing church hall	Kenneth McConnel Architects
BA 351/1966	Alterations and additions to church hall	Finlay Munro
DA 426/2011	Alterations and additions to a church hall for child care centre	JCA Architects Pty Ltd

Part 8 Physical analysis – St George Greek Orthodox Church, Rose Bay

8.1 Site inspection

A site inspection of the interiors of St George Greek Orthodox Church could not be arranged at the time of this assessment. An inspection of the general setting of the St George Greek Orthodox Church, Rose Bay was conducted by Charlotte Simons (Heritage Officer) on 24 February 2021 and on the 25 October 2022 by Wai Wai Liang (Student Strategic Planner).

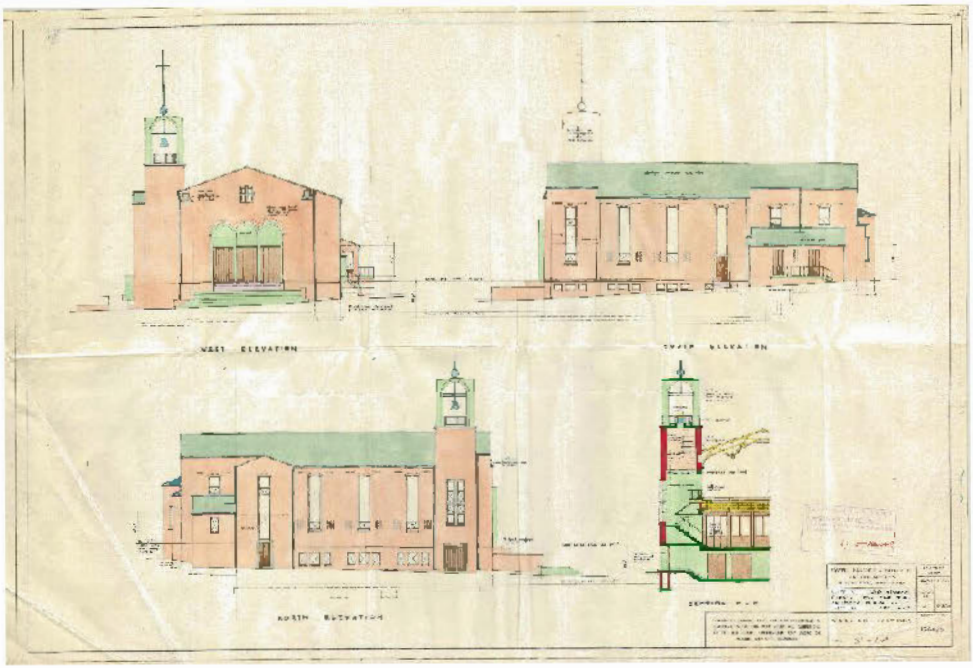
8.2 The building

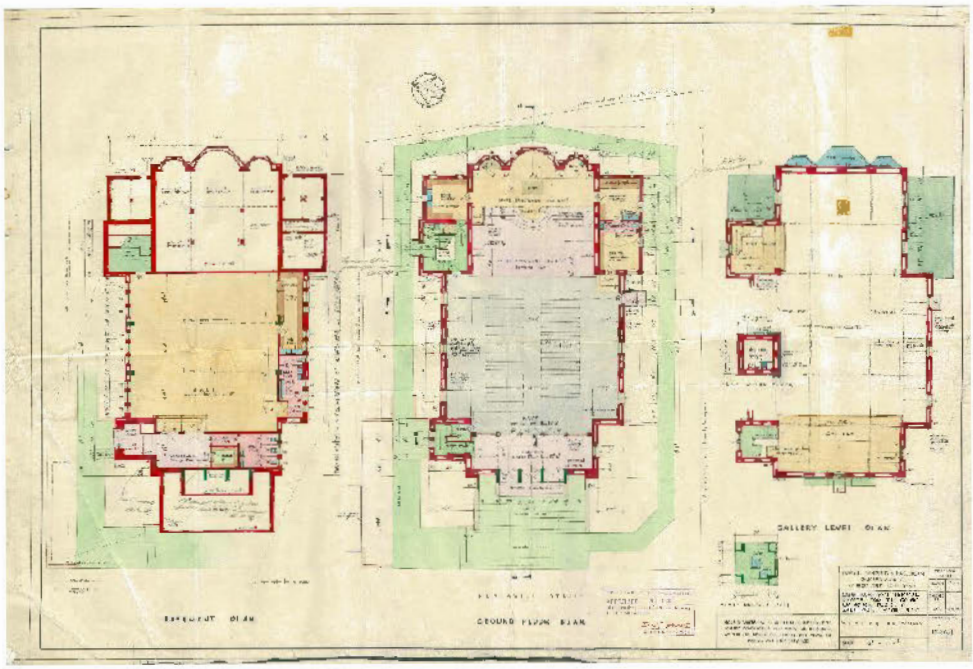
Constructed in 1962, the St George Greek Orthodox Church is an example of a late twentieth century ecclesiastical style church. It was designed by architects Fowell, Mansfield & Maclurcan and built by Cirvan Bros Pty Ltd. Dedicated as a war memorial, the church fronts Newcastle Street as a combination of the classic Greek Orthodox church style merged with elements of the simplified Byzantine style that is typical of Australian war memorial architecture. The building is set back from the street and sides, and is elevated on a tiered podium to the front.

Figure 241: View looking north east across Newcastle Street towards the front (west) elevation of the St George Greek Orthodox Church.

Figure 242: View looking south east across Newcastle Street towards the St George Greek Orthodox Church.

8.3 Original plans





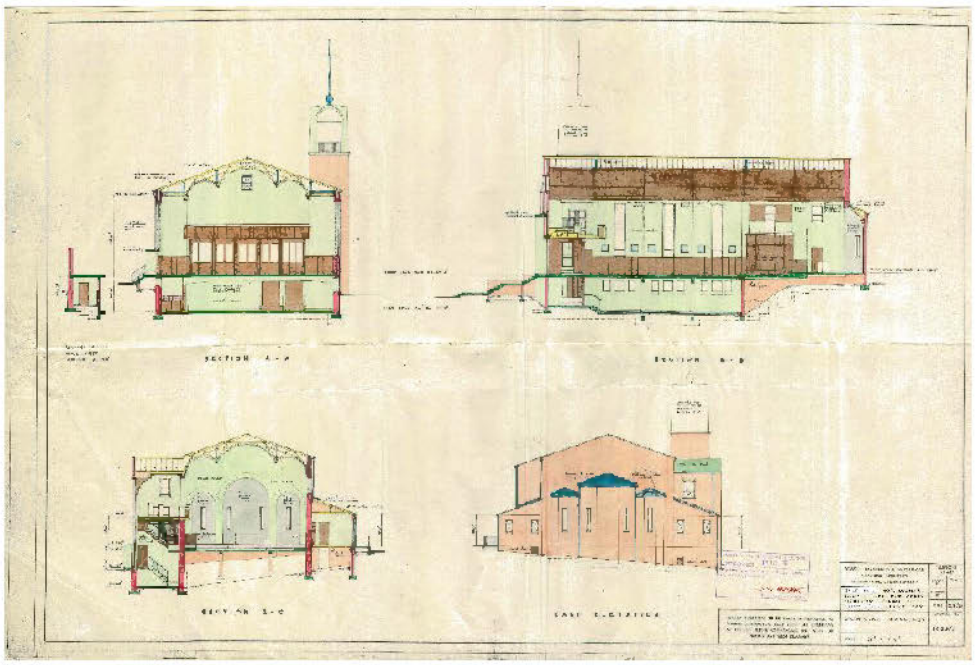


Figure 243: Original plans of the St George Greek Orthodox Church (Source: Woollahra Council Records)

8.4 St George Greek Orthodox Church – Exterior

The St George Greek Orthodox Church is a blond face brick building with a concrete tiled gabled roof featuring a bell tower to the front. The front (west) façade of the building features the main entry porch and a niche window. The square bell tower is located on the northern side of the front façade, is of brick construction and is capped with an open rendered concrete dome with metal crucifix above.

The main entrance porch of the church is accessed via a series of concrete and terrazzo stairs from street level, and is defined by three centrally located double doors that are detailed with projecting white-painted round arched masonry fins. The upper portions of the arched openings are infilled above a projecting shelf, and are decorated with religious motifs, with the two outer arches including one larger central cross with five smaller crosses surrounding. The northern cross features Ancient Greek lettering (the language of the Church), while the southern cross includes a dual-fish motif – 'Ichthys' – which references the Biblical story of the multiplication of loaves and fishes.

The niche window is centrally located above the entry porch and has rendered masonry crucifix in front of a four pane fixed window. The side (north and south) façades of the church feature tall multi-pane windows with amber colour glass and side entry doors. The rear (east) façade of the church features three apses that are capped with copper roofing and flashing. The brickwork also features breezeblock-style ventilation at the lower courses of the windows and two doors which provide access into the lower ground-floor community hall.

Figure 244: View looking south east across Newcastle Street towards the St George Greek Orthodox Church, note bell tower.

Figure 245: View looking north east to the main entrance porch, note arched openings and niche window above.

Figure 246: View of side fence of St George Greek Orthodox Church

Figure 247: View of sign at entrance of St George Greek Orthodox Church

Figure 248: View of plaque commemorating the dedication of the church as a war memorial

Figure 249: View of foundation stone of church

8.5 St George Greek Orthodox Church – Interior

As an inspection of the interior of the St George Greek Orthodox Church could not be carried out, the description below is considered preliminary and is based on available photography of the church's interior and the heritage assessment provided by Urbis.[47]

The St George Church is entered through the central door on the western primary façade in which the visitor walks directly into the narthex, the vestibule connection. The narthex includes the timber staircase to the mezzanine floor on the north side; and there are timber icon stands (*εικονοστάσια – iconostasia*) either side at the entrance to the nave. At ground floor level, the church interior comprises a two-storey scaled rectangular space containing the vestibule with mezzanine/gallery above, central nave, sanctuary and altar, vestry spaces, offices, stores and stairs.

The flooring throughout the Church is parquetry timber with loose rugs throughout, and tiled stairs which lead to the iconostasis and the sanctuary. The church has rendered walls with timber panelling to the lower portion. The ceiling of the Church features a triple-vaulted timber board ceiling, while the walls have timber linings to the wainscotting and are rendered and overpainted above. The walls include some framed, painted icons. There are vertically proportioned stained glass windows throughout the interior, and while the openings remain in the original locations, the glazing itself was installed in 2021 as a result of a donation to the Church.

At the rear of the nave is the iconostasis *τεμπλον – templon*, located on a raised platform which separates the main church from the sanctuary behind the iconostasis. The timber iconostasis is a portable timber structure which features the 'Beautiful Gate' (*ωραίος – horaios,* accessed only by the clergy) in the middle, with painted icons including Jesus, John the Baptist, St George, Mary with infant Jesus on either side of the beautiful gate, and with Biblical scenes within the arches above the main panels. Flooring surrounding the iconostasis comprises green marble tiling. The sanctuary is accessible to clergy only and was not able to be inspected by Urbis, however is understood to feature the rear of the iconostasis, and three recessed arches, the central one of which features an icon of Jesus on the Cross.

[47] St George Rose Bay 'Our Parish'. Accessed online at: http://www.stgeorgerosebay.org.au/who-we-are/our-parish/

The building ceiling contains chandeliers, however these are relatively ordinary contemporary chandeliers, not the more ornate *Πολυέλεος – polyeleos* style chandelier typical of Greek Churches. There are portable timber pews throughout the nave of the church, symmetrically arranged on either side of the aisle and in rows.

The lower ground-level of the Church features a hall used for community events and a weekend Greek language school. The space comprises typical plasterboard walls and ceiling, contemporary timber floorboards, a timber stage and a contemporary kitchen in the southeast corner.

We have been able to access the following images of the interiors from the Parish's website.[48]

Figure 250: Image of the Templon (Source: Parish website)

[48] St George Rose Bay 'Our Parish'. Accessed online at: http://www.stgeorgerosebay.org.au/who-we-are/gallery/

Figure 251: Image of the Templon, Nave Vaulted Ceiling and chandeliers (Source: Parish website)

Figure 252: Image of Saint George on the Templon (Source: Parish website)

8.6 Moveable heritage items

As an inspection of the interior of the St George Greek Orthodox Church could not be carried out as part of this assessment, a description of moveable heritage items is not possible. The

heritage assessment by Urbis notes that there are portable timber pews throughout the nave of the church, symmetrically arranged on either side of the aisle and in rows.

8.7 Fixed items, interior and exterior

As an inspection of the interior of the St George Greek Orthodox Church could not be carried out as part of this assessment, a description of internal fixed items is not possible.

External fixed items include two plaques. One plaque commemorates the dedication of the church as a war memorial to Australian soldiers of Greek origin that took part in the two world wars and Australian servicemen who died in Greece during the Second World War. It was unveiled by Lieut. General Sir Eric Woodward on 24 November 1962.

One is a foundation stone that was laid on the 23 April 1961 by his Eminence Archbishop Ezekiel. It notes the architects as Fowell, Mansfield & Maclurcan and the builders as Cirvan Bros Pty Ltd.

Figure 253: View of plaque commemorating the dedication of the church as a war memorial

Figure 254: View of foundation stone of church

8.8 Setting

The St George Greek Orthodox Church is located on the eastern side of Newcastle Street. It is located opposite the heritage listed Royal Sydney Golf Links, which is largely screened by dense foliage. The church building is situated within a predominantly residential streetscape setting, with original Federation era single storey dwellings and some recent multi-dwelling developments located immediately adjacent, along the eastern side of Newcastle Street.

Figure 255: View looking south east along Newcastle Street towards the St George Greek Orthodox Church, Royal Sydney Golf Links to right side of view.

Figure 256: View looking north east along Newcastle Street towards the St George Greek Orthodox Church, Royal Sydney Golf Links to left side of view.

8.9 Intactness

As an inspection of the interior of the St George Greek Orthodox Church could not be carried out as part of this assessment, a description of the building's intactness is not possible. The exterior appears to be intact.

8.10 Condition

As an inspection of the interior of the St George Greek Orthodox Church could not be carried out as part of this assessment, a description of the building's condition is not possible. The exterior appears to be in good condition.

8.11 Alterations and additions

The following alterations and additions have occurred at the site.

DA/BA Number	Works	Architect
BA 1960/745	New church	Fowell, Mansfield & Maclurcan
BA 1963/193	Occupation certificate	
BA 1984/1094	New stage hall	Complan Structural Designs
BA 1986/392	New fence	Nicholson & Evans Consulting Engineers
BA 1991/310	Air-conditioning	Property Technologies Consulting Engineers
DA 2002/309	New addition to the church building	ESZ Architects

Part 9 Physical analysis – Kehillat Kadimah Synagogue

9.1 Site inspection

A site inspection of the interior, exterior and general setting of the Kehillat Kadimah Synagogue was conducted by Charlotte Simons (Heritage Officer) and Shona Lindsay (Senior Heritage Officer) on 3 September 2019 and 5 December 2019.

9.2 The building

Kehillat Kadimah Synagogue is a multi-storey synagogue building constructed in the 1970s. The synagogue, which displays elements of the Sydney School of architecture style, is of asymmetrical massing that descends down the steep slope of the site off Old South Head Road in a series of split levels. A smaller building, the Mikvah Aziza (ritual bath house), was added to the site in the 2000s and is located along the street alignment at the southern end of the site.

Figure 257: View south west across Old South Head Road towards the Kehillat Kadimah Synagogue.

Figure 258: View west across Old South Head Road towards the Kehillat Kadimah Synagogue.

Figure 259: View north west across Old South Head Road towards the Kehillat Kadimah Synagogue.

Figure 260: View south west on the approach towards the Kehillat Kadimah Synagogue.

9.3 Kehillat Kadimah Synagogue – Exterior

The building is constructed of face and painted brickwork with off-form concrete elements. It has skillion roofs clad with corrugated sheeting that are defined by clerestory windows to the front (east) elevation. The exterior of the building is relatively modest with plain wall surfaces decorated only by decorative leaded glass windows containing religious motifs. The street frontage of the Kehillat Kadimah Synagogue features a paved forecourt that is enclosed by metal fencing with security gates and sandstone clad walls. Remnants of the original street entry to a former synagogue building on the site designed by architect Neville Gruzman include a flight of curved concrete steps and the metal frame of a former sculptural fibreglass dome element. The Mikvah Aziza (ritual bath house) to the street frontage at the southern end of the site presents to the surrounding streetscape as a modest building of circular design with stone cladding and a floating roof structure.

Figure 261: View towards main entrance to Kehillat Kadimah Synagogue across the Simon Wolman Walkway.

Figure 262: View across paved forecourt at entrance to Kehillat Kadimah Synagogue.

Figure 263: View across paved forecourt at entrance to Kehillat Kadimah Synagogue.

Figure 264: View to original entry to the former South Head Synagogue on the site (concrete steps and metal dome frame designed by Gruzman).

Figure 265: View to original entry to the former South Head Synagogue on the site (concrete steps and metal dome frame designed by Gruzman).

Figure 266: View along the front façade of the Kehillat Kadimah Synagogue.

Figure 267: View showing rear of Kehillat Kadimah Synagogue building.

Figure 268: View at rear of Kehillat Kadimah Synagogue looking towards Mikvah Aziza, Old South Head Road beyond.

9.4 Kehillat Kadimah Synagogue – Interior

Compared to the exterior, the interior of Kehillat Kadimah Synagogue features a higher degree of ornamentation. The main synagogue space is located in the central lower level of the building. This space is extensively lined with unpainted timber panelling to walls and ceilings, and features timber furnishings and fittings, stained glass windows, commemorative plaques, memorials and moveable items. The Holy Ark is the focus of the main synagogue. It is noted the main synagogue includes a Ladies' Gallery mezzanine level. Other interior spaces include the main upper lobby, prayer and meeting rooms, minor synagogue, a hall space, kitchen, bath house, and child day-care centre.

Figure 269: Synagogue basin located in synagogue hallway outside the main synagogue, used for ritual hand washing.

Figure 270: View of the interior of main synagogue within Kehillat Kadimah Synagogue, looking towards the Holy Ark.

Figure 271: View of the interior of main synagogue within Kehillat Kadimah Synagogue, looking towards the Holy Ark.

Figure 272: View of the Holy Ark within the main synagogue at Kehillat Kadimah Synagogue.

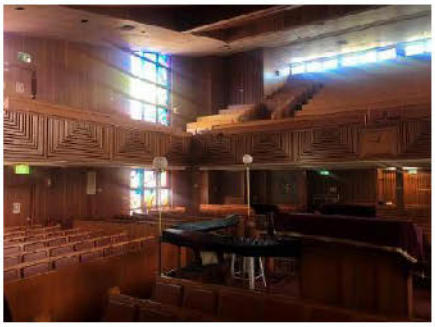


Figure 273: View within the main synagogue space of the Kehillat Kadimah Synagogue, Ladies' Gallery seen above.

Figure 274: View within the main synagogue space of the Kehillat Kadimah Synagogue, Ladies' Gallery seen above.

Figure 275: View from Ladies' Gallery across the main synagogue within the Kehillat Kadimah Synagogue.

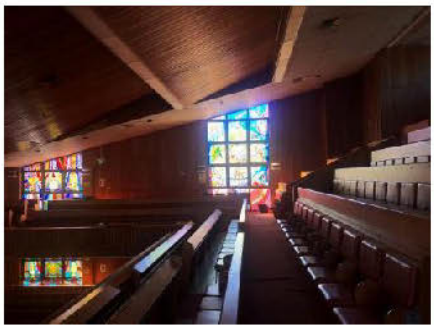


Figure 276: View across the Ladies' Gallery within the main synagogue space.

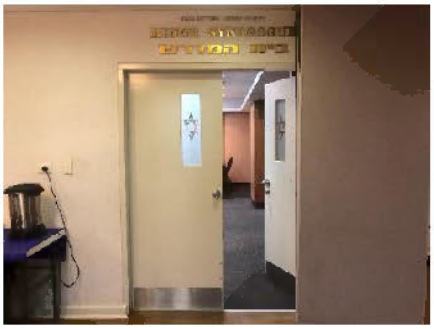


Figure 277: View of entry doors to minor synagogue within the Kehillat Kadimah Synagogue.

Figure 278: View within the minor synagogue.

Figure 279: View of Ark in the minor synagogue space.

Figure 280: View across hall space within the Kehillat Kadimah Synagogue.

Figure 281: View across hall space within the Kehillat Kadimah Synagogue.

Figure 282: View to kitchens and also accessible lift within the Kehillat Kadimah Synagogue.

Figure 283: View of children's room within the Kehillat Kadimah Synagogue.

Figure 284: View of children's room within the Kehillat Kadimah Synagogue.

9.5 Moveable heritage items

The Kehillat Kadimah Synagogue has a large collection of moveable heritage items. This includes many religious and sacred items associated with Hebrew traditions. It is understood the synagogue maintains a schedule of these moveable heritage items.

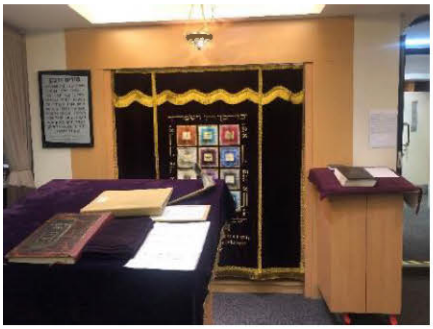


Figure 285: View of Ark in the minor synagogue space, with decorative curtain covering Torah and Ner Tamid (light) above, note Shofar on lectern.

Figure 286: Two-handled vessel used in synagogue basin for ritual hand washing.

9.6 Fixed items, interior and exterior

There are numerous fixed items at Kehillat Kadimah Synagogue including commemorative plaques, memorial boards, fixed timber furnishings and commemorative stained glass windows.

Figure 287: Detail view of commemorative foundation plaques located at the entrance to the Kehillat Kadimah Synagogue.

Figure 288: Detail view of memorial board located in the main foyer of the Kehillat Kadimah Synagogue.

Figure 289: Detail view of memorial board located with the Kehillat Kadimah Synagogue.

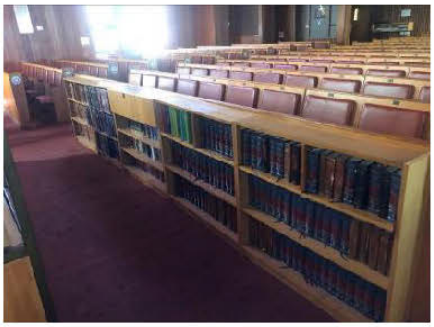


Figure 290: View of bibles/Tanakh kept in cabinetry within the main synagogue space.

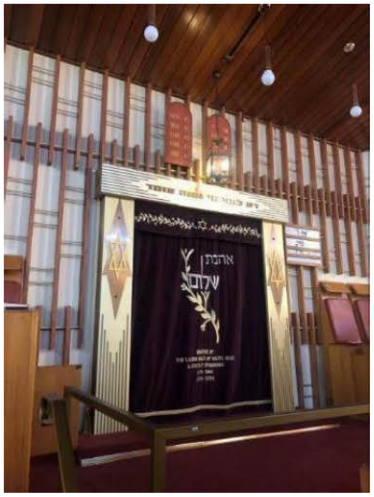


Figure 291: Detail view of Holy Ark in the main synagogue space, with large decorative curtain covering Torah and Ner Tamid (light) above.

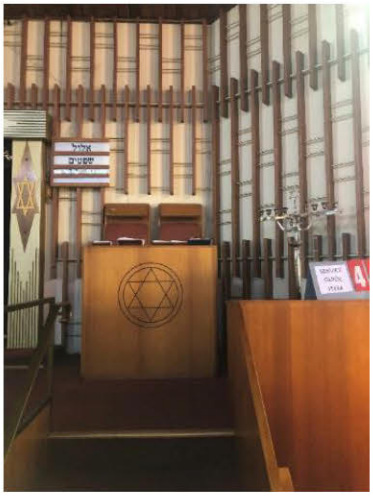


Figure 292: Detail view of timber lectern/desk by the Holy Ark within the main synagogue space.

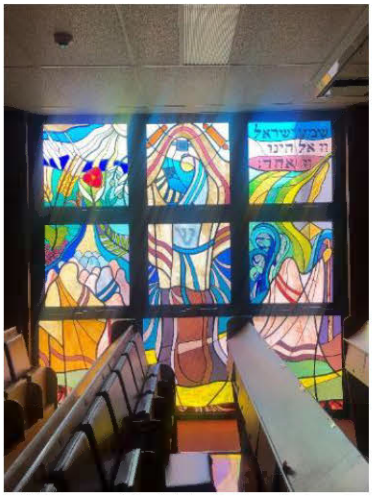


Figure 293: Detail view of leaded glass windows within the main synagogue.

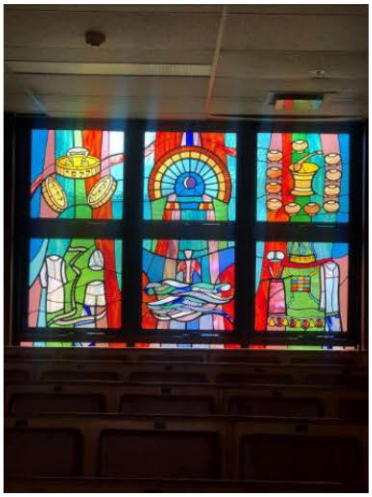


Figure 294: Detail view of leaded glass windows within the main synagogue.

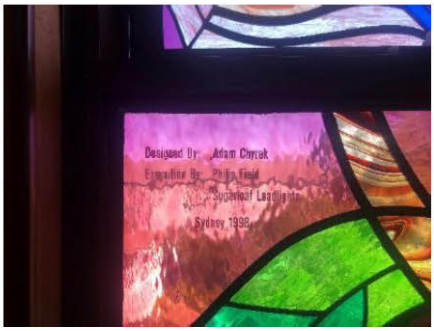


Figure 295: Detail view of leaded glass windows within the main synagogue.

Figure 296: Detail view of Ark in the minor synagogue, with large decorative curtain covering Torah and Ner Tamid (light) above.

9.7 Setting

The Kehillat Kadimah Synagogue is located on the west side of Old South Head Road, which slopes steeply away to the west. The synagogue is situated within a predominantly residential streetscape setting, with original Inter-War era Californian Bungalow style single storey dwellings, Inter-War residential flat buildings and some recent multi-dwelling developments located adjacent to the site along the eastern side of Old South Head Road. Due to the sloped topography of the site, the setback of the building and the presence of full height masonry fences to the front boundary of the site, the Kehillat Kadimah Synagogue is not visually prominent in the surrounding streetscape.

Figure 297: View south west across Old South Head Road from Lancaster Road showing residential setting.

Figure 298: View north across Old South Head Road from Lancaster Road showing setting.

Figure 299: View north west across Old South Head Road towards Kehillat Kadimah Synagogue showing neighbouring residential dwellings.

Figure 300: View south along Old South Head Road showing surrounding development.

9.8 Intactness

Kehillat Kadimah Synagogue has been rebuilt numerous times since its original construction, and does not retain a high degree of integrity. A large number of development applications have been lodged for works to the extant synagogue and its site.

9.9 Condition

Kehillat Kadimah Synagogue is in good condition. All of the brick work, off-form concrete and metal roofing appear to be in good condition. The stain glass windows are also in good condition.

9.10 Alterations and additions

The following alterations and additions have occurred at the site.

DA/BA Number	Works
BA 1972/977/1	
BA 1976/206/1	
BA 1984/750/1	
BA 1988/1065/1	
BA 1995/172/1	
DA 1999/868/1	Demolition of existing cottage
DA 2005/16/1	Child care centre in existing synagogue
DA 2005/16/3	S96 deletion of conditions
DA 2005/16/4	S96 deletion of conditions
DA 2005/16/5	S96 Modification
DA 2007/104/1	Ritual bath house and part upper lift lobby and off-street parking associated with synagogue

DA/BA Number	Works
DA 2007/104/2	S96 Modification and internal and external modifications
DA 2007/104/3	S96 Modification and internal and external modifications
DA 2009/481/1	Modifications to front fence and entry area, minor alterations
DA 2009/481/2	S96 Modification and internal and external modifications

Part 10 Physical analysis – Sephardi Synagogue

10.1 Site inspection

A site inspection of the interior, exterior and general setting of the Sephardi Synagogue was conducted by Shona Lindsay (Senior Heritage Officer) and Charlotte Simons (Heritage Officer) on 12 March 2020.

10.2 The building

Sephardi Synagogue is a multi-storey synagogue building constructed in the 1962 and is the oldest Sephardi house of prayer in Australia. The synagogue, which displays elements of the modernist architectural style, was originally designed by architect Hugh Buhrich. Buhrich used inventive techniques and clean lines to accentuate elements including the use of angled roofs which is a key element of modernism. Unfortunately, later alterations have removed and distorted the modernist elements, especially those of the original facade. The interiors have also been upgraded and are not original.

Figure 301: View of the front of Sephardi Synagogue from Fletcher Street

Figure 302: View of the side of Sephardi Synagogue from Fletcher Street

10.3 Sephardi Synagogue – Exterior

The exterior of Sephardi Synagogue is constructed with a rendered finish and is painted white. The front of the building has some remaining modernist elements such as portions of the angled roof. Later additions have distorted the original clean lines of the front façade, with the front windows being changed to round headed windows and the roof line being altered. An arch was added to the main entrance which still retains the original star. The rear of the building contains the main synagogue space.

Figure 303: Front of Sephardi Synagogue from Fletcher Street

Figure 304: Western side of Sephardi Synagogue alone Fletcher Lane

Figure 305: Side and rear of Sephardi Synagogue on Fletcher Lane

Figure 306: Rear of Sephardi Synagogue on Fletcher Lane

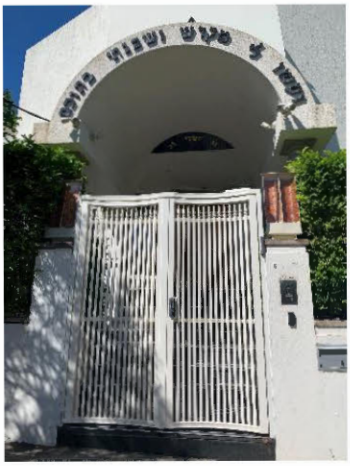


Figure 307: Entrance gates to Sephardi Synagogue from Fletcher Street

Figure 308: Detail of entrance gates

Figure 309: View of entrance to Sephardi Synagogue

Figure 310: View of timber entrance doors to Sephardi Synagogue

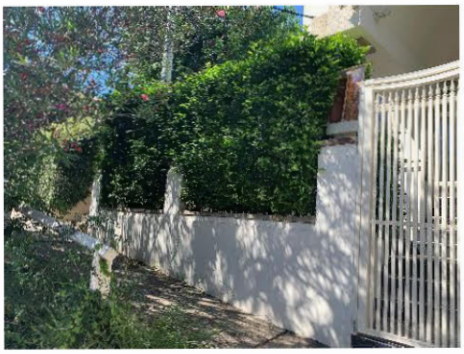


Figure 311: Front fence to Sephardi Synagogue

10.4 Sephardi Synagogue – Interior

The main synagogue space is located in the central lower level of the building. The space has an upper lobby which wraps around the entire room, which is decorated with arches and a decorative balustrade. The windows have a rounded head with decorative mouldings. The floors are tiled. The Holy Ark is the focus of the main synagogue, which has three arches that follow the decoration of the upper lobby. The space has timber furnishings and fittings, stained glass windows, commemorative plaques, memorials and moveable items. Other interior spaces include a hall space to the west of the main synagogue space.

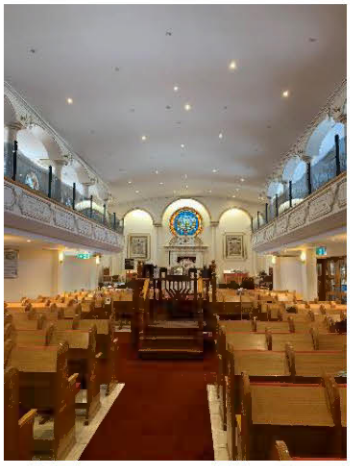


Figure 312: View of interior of Sephardi Synagogue

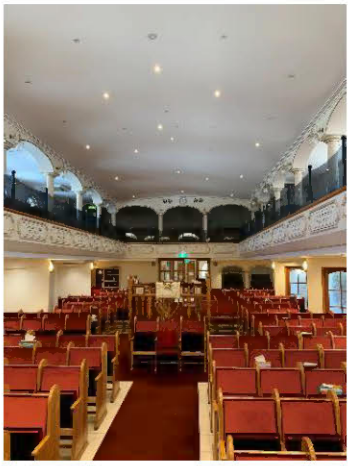


Figure 313: View towards the rear of the interior of the Sephardi Synagogue

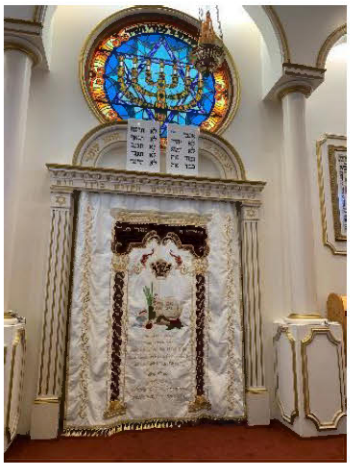


Figure 314: View of the Ark of the Sephardi Synagogue

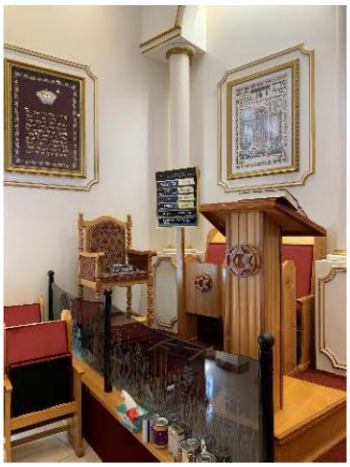


Figure 315: View of lecturn in Sephardi Synagogue

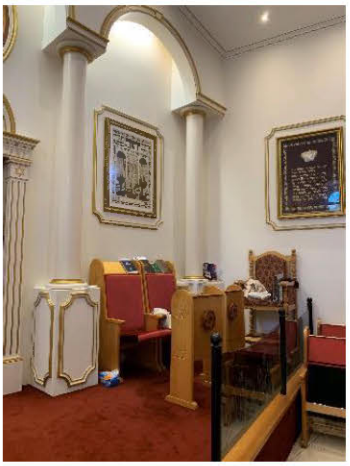


Figure 316: View of front space of the Sephardi Synagogue

Figure 317: View of decorative features above Ark in Sephardi Synagogue

Figure 318: View of chairs in Sephardi Synagogue

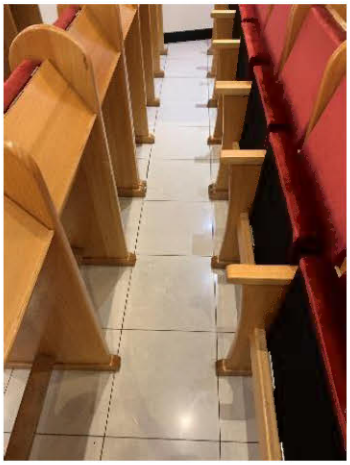


Figure 319: View of floor finish of Sephardi Synagogue

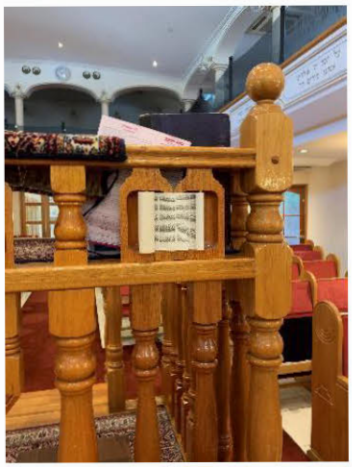


Figure 320: View of detail of the lecturn in the middle of the main space in Sephardi Synagogue

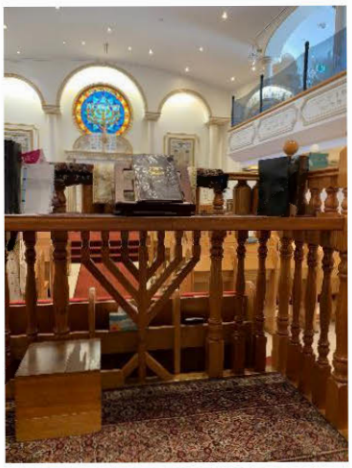


Figure 321: View of the lecturn in the middle of the main space in Sephardi Synagogue

Figure 322: View of detail of the chairs in Sephardi Synagogue

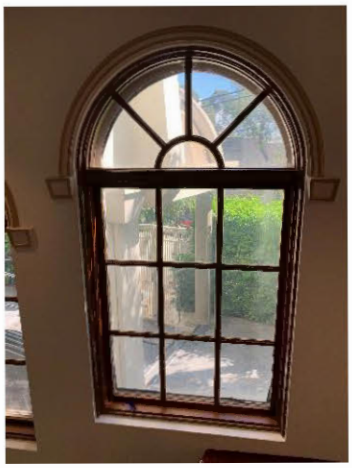


Figure 323: View of windows to Sephardi Synagogue

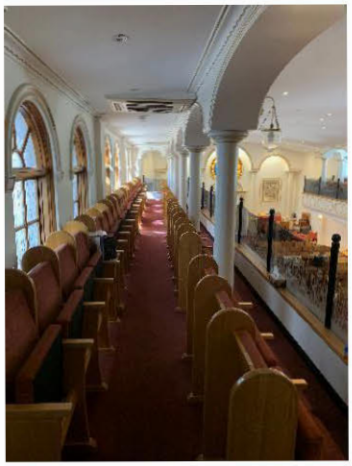


Figure 324: View of upper level of Sephardi Synagogue

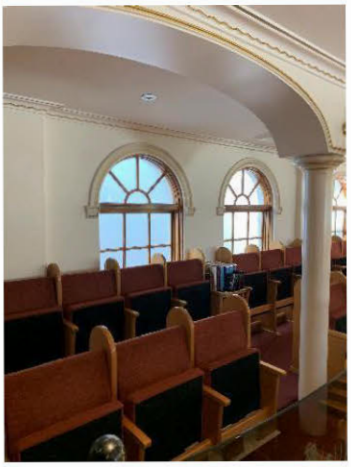


Figure 325: View of upper level of Sephardi Synagogue

Figure 326: View of light detail in Sephardi Synagogue

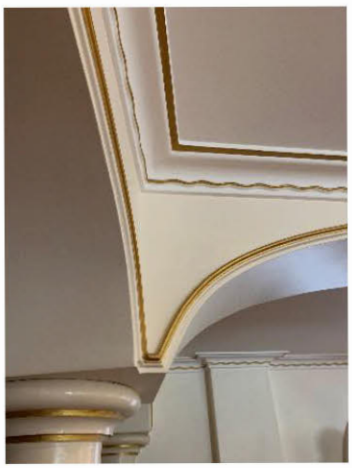


Figure 327: View of cornice detail in Sephardi Synagogue

Figure 328: View from upper level of main space in Sephardi Synagogue

Figure 329: View of decorative detailing around the main space of Sephardi Synagogue

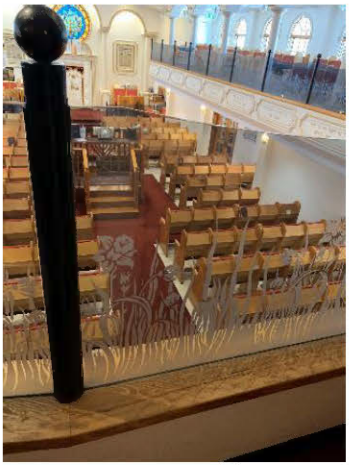


Figure 330: View of glass balustrade on the upper level of Sephardi Synagogue

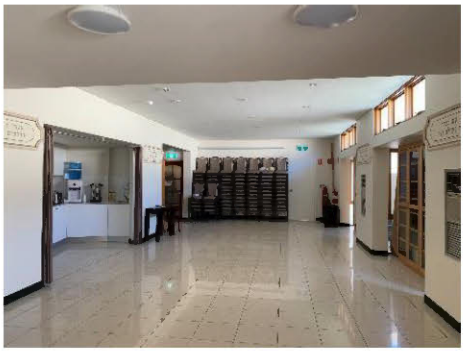


Figure 331: View of hall to the western side of Sephardi Synagogue

Figure 332: View of hall to the western side of Sephardi Synagogue

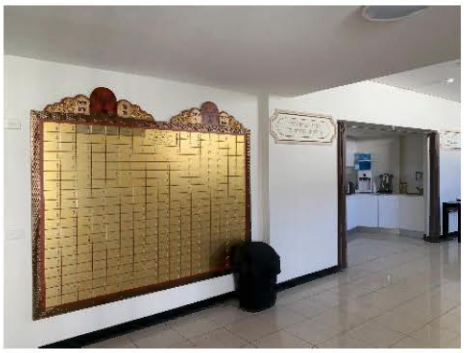


Figure 333: View of hall to the western side of Sephardi Synagogue

10.5 Moveable heritage items

The moveable heritage items noted on the site inspection include a menorah and a lectern.

Figure 334: Decorated menorah in Sephardi Synagogue

Figure 335: View of lectern in Sephardi Synagogue

10.6 Fixed items, interior and exterior

There are numerous fixed items at Sephardi Synagogue including commemorative plaques and memorial boards.

Figure 336: Memorial plaques in the exterior of Sephardi Synagogue

Figure 337: Memorial plaques in the exterior of Sephardi Synagogue

Figure 338: Memorial plaques in the exterior of Sephardi Synagogue

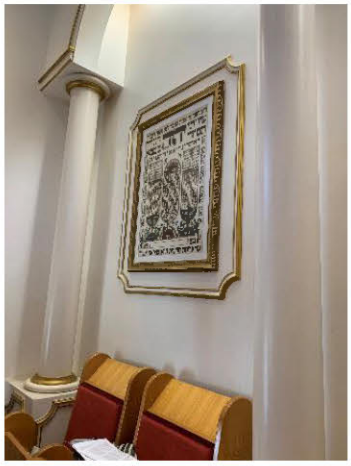


Figure 339: Painting in the interior of Sephardi Synagogue

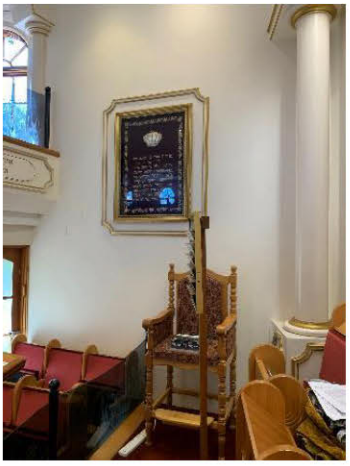


Figure 340: Painting in the interior of Sephardi Synagogue

Figure 341: Memorial plaques in the interior of Sephardi Synagogue

Figure 342: Memorial plaques in the interior of Sephardi Synagogue

Figure 343: Memorial plaques in the interior of Sephardi Synagogue

Figure 344: Memorial plaques in the interior of Sephardi Synagogue

10.7 Setting

Sephardi Synagogue is located at the corner of Fletcher Street and Fletcher Lane. The area is characterized by predominately residential development. The synagogue has three street frontages (abutting Fletcher Street to the north and Fletcher Lane to the west and south) with the rear lane predominately featuring garages. Fletcher Street has some trees along the street frontage. The residential building stock is a mix of periods including Victorian, Federation, and contemporary, resembling the mixed periods of development of this section of the Woollahra Heritage Conservation Area.

Figure 345: View towards Sephardi Synagogue from Fletcher Street

Figure 346: View towards Sephardi Synagogue from Fletcher Street showing residential development to the east

Figure 347: View of residential development to the west of Sephardi Synagogue along Fletcher Street

Figure 348: View of residential development to the west of Sephardi Synagogue along Fletcher Street

Figure 349: View of residential garages to the east of Sephardi Synagogue along Fletcher Lane

10.8 Intactness

Sephardi Synagogue has undergone numerous alterations and additions and does not retain a high degree of integrity. The interiors are not original. A large number of development applications have been lodged for works to the synagogue, which are listed below. The below photographs demonstrate the changes to the front façade which originally exhibited key features of the modernist period.

Figure 350: 1982 photo of synagogue

Figure 351: 2020 photo of synagogue

The below photographs demonstrate the changes to the interiors.

Figure 352: 1982 photo of interiors of synagogue

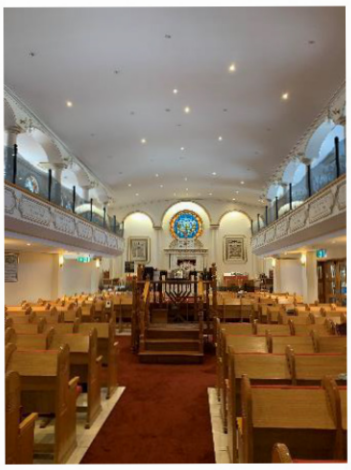


Figure 353: 2020 photo of interiors of synagogue

10.9 Condition

Sephardi Synagogue is in good condition. The rendered finish appears to be in good condition.

10.10 Alterations and additions

The following alterations and additions have occurred at the site.

DA/BA Number	Works	Architect
BA 1962/225	Access from driveway	Hugh Buhrich Planning Consultant
BA 1969/526	Additions	
BA 1974/178	Alterations and additions	
BA 1994/776	Acoustic treatment and air-conditioning	J. Smith
BA 1997/1013	Refurbishment of synagogue	Leon Davies
BA 1998/93/1-3	Refurbishment of synagogue	Leon Davies
DA 2000/160/1	Air-conditioning	
DA 2001/160/1	Alts and adds to synagogue	
DA 2003/0294	Alts and ads and internal refurbishment of amenities	

Part 11 Physical analysis – Sydney Chevra Kadisha

11.1 Site inspection

A site inspection of the interior, exterior and general setting of the Sydney Chevra Kadisha was conducted by Charlotte Simons (Heritage Officer) and Shona Lindsay (Senior Heritage Officer) on 5 December 2019.

11.2 The building

Constructed between 1949 and 1952, the Sydney Chevra Kadisha building is a Post-war Modernist style building designed by prominent architect Samuel Lipson of Lipson and Kaad Architecture as a mortuary chapel for the Sydney Jewish community. While the building retains characteristics of its style, this Modernist place of worship incorporates shapes, motifs and elements that specifically refer to traditional Orthodox Synagogue design. The building is situated on an unusual wedge shaped site between two roads and is on a north to south gradient. The building's northern elevation contains lower ground levels facing Wallis Street and the southern elevation comprises the main ground level facing Oxford Street.

The Sydney Chevra Kadisha building is raised on a small podium, and comprises two sections that are separated by a small internal courtyard: the eastern (chapel) wing and the western wing. The eastern (chapel) wing is located to the east of the courtyard.

Figure 354: View across Oxford Street towards front elevation of the Sydney Chevra Kadisha building.

Figure 355: View across Oxford Street showing side (south) elevation of Sydney Chevra Kadisha building.

Figure 356: View north east across Oxford Street showing side (south) elevation of Sydney Chevra Kadisha building.

Figure 357: View across Wallis Street showing side (north) elevation of Sydney Chevra Kadisha building.

11.3 Sydney Chevra Kadisha – Exterior

The eastern (chapel) wing is of red textured face brick construction with a hipped terracotta tiled roof concealed behind decorative parapets. There are three entry points to the east wing: the principal entry is on the southern elevation fronting Oxford Street, the secondary entry is at the lower ground level on the northern elevation fronting Wallis Street and includes an entry point for vehicles, and the third entry is located on the building's narrow eastern elevation. The simple massing of the eastern (chapel) wing follows a predominance of solid over void, which is offset by decorative brickwork, entablature and fenestration detailing. Biforate windows on the eastern wing are defined by rendered decorative mouldings surmounted by round headed arches with religious motifs. The narrow entry at the eastern end of the chapel wing features external decorative iron balustrade and gates with motifs and garden beds. Entry points to the building are framed by rendered detailing. The eastern wing has a lower ground floor with vehicular access from Wallis Street.

The western wing is a three storey building used for administrative purposes, and is of red face brick construction with a hipped and flat roof. It was constructed in c.1981. The western wing is accessed at lower ground level via Wallis Street and ground level via Oxford Street. The principal elevation of the western wing faces Oxford Street and includes rendered elements framing fenestration and the entry point, a decorative iron balustrade with motif. Remaining elevations of the western wing are relatively simple. The interior of the western wing comprises reception, offices and residential accommodation.

Figure 358: View showing entry to the chapel wing at the narrow eastern elevation of the building.

Figure 359: Detail view of decorative rendered mouldings above entry on eastern elevation of the chapel wing.

Figure 360: View along southern elevation of the chapel wing of the Sydney Chevra Kadisha.

Figure 361: View showing southern elevation of the chapel wing including fenestration.

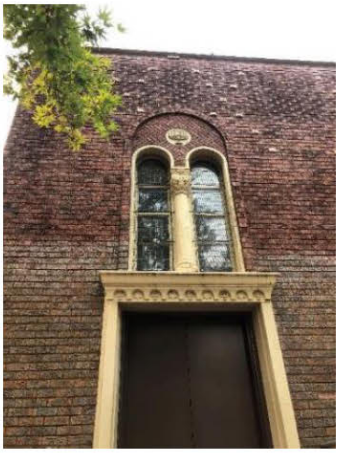


Figure 362: View of entry doors on the southern elevation of the chapel wing off Oxford Street.

Figure 363: View east showing southern elevation of the chapel wing and entry off Oxford Street.

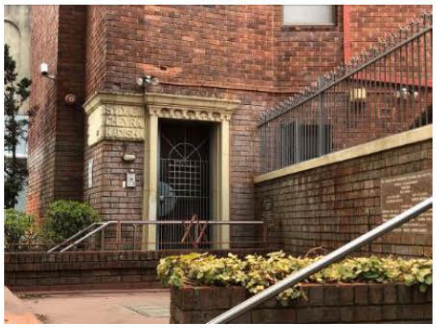


Figure 364: View towards entry doors to the western wing.

Figure 365: View to the western wing of the Sydney Chevra Kadisha building.

Figure 366: View north within the central courtyard between the western wing and eastern (chapel) wing.

Figure 367: View across Wallis Street to the northern elevation of the chapel wing.

Figure 368: View across Wallis Street to the northern elevation of the chapel wing.

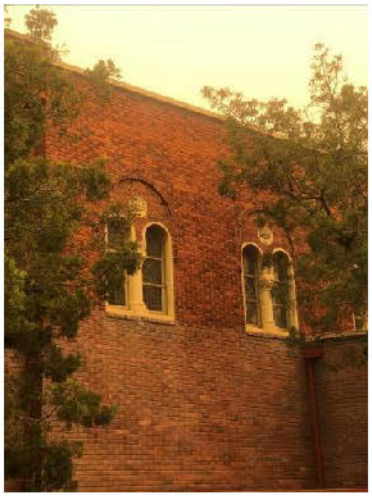


Figure 369: Detail view of fenestration on northern elevation of chapel wing.

11.4 Sydney Chevra Kadisha – Interior

Internally, the chapel within the eastern wing comprises five parts including an entrance area, nave exterior, nave interior, the altar and the Kohanim room. In accordance with Jewish Law, the Kohanim room provides a designated room for a Kohen to attend a funeral procession and is physically separated from the main building. Detailed elements within the interior of the chapel include mouldings and cornices, ornate columns, leaded glass windows dedicated by members of the local community, ornate light fixtures, timber panel boards, timber doors and timber pews.

The lower ground floor of the eastern wing contains the Tahara room, hearse vehicle parking, staff room, two WC's and a coffin store.

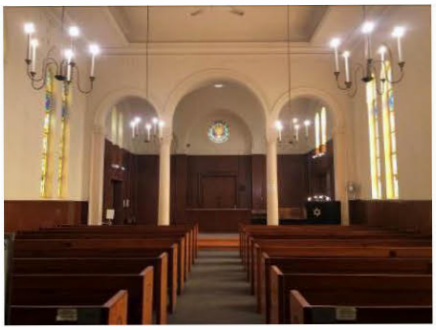


Figure 370: View of the nave interior showing arches supported on ornate columns, timber pews and timber panel boards.

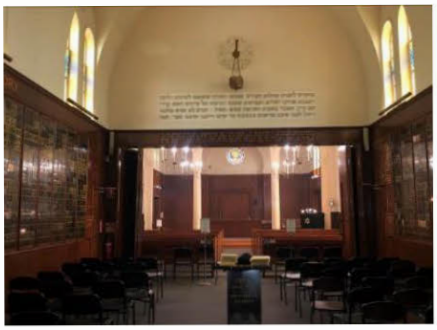


Figure 371: View within the Abraham Isaac Ellitt Memorial Hall showing commemorative plaques, nave interior beyond.

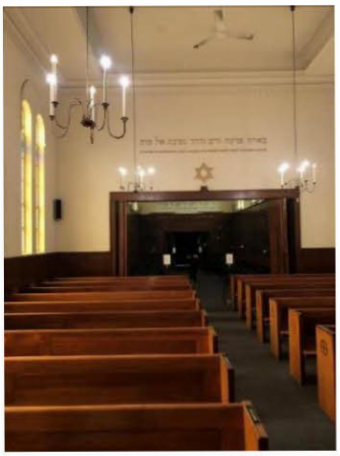


Figure 372: View within the nave interior showing timber pews.

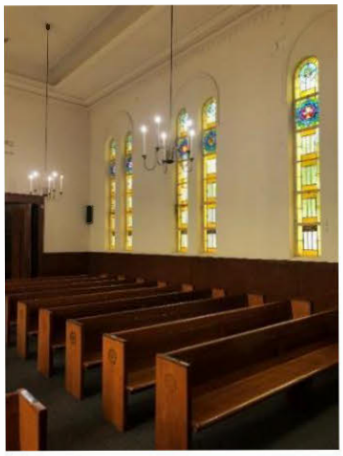


Figure 373: View within the nave interior showing timber pews, and leaded glass windows.

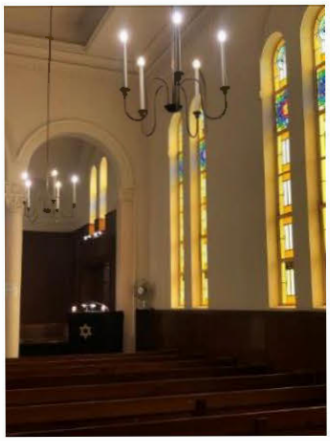


Figure 374: View within the nave interior showing timber pews, and leaded glass windows.

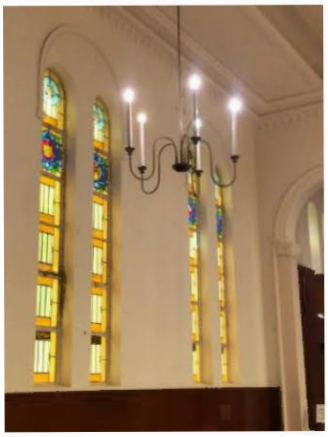


Figure 375: View within the nave interior showing decorative light fixtures.

Figure 376: Detail view of decorative leaded and coloured glass window to the nave interior.

Figure 377: View within the Abraham Isaac Ellitt Memorial Hall within the chapel wing, showing decorative mouldings and commemorative plaques.

Figure 378: View from the nave exterior towards the nave interior.

Figure 379: View of coffin stand on the altar within the nave interior.

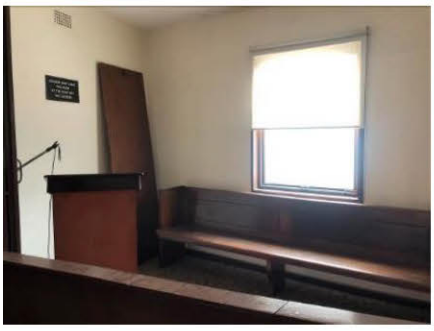


Figure 380: View of the Kohanim room located off the altar (separate).

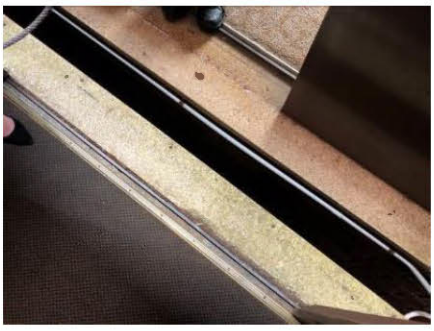


Figure 381: Detail view of flooring showing separation of the Kohanim room from the main chapel wing.

Figure 382: View from the hearse vehicle parking area at lower ground level towards the Tahara room.

Figure 383: View of the hearse vehicle parking area at lower ground level.

Figure 384: Detail view of hydraulic coffin lift from lower ground floor to altar level.

Figure 385: View of plaque inscription machine located within the staff room at lower ground level.

11.5 Moveable heritage items

There are several movable heritage items at the Sydney Chevra Kadisha, including framed historical photographs of the building and Sydney Chevra Kadisha office bearers, commemorative trowel and spade associated with the laying of the foundation stone, and other framed items including framed prayer located within the Tahara room.

Figure 386: Framed commemorative trowel and spade located in the western wing, associated with the laying of the foundation stone.

Figure 387: Detail view of framed prayer located within the Tahara room.

Figure 388: Framed photograph of the Sydney Chevra Kadisha office bearers, 1977.

Figure 389: Laminated historical photograph located within the office at Sydney Chevra Kadisha.

11.6 Fixed items, interior and exterior

The Sydney Chevra Kadisha building and site features numerous fixed items, including several foundation stones to the exterior, commemorative plaques and ornate fixtures within the chapel wing, and commemorative plaque within the Tahara room at lower ground level.

Figure 390: Detail view of plaque attached to the Sydney Chevra Kadisha for the consecration on 23 March 1952.

Figure 391: Detail view of commemorative plaques located within the Abraham Isaac Ellitt Memorial Hall

Figure 392: Ornate fixtures in the Abraham Isaac Ellitt Memorial Hall.

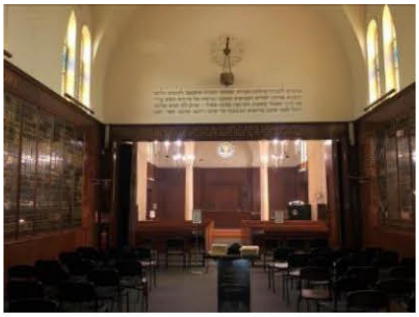


Figure 393: Ornate fixtures in the Abraham Isaac Ellitt Memorial Hall.

Figure 394: Commemorative stone at entrance to the chapel wing for the Sydney Chevra Kadisha, laid 1948 by then president of the NSW Jewish Board of Deputies Saul Symonds.

Figure 395: Commemorative stone at entrance to the chapel wing for the Sydney Chevra Kadisha, laid 1948 by then president Abraham I. Ellitt.

Figure 396: Commemorative plaque located within the Tahara room.

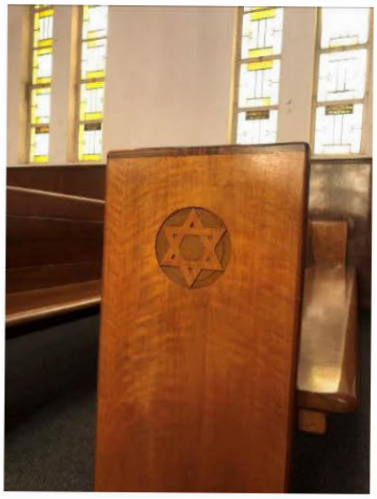


Figure 397: Detail view of timber pew located within the nave interior.

11.7 Setting

The Sydney Chevra Kadisha is situated on an east-west orientation along a narrow wedge shaped site, and occupies a prominent position between Oxford Street and Wallis Street. The building is within the Woollahra Heritage Conservation Area, which predominantly comprises Victorian era residential development. Directly opposite the site on the southern side of Oxford Street is the heritage listed Centennial Park and Centennial Park Reservoir.

Surrounding development is generally two storeys in height. Within this context, the Sydney Chevra Kadisha is a landmark in its surrounding setting.

Figure 398: View west along Oxford Street towards Sydney Chevra Kadisha building.

Figure 399: View south west across Oxford Street towards Centennial Park and Reservoir.

Figure 400: View north east across Oxford Street to surrounding medium density residential development near the Sydney Chevra Kadisha building.

Figure 401: View west along Wallis Street towards the Sydney Chevra Kadisha building showing surrounding streetscape.

Figure 402: View south west along Wallis Street towards the Sydney Chevra Kadisha building showing surrounding streetscape.

Figure 403: View showing surrounding Victorian era streetscape setting along Wallis Street.

11.8 Intactness

The Sydney Chevra Kadisha building remains highly intact. The main chapel wing in particular retains a high degree of integrity, and has been subject to few alterations and additions. It is noted a major development application involving reconstruction of the administrative western wing was approved under DA2014/541.

11.9 Condition

The Sydney Chevra Kadisha building is in good condition. All of the brick work, stone work, and timber work appear to be in good condition. The stained and leaded glass windows are in good condition.

11.10 Alterations and additions

The following alterations and additions have occurred at the site.

DA/BA Number	Works	Architect
BA 1995/427	New mortuary in basement level and covered store	Fred Heilpern Architects
BA 1995/812	Air-conditioning	January Engineering
DA 2014/541	Alterations and additions, including demolition of the western (administration wing) and new three storey addition	Tobias Partners

Part 12 Physical analysis – Vaucluse Uniting Church

12.1 Site inspection

A site inspection of the interior, exterior and general setting of the Vaucluse Uniting Church was conducted by Charlotte Simons (Heritage Officer) and Shona Lindsay (Senior Heritage Officer) on 16 January 2020.

12.2 The buildings

The site of the Vaucluse Uniting Church comprises two church buildings. The original 1909 church building is located at the rear southern end of the site. The northern end of the site with street frontage to Russell Street is occupied by the former 1960 A-frame church building. The original 1909 building located at the rear of the site is not readily visible from the surrounding streetscape and is largely obscured by the 1960 church building. The 1909 church is no longer used as a place of worship and has been used as a childcare facility since the 1960s. The 1960 A-frame church building ceased being used as a church when the church dissolved in mid 2020.

Figure 404: View from Russell Street to the Vaucluse Uniting Church.

Figure 405: View towards the Vaucluse Uniting Church.

Figure 406: View across Russell Street to Vaucluse Uniting Church.

12.3 Original plans

12.3.1 1960 A-frame church building

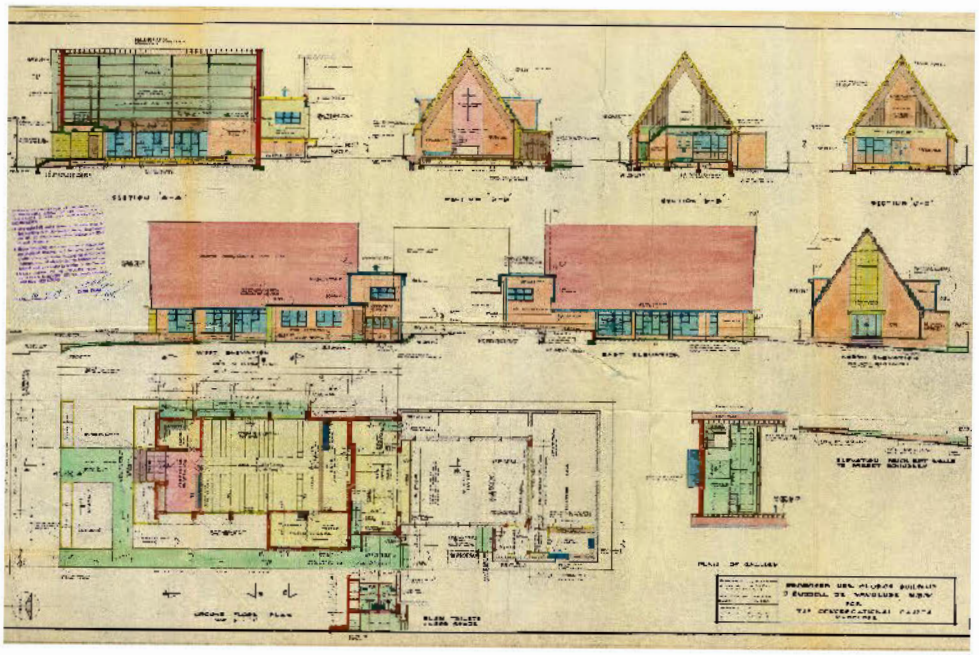


Figure 407: Original plans by Booker & Wilson for the 1960 A-frame church building (Source: Woollahra Council records)

12.4 Vaucluse Uniting Church – Exterior

12.4.1 1960 A-frame church building

The 1960 church on the site is a distinctive A-framed building on concrete foundations constructed of face brickwork with a steeply sloping triangular roof form that is clad with concrete tiles and timber bargeboards to ends. The front (north) elevation of the modern church features decorative textured brickwork and a large centrally located metal crucifix above the main covered entry containing timber framed glazed doors and a terrazzo threshold. Fenestration to the side elevations of the church comprises large aluminium framed windows with frosted and amber coloured glass panes. The rear (south) elevation includes a small linking structure between the two churches that was added at the time of the 1960 church's construction.

The landscaping a the front of the site includes low sandstone and brick boundary walls along the street frontage and the main entry path, which is framed to each side by small conifer plantings and a eucalyptus tree to the north. The conifer plantings are seen as saplings in an historical photograph taken at the 1960 opening ceremony of the new church building, and are accompanied by commemorative plaques. Only one of these conifer trees remain.

Figure 408: View to Vaucluse Uniting Church showing plantings, signage and stone wall to street frontage.

Figure 409: View towards the front entry doors on the front (north) elevation of the 1960 A-frame church.

Figure 410: View to metal crucifix located above the main entry doors on front (north) elevation of the 1960 A-frame church.

Figure 411: View showing steeply pitched roof form of the 1960 A-frame church.

Figure 412: View of Vaucluse Uniting Church.

Figure 413: Detail view showing church spire of 1909 church building located at the rear of the site.

Figure 414: View along the side boundary of the site.

Figure 415: View along the side boundary of the site.

12.4.2 1909 church building

The historic 1909 church building at the site's rear is of face brick construction under a cross gabled roof with slate tiles and terracotta ridge capping. The front elevation of the old church building comprises an open gabled front with render finish, featuring timber ventilators and a small copper-clad spire with bell. The majority of the main wall to the front elevation was removed with the construction of the adjoining 1960 A-frame church building.

The early twentieth century church building retains original fenestration including leaded coloured glass windows and timber doors. Decorative brickwork to the church's exterior include pointed arched dark-red soldier courses to fenestration and dark red string courses. The rear church building comprises the main church space and adjoining church hall.

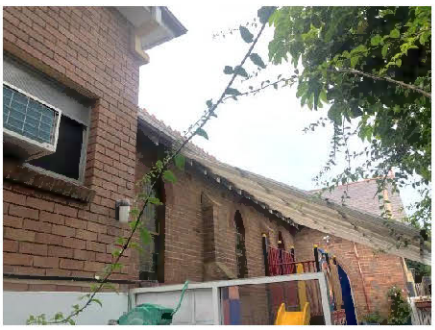


Figure 416: View to 1909 church located at rear of the site (adjoining Vaucluse Uniting Church).

Figure 417: Detail view of leaded glass windows and piers along the side elevation of the 1909 church building.

Figure 418: View showing side of the 1909 church building and current use as a childcare facility.

Figure 419: Detail view of leaded glass window to 1909 church building showing decorative soldier course and string course brickwork.

12.5 Vaucluse Uniting Church – Interior

12.5.1 1960 A-frame church building

The interior of the 1960 A-frame church comprises a vestibule with parquetry flooring, cloak room, nave, altar, vestry, choir vestry, W.Cs, and a new stage adjoining the existing church building. The nave features face brickwork walls with large windows. The plasterboard lined ceilings of the church are set behind the large exposed timber and steel roof frame, which creates a dramatic interior spatial effect within the central nave space.

Furnishings and fittings within the nave include timber flooring, timber pews and altars, suspended light fixtures, and a large metal crucifix mounted to the wall of the dais. A historic “Chappell & Co” organ dating from 1873 is located within the church at gallery level. The organ was originally in the St Mary’s Catholic Church at Newcastle, and was later acquired and relocated to the Vaucluse Uniting Church.

Figure 420: View within the vestibule of the Vaucluse Uniting Church showing timber furnishings and parquetry flooring.

Figure 421: View showing vestibule and entrance doors to the Vaucluse Uniting Church.

Figure 422: Detail view of frosted glass between the vestibule and nave.

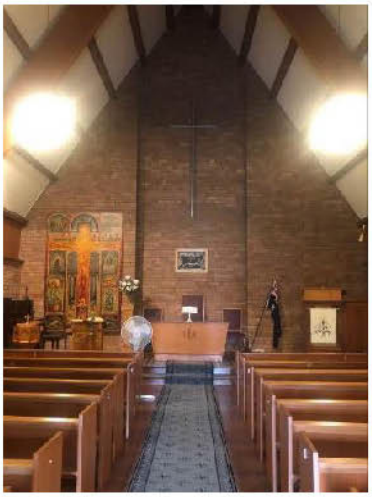


Figure 423: View towards altar showing the nave interior within the Vaucluse Uniting Church.

Figure 424: View of timber pews and frosted windows within the nave.

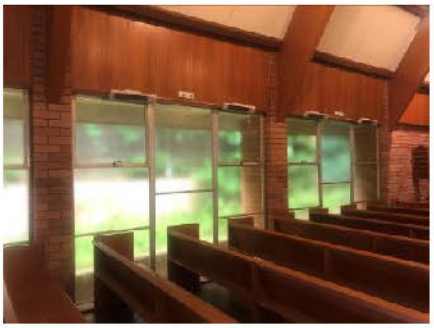


Figure 425: View of timber pews and frosted windows within the nave.

Figure 426: View of timber pews and frosted windows within the nave.

Figure 427: View of hymn and prayer boards, piano and lectern.

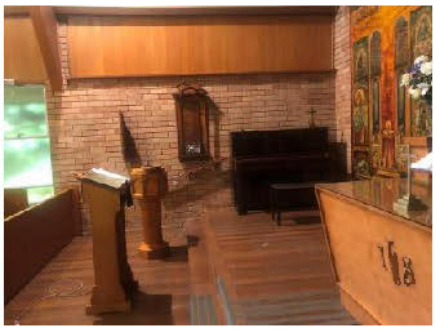


Figure 428: View across front of nave showing lectern, baptismal font, piano and altar.

Figure 429: View of timber pulpit at front of nave.

Figure 430: View from nave towards vestry located at side of church.

Figure 431: View within the vestry.

Figure 432: View from the altar across the nave showing gallery level.

Figure 433: Internal stair with metal balustrade to gallery level.

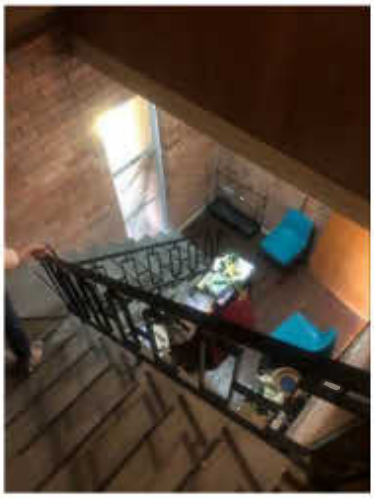


Figure 434: Internal stair to gallery level.

Figure 435: View within the nave from gallery level.

Figure 436: View within the nave from gallery level.

Figure 437: View within the nave from gallery level.

Figure 438: Detail view of early timber pews (possibly salvaged from rear 1909 church) located at gallery level.

12.5.2 1909 church building

Internally, some of the spaces within the 1909 church building have been adapted for its current use as a childcare facility. The front wall of the original 1909 church was largely removed at the time of the construction of the 1960 church, when a linking structure was created between the two church buildings. It is noted that the main church space within the 1909 church retains original timber ceilings, dado railing in the nave, timber floorboards and leaded glass windows, along with an early timber pew matched in design to those now located at gallery level within the 1960 A-frame church. Wall murals designed and painted by the well known artist, writer and illustrator Pixie O'Harris in 1961 remain in the church hall.

Figure 439: Interior view within main space of the 1909 church building showing timber ceilings and floorboards (note front wall of church building substantially modified at time of construction of the Vaucluse Uniting Church.

Figure 440: View of rear wall to main church space showing leaded glass highlight window, decorative mouldings and timber doors.

Figure 441: Detail view showing modification of front wall to main church space (linking structure seen to right).

Figure 442: Detail view of early timber pew within the 1909 church building.

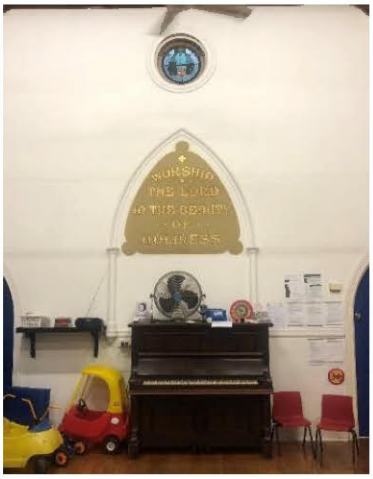


Figure 443: Detail view of decoration and leaded glass highlight window within the main space of the 1909 church building.

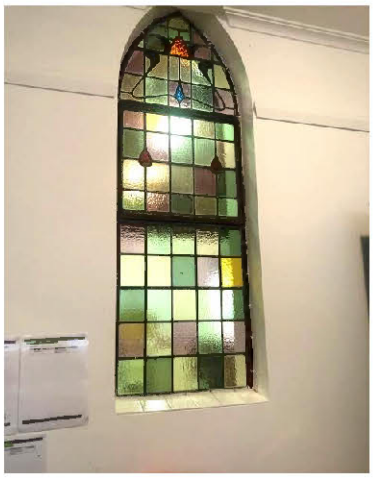


Figure 444: Detail view of leaded coloured glass window to main space within 1909 church building.

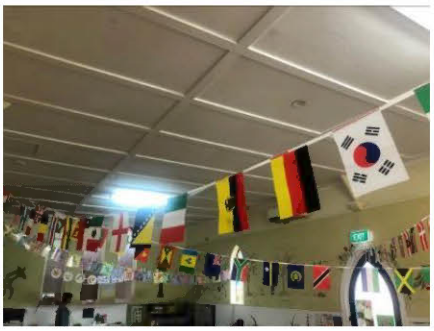


Figure 445: Interior view within modified space of the 1909 church building (now childcare facility).

Figure 446: Detail view of leaded and coloured glass windows to 1909 church building.

Figure 447: Decorative mural paintings to walls within the 1909 church building drawn by Pixie O'Harris in 1961.

Figure 448: View of ancillary space within the former 1909 church building (now childcare facility).

12.6 Moveable heritage items

There are several moveable heritage items within the Vaucluse Uniting Church. Timber furnishings include baptismal font, lectern, and early timber pews at gallery level and other timber furniture possibly salvaged from the original 1909 church.

Figure 449: Detail view of baptismal font located at front of nave.

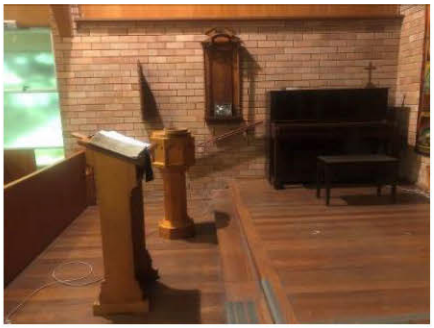


Figure 450: Lectern, baptismal font, hymn board and piano located at front of nave.

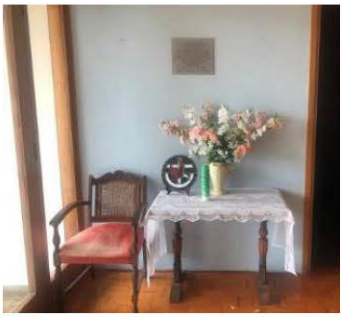


Figure 451: View of early timber furnishings within the vestibule.

Figure 452: Detail view of early timber pews (possibly salvaged from rear 1909 church) located at gallery level.

12.7 Fixed items, interior and exterior

There are numerous fixed items of heritage interest at the Vaucluse Uniting Church including original external signage, commemorative plaques, metal crucifixes and fixed timber furnishings comprising pulpit, pews and a historic organ located at gallery level within the 1960 church.

Organ

An organ is situated at the rear of the gallery. It was reported to have been 'drastically altered' during its relocation to the *Former Vaucluse Uniting Church* in 1933. Original components are: 'ornately-carved lower casework, stopknobs, keyboards, keyboard cheeks, pedalboard, composition pedals, nameplate, swell shutter control, action, cone-tuned pipework and pitch'. Known alterations include:

- Display pipe decorations overpainted (silver),
- New timber panels, left side of the case,
- Two pedals have been removed,
- Bellows converted from a double to single rise,
- Hand-blowing apparatus has been removed,
- Tremulant installed.[49]

Figure 453: View of original signage outside the Vaucluse Uniting Church.

Figure 454: View of commemorative plaque located at base of conifer planting.

[49] 'Organs of Sydney', Organ Music Society of Sydney, undated, http://members.ozemail.com.au/~mquarmby/VaucluseUC.html, accessed 22 October 2022

Figure 455: Commemorative plaque fixed to external timber chair at front of site.

Figure 456: Detail view of commemorative foundation plaque.

Figure 457: Detail view of memorial plaque.

Figure 458: Detail view of commemorative plaque.

Figure 459: Detail view of metal crucifix fixed above the altar.

Figure 460: Detail view of commemorative plaque fixed beneath a clock within the nave.

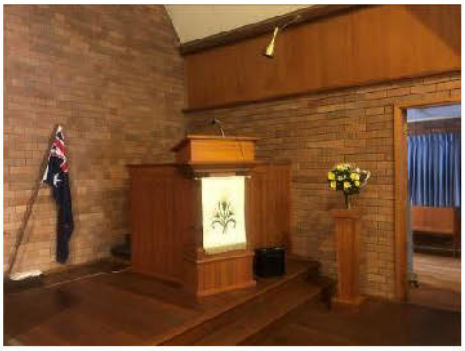


Figure 461: View of pulpit located at the front of the church nave.

Figure 462: Detail view of timber detailing to pulpit.

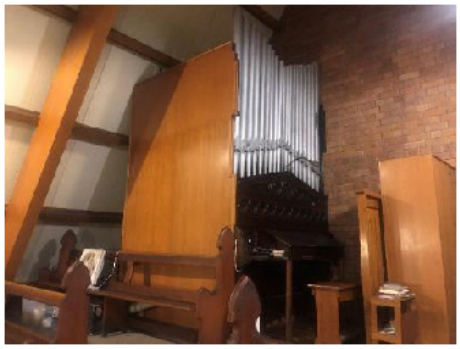


Figure 463: Historic organ located at gallery level within the Vaucluse Uniting Church.

12.8 Setting

The Vaucluse Uniting Church is sited within a low-scale residential setting on the southern side of Russell Street, Vaucluse. The surrounding area features a variety of early to late twentieth century houses that are generally between one and two storeys in height. Russell Street slopes downwards to the north west, and distant glimpsed views of Sydney Harbour are obtained from the street frontage to the church.

Figure 464: View along Russell Street towards the Vaucluse Uniting Church showing residential setting, Sydney Harbour seen in distance.

Figure 465: View across Russell Street to Vaucluse Uniting Church showing surrounding low density residential development.

Figure 466: View to Vaucluse Uniting Church from streetscape.

Figure 467: View to Vaucluse Uniting Church from streetscape.

Figure 468: View north west from outside Vaucluse Uniting Church along Russell Street towards Sydney Harbour.

12.9 Intactness

The Vaucluse Uniting Church 1960 A-frame building is substantially in its original condition and retains a high degree of integrity both externally and internally. The historic 1909 church to the rear of the site has been subject to several changes since its construction and has a lower degree of integrity and intactness.

12.10 Condition

The Vaucluse Uniting Church buildings are in good condition. The brick work, stone work and timber work to both buildings appear to be in good condition. The stain glass windows are in good condition.

12.11 Alterations and additions

The following alterations and additions have occurred at the site.

DA/BA Number	Works	Architect
BA 1914/9097	New wing to original church building	
BA 1937/9127	New classrooms to original church building	
BA 1959/285	New church building	Booker and Wilson Architects
DA 1996/132	Increase child care hours of operation and number of places	
DA 1996/976	Long day care centre including associated alterations and additions, and increase number of places	
DA 2002/586	Increase number of places	

Part 13 Comparative analysis

13.1 Introduction

This section provides a comparative analysis of places of worship in the Woollahra LGA, and greater Sydney area. Where applicable, details of comparable places that are listed on the NSW SHR and various LEPs are provided.

Comparative analysis is important in understanding how a place may meet criteria (f) and (g) of the *NSW Significance Assessment* criteria. These two criteria relate to whether a place is significant because it is rare or significant because it is a good example of a common type of place. The two criteria are:

Criterion (f) an item possesses uncommon, rare or endangered aspects of NSW's or of the area's cultural or natural history; and

Criterion (g) an item is important in demonstrating the principal characteristics of a class of NSW's or of the area's cultural or natural places or cultural or natural environments.

Addressing these criteria assists in understanding the heritage values of a place within the Woollahra context and the broader context of the history of New South Wales.

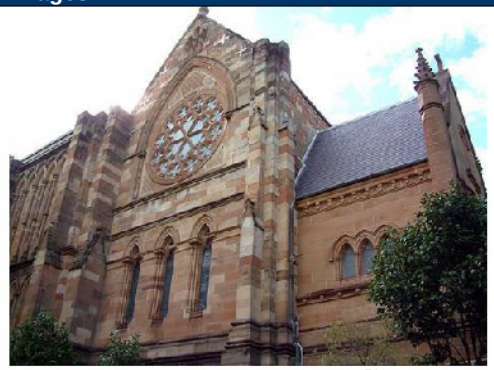
13.2 Existing heritage listed places of worship within Woollahra LGA

The following section provides a list of the existing heritage listed places of worship with the Woollahra LGA.

Site	Significance and contribution	Images
Emanuel Synagogue	**Address** 7-9 Ocean Street, Woollahra **Listing details** Woollahra LEP 2014, Item No. 519 **Statement of significance** *'Emanuel Synagogue is of high historical significance as the first of only two Liberal Synagogues established in Sydney, and as such, demonstrates the development of Liberal Judaism in Australia manifesting during major global events occurring in Europe. Liberal Judaism was relatively new in Australia in 1941, having been introduced by some of the growing number of European Jewish refugees. This in itself was a new phenomenon – until the 1930?s, European Jews represented only a small percentage of Australian Jewry. The Emanuel Synagogue was the second liberal congregation to be established in Australia, following the lead of the Temple Beth Israel in Melbourne established in 1931.* *The Synagogue was constructed in 1941, during WWII and as such demonstrates a strong determination within the Jewish community during a period when materials, supply and labour were constrained. It also indicates a strong affirmation of Jewish faith and identity at a time when the European Jewry was facing intense persecution. The site has continuously been used for Jewish worship and to service the Jewish community in the eastern suburbs since 1941.*	 Views to Emanuel Synagogue on Ocean Street, Woollahra [50]

[50] Waverley College, '2021 Interfaith Dialogue Conference', n.d., Accessed online at: https://waverley.nsw.edu.au/news/2021-interfaith-dialogue-conference/

Site	Significance and contribution	Images
	The Synagogue, designed by Samuel Lipson, is of high cultural significance as an outstanding example of his work in the Inter-War Functionalist style of architecture. The choice of the Functionalist style is significant in itself and reflects not only the work of Lipson at the time, and the European influences then acting on his architecture, but also the fact that it was designed for a progressive, forward-thinking congregation, many of whom had close ties to Europe, where this style was already being used for Synagogue architecture. *Emanuel Synagogue is also associated with a number of mid-twentieth century Sydney Jewish community members who were instrumental in the establishment of the synagogue, including Cecil Luber, Gordon Kessing and Rabbi Schenk, among others.* *Emanuel Synagogue is of high aesthetic significance as a distinguished work of architecture, characterised by its formality, dignity, classical influences and pleasing proportions. The composition of the forecourt entry to the site is a successful public space and creates a sense of occasion. Emanuel Synagogue is part of a cohesive group of Inter-War buildings in the vicinity.* *Emanuel Synagogue is of high social significance for its association with the Liberal Jewish congregation and because it has continuously served as a place of worship and instruction since 1941.* *The Neuweg Synagogue, designed by Aaron Bolot, who was a member of the Emanuel Synagogue congregation, is of cultural significance as an accomplished example of his work. […]'*	

Site	Significance and contribution	Images
All Saints Anglican Church—church and interiors, grounds, front garden, retaining wall and fencing	**Address** 85 Ocean Street, Woollahra **Listing details** Woollahra LEP 2014, Item No. 537 **Statement of significance** *Building, contents including organ are classified by the National Trust. A separate classification for the organ has been made. In Professor Joan Kerr words, Blacket's "...great designs in this cumulative personal style must be accepted as amongst the short list of Australian architectural masterpieces: ...The tall interior and east end of Woollahra is therefore its greatest glory a perfect witness to Victorian taste. It is Blacket's most fully-realized French Geometric Gothic Style of church. "p6&p56, Edmund T. Blacket Architect, Sydney. Our Great Victorian Architect Edmund Thomas Blacket (1817-1883) Joan Kerr.*	 View of All Saints Anglican Church[51]
St. Columba Uniting Church – church and interiors	**Address** Ocean Street, north-east corner of Forth Street, Woollahra **Listing details** Woollahra LEP 2014, Item No. 524 **Statement of significance** *The St. Columba's Uniting Church at 53 Ocean Street, Woollahra has historical and aesthetic significance as a design of the well known Sydney architect and academic Sir John Sulman. Completed in March 1890, the first minister was Rev. John Walker (1855-1941). The building has aesthetic significance as a dominant red brick element in the streetscape and as a church*	 View of St. Columba Uniting Church[52]

[51] Sydney Organ, 'All Saints' Anglican Church', 2006, Accessed online at: https://www.sydneyorgan.com/AllSaintsW.html
[52] Australia's Christian Heritage, 'St Columba Uniting Church – former', 3 March 2021, Accessed online at: https://www.churchesaustralia.org/list-of-churches/denominations/uniting-church-in-australia/directory/6613-st-columba-uniting-church-former

Site	Significance and contribution	Images
	designed in brick when the usual material for such buildings was sandstone. The church sits on a prominent corner site and is significant for the contribution it makes to the streetscape of the imminent local identities.	
Seventh Day Adventist Church - church, interiors and grounds	**Address** 219 Edgecliff Road, Woollahra **Listing details** Woollahra LEP 2014, Item No. 482 **Statement of significance** *The Seventh Day Adventist church building is significant as an unusual and well executed example of an Interwar church building designed and built in the Interwar Old English style, a style that is used more commonly in the Eastern suburbs on residential and residential flat type buildings and not commonly used for church buildings. The building demonstrates a well detailed use of face brickwork to emphasis important architectural features such as in the four-pointed arch above the entrance doors and lancet arches above the windows. It remains largely unaltered and has been maintained to a high integrity. The building is of strong continued social significance to the parish community*.	 View of Seventh Day Adventist Church[53]

[53] Australia's Christian Heritage, 'Woollahra Seventh-Day Adventist Church', 3 March 2021, Accessed online at: https://www.churchesaustralia.org/list-of-churches/denominations/seventh-day-adventist/directory/7827-woollahra-seventh-day-adventist-church

Site	Significance and contribution	Images
Holy Cross Catholic Church—church and interiors	**Address** 17 Adelaide Parade, Woollahra **Listing details** Woollahra LEP 2014, Item No. 479 **Statement of significance** [Not available]	 View of Holy Cross Catholic Church[54]
Former Uniting Church—church building and interiors, street fencing	**Address** Jersey Road, south-east corner of Moncur Street, Woollahra **Listing details** Woollahra LEP 2014, Item No. 500 **Statement of significance** [Not available]	 View of Former Uniting Church, Woollahra[55]

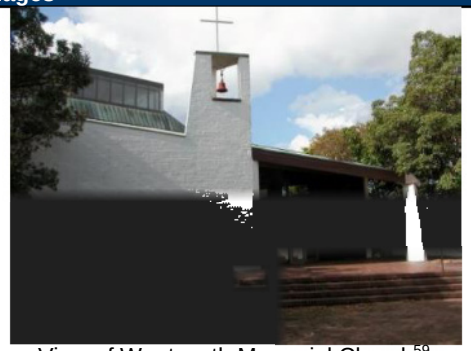
[54] Sydney City, 'Bondi Junction, Holy Cross Catholic Church, n.d., Accessed online at: https://sydney-city.blogspot.com/2014/01/
[55] Australia's Christian Heritage, 'Moncur Street Uniting Church – Former', 10 December 2020, Accessed online at: https://www.churchesaustralia.org/list-of-churches/denominations/uniting-church-in-australia/directory/7395-moncur-street-uniting-church-former-

Site	Significance and contribution	Images
St Stephen's Anglican Church – church and interiors	**Address** 1 Bellevue Park Road, Bellevue Hill **Listing details** Woollahra LEP 2014, Item No. 6 **Statement of significance** [Not available]	 View of St. Stephen's Anglican Church[56]
St Joseph's Church—church, interiors and grounds—Albert Street heritage item group (see also 14 Albert Street, Edgecliff)	**Address** 12 Albert Street, Edgecliff **Listing details** Woollahra LEP 2014, Item No. 223 **Statement of significance** *St Joseph's church has historical significance as it was at the instigation of St Joseph's that the Franciscan Friars were invited by the Catholic Archdiocese to establish their order in Sydney. An unusual agreement, still current, was entered into, whereby St Joseph's Presbytery was assigned to the Friars as their monastic residence. St Joseph's Church retains a strong spiritual, cultural and social association with the two religious orders and with the local Catholic community. St Joseph's parish, is one of the earliest*	 View of St Josephs Church[57]

[56] Australia's Christian Heritage, 'M St Stephen's Anglican Church', 29 June 2020, Accessed online at: https://www.churchesaustralia.org/list-of-churches/locations/new-south-wales/a-b-towns/directory/6226-st-stephenand%2339%3Bs-anglican-church
[57] Heritage NSW, NSW State Heritage Inventory, 'St Joseph's Church', 13 December 2019, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2712226

Site	Significance and contribution	Images
	parishes established in the area, and has continued with an active community to the present day. The building is a fine example of a Victorian period Gothic church building of modest size. Although it has undergone some minor alterations and additions throughout its history, these are largely sympathetic and the overall integrity of the building remains largely intact. In conjunction with the Sisters of Charity, a school was established opposite in close proximity to St Joseph's Church. The precinct is therefore significant for its unbroken continuity as a community focus of religious practice, Catholic education and monastic life.	
Kincoppal, Roman Catholic Convent of the Sacred Heart and school—buildings and interiors, grounds, trees, sandstone and wrought iron fence, gateposts and gates	**Address** 2 Vaucluse Road, Vaucluse **Listing details** Woollahra LEP 2014, Item No. 396 **Statement of significance** [Not available]	 View of Kincoppal[58]

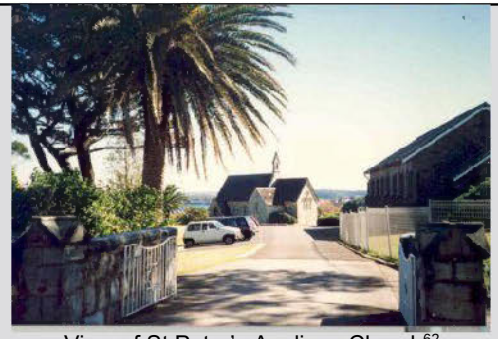
[58] Kincoppal, Rose Bay, 'Kincoppal – Rose Bay', n.d., Accessed online at: https://www.krb.nsw.edu.au/

Site	Significance and contribution	Images
Wentworth Memorial Church—church, interiors, grounds and moveable collection	**Address** 32A and 32B Fitzwilliam Road, Vaucluse **Listing details** Woollahra LEP 2014, Item No. 352 State Heritage Register, SHR No. 1882 **Statement of significance** *The c.1965 Wentworth Memorial Church which was built as a memorial to the fallen soldiers of Second World War is of State significance as one of the most significant ecclesiastical examples of the Sydney School style of architecture, which came to prominence in the 1960s. The listing also includes a collection of moveable heritage including purpose- designed pews, furniture, artworks and metalware by significant Twentieth century artists such as Darani Lewers, Helge Larsen and Mona Hessing. These items contribute to the State heritage significance of the Church.* *The Wentworth Memorial Church is widely considered to be the finest surviving work in the Sydney School style of the important mid to late Twentieth Century Architect Donald Gazzard (b.1929). Gazzard was the inaugural winner of the Wilkinson Prize for domestic architecture in 1961 and widely regarded as of prominence in the field of architecture.* *The church is of State significance for its association with Vaucluse Estate of noted colonial explorer, poet journalist and politician William Wentworth and his family who developed the estate from 1827. The rocky outcrop where the church is now located was a favourite spot for William Wentworth to view his estate and was also where he chose to be buried as evidenced by*	 View of Wentworth Memorial Church[59]

[59] Heritage NSW, NSW State Heritage Inventory, 'Wentworth Memorial Church and Moveable Collection', 22 September 2006, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5056283

Site	Significance and contribution	Images
	the Wentworth mausoleum on the opposite side of this outcrop. The church represents a final phase in the historical development of the Vaucluse Estate, being the last built work associated with the family of William Charles Wentworth (c.1790 - 1872) and the fulfilment of the Wentworth family's long held intention to consecrate the land and erect a church.	
St Michael's Anglican Church—church and interiors, grounds, sandstone works, gateposts and iron arch, obelisk	**Address** St Michael's Place, Vaucluse **Listing details** Woollahra LEP 2014, Item No. 393 **Statement of significance** [Not available]	 View of front of church[60]

[60] Australia's Christian Heritage, 'St Michael's Anglican Church', 18 February 2021, Accessed online at: https://www.churchesaustralia.org/list-of-churches/locations/new-south-wales/t-z-towns/directory/7759-st-michaeland%2339%3Bs-anglican-church

Site	Significance and contribution	Images
St George's Anglican Church—church and interiors	**Address** 245 Glenmore Road, Paddington **Listing details** Woollahra LEP 2014, Item No. 258 **Statement of significance** *St.George's Anglican Church is a simple single mass church building constructed in red bricks with stone dressings in the Victorian Free Gothic style. It has aesthetic significance for the contribution it makes to the streetscape of the immediate area. The building has historical and social significance for the part it played in the development of the local community and for its use as a social venue and for its use a 'Wayside Chapel' for the local area.*	 View of main façade of church[61]
St Peter's Anglican Church—church and interiors, bushland to the west of the church, Greycliffe memorial gates	**Address** 331 Old South Head Road, Watsons Bay **Listing details** Woollahra LEP 2014, Item No. 449 **Statement of significance** *St Peter's Anglican Church is one of the earliest surviving churches that survive in the Eastern Suburbs of Sydney, dating from 1864. It was designed be a notable colonial architect, Edmund Blacket and is recognised as one of his smaller important churches. The buildings survives in its original condition and forms a notable landmark in the Watson's bay area. It is a building and part of a precinct of rich historical associations and is a significant part of Christian religious activities relating to the Anglican faith in the Eastern suburbs. (Sheedy 1996) The organ was built in*	 View of St Peter's Anglican Church[62]

[61] Wikimedia Commons, 'Paddington St George's' n.d., Accessed online at: https://commons.wikimedia.org/wiki/File:Paddington_St_Georges.jpg
[62] Heritage NSW, NSW State Heritage Inventory, 'St Peter's Anglican Church', 2 April 2004, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2711319

Site	Significance and contribution	Images
	London in 1796 and was once in the possession of Napoleon Bonaparte and it passed through many owners after his fall in 1815, and was placed in St Peter's as a memorial to local sailors and soldiers who fell in the First World War.	
HMAS Chapel Watsons Bay	**Address** HMAS Watson, Watsons Bay **Listing details** Woollahra LEP 2014, Item No. 441 **Statement of significance** [Not available]	 View of front of chapel[63]

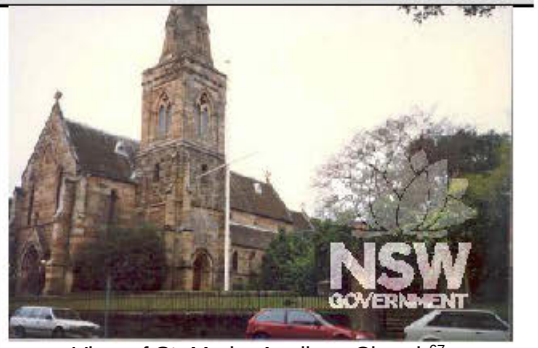
[63] Watson Chapel, 'HMAS Watson Chapel', n.d., Accessed online at: http://www.watsonchapel.com.au

Site	Significance and contribution	Images
St. Mary's Our Lady Star of the Sea Roman Catholic Church—church and interiors, sandstone fencing and retaining wall	**Address** 341 Old South Head Road, Watsons Bay **Listing details** Woollahra LEP 2014, Item No. 452 **Statement of significance** [Not available]	 View of St. Mary's Our Lady Star of the Sea[64]
Former St Anthony's Church—sandstone and timber building including interiors	**Address** 341 Old South Head Road, Watsons Bay **Listing details** Woollahra LEP 2014, Item No. 453 **Statement of significance** *Built for the Catholic Church by Portuguese and Irish fishermen, the chapel has state and regional historic significance as the first Catholic Church in Sydney. Constructed from material quarried on the land it was begun by Joseph de Silva in the 1840's and completed in 1870. The chapel has been known as St. Anthonys, St. James and St. Francis. The building is significant as the local Catholic church from the 1870s until it was replaced by St. Mary's, Star of the Sea Church in 1910. It has social significance for its*	 View of former church[65]

[64] Google Maps
[65] Google Maps

Site	Significance and contribution	Images
	use as a kindergarten and hall and briefly use as a Scout Hall and for its present use in the 'Vaughan Retirement Village as a community meeting hall.	
St. Marks Church Rectory—building and interiors, outbuildings, grounds, gardens, stone fence, gateposts, gate	**Address** 53 Darling Point Road, Darling Point **Listing details** Woollahra LEP 2014, Item No. 91 **Statement of significance** *The Church and Rectory buildings represent some of the earliest examples of 'Academic Gothic Revival' style architecture in Sydney. They are outstanding examples of this style, which was promoted by Bishop Broughton and facilitated the extraordinary abilities of Edmund Thomas Blacket, who was to become Australia's leading exponent of ecclesiastical design. Though one of the earliest major works of Blacket, the Church remains one of his best known and successful designs.* *St Mark's Church and Rectory are given added prominence by their siting and their elevated position. The tower and spire of the Church have always been a dominant landmark on the Darling Point ridge since their construction and retain a visual prominence from many vantage points, despite the surrounding modern high-rise development. The quality of the materials and workmanship as well as the patina of age and use that has mellowed the fabric of the Church and Rectory combined with the character of the surviving sandstone and iron fencing details has produced an outstanding streetscape of the early Victoria era, which despite the loss of some interesting buildings retains much of the Romantic English Village character depicted in several early drawings and water colours of Darling Point Road.*	 View of rectory[66]

[66] Heritage NSW, NSW State Heritage Inventory, 'Rectory of St Marks church', 23 January 2006, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2711077

Site	Significance and contribution	Images
St. Marks Anglican Church—church and interiors, Parish Hall and interiors, Scout Hall and interiors, Gardens of Remembrance, sandstone retaining walls, steps and gateposts, gates, street fencing	**Address** Darling Point Road, Darling Point **Listing details** Woollahra LEP 2014, Item No. 95 **Statement of significance** *The Church and Rectory buildings represent some of the earliest examples of 'Academic Gothic Revival' style architecture in Sydney. They are outstanding examples of this style, which was promoted by Bishop Broughton and facilitated by the extraordinary abilities of Edmund Blacket, who was to become Australia's leading exponent of ecclesiastical design. Though one of the earliest major works of Blacket, the Church remains one of his best known and successful designs.* *St Marks Church and Rectory are given added prominence by their siting and their elevated position. The tower and spire of the Church have always been a dominant landmark on the Darling Point ridge since their construction and retain a visual prominence from many vantage points, despite the surrounding modern high-rise developments. The quality of the materials and workmanship as well as the patina of age and use that has mellowed the fabric of the Church and Rectory combined with the character of the surviving sandstone and iron fencing details has produced an outstanding streetscape of the early Victorian era, which despite the loss of some interesting buildings retains much of the Romantic English Village character depicted in several drawings and water colours of Darling Road.*	 View of St. Marks Anglican Church[67]

[67] Heritage NSW, NSW State Heritage Inventory, 'St Marks Anglican church', 23 January 2006, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2711081

Site	Significance and contribution	Images
	The Howard Lea Hall is a good example of Edwardian 'Arts and Crafts' style applied to a utilitarian structure and is typical of the work of John Burcham Clamp, a leading architect of the Federation era. The Parish Hall is a good example of mid 20th century design with well proportioned and detailed design resolution and the Memorial Garden provides a substantial green setting to the church on its eastern side and a quiet reflective forecourt to the Parish Hall. Other structures throughout the group of buildings contain elements designed by the following architects: H Ruskin Rowe, a Prevost, H Dennis and Olding and C.C. Philips. *St Mark's Anglican Church Group embodies the establishment, evolution and growth of the Anglican Church in Sydney from the time of Bishop Broughton to the present.*	
Rose Bay Uniting Church and Wesley Hall group of buildings—Wesley Hall and interiors, church and interiors (including vestry, 1924 additions and the following	**Address** 518A Old South Head Road, Rose Bay **Listing details** Woollahra LEP 2014, Item No. 683 **Statement of significance** *The Rose Bay Uniting Church group, formerly the Rose Bay Methodist Church, and associated Wesley Hall, and their site at the corner of Old South Head and Dover Roads, is of local heritage significance for its historic, aesthetic, social and associative values within the Rose Bay locality. Retaining a high degree of authenticity and integrity, and including an associated moveable heritage collection, the group is of significance as the site of the first Methodist church in the area, constructed and*	 View of Rose Bay Uniting Church[68]

[68] Heritage NSW, NSW State Heritage Inventory, 'Rose Bay Uniting Church and Wesley Hall Group', 30 March 2020, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5067358

Site	Significance and contribution	Images
items of moveable heritage— altar table, communion rail, reredos, pulpit, choir rails, pews, marble font, hymnal board, flower stands)	*extended by the Methodist community as the suburb around it was established and quickly developed.* *Reflecting three phases of development by successive notable architects, the complex began with the initial church designed by A. L and G McCredie and Sons (1904), which was extended in 1924 by architect Dallas E Walsh, and then complemented by the Wesley Hall designed by architect Byera Hadley (later the donor of the Byera Hadley Travelling Scholarship) in 1929. The buildings are complemented by supporting documents and records, and a moveable heritage collection of furnishings and church furniture.* *A local landmark and well known community complex, significant to the Methodist community and their successors the Uniting Church, the group illustrates the role of ecclesiastic architecture in local development and community life in late 19th century and early 20th century NSW, with successive architects contributing to the staged, harmonious completion of a church complex providing for religious worship and education in Australian communities, before the advent of the more secular lifestyles of the succeeding late 20th century.*	

Site	Significance and contribution	Images
Mary Magdalene Catholic Church	**Address** 835 New South Head Road, Rose Bay **Listing details** Woollahra LEP 2014, Item No. 327 **Statement of significance** [Not available]	 View of front of church[69]

13.3 Chabad Double Bay

13.3.1 Places of worship within Woollahra LGA

There are no other places of worship nor masonic temples that are comparable to the Chabad Double Bay located within Woollahra LGA.

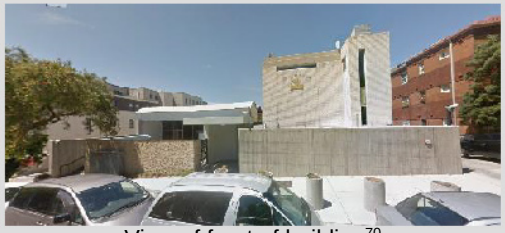
[69] Magdalene, 'Parish – St. Mary Magdalene, Rose Bay', n.d., Accessed online at: https://magdalene.org.au/contacts/

13.3.2 Places of worship within Sydney and NSW

Chabad Double Bay is located within a masonic temple. A comparative analysis of masonic temples is beyond the scope of this study and should be addressed in a separate study of masonic temples. It is noted that masonic temples exist within surrounding areas of Sydney at 199 Anzac Parade, Kensington, 140 Bondi Road, Bondi, and 279 Castlereagh Street, Sydney.

Other Chabad synagogues within Sydney are provided below. It is noted that there are no Chabad synagogues listed on the SHI.

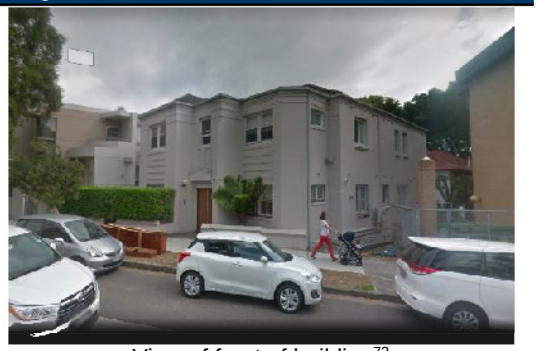
Table 3 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
Young Adult Chabad, Bondi	**Address** 36A Flood Street, Bondi **Listing details** NA **Statement of significance** NA **Comparative analysis** Young Adult Chabad, Bondi is a multistorey white brick building and is not highly comparable to Chabad Double Bay in style or character. The synagogue is part of the Yeshiva College which is a school.	 View of front of building[70]

[70] Google Maps

Site	Significance and contribution	Images
Chabad Sydney for Israeli Tourists	**Address** 427 Old South Head Road, Sydney **Listing details** NA **Statement of significance** NA **Comparative analysis** Chabad Sydney for Israeli Tourists is a modest multistorey red brick building and is not highly comparable to Chabad Double Bay in style or character. The building is vernacular in style rather than being constructed primarily as a religious building.	 View of front of building[71]
Chabad North Shore	**Address** 27 College Cres, St Ives **Listing details** NA **Statement of significance** NA **Comparative analysis** Chabad North shore is a multistorey rendered brick building and is not highly comparable to Chabad Double Bay in style or character.	 View of front of building[72]

[71] Google Maps
[72] Google Maps

Site	Significance and contribution	Images
Chabad-Lubavitch House	**Address** 25 O'Brien St, Bondi Beach **Listing details** NA **Statement of significance** NA **Comparative analysis** Chabad-Lubavitch House is a modest multistorey rendered brick building and is not highly comparable to Chabad Double Bay in style or character. The building is vernacular in style rather than being constructed primarily as a religious building. It most likely dates to the Inter War period.	 View of front of building[73]

13.4 Double Bay Uniting Church

13.4.1 Places of worship within Woollahra LGA

There are no other places of worship that are comparable to the Double Bay Uniting Church located within Woollahra LGA.

13.4.2 Places of worship within Sydney and NSW

There are no other places of worship that are comparable to the Double Bay Uniting Church located within Sydney and NSW. It is noted that most Uniting Churches are representative of ecclesiastical style architecture, whereas the Double Bay Uniting Church is located within a commercial complex and is not a fine example of a church of this denomination.

[73] Google Maps

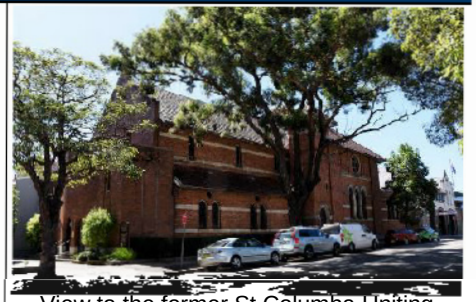
13.5 Paddington Church of Christ

13.5.1 Places of worship within Woollahra LGA

Table 4: Comparative analysis of places of worship in Woollahra LGA

Site	Significance and contribution	Images
St Stephen's Anglican Church	**Address** 1 Bellevue Park Road, Bellevue Hill **Listing details** Woollahra LEP 2014, Item No. 6 **Statement of significance** Not available **Comparative analysis** Constructed during the 1920s and designed in the Romanesque style, the St Stephen's Anglican Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the form of the church, which is of red face brick construction under a parapeted gable roof that is clad with terracotta tiles. It is noted St Stephen's Anglican Church is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the St Stephen's Anglican Church building features an asymmetric tower element. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.	 View to St Stephen's Anglican Church on Bellevue Park Road[74]

[74] Australia's Christian Heritage, 'St Stephen's Anglican Church, 1 July 2018, Accessed online at: https://www.churchesaustralia.org/list-of-churches/locations/new-south-wales/a-b-towns/directory/6226-st-stephenand%2339%3Bs-anglican-church

Site	Significance and contribution	Images
St Columba Uniting Church– church and interiors	**Address** Ocean Street, Woollahra (corner Ocean Street and Forth Street) **Listing details** Woollahra LEP 2014, Item No. 524 **Statement of significance** *'The St. Columba's Uniting Church at 53 Ocean Street, Woollahra has historical and aesthetic significance as a design of the well-known Sydney architect and academic Sir John Sulman. Completed in March 1890, the first minister was Rev. John Walker (1855-1941). The building has aesthetic significance as a dominant red brick element in the streetscape and as a church designed in brick when the usual material for such buildings was sandstone. The church sits on a prominent corner site and is significant for the contribution it makes to the streetscape of the immeent local identities'.*[75] **Comparative analysis** Constructed at the end of the nineteenth century and designed in the early Federation era, the building is a fusion of the Romanesque and Free Classical styles. The St Columba Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with stone bands, under a parapeted gable roof that is clad with terracotta tiles. Unlike the Paddington Church of Christ, the St Columba Uniting Church features a tower element. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.	 View to the former St Columba Uniting Church as viewed from Forth Street[76]

[75] Heritage NSW, NSW State Heritage Inventory, 'St. Columba Uniting Church – church', 07 April 2004, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2710121
[76] Australia's Christian Heritage, 'St Columba Uniting Church – Former', 30 March 2018, Accessed online at: https://www.churchesaustralia.org/list-of-churches/denominations/uniting-church-in-australia/directory/6613-st-columba-uniting-church-former

13.5.2 Places of worship within Sydney and NSW

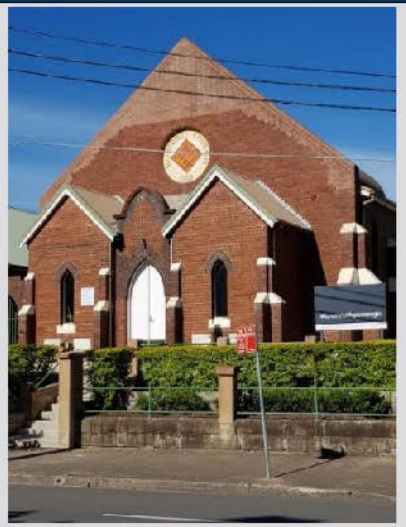
Table 5 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
Church of Christ	**Address** 31 Bridge Street, Epping **Listing details** Parramatta LEP 2011, Item No. 57 **Statement of significance** *'The Church of Christ is of significance for the local area for historical and aesthetic reasons, for social significance that it has for its congregation, and as representative of its building type and date of construction. The building makes an important contribution to the streetscape and presents as an example of Interwar church buildings when viewed from the street.*[77] **Comparative analysis** Constructed in 1928 and designed in the Inter-War architectural style with hallmarks of the Romanesque style, the Epping Church of Christ building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the use face brick and terracotta roof tiles. It is noted the Epping Church of Christ building is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the Epping Church building features a dark face brick construction, an arcaded entranced porch, arched triple light windows with leadlight glass.[78] The church	 Primary façade of Epping Church of Christ[79]

[77] Heritage NSW, NSW State Heritage Inventory, 'Church of Christ', n.d., Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2245022
[78] Heritage NSW, NSW State Heritage Inventory, 'Church of Christ', n.d., Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2245022
[79] Wedding NSW, 'Epping Church of Christ', n.d., Accessed online at: https://www.weddingnsw.com.au/sydney-church-wedding/church-of-christ-epping/

Site	Significance and contribution	Images
	does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.	
St Saviour's Anglican Church	**Address** 117-119 Young Street, Redfern **Listing details** City of Sydney LEP 2012, Item No. 1369 **Statement of significance** *'A fine example of a large parish Church of Romanesque Revival design. Beautifully detailed and built brickwork One of the few unspoilt imposing buildings left in that area and which is capable of still fulfilling a community need. Built in 1885 to the design of A and C Blacket.'*[80] **Comparative analysis** Constructed in 1885, the church building is designed in the Romanesque Revival style. The building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of polychromatic brick construction with decorative brick entablature under a parapeted gable roof that is clad with terracotta tiles. There is an entry vestibule to the front elevation. The church features a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. As a Victorian Romanesque style church building, St Saviour's Anglican Church is an earlier example of this stylistic revival and is associated with A & C Blacket, and is in continued use today. .	 Views to primary façade of St Saviour's Anglican Church[81]

[80] Heritage NSW, NSW State Heritage Inventory, 'St Saviour's Anglican Church Group Church and Rectory Including Interiors', 13 January 2012, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2421446
[81] Australia's Christian Heritage, 'one1seven Church', 19 May 2011, Accessed online at: https://www.churchesaustralia.org/list-of-churches/locations/new-south-wales/all-towns/directory/7583-one1seven-church

Site	Significance and contribution	Images
Botany Uniting Church	**Address** 1355 Botany Road, Botany **Listing details** Botany Bay LEP 2013, Item No. 53 **Statement of significance** *'The property now known as the Gracepoint Christian Church, and previously as Botany Uniting Church, is historically significant as the site of the first place of worship to be built in the Botany area. It was established as a Wesleyan Methodist Chapel in 1854 and was one of the few lots to be alienated following George Lord's first subdivision of Simeon Lord's 600 acre grant in the same year. The chapel originally included a graveyard to the east, and the site was expanded by the addition of a Sunday School Hall in 1888. It has remained in continuous use as a place of worship since this time.* *The Botany Uniting Church (including its Hall and setting) is also significant in the history of the development of Botany because provides evidence of the pattern of development in the area since its earliest settlement by European people. The site chosen for the church was close to the wetlands on the eastern side of what would become Botany Road and it, with St Matthew's Anglican Church which was established to the north in 1862, provided a focus for the young settlement, with the Botany Public School and the School of Arts establishing in the same block. The property was excluded from Lord's re-subdivision of the central section of his father's 600 acres in 1859, and this land, which included a burial ground at the rear, determined the alignment of later streets and subdivisions in the area, particularly Daphne Street.*	 View to primary façade of Botany Uniting Church[83]

[83] Sydney – City and Suburbs, 'Botany, Uniting Church', 10 December 2017, Accessed online at: https://sydney-city.blogspot.com/2017/12/botany-methodist-church.html

Site	Significance and contribution	Images
	The property has the potential to be of historical significance as the location of the first Botany Public School in 1862. The school was the first public school to be established in the Sydney Metropolitan area and only the third in the state under the newly developed scheme for public education, known as Non-Vested National Schools. The school is recorded as using the Botany Wesleyan Chapel as temporary premises, and is generally understood to be on the site opposite the existing school site. There was a second Wesleyan Chapel in the district by this time and further research is required to confirm this aspect of the site's significance.[82] **Comparative analysis** Constructed in 1902 to replace the original chapel, the building is designed in the Federation era. The building is ecclesiastical in form but simplistic in its detailing, which is consistent with the teachings of the Methodist Church. The Botany Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction under a parapeted gable roof, and lancet windows. Unlike the Paddington Church of Christ, the Botany Uniting Church building has minimal adornment. The church does not feature a centrally located inset rose window, decorative coursings, brick entablature or motifs, as is present on the principal elevation of the Paddington Church of Christ. The building has undergone significant repairs since a fire damaged the church in 1984.	

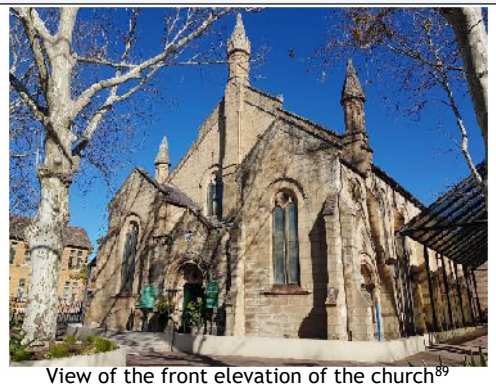
[82] Heritage NSW, NSW State Heritage Inventory, 'Botany Uniting Church', 29 July 2018, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=1210053

Site	Significance and contribution	Images
Blackheath Baptist Church	**Address** 6 Bundarra Street, Blackheath **Listing details** Blue Mountains LEP 2001, Item No. 183 **Statement of significance** *'The Baptist Church and Hall in Bundarra Street, Blackheath are a pair of good representative church buildings; the Church being a fine example of an Inter-war Gothic church with Romanesque influences and the hall being a good example of a typical late nineteenth century country church building. The church and hall have been a focal point for the Baptist community in Blackheath since 1888.'*[84] **Comparative analysis** Constructed in 1928, the church building is designed in the Inter-War Romanesque style. The Baptist Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with bichromatic brickwork and decorative banding, under a parapeted gable roof that is clad with terracotta tiles, and pointed arch leadlight windows. There is an entry vestibule to the front elevation. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. Instead, it retains an arched triple light window group. The Church has a prominent corner location, contributing to its landmark status, and is in continued use today.	 Views to the northern (primary) and eastern (side) elevations of the Blackheath Baptist Church[85]

[84] Heritage NSW, NSW State Heritage Inventory, 'Bh040: Baptist Church', 02 November 1999, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=1170055
[85] Australia's Christian Heritage, 'Blackheath Baptist Church', 22 October 2019, Accessed online at: https://www.churchesaustralia.org/list-of-churches/denominations/baptist/directory/5314-blackheath-baptist-church

Site	Significance and contribution	Images
St Francis of Assisi Church Group including buildings and their interiors and grounds	**Address** 459A-463 Oxford Street, Paddington **Listing details** Sydney LEP 2012, Item No. I1093 **Statement of significance** *The site and buildings making up the St Francis of Assisi group are historically significant because of their associations with the Roman Catholic Church and its presence within Paddington. The Church and associated buildings have been a continuous part of the life of the Catholic community within Paddington since the end of the nineteenth century. The original section of St Francis of Assisi Church demonstrates characteristics of the Victorian Romanesque and Academic Gothic styles in a distinctive manner, while later additions to the Church and the School building both demonstrate representative characteristics of the Inter War Free Classical style. The buildings within the group are a highly significant component of the streetscape in this section of Paddington* *St Francis Church has strong associations with the significant late nineteenth/early twentieth century architect John Bede Barlow.*[86] **Comparative analysis** Founded in 1889 as a Roman Catholic Church dedicated to St Francis of Assisi, the church was designed by Architect John B Barlow. It was completed in its current form in 1918. As an earlier example of a church building in the Victorian Romanesque and Academic Gothic styles St Francis of Assisi is a comparative example of how the Romanesque style developed into the	 Views to the primary elevation[87]

[86] Heritage NSW, NSW State Heritage Inventory, 'St Francis of Assisi Church Group including buildings and their interiors and grounds', 08 June 2007, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2421072
[87] Sydney City and Suburbs, 'Paddington, St Francis of Assisi's Catholic Church', 5 August 2018, Accessed online at: https://sydney-city.blogspot.com/2018/08/paddington-st-francis-of-assisis.html

Site	Significance and contribution	Images
	Federation period. It also has a rose window and arch to the main elevation, although the overall design of the Paddington Church of Christ building is more restrained which was typical of the Federation Romanesque style.	
Paddington Uniting Church Group including buildings, and their interiors and grounds	**Address** 395 Oxford Street, Paddington **Listing details** Sydney LEP 2012, Item No. I1091 **Statement of significance** *The Paddington Uniting Church group which includes the former Methodist Church, the George Smith Memorial Hall, former Parsonage, and "The Nest" forms one of the most intact and architecturally significant groups of ecclesiastical buildings in Paddington. The earlier and present use of the buildings (including the Saturday Paddington Markets) demonstrate to a large degree, the development of Methodism and later the Uniting Church of Australia and ably demonstrates their active pastoral, caring attitudes and practices to their congregation and the community generally. In this manner the site demonstrate high social significance. As a group, the buildings demonstrate high aesthetic/technical cultural and social significance.* *The former Methodist Church on the site is significant as an important architectural work of Thomas Rowe, one of Sydney's most prominent architects in the latter half of the 19th Century and as a highly significant architectural landmark at the centre of the Oxford Street shopping precinct on Oxford Street. Internally the*	 View of the front elevation of the church[89]

[89] Paddington Uniting Church, 'About us', n.d., Accessed online at: https://www.paddingtonuca.org.au/

Site	Significance and contribution	Images
	Church contains some significant memorial stained glass windows, church furniture and an organ.[88] **Comparative analysis** Founded in 1877 as a Wesleyan Methodist Church, it was designed by Thomas Rowe in the Victorian Romanesque style. This example demonstrates the earlier use of the Romanesque style in Paddington, with the use of modelled semicircular arches, and small openings in the walls. The Paddington Uniting Church main building does not utilise a rose or wheel window which was typical of the Romanesque style.	

13.6 St Andrews Scots Presbyterian Church

13.6.1 Places of worship within Woollahra LGA

Table 6: Comparative analysis of places of worship in Woollahra LGA

Site	Significance and contribution	Images
St George's Anglican Church—church and interiors	**Address** 245 Glenmore Road, Paddington **Listing details** Woollahra LEP 2014, Item No. 258 **Statement of significance** *St.George's Anglican Church is a simple single mass church building constructed in red bricks with stone dressings in the Victorian Free Gothic style. It has aesthetic significance for the contribution it makes to the streetscape of the immediate area. The building has historical and social significance for the part it played in the development of the local*	

[88] Heritage NSW, NSW State Heritage Inventory, 'Paddington Uniting Church Group including buildings, and their interiors and grounds, 19 January 2016, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2421066

	community and for its use as a social venue and for its use a 'Wayside Chapel' for the local area. **Comparative analysis** Constructed in the Victorian Free Gothic style, St George's is a predecessor to the Federation Gothic style of St Andrews Scots Presbyterian Church. Similarities include the face brick with stone dressings, steeply pitched roof, lancet windows with stained glass, and timber floors and ceilings. The floorplan differs in that St George's follows a simple rectangle plan, whereas St Andrews Scots follows a crucifix.	View of main façade of church[90]

13.6.2 Places of worship within Sydney and NSW

Table 7 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
St Andrew's Presbyterian Church and Grounds	**Address** 11-13 Harold Street, Forbes **Listing details** Forbes LEP 2013, Item No. I56 **Statement of significance** *St Andrew's Presbyterian Church is significant in being a fine Gothic stone church of the Victorian period. With its quality stonework, its high steep gables, its tower and grounds with mature trees, the church represents an important element in the streetscape of this central part of the town of Forbes. Dating from 1877, the church has historical importance as a link with the period of Forbes' development from an 1860s gold town into a prosperous pastoral and agricultural centre. Additionally, St Andrew's is of*	

[90] Wikimedia Commons 'Paddington St George's' n.d., Accessed online at: https://commons.wikimedia.org/wiki/File:Paddington_St_Georges.jpg

Site	Significance and contribution	Images
	religious and social significance to the local community owing to its lengthy association with Presbyterian worship in Forbes. **Comparative analysis** Built in Victorian Gothic style the church is an older style than the church in Rose Bay, but demonstrates the type of architecture emerging in response to St Andrew's Presbyterian churches in NSW. It has a similar pitched roof and use of fenestration.	View of St Andrew's Presbyterian Church[91]
St Clement's Anglican Church and Cemetery	**Address** 18-20 Church Street, Yass **Listing details** Yass Valley LEP 2013, Item No. I138 **Statement of significance** *St Clement's Anglican Church is evidence of the importance placed on establishing a place of worship, especially Church of England worship, in the planning of new towns in the early settlement of NSW. Built in 1849-50, it is associated with the earliest phases of the settlement and formation of Yass.* *The church has a number of significant historical associations. Most notable amongst these include Edmund Blacket, an architect who emerged as a key practitioner in the nineteenth century, whose work includes St Saviour's Cathedral, Goulburn and the Sydney University quadrangle. He was also Government Architect. Hamilton Hume, pioneering explorer and local pastoralist who served on the Churst council and numerous other community*	 View of church[92]

[91] Heritage NSW, NSW State Heritage Inventory, 'S St Andrew's Presbyterian Church and Grounds', 23 June 2004, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=1580025
[92] Heritage NSW, NSW State Heritage Inventory, 'St Clement's Anglican Church and Cemetery', 25 August 2010, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2750240

Site	Significance and contribution	Images
	organisations. His wife Elizabeth Hume, also an important local identity, strongly supported church activities. Other prominent local identities with strong associations with St Clement's include Henry O'Brien, Moses Moses, John Burleigh Sharp, John Stiles. *The building, the setting, windows, organ and furnishings of St Clement's Church are significant as a notable example of the Victorian Gothic style that, due to its location on a prominent corner site, is a major feature of the township of Yass. The building is a rare, surviving example of a Gothic church with two parallel naves, and a pair of gabled roofs.* *The William Davidson organ at St Clement's Church is considered to be an organ of unique tonal quality.* **Comparative analysis** The church is an early example of the Gothic style. A similar organ is located within St Clement's Anglican Church, although it was designed by William Davidson. The organ is a fine example of a nineteenth century organ, made in a similar time as the one in St Andrews. It is said to be "more tonally subdued, with a focus on unison colours" than other William Davidson organs.	

Site	Significance and contribution	Images
St Stephen's Presbyterian Church	**Address** 54 Crane Street, Ballina **Listing details** Ballina LEP 2012, Item No. I34 **Statement of significance** *St Stephen's Presbyterian Church and Honour Roll are significant to the history of the development of the Presbyterian church and its community in Ballina/the shire. The church building is also an important example of Federation Gothic architecture in Ballina/the shire. The church enjoys an open and prominent setting, (located on the corner of Cherry and Crane Streets). The church's open setting contributes to its aesthetic heritage values.* **Comparative analysis** St Stephen's Presbyterian Church is an example of Federation Gothic architecture, similar to St Andrews. It has face brick and similar gothic arch/lancet windows. The use of a spire tower is a differentiation between the two churches.	 View of church[93]

[93] Australia's Christian Heritage, 'Ballina Presbyterian Church', 18 November 2018, Accessed online at: https://www.churchesaustralia.org/list-of-churches/denominations/presbyterian-church-of--australia/directory/4057-ballina-presbyterian-church

Site	Significance and contribution	Images
St Brendan's Catholic Church, including interiors	**Address** Johnston Street, Annandale **Listing details** Leichardt LEP 2013, Item No. I44 **Statement of significance** *St Brendan's Catholic Church is of local historic, aesthetic and social significance as a largely intact and good example of a Federation Gothic Church which reflects the evolving subdivision and settlement of the local area. The building retains its fundamental form, scale and Gothic style details including steep pitched gable roof, wall buttresses, pointed arched openings, leaded windows and sandstone details and trims. The building has landmark qualities due to its prominent face brick and stone facades, high roof and corner location which make a positive visual contribution to the Johnston and Collins Street streetscapes. It forms part of a visually prominent group with the Hunter Baillie Memorial Church located diagonally opposite and associated Presbytery and School on Collins Street. The Church and School have been the focus of the local Catholic community since the early decades of the 20th century.* **Comparative analysis** Although of a different denomination, St Brendan's Catholic Church is an example of the use of the Federation Gothic ecclesiastical style in Sydney. It has a similar pitched roof, wall buttresses, pointed arched openings, and sandstone details and trims.	 View of side of church[94]

[94] Heritage NSW, NSW State Heritage Inventory, 'St Brendan's Catholic Church, including interiors', 22 November 2012, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=1940046

Site	Significance and contribution	Images
St Paul's Church and neighbourhood centre, including interiors	**Address** 665A Darling Street, Rozelle **Listing details** Leichardt LEP 2013, Item No. I744 **Statement of significance** *St Pauls Church is of local historic, aesthetic, technological and social significance as a Federation Gothic style church constructed in 1904. The Church retains its original form, scale and details particularly the brick and façade and roof and associated stone details. It is now used by the local community as a neighbourhood centre. The building is highly visible and has landmark qualities due to its location and proximity to the Public School and makes a positive contribution to this section of Darling Street.* **Comparative analysis** St Paul's Church is an example of a Federation Gothic style church, with a similar roof form and stone details to St Andrews. It has a stone base with brick and stone buttresses and steep pitched gable roof clad in slate. The main façade differs with having the entrances on the front rather than the sides like St Andrews.	 View of front of church[95]

13.7 St George Greek Orthodox Church

13.7.1 Places of worship within Woollahra LGA

There are no other places of worship that are comparable to the St George Greek Orthodox Church located within the Woollahra LGA.

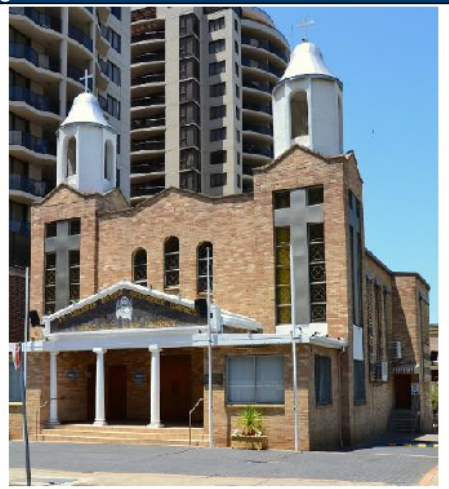
[95] Heritage NSW, NSW State Heritage Inventory, 'S St Paul's Church and neighbourhood centre, including interiors', 28 November 2011, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=1940794

13.7.2 Places of worship within Sydney and NSW

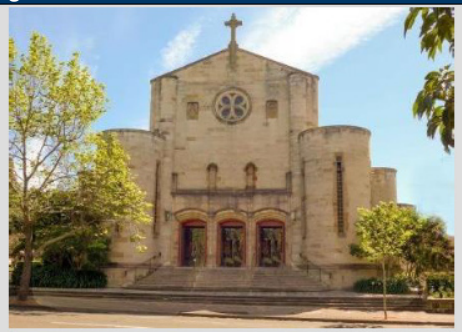
Table 8 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
St Spyridon Greek Orthodox War Memorial Church	**Address** 78 Gardeners Road, Kingsford **Listing details** Randwick LEP 2012, Item No. 155 **Statement of significance** *'Church to a significant ethnic community within Randwick City.'*[96] **Comparative analysis** The extant heritage listed building on the site was constructed during the 1970s and designed by M.Z. Avramidis. The building is of a simplified East Mediterranean style. Like the St George Greek Orthodox Church, St Spyridon is a Greek Orthodox church building that was designed specifically to commemorate Australian Greek soldiers who fought in World War I and World War II, although it is a later example of this unusual typology.	 Views to the primary (southern) elevation of the St Spyridon Greek Orthodox Church[97]

[96] Heritage NSW, NSW State Heritage Inventory, 'St Spyridon Church', 27 April 2021, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2310266
[97] Greek Orthodox Archdiocese of Australia, 'St Spyridon, Kingsford, NSW', n.d., Accessed online at: http://www.greekorthodox.org.au/?page_id=5013

Site	Significance and contribution	Images
St Ioannis Greek Orthodox War Memorial Church, Parramatta (demolished)	**Address** 11 Hassall Street, Parramatta (demolished) **Listing details** N/A **Statement of significance** N/A **Comparative analysis** The St Ioannis Greek Orthodox War Memorial Church in Parramatta was constructed in 1965. The building was of blond face brick construction, and was flanked by towers. The building has since been demolished. Like the St George Greek Orthodox Church, St Ioannis Greek Orthodox War Memorial Church was a Greek Orthodox church building that was designed specifically to commemorate Australian Greek soldiers who fought in World War I and World War II. The building was designed and constructed at a similar date. The building has since been demolished, which increases the rarity of the St George Greek Orthodox Church.	 Views to the now demolished St Ioannis Greek Orthodox Church[98]

[98] Australian Christian Heritage, 'St. Ioannis Greek Orthodox Church', June 2018, Accessed online at: https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7425-st.-ioannis-greek-orthodox-church

Site	Significance and contribution	Images
St Mary's North Sydney	**Address** 264 Miller Street, North Sydney **Listing details** North Sydney LEP 2013, Item No. 0971 **Statement of significance** *'The prime Catholic church in North Sydney and the direct successor to the original Catholic church on this site. An impressive and remarkable building of monumental scale in a prominent location.'*[99] **Comparative analysis** The extant building on the site was constructed during the 1930s from stone salvaged from an earlier church on the site. The building was also designed by prominent architectural firm Fowell, McConnell & Mansfield, although unlike the St George Greek Orthodox Church it is in the Inter-War Romanesque style.	 Views to primary façade of St Mary's North Sydney[100]

[99] Heritage NSW, NSW State Heritage Inventory, 'St Mary's Catholic Church', n.d., Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2180841
[100] North Sydney Catholics, 'St Mary's North Sydney', n.d., Accessed online at: https://www.northsydneycatholics.com/about-us/our-parishes/st-mary-s

Site	Significance and contribution	Images
St Joseph's Catholic Church, Neutral Bay	**Address** 16 Lindsay Street, Neutral Bay **Listing details** North Sydney LEP 2013, Item No. 0671 **Statement of significance** *'Significant as local Catholic Church and an interesting and unusual example of Arts Deco style applied to the ecclesiastic form. Representative of the religious tastes of the period and demonstrative of the activity of the Catholic community locally.*[101] **Comparative analysis** Constructed in 1941, St Joseph's Catholic Church was also designed by Fowell, McConnell & Mansfield in the Inter-War Art Deco style. The building is a moderately sized church of blonde face brick church construction with a terracotta tile roof and rectangular end tower. The church features narrow rectangular steel framed windows. Although it is designed in a different style, the St George Greek Orthodox Church displays common characteristics to this church building.	 Views to the primary elevation of St Joseph's Catholic Church, Neutral Bay[102]

[101] Heritage NSW, NSW State Heritage Inventory, 'St Joseph's Catholic Church, n.d., Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2181357
[102] Wikimedia Commons, 'File: (1) St Josephs Catholic Church.jpg', 12 January 2012, Accessed online at: https://commons.wikimedia.org/wiki/File:(1)_St_Josephs_Catholic_Church.jpg

Site	Significance and contribution	Images
St Nicholas Greek Orthodox Church	**Address** 205 Livingstone Road, Marrickville **Listing details** Marrickville LEP 2011, Item No. 102 **Statement of significance** *'This is a major landmark in the area, the towers and domes being visible from many points in the Municipality. It is representative of the strong influence exerted by the large Greek population of the area and is an important item illustrating the changing social and cultural character of Marrickville.'*[103] **Comparative analysis** The St Nicholas Greek Orthodox Church is of rendered masonry construction with two brick and reinforced concrete masonry bell towers on either side of the primary façade, each covered by a copper capped dome. Similar to the St George Greek Orthodox Church at Rose Bay, the concept of establishing a Greek Orthodox Church in Marrickville started in the 1950s due to the large Greek community residing in the area at the time. It was also similarly constructed in the 1960s but was funded by the local community,[104] while the St George Greek Orthodox Church was initially opened as a War Memorial Church. Like the St George Greek Orthodox Church, the building references the Classic Greek Orthodox Chapel style and also exhibits the	 Views to the primary elevation of St Nicholas Greek Orthodox Church, Marrickville[105]

[103] Heritage NSW, NSW State Heritage Inventory, 'St Nicholas Greek Orthodox Church, including interiors', 12 January 2012, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2030152
[104] Greek Orthodox Parish of "Saint Nicholas", 'Parish History', n.d. Accessed online 27/07/2021 at: https://www.stnicholas.com.au/general/aboutourparishhistory.html
[105] Australia's Christian Heritage, 'St Nicholas Greek Orthodox Church', 08 February 2018, Accessed online at: https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7160-st-nicholas-greek-orthodox-church

Site	Significance and contribution	Images
	Byzantine style characteristics, including but not limited to bell towers and copper capped domes. Although designed in different materials, the buildings are of a similar architectural style. The St Nicholas Church is located in a landmark position.	

13.8 Kehillat Kadimah Synagogue

13.8.1 Places of worship within Woollahra LGA

Table 9: Comparative analysis of places of worship in Woollahra LGA

Site	Significance and contribution	Images
Sephardi Synagogue	**Address** 40-44 Fletcher Street, Woollahra NSW 2025 **Listing details** N/A **Statement of significance** N/A **Comparative analysis** Established by the NSW Association of Sephardism, the Sephardi Synagogue was consecrated in 1962 and is the oldest Sephardi house of prayer in Australia. The existing building was designed by prominent modernist architect Hugh Buhrich. The original building displayed elements of the modernist architecture style, including the use of angled roofs and clean lines in the front façade. Later alterations and additions resulted in the removal of the majority of the modernist elements including the original primary façade. The existing building is of rendered	 Views to primary façade of existing Sephardi Synagogue, Woollahra[106]

[106] Image taken by Woollahra Municipal Council Heritage Officers Shona Lindsay and Charlotte Simons, 12 March 2020

Site	Significance and contribution	Images
	concrete construction and the front section of the building retains some modernist elements including the angled roof. An arch was added to the main entrance which still retains the original star. The interiors have been modified and are not original. The main synagogue space currently contains decorative arches, a decorative balustrade, round headed windows with decorative mouldings and tiled flooring. The synagogue is not located in a landmark position and is surrounded by residential development.	

13.8.2 Places of worship within Sydney and NSW

Table 10 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
Kehillat Masada Synagogue	**Address** 9-15 Link Road, St Ives NSW 2075 **Listing details** N/A **Statement of significance** N/A **Comparative analysis** The synagogue is located on the site of the Masada College. However, it appears that initially the congregation used an existing classroom within the Masada college and went on to build the Sir Asher Joel Synagogue in the late 1980s in response to the growing community. The synagogue was even further expanded in the 2000s as part of a large expansion to cater for the continuing growing number of members. The c. 2000s expansion involved	 An architect's drawing of the expansion of the Kehillat Masade Synagogue from c.2000[107]

[107] National Library of Australia, 'Major expansion for St Ives synagogue', *The Australian Jewish News,* 24 November 2000, Accessed online at: Trove: trove.nla.gov.au/newspaper/article/262681058?searchTerm="Kehillat%20Masada%20Synagogue%20Ives"

Site	Significance and contribution	Images
	additions to the original Sir Asher Joel Synagogue as well as multiple additions and extensions comprising of offices, halls, a library, kitchen, bridal room, etc. The interiors the building exhibit contemporary detailing, and stained glass. It should be noted that no external photographs of the synagogue have been found.	
North Shore Synagogue	**Address** Treatts Road, Lindfield **Listing details** N/A **Statement of significance** N/A **Comparative analysis** The North Shore Synagogue was designed by emigre architect Hans Peter Oser in 1950 and was the first synagogue in Sydney's north shore. The Northern Sydney Hebrew Congregation purchased a house in 1951, and named it the 'Garden Synagogue'. Oser's synagogue replaced the original house and the foundation stone for the new synagogue was laid in 1952.[108] New concrete technology including precast and post-tensioned concrete and screening grilles, as well as a stylised menorah cast in the wall of one section of the building.[109] The synagogue uses modernist elements such as innovative techniques, clean lines, and simple symbolism.	 Views to the North Shore Synagogue, on Treatts Road[110]

[108] North Shore Synagogue, 'History', n.d. Accessed online 27/07/2021 at: https://www.nss.asn.au/history
[109] 2013. Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW.
[110] Wikipedia, 'North Shore Synagogue, Treatts Road, Lindfield, Sydne', 31 May 2015, Accessed online at: https://en.wikipedia.org/wiki/North_Shore_Synagogue#/media/File:(1)North_Shore_Synagogue_Lindfield-1.jpg

Site	Significance and contribution	Images
Kingsford Maroubra Synagogue	**Address** 635 Anzac Parade, Maroubra **Listing details** N/A **Statement of significance** N/A **Comparative analysis** The Kingsford Maroubra Synagogue was designed by Hugh Buhrich in 1965. The synagogue has been upgraded for security reasons and it is difficult to determine what remains of the original Buhrich design. The original design shows the simple clean lines which were characteristic of Buhrich's work. The original interiors had rich details of wood with plywood beams and the ark having decorative wood panelling. The original plywood ceiling demonstrated Buhrich's use of innovative technologies of the time.	 Views to Kingsford Maroubra Synagoue on Anzac Parade[111] 1960s image of original synagogue[112]

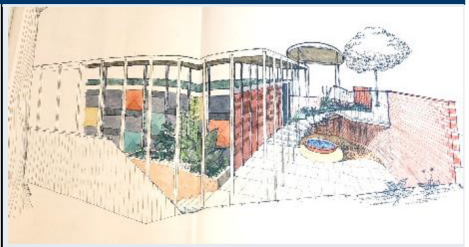
[111] Belmadar, 'Maroubra Synagogue- Banner 1', n.d., Accessed online at: https://www.belmadar.com.au/maroubra-synagogue
[112] Photo taken from Buhrich's scrapbook in the State Library. *Hugh Buhrich scrap album and mounted architectural presentation drawings with photographs, 1941-1959*

Site	Significance and contribution	Images
		1965 image of original plywood roof system[113]

13.9 Sephardi Synagogue

13.9.1 Places of worship within Woollahra LGA

Table 11: Comparative analysis of places of worship in Woollahra LGA

Site	Significance and contribution	Images
Kehillat Kadimah Synagogue (Neville Gruzman design, now demolished)	**Address** 662-666 Old South Head Road, Rose Bay **Listing details** NA **Statement of significance** NA **Comparative analysis**	

[113] Photo taken from Buhrich's scrapbook in the State Library. *Hugh Buhrich scrap album and mounted architectural presentation drawings with photographs, 1941-1959*

Site	Significance and contribution	Images
	The original Kehillat Kadimah Synagogue designed by Neville Gruzman (now demolished) would be the most comparable as it was also originally built by an emigrant architect, post war, with European modernist influences. It was designed to a tight budget and consisted of a simple hall, a post and beam structure attached to an existing building. An elegant colonnade extended across the front of the hall. Artist Eric Smith designed mosaic panels, stained glass windows and the main doors.[114] The use of clean lines was also used in the original synagogue.	Architectural drawings of original synagogue[115]

13.9.2 Places of worship within Sydney and NSW

Table 12 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
Cremorne Synagogue Neutral Bay	**Address** 12a Yeo St, Neutral Bay **Listing details** NA **Statement of significance** NA **Comparative analysis** The Cremorne Synagogue was designed by Hugh Buhrich in 1957. A newspaper article describes the construction as being of precast concrete portal frames with infills of a diagonal precast concrete lattice. It has fixed glass windows within the lattice. It has similar	 View of main façade of synagogue

[114] 2013. Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW.
[115] Woollahra Council Records, BA1957/57.

Site	Significance and contribution	Images
	massing with the use of a central section with an angled roof flanked with two side sections. The front façade originally all had sandstone blocks but the two side flanks have now been rendered. A star is also used on the front elevation, similar to the Sephardi Synagogue. The interior has timber panelling.	Undated image of synagogue[116]
Kingsford Maroubra Synagogue	**Address** 635 Anzac Parade, Maroubra **Listing details** NA **Statement of significance** NA **Comparative analysis** The Kingsford Maroubra Synagogue was designed by Hugh Buhrich in 1965. The synagogue has been upgraded for security reasons and it is difficult to determine what remains of the original Buhrich design. The original design shows the simple clean lines which were characteristic of Buhrich's work. The original interiors had rich details of wood with plywood beams and the ark having decorative wood panelling. The original plywood ceiling	Views to Kingsford Maroubra Synagoue on Anzac Parade[117]

[116] Photo taken from Buhrich's scrapbook in the State Library. *Hugh Buhrich scrap album and mounted architectural presentation drawings with photographs, 1941-1959*
[117] Belmadar, 'Maroubra Synagogue- Banner 1', n.d., Accessed online at: https://www.belmadar.com.au/maroubra-synagogue

Site	Significance and contribution	Images
	demonstrated Buhrich's use of innovative technologies of the time, which is similar to the original Sephardi Synagogue.	1960s image of original synagogue[118] 1965 image of original plywood roof system[119]

[118] Photo taken from Buhrich's scrapbook in the State Library. *Hugh Buhrich scrap album and mounted architectural presentation drawings with photographs, 1941-1959*
[119] Photo taken from Buhrich's scrapbook in the State Library. *Hugh Buhrich scrap album and mounted architectural presentation drawings with photographs, 1941-1959*

Site	Significance and contribution	Images
North Shore Synagogue	**Address** Treatts Road, Lindfield **Listing details** NA **Statement of significance** NA **Comparative analysis** Designed by Hans Peter Oser in 1950 whom was also an emigrant architect in the post war period. It was built for a congregation founded in 1947 and was the first North Shore synagogue. The architects used new concrete technology such as precast and post-tensioned concrete and screening grilles. The synagogue has a stylised menorah cast into the wall of one section of the building.[120] It uses modernist elements such as innovative techniques, clean lines, and simple symbolism, which is similar to the original Sephardi Synagogue.	 Views to the North Shore Synagogue, on Treatts Road[121]

[120] 2013. Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW.
[121] Wikipedia, 'North Shore Synagogue, Treatts Road, Lindfield, Sydne', 31 May 2015, Accessed online at: https://en.wikipedia.org/wiki/North_Shore_Synagogue#/media/File:(1)North_Shore_Synagogue_Lindfield-1.jpg

Site	Significance and contribution	Images
Stathfield Synagogue	**Address** Treatts Road, Lindfield **Listing details** NA **Statement of significance** NA **Comparative analysis** Designed by Hans Peter Oser in 1958 whom was also an emigre architect in the post war period. The synagogue originally had the clean lines and modernist influences, similar to the Sephardi Synagogue. The windows at the northern end were in variegated pastel colours. The interior roof of the synagogue had wood features. Later additions have altered its appearance and the site is no longer used as a synagogue.	 2013 image of synagogue[122] 1959 image of synagogue[123]

[122] Strathfield Shule, 'The Synagogue - Past and Present' n.d., Accessed online at: https://strathfieldschule.weebly.com/the-synagogue---past-and-present.html
[123] Strathfield Shule, 'The Synagogue - Past and Present' n.d., Accessed online at: https://strathfieldschule.weebly.com/the-synagogue---past-and-present.html

13.10 Sydney Chevra Kadisha

13.10.1 Places of worship within Woollahra LGA

Table 13: Comparative analysis of places of worship in Woollahra LGA

Site	Significance and contribution	Images
Emanuel Synagogue	**Address** 7-9 Ocean Street, Woollahra **Listing details** Woollahra LEP 2014, Item No. 519 **Statement of significance** *'Emanuel Synagogue is of high historical significance as the first of only two Liberal Synagogues established in Sydney, and as such, demonstrates the development of Liberal Judaism in Australia manifesting during major global events occurring in Europe. Liberal Judaism was relatively new in Australia in 1941, having been introduced by some of the growing number of European Jewish refugees. This in itself was a new phenomenon – until the 1930?s, European Jews represented only a small percentage of Australian Jewry. The Emanuel Synagogue was the second liberal congregation to be established in Australia, following the lead of the Temple Beth Israel in Melbourne established in 1931.* *The Synagogue was constructed in 1941, during WWII and as such demonstrates a strong determination within the Jewish community during a period when materials, supply and labour were constrained. It also indicates a strong affirmation of Jewish faith and identity at a time when the European Jewry was facing intense persecution. The site has continuously been used for Jewish worship and to service the Jewish community in the eastern suburbs since 1941.*	 Views to Emanuel Synagogue on Ocean Street, Woollahra [125]

[125] Waverley College, '2021 Interfaith Dialogue Conference', n.d., Accessed online at: https://waverley.nsw.edu.au/news/2021-interfaith-dialogue-conference/

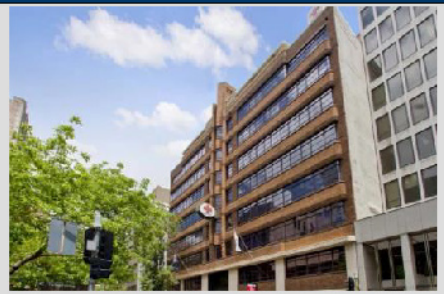
Site	Significance and contribution	Images
	The Synagogue, designed by Samuel Lipson, is of high cultural significance as an outstanding example of his work in the Inter-War Functionalist style of architecture. The choice of the Functionalist style is significant in itself and reflects not only the work of Lipson at the time, and the European influences then acting on his architecture, but also the fact that it was designed for a progressive, forward-thinking congregation, many of whom had close ties to Europe, where this style was already being used for Synagogue architecture. *Emanuel Synagogue is also associated with a number of mid-twentieth century Sydney Jewish community members who were instrumental in the establishment of the synagogue, including Cecil Luber, Gordon Kessing and Rabbi Schenk, among others.* *Emanuel Synagogue is of high aesthetic significance as a distinguished work of architecture, characterised by its formality, dignity, classical influences and pleasing proportions. The composition of the forecourt entry to the site is a successful public space and creates a sense of occasion. Emanuel Synagogue is part of a cohesive group of Inter-War buildings in the vicinity.* *Emanuel Synagogue is of high social significance for its association with the Liberal Jewish congregation and because it has continuously served as a place of worship and instruction since 1941.* *The Neuweg Synagogue, designed by Aaron Bolot, who was a member of the Emanuel Synagogue congregation, is of cultural significance as an accomplished example of his work. […]*[124]	

[124] Heritage NSW, NSW State Heritage Inventory, 'Emanuel Synagogue – synagogue complex of buildings, interiors and grounds', 15 April 2020, Accessed online at://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5067376

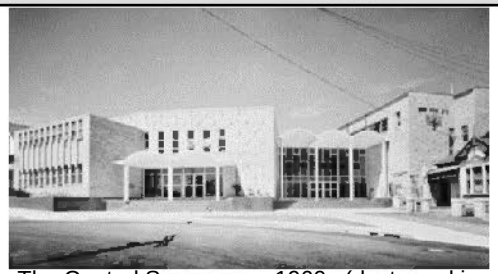
Site	Significance and contribution	Images
	Comparative analysis Both the Emanuel Synagogue and the Sydney Chevra Kadisha have been designed by Samuel Lipson and constructed in the Inter-War Post-Modernist Functionalist style. They also both exhibit face brick walls and are in landmark positions, set back from the street by forecourts. However, they were constructed approximately 10 years apart. The Sydney Chevra Kadisha was constructed as a mortuary chapel and the organisation itself is considered to be the oldest Jewish organisation in Australia, while the Emanuel Synagogue was constructed as the first liberal synagogue in Australia.	

13.10.2 Places of worship within Sydney and NSW

Table 14 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
Red Cross House (Former "Hoffnung & Co Warehouse)	**Address** 153-159 Clarence Street, Sydney **Listing details** SHR Listing No. 01511 Sydney LEP 2012 Item No. 1717 **Statement of significance** *'Red Cross House is one of the finest and earliest examples of a functionalist style building expressive of warehouse/retail activities. Generally it is illustrative of an important period of city development during the 1920s-1930s and particularly the association of this area with warehousing; Hoffnung & Co was a well-known firm at the time and occupied the building until c.1971. It is a strong contributor to the townscape character. The column free facade, facilitated by the*	 Views to the primary façade of the Former "Hoffnung & Co Warehouse[127]

[127] St Hilliers, '155 Clarence Street', n.d., Accessed online at: https://sthilliers.com.au/current-projects/155-clarence-street/

Site	Significance and contribution	Images
	internal structural grid of unusual Turner system mushroom shaped columns, allows unbroken rows of windows. It represents an association with the architectural practice established by Samuel Lipson, one of the most innovative and influential practitioners in Sydney during the 1930s, and the old established firm of Kell and Rigby, builders.[126] **Comparative analysis** The heritage-listed Red Cross House building was originally designed as a warehouse and constructed in 1938/9 in the functionalist architectural style. Similar to Sydney Chevra Kadisha, the subject building was also designed by Samuel Lipson. However, the warehouse was designed in conjunction with Robertson Marks and McCredie. Although of a similar architectural style and materials, the two structures differ in their scale and form, due to their different uses.	
The Central Synagogue and War Memorial, Bondi Junction (since demolished and rebuilt)	**Address** 15 Bon Accord Avenue, Bondi Junction **Listing details** N/A **Statement of significance** N/A	 The Central Synagogue, 1960s (destroyed in fire)[130]

[126] Heritage NSW, NSW State Heritage Inventory, 'Former "Hoffnung & Co" Warehouse Including Interiors'30 December 2005, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2423978
[130] Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW. 2013

Site	Significance and contribution	Images
	Comparative analysis Almost a decade after the Sydney Chevra Kedisha was built, the Central Synagogue designed by Lipson & Kaad (Samuel Lipson and Peter Kaad) was constructed in 1960 in Bondi Junction after a new site was purchased for the synagogue. It is noted that the first Central Synagogue was founded in 1913 in Paddington, moving to the corner of Grosvenor and Grafton Streets in Bondi Junction in 1921.[128] Similar to Lipson's Sydney Chevra Kedisha, the Central Synagogue also displayed elements of the modernist architectural style including the use of clean lines and rectangular shapes. However, the buildings used different materials. Similar to the Sydney Chevra Kedisha, the Central Synagogue was also located in a prominent landmark location. On 25 September 1994, the Central Synagogue designed by Lipson & Kaad was destroyed in a fire. By the late 1990s, a new synagogue was constructed and replaced the destroyed 1960s synagogue.[129]	 Views to existing Central Synagogue in Bondi Junction[131]

13.11 Vaucluse Uniting Church

13.11.1 Places of worship within Woollahra LGA

There are no other places of worship that are comparable to the Vaucluse Uniting Church located within the Woollahra LGA.

[128] The Central Synagogue, 'Who We Are', n.d., Accessed online at: https://www.centralsynagogue.com.au/about.aspx
[129] The Central Synagogue, 'Who We Are', n.d., Accessed online at: https://www.centralsynagogue.com.au/about.aspx
[131] Australia's Christian Heritage, 'The Central Synagogue', 26 March 2018, Accessed online at: https://www.churchesaustralia.org/list-of-churches/denominations/unknown/directory/6357-the-central-synagogue

13.11.2 Places of worship within Sydney and NSW

Table 15 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
Christ Church Northern Beaches	**Address** 3 King Street, Manly Vale **Listing details** N/A **Statement of significance** N/A **Comparative analysis** Although the A-frame church itself is not a local or state-listed heritage item, the St Peter's Church Hall located at 1 King Street, obscured behind the existing A-framed church is a heritage item listed in the Warringah LEP 2011. The heritage-listed hall was constructed in 1927 and was moved to the rear of the site to allow for the construction of the existing church. However, the exteriors and interiors display high integrity and many of the external and internal fabric still remains. The hall continues to be used by the church and church groups. It has timber weatherboard clad walls and a gabled roof. Similar to the Vaucluse Uniting Church, the Christ Church is an A-frame building constructed of face brick with a steeply sloping roof. The Christ Church exhibits a large expanse of glass along its primary façade and is setback from the street.	 Views to the front elevation of Christ Church Northern Beaches, on King Street[132]

[132] Australia's Christian Heritage, 'Christ Church Northern Beaches, 24 May 2017, https://www.churchesaustralia.org/list-of-churches/locations/new-south-wales/l-m-towns/directory/7151-christ-church-northern-beaches

Site	Significance and contribution	Images
St Dunstan's/ Macquarie Anglican Church	**Address** 114 Lovell Road, Denistone East **Listing details** N/A **Statement of significance** N/A **Comparative analysis** Although the exact date of construction of the St Dunstan's Anglican Church is not clear, it was constructed by 1965. Similar to the Vaucluse Uniting Church, the St Dunstan's Church is an A-frame building constructed of brick masonry with a steeply sloping roof. However, the subject church is of blonde brick construction. The roof covering the A-framed church is covered with metal sheeting and supported by open web steel trusses which connect from the ground to the ridge of the roof. In addition, there are openings along the sides of the church which allow light into the interiors.[133] Coloured glazing is also noted to the top of the A-frame and a large cross is located in the centre of the primary façade of the church building. The entrance to the building is located to the side, under a flat roof form. Similar to the Vaucluse Uniting Church, the St Dunstan's Anglican Church is set back from the street.	 Views to St Dunstan's Macquarie Anglican Church on Lovell Road[134]

[133] Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW. 2013
[134] Australia's Christian Heritage, 'Macquarie Anglican Church', 30 December 2015, https://www.churchesaustralia.org/list-of-churches/locations/new-south-wales/c-e-towns/directory/6640-macquarie-anglican-church

Site	Significance and contribution	Images
St Kevin's Catholic Church Warringah	**Address** 46-50 Oakes Avenue, Dee Why **Listing details** Warringah LEP 2011 Item No. 45 **Statement of significance** *'An outstanding representative example of late 20th Century ecclesiastical style. Aesthetic & scientific significance with the successful use of new materials & structural techniques for a traditional building. Social significance due to "landmark" nature.'*[135] **Comparative analysis** Constructed in 1961, the St Kevin's Catholic Church was designed by Gibbons & Gibbons.[136] Similar to the Vaucluse Uniting Church, it has a triangular front façade. However, its frame is of precast thin reinforced concrete assembled on steel pipes designed by Concrete Industries.[137] Smaller triangular elements are repeated on the side elevations of the church. The primary elevation is entirely glazed, with the smaller triangular elements on the side elevations also entirely glazed, allowing light into the building. It is noted that an enclosed entrance porch is located along the primary façade allowing access into the building. Similar to the external design of the church, the interiors of the St Kevin's Catholic Church exhibits a curved roof.	 Views to St Kevin's Catholic Church, Warringah[138]

[135] Heritage NSW, NSW State Heritage Inventory, 'St Kevin's Catholic Church', n.d., Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2610052
[136] Heritage NSW, NSW State Heritage Inventory, 'St Kevin's Catholic Church', n.d., Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2610052
[137] Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW. 2013
[138] Pocket Guide to Sydney, 'The History of Sydney', n.d., Accessed online at: https://www.visitsydneyaustralia.com.au/history-12-late20th.html

Site	Significance and contribution	Images
St Andrews Uniting Church	**Address** 19 Gippsland Street, Jindabyne **Listing details** Snowy River LEP 2013, Item No. 150 **Statement of significance** *'This is a representative example of 20th century period ecclesiastical style church construction. It is a landmark in the local district. The hall is an example of the re-use of building built and used for the Snowy Mountains Scheme.'*[139] **Comparative analysis** Constructed in 1966, the St Andrews Uniting Church is historically significant for its association with the establishment of the new town of Jindabyne.[140] Representative of the post-war ecclesiastical architectural style, the building is of an A-framed construction and is covered by a steeply pitched roof. The roof is covered with galvanized iron which is supported by low granite walls.[141] The primary façade is entirely glazed, while the rear gable end is punctured by small windows. The church is in a landmark position, and overlooks Lake Jindabyne. A timber weatherboard hall covered with a corrugated metal roof is also located within the site. The hall was relocated during the construction of the A-framed church, and was originally a Snowy Hydro building.[142]	 Views to St Andrews Uniting Church, Jindabyne[143]

[139] Heritage NSW, NSW State Heritage Inventory, 'St Andrews Uniting Church', 25 May 2009, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2410031
[140] Heritage NSW, NSW State Heritage Inventory, 'St Andrews Uniting Church', 25 May 2009, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2410031
[141] Heritage NSW, NSW State Heritage Inventory, 'St Andrews Uniting Church', 25 May 2009, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2410031
[142] Heritage NSW, NSW State Heritage Inventory, 'St Andrews Uniting Church', 25 May 2009, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2410031
[143] Aussie Towns, 'Jindabyne, NSW' n.d., Accessed online at: https://www.aussietowns.com.au/town/jindabyne-nsw

Site	Significance and contribution	Images
St Bartholomew's Church of England	**Address** 15-19 Denison Street, Crookwell NSW **Listing details** Upper Lachlan LEP 2010, Item No. 61 **Statement of significance** *'St. Bartholomew's Church of England is a highly significant example of A-frame ecclesiastical architecture of the mid -1960s designed by the Canberra architect Robert G. Warren (1920 -2002). The church is of significant heritage value representing the ongoing dedication of the Church of England community in Crookwell. The first St. Bartholomew's was opened in June 1866 and a second church of the same name was dedicated on 9th September 1904.'*[144] **Comparative analysis** Similar to the Vaucluse Uniting Church, the St Bartholomew's Church of England was also constructed in the 1960s, and is representative of the A-frame ecclesiastical architectural style. The St Bartholomew's Church of England was designed by prominent architect Robert George Warren and replaced two previous churches on the site (constructed 1866 and 1904). Warren's design includes a steeply pitched roof and floor to ceiling glazing along the primary elevation which has been broken up by vertical brick columns and an awning.[145] The interiors of the church exhibit stained glass windows, timber lined ceilings, framing and walls.	 Views to the primary façade of St Bartholomew's Church of England, Crookwell[146]

[144] Heritage NSW, NSW State Heritage Inventory, 'St. Bartholomew's Church of England', 07 August 2020, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=1480189
[145] Ibid.
[146] Visit NSW, 'St Bartholomews Largest Digital Pipe Organ in the Southern Hemisphere', n.d., Accessed online at: https://www.visitnsw.com/destinations/country-nsw/goulburn-area/crookwell/attractions/st-bartholomews-largest-digital-pipe-organ-the-southern-hemisphere

Site	Significance and contribution	Images
Sovereign Grace Bible Church	**Address** 327-329 Blaxland Road, Ryde, NSW **Listing details** N/A **Statement of significance** N/A **Comparative analysis** Similar to the Vaucluse Uniting Church, the Sovereign Grace Bible Church was constructed as an A-frame church. It utilizes the typical steeply pitched roof, face brick, concrete tile roof, and has a central glazed front.	 Views to the primary façade of Sovereign Grace Bible Church[147]

[147] Churches of Australia, 'Sovereign Grace Bible Church', n.d. Acsessed online at: https://www.churchesaustralia.org/list-of-churches/denominations/other-denominations/directory/7617-sovereign-grace-bible-church

Part 14 Heritage significance assessment

14.1 Introduction

Determining the significance of heritage items is undertaken by utilising a system of assessment centred on the Burra Charter of Australia ICOMOS. The principles of the charter are relevant to the assessment, conservation and management of sites and relics. The assessment of heritage significance is based on legislation in the *NSW Heritage Act 1977* and implemented through the *NSW Heritage Manual*.

14.2 NSW Historical Themes

The use of the NSW Historical Themes is an important process in understanding how a site or relic relates to important themes to NSW and to a local area, and therefore how a site could be significant at a State or local level. There are nine broad Australian themes and 36 NSW themes, with numerous local themes relating to these.

Chabad Double Bay relates to the following NSW Historical Themes[148]:

Australian theme (abbrev)	New South Wales theme	Local theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
Discussion	Chabad Double Bay is associated with the Chabad Jewish community.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Synagogue
Discussion	Chabad Double Bay is a synagogue associated with the Chabad Jewish community.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Judaism
Discussion	Chabad Double Bay is a synagogue associated with the Chabad Jewish community.	

Double Bay Uniting Church relates to the following NSW Historical Themes[149]:

Australian theme (abbrev)	New South Wales theme	Local theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church
Discussion	Double Bay Uniting Church is related to the Uniting Church, which is a Christian faith prominent throughout Australia. The Uniting Church	

[148] Heritage Council of NSW, 2006. *New South Wales Historical Themes.*
[149] Heritage Council of NSW, 2006. *New South Wales Historical Themes.*

Australian theme (abbrev)	New South Wales theme	Local theme
	in Australia was founded in 1977 when most congregations of the Methodist Church of Australasia, about two-thirds of the Presbyterian Church of Australia and almost all the churches of the Congregational Union of Australia united under the Basis of Union.	

Paddington Church of Christ relates to the following NSW Historical Themes[150]:

Australian theme (abbrev)	New South Wales theme	Local theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church
Discussion	Paddington Church of Christ is related to the Churches of Christ in Australia, which is a Christian denomination. It is part of the Restoration Movement and has historically been concerned with the restoration of New Testament patterns of Christianity.	

St Andrews Scots Presbyterian Church relates to the following NSW Historical Themes[151]:

Australian theme (abbrev)	New South Wales theme	Local theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church
Discussion	St Andrews Scots Presbyterian Church is associated with the Presbyterian Church which is a Christian faith prominent throughout Australia.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Presbyterianism
Discussion	St Andrews Scots Presbyterian Church is associated with the Presbyterian Church. The Church is associated with one of the first Presbyterian Churches built in NSW and the first Presbyterian congregation in NSW. The elements that are associated with the first church include the cedar pews, stone font, memorial plaques and communion plate (1839).	

St George Greek Orthodox Church, Rose Bay relates to the following NSW Historical Themes[152]:

[150] Heritage Council of NSW, 2006. *New South Wales Historical Themes.*
[151] Heritage Council of NSW, 2006. *New South Wales Historical Themes.*
[152] Heritage Council of NSW, 2006. *New South Wales Historical Themes.*

Australian theme (abbrev)	New South Wales theme	Local theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
Discussion	St George Greek Orthodox Church is a church building associated with the local Greek community of Sydney's Eastern suburbs. The church building was constructed in the post-war era to accommodate the growing needs of the community.	
3. Developing local, regional and national economies	Events-Activities and processes that mark the consequences of natural and cultural occurrences	Memorial
Discussion	St George Greek Orthodox Church was designed as a memorial church to honour the service of Australian soldiers of Greek heritage who lost their lives in World War I and World War I and also Australian soldiers who lost their lives in Greece during World War II. The building is listed on the NSW War Memorials Register.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church
Discussion	St George Greek Orthodox Church functions as a Greek Orthodox Church, associated with the Greek Orthodox Archdiocese of Australia.	
7. Governing	Defence-Activities associated with defending places from hostile takeover and occupation	War memorials
Discussion	St George Greek Orthodox Church was designed as a war memorial church to honour the service of Australian soldiers of Greek heritage who lost their lives in World War I and World War I and also Australian soldiers who lost their lives in Greece during World War II. The building is listed on the NSW War Memorials Register.	

Kehillat Kadimah Synagogue relates to the following NSW Historical Themes[153]:

Australian theme (abbrev)	New South Wales theme	Local theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
Discussion	The Kehillat Kadimah Synagogue is associated with the local Jewish community.	

[153] Heritage Council of NSW, 2006. *New South Wales Historical Themes.*

Australian theme (abbrev)	New South Wales theme	Local theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Synagogue
Discussion	The Kehillat Kadimah Synagogue is a synagogue that is associated with the local Jewish community.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Judaism
Discussion	The Kehillat Kadimah Synagogue is a synagogue that is associated with the local Jewish community. Practicing Judaism has occurred on the site since the first synagogue was established on the site in the 1950s. Several synagogues have existed on the site since this time.	

Sephardi Synagogue relates to the following NSW Historical Themes[154]:

Australian theme (abbrev)	New South Wales theme	Local theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
Discussion	The Sephardi Synagogue is associated with the Sephardi Jewish community. It is the oldest Sephardi house of prayer in Australia. It is demonstrative of the beginning of Sephardim in Australia and the arrival of immigrants from Europe.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Synagogue
Discussion	The Sephardi Synagogue is a synagogue associated with the Sephardi Jewish community. It is the oldest Sephardi house of prayer in Australia.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Judaism
Discussion	The Sephardi Synagogue is a synagogue associated with the Sephardi Jewish community.	

Chevra Kadisha relates to the following NSW Historical Themes[155]:

[154] Heritage Council of NSW, 2006. *New South Wales Historical Themes.*
[155] Heritage Council of NSW, 2006. *New South Wales Historical Themes.*

Australian theme (abbrev)	New South Wales theme	Local theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
Discussion	The Sydney Chevra Kadisha, as the only mortuary chapel that exclusively services the Jewish community in Sydney and the state, is associated with the wider Jewish community in NSW.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Judaism
Discussion	The Sydney Chevra Kadisha building is a funerary synagogue associated with the activities and processes relating to the sacred obligation of attending, in accordance with Jewish Law, to Jewish Persons who pass away.	
9. Marking the phases of life	Birth and Death-Activities associated with the final stages of human life and disposal of the dead.	Funerary synagogue
Discussion	The Sydney Chevra Kadisha building is a funerary synagogue associated with the activities and processes relating to the sacred obligation of attending, in accordance with Jewish Law, to Jewish Persons who pass away.	

Vaucluse Uniting Church relates to the following NSW Historical Themes[156]:

Australian theme (abbrev)	New South Wales theme	Local theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church
Discussion	Vaucluse Uniting Church is related to Uniting Church, which is a Christian faith prominent throughout Australia. Uniting Church in Australia was founded in 1977 when most congregations of the Methodist Church of Australasia, about two-thirds of the Presbyterian Church of Australia and almost all the churches of the Congregational Union of Australia united under the Basis of Union. Prior to conversion to the Vaucluse Uniting Church, the site was the Vaucluse Congregational Church.	

14.3 Heritage significance assessment

14.3.1 New South Wales Heritage Assessment Guidelines

The *NSW Heritage Manual* provides seven heritage criteria to assess the significance of an item. If an item meets one of the seven heritage criteria at a local level, and retains the

[156] Heritage Council of NSW, 2006. *New South Wales Historical Themes.*

integrity of its key attributes, it can be considered to have local heritage significance. To be assessed for State significance an item will meet more than one of the seven heritage criteria at a State level, or if an item satisfies only one of the criteria, the item is of such particular significance to NSW that it should be listed.

'State heritage significance', in relation to a place, building, work, relic, moveable object or precinct, means significance to the State in relation to the historical, scientific, cultural, social, archaeological, architectural, natural or aesthetic value of the item.

'Local heritage significance', in relation to a place, building, work, relic, moveable object or precinct, means significance to an area in relation to the historical, scientific, cultural, social, archaeological, architectural, natural or aesthetic value of the item.

The below table outlines the seven heritage criteria.

Table 16 NSW Heritage Criteria

Criteria	Description
Criteria A – Historical significance	An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area)
Criteria B – Associative significance	An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area)
Criteria C – Aesthetic/technical significance	An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area)
Criteria D – Social significance	An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons
Criteria E – Research potential	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)
Criteria F – Rarity	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)
Criteria G – Representative	An item is important in demonstrating the principal characteristics of a class of NSW's • cultural or natural places; or • cultural or natural environments. or a class of the local area's • cultural or natural places; or • cultural or natural environments.

The following section provides an assessment of significance against the seven heritage criteria for the each of the nine places of worship.

14.3.2 Chabad Double Bay

Criteria A – Historical significance

The building that Chabad Double Bay rents was originally constructed in 1919 as a Masonic Temple. Chabad Double Bay have been tenants of the ground floor level (the original hall) since 1999. Prior to the area of the building being leased to Chabad Double Bay the hall area was used by a dancing school and rented out for other functions such as parties and voting. Although the building is likely to have historical significance as a masonic temple, the Chabad Double Bay connection with the building would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity	✓ **has incidental or unsubstantiated connections with historically important activities or processes** • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

Chabad Double Bay is associated with the Chabad Jewish community. The connection Chabad Double Bay have with the building was established in 1999. The building is mostly associated with the Freemasons and this association is likely to reach the threshold for local significance and should be investigated in a separate study. Chabad Double Bay would not meet the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons	• has incidental or unsubstantiated connections with historically important people or events ✓ **provides evidence of people or events that are of dubious historical importance** • has been so altered that it can no longer provide evidence of a particular association

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

Chabad Double Bay is located in a masonic temple that fronts both Bellevue Road and Kiaora Road. The masonic temple was constructed in 1919 and Chabad Double Bay have been a tenant since 1999. The two storey building is constructed in the academic classical style. It has a symmetrical façade, colonnade, pediment, and classical motifs. The Bellevue Road entrance has a portico derived from a classical temple front. The building is likely to have aesthetic significance as a masonic temple, although this should be investigated in a separate study. Chabad Double Bay would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology	✓ **is not a major work by an important designer or artist** • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded ✓ **has only a loose association with a creative or technical achievement**

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Chabad Double Bay is likely to be held in some regard to the congregation and community, although no survey has been undertaken at this time. This social significance is likely to be related to the sense of the community group rather than the place that holds this social significance. Therefore, the Chabad Double Bay would not reach the threshold for local or State significance under this criterion.

The masonic temple is likely to have social significance to the Freemasons and as a community venue, although this should be investigated under a separate study.

Guidelines for inclusion	Guidelines for exclusion
• is important for its associations with an identifiable group	✓ **is only important to the community for amenity reasons**

Guidelines for inclusion	Guidelines for exclusion
• is important to a community's sense of place	• is retained only in preference to a proposed alternative

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

The masonic temple was likely one of the first buildings constructed on the site. No formal archaeological assessment of the site has been undertaken, but given the excavation required for the construction of the existing building it is deemed the archaeological potential of the site is low. Therefore, the Chabad Double Bay would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere	• the knowledge gained would be irrelevant to research on science, human history or culture ✓ **has little archaeological or research potential** • only contains information that is readily available from other resources or archaeological sites

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

As this study relates to places of worship, a detailed comparative analysis to other masonic temples has not been undertaken. The rarity of the masonic temple should be investigated in a separate study. Chabad Double Bay is not a rare example of a synagogue and would not meet the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity	✓ **is not rare** • is numerous but under threat

Guidelines for inclusion	Guidelines for exclusion
• is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community	

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The masonic temple is likely to have representative significance as an Inter War masonic temple designed in the academic classical style. It has a symmetrical façade, colonnade, pediment, and classical motifs. The Bellevue Road entrance has a portico derived from a classical temple front. The building is likely to have representative significance as a masonic temple, although this should be investigated in a separate study. The building is not representative of a synagogue. Chabad Double Bay would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates are presentative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held	• is a poor example of its type ✓ **does not include or has lost the range of characteristics of a type** ✓ **does not represent well the characteristics that make up a significant variation of a type**

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

The building that Chabad Double Bay rents was originally constructed in 1919 as a Masonic Temple. Chabad Double Bay have been tenants of the ground floor level (the original hall) since 1999. The two storey building is constructed in the academic classical style, with symmetrical façade, colonnade, pediment, and classical motifs. Chabad Double Bay is likely to be held in some regard to the congregation and community, although no survey has been undertaken at this time. This social significance is likely to be related to the sense of the community group rather than the place. Chabad Double Bay is not a rare example of a synagogue, nor is it a representative example of a synagogue.

It is noted that the building likely has historical, associative, aesthetic and representative significance as a masonic temple, although this should be investigated in a separate study.

Therefore, the Chabad Double Bay would not reach the threshold for local or State significance.

14.3.3 Double Bay Uniting Church

Criteria A – Historical significance

Double Bay Uniting Church was formed when Woollahra and Double Bay congregations joined the Uniting Church in 1977. The previous church building, which was associated with the Presbyterian Church, was demolished for the existing building during this time. The building itself has only a recent history and would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity	✓ **has incidental or unsubstantiated connections with historically important activities or processes** • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The building is associated with the Uniting Church of Australia. The Uniting Church of Australia was founded in 1977 when most congregations of the Methodist Church of Australasia, about two-thirds of the Presbyterian Church of Australia and almost all the churches of the Congregational Union of Australia united under the Basis of Union. The

building itself has only a recent association with the Uniting Church and would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons	✓ has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

Double Bay Uniting Church is a simple church building with little aesthetic and technical achievement. The building was not designed by a prominent architect and does not exemplify a particular style. It is surrounded by commercial and retail buildings and is located within a courtyard. Double Bay Uniting Church would not meet the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology	✓ **is not a major work by an important designer or artist** • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Double Bay Uniting Church is likely to be held in some regard to the congregation and community, although no survey has been undertaken at this time. This social significance is

likely to be related to the sense of the community group rather than the place that holds this social significance. Therefore, the Double Bay Uniting Church would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• is important for its associations with an identifiable group • is important to a community's sense of place	✓ **is only important to the community for amenity reasons** • is retained only in preference to a proposed alternative

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

No formal archaeological assessment of the site has been undertaken, but given the excavation required for the construction of the existing building, it is deemed the archaeological potential of the site is low. Double Bay Uniting Church would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere	• the knowledge gained would be irrelevant to research on science, human history or culture ✓ **has little archaeological or research potential** • only contains information that is readily available from other resources or archaeological sites

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

The building is a simple building that is not rare within Woollahra LGA. Double Bay Uniting Church would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• provides evidence of a defunct custom, way of life or process	✓ **is not rare** • is numerous but under threat

Guidelines for inclusion	Guidelines for exclusion
• demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community	

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Criteria G – Representative

Double Bay Uniting Church is a simple building that does not have the principal characteristics of typical Uniting Churches. Double Bay Uniting Church would not meet the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates are presentative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held	✓ **is a poor example of its type** • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

Double Bay Uniting Church was formed when Woollahra and Double Bay congregations joined the Uniting Church in 1977. The building is associated with the Uniting Church of Australia, although the building itself has only a recent association with the Uniting Church and would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church is a simple church building with little aesthetic and technical achievement. The building was not designed by a prominent architect and does not exemplify a particular style.

Double Bay Uniting Church is likely to be held in some regard to the congregation and community, although no survey has been undertaken at this time. This social significance is likely to be related to the sense of the community group rather than the place. The building is not rare, nor a representative example of a Uniting Church.

Therefore, the Double Bay Uniting Church would not reach the threshold for local or State significance.

14.3.4 Paddington Church of Christ

Criteria A – Historical significance

The Paddington Church of Christ has historical significance as part of the pattern of early twentieth century development of Paddington deriving from the subdivision of the Underwood Estate. The building has historical significance for its ability to demonstrate the pattern of growth and development of religious and community organisations of Paddington at the turn of the twentieth century, and the continuation of this activity until it ceased being used as a church in 2016. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human activity ✓ **is associated with a significant activity or historical phase** ✓ **maintains or shows the continuity of a historical process or activity**	• has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

The Paddington Church of Christ would reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The Paddington Church of Christ building is associated and used by the Churches of Christ since its foundation in 1901 until 2016, having moved from a Queen Street temporary hall in Woollahra. The Churches of Christ are autonomous Christian nondenominational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians. The subject site had a strong association with the prominent figures within the local Church of Christ community. This includes but is not limited to Thomas Bagley and G. Parker Jones. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
✓ **shows evidence of a significant human occupation** ✓ **is associated with a significant event, person, or group of persons**	• has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

The Paddington Church of Christ would not reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

The Paddington Church of Christ is of aesthetic significance as an aesthetically distinctive example of the Federation Romanesque style church within the Municipality. The building demonstrates characteristics associated with the Romanesque Revival style, including the brick coursing detailing, the inset rose window, and the symmetrical proportions of the building. The building is of fine architectural character, detail and scale, and retains landmark qualities within the surrounding Victorian era streetscape and conservation area. The interior includes significant elements including stained glass windows, timber panelled ceiling and exposed timber trusses.

Since its construction at the turn of the twentieth century, the church has contributed to and complemented this residential setting in a largely unaltered state. The church building contains a collection of significant moveable objects that add to the intactness and aesthetic significance of the Paddington Church of Christ. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement ✓ **is aesthetically distinctive** ✓ **has landmark qualities** ✓ **exemplifies a particular taste, style or technology**	• is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement

The Paddington Church of Christ would reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Although social significance has not been formally assessed, it is assumed the Paddington Church of Christ retains significance for its congregation, having been the venue for activities and worship for a small section of the local community for almost 120 years until 2016.

The subject site has had a strong association with the Church of Christ denomination, in use for Church services from 1901 until 2016, and extends beyond the Church building itself, to the local kindergarten, in use from 1948 until 2016. Although the subject site no longer has an active Church of Christ congregation, the association with the Church of Christ denomination is a key part of the history of the site and its overall development. Elements of the social significance of the site are reflected in the potted history document by the Kindergarten c.2015, reflecting the importance of the institution to the local community.

It is anticipated the church building would retain memories and associations for members of the congregation spanning several generations, therefore being important to the community's sense of place. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
✓ **is important for its associations with an identifiable group** ✓ **is important to a community's sense of place**	• is only important to the community for amenity reasons • is retained only in preference to a proposed alternative

The Paddington Church of Christ would reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

The Paddington Church of Christ building appears to have been the first building on the site. As such, the site has little archaeological research, and the existing building does not yield any potential for technical or scientific research information that would not be available from other sources. The Paddington Church of Christ would not meet the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere	• the knowledge gained would be irrelevant to research on science, human history or culture ✓ **has little archaeological or research potential** ✓ **only contains information that is readily available from other resources or archaeological sites**

The Paddington Church of Christ would not reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

The Paddington Church of Christ building remains as one of a small number of Federation Romanesque style churches in the Woollahra Municipality although is the only Church of Christ example. It is one of the earliest Church of Christ Churches within NSW. Its intactness, ownership and continuous use by the Churches of Christ community are rare in Paddington and in the Woollahra municipality.

Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest ✓ **shows rare evidence of a significant human activity important to a community**	• is not rare • is numerous but under threat

The Paddington Church of Christ would not reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The Paddington Church of Christ building is a fine example of the type of ecclesiastic development occurring in Paddington in the early decades of the twentieth century, particularly in its Federation Romanesque style. The church has been well maintained and retains key design features and elements that are characteristic of this style, such as the gable parapet, decorative dichromatic brickwork, terracotta ridge ornaments, and small fenestration. The church can demonstrate attributes typical of the religious buildings and material culture of the Church of Christ denomination, such as the moveable heritage collection and the baptism bath. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
✓ **is a fine example of its type** ✓ **has the principal characteristics of an important class or group of items** ✓ **has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity** • is a significant variation to a class of items • is part of a group which collectively illustrates are presentative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held	• is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type

The Paddington Church of Christ would reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

The Paddington Church of Christ is of local heritage significance for its historical, associative, aesthetic, social, rarity, and representative heritage values.

Constructed at the turn of the twentieth century, the church building represents the ongoing pattern of development of Paddington and evidences the growth of religious and community organisations that were occurring in this part of Sydney at the time.

The church is designed in the Romanesque revival style and is of fine architectural character, detail and scale, including the inset rose window, exposed timber trusses and stained glass windows.

The Paddington Church of Christ has landmark qualities within the surrounding Victorian era streetscape and conservation area, and since its construction the building has contributed to and complemented this residential setting in a largely unaltered state.

Since its establishment more than one century ago, the church has been the location and focus of worship and activities for a section of the local community. The significance of the church building is enhanced by the associated collection of moveable heritage items.

14.3.5 St Andrews Scots Presbyterian Church

Criteria A – Historical significance

St Andrews Scots Presbyterian Church has historical significance for demonstrating the pattern of development of the Presbyterian Church in Sydney and the Woollahra area. The site has a high degree of historical significance as it has continued in its function as a church and for its associated community since the early twentieth century. The church demonstrates the expansion of Rose Bay during the Federation period. The elements that are associated with the first church include the cedar pews, stone font, memorial plaques and communion plate (1839) which have historical significance as demonstrating the continuity of the Presbyterian Church. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human activity ✓ **is associated with a significant activity or historical phase** ✓ **maintains or shows the continuity of a historical process or activity**	• has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

St Andrews Scots Presbyterian Church is associated with the Presbyterian congregation. It is associated with one of the first Presbyterian Churches built in NSW and the first Presbyterian congregation in NSW. The elements that are associated with the first church include the cedar pews, stone font, memorial plaques and communion plate (1839). Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human occupation ✓ **is associated with a significant event, person, or group of persons**	• has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

St Andrews Scots Presbyterian Church has aesthetic significance as a fine example of the Federation gothic style constructed in 1913 by architects Power and Adam and builders Messers. D. McRae and Son. The Church has landmark qualities being located on a prominent corner site. The building retains an excellent collection of high quality stained glass windows that date to 1885 which were originally part of the original St Andrew's Scots Church built in 1835 and located in Sydney City behind St Andrew's Cathedral. The 'barn-Gothic' rafters are of aesthetic significance, dating to 1885 from the original Church in the City. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement ✓ **is aesthetically distinctive**	• is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities

✓ **has landmark qualities** ✓ **exemplifies a particular taste, style or technology**	have been more than temporarily degraded • has only a loose association with a creative or technical achievement

St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

St Andrews Scots Presbyterian Church has social significance for being a place of worship and community for the Presbyterian congregation in the local area since the early twentieth century. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
✓ **is important for its associations with an identifiable group** ✓ **is important to a community's sense of place**	• is only important to the community for amenity reasons • is retained only in preference to a proposed alternative

St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

The elements that are associated with the first church, including the cedar pews, stone font, memorial plaques and communion plate (1839) and the stained glass windows, 'barn-Gothic' rafters, the 'Hill' organ (1885), have potential to provide a reference type about the early formation and practices of the Presbyterian congregation in Sydney.

The church was the first building on the site, therefore the archaeological potential of the site is low.

Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• has the potential to yield new or further substantial scientific and/or archaeological information	• the knowledge gained would be irrelevant to research on science, human history or culture

✓ **is an important benchmark or reference site or type** • provides evidence of past human cultures that is unavailable elsewhere	• has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites

St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

St Andrews Scots Presbyterian Church is the only example of a Federation Gothic church within the Woollahra LGA. Although other Federation Gothic churches exist in the wider Sydney area, the style is rare for ecclesiastical architecture in Woollahra LGA. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity ✓ **is the only example of its type** • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community	• is not rare • is numerous but under threat

St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Criteria G – Representative

St Andrews Scots Presbyterian Church is representative of the growth of the Presbyterian Church in Sydney and the Woollahra LGA in the late nineteenth to early twentieth centuries. The building is a representative and fine example of ecclesiastical architecture built in the early twentieth century. Therefore, St Andrews Scots Presbyterian Church would reach the

threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
✓ **is a fine example of its type** ✓ **has the principal characteristics of an important class or group of items** ✓ **has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity** • is a significant variation to a class of items • is part of a group which collectively illustrates are representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held	• is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type

St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

St Andrews Scots Presbyterian Church is of local significance under the historical, associative, aesthetic, social, research potential, rarity, and representative criterion.

St Andrews Scots Presbyterian Church has historical significance as it has continued in its function as a church and for its associated community since the early twentieth century. St Andrews Scots Presbyterian Church is located on a prominent corner site, and has aesthetic significance as a fine example of the Federation Gothic style constructed in 1913 by architects Power and Adam and builders Messers. D. McRae and Son.

The building retains an excellent collection of high quality stained glass windows that date to 1885, and which were part of the original St Andrew's Scots Church built in 1835 and located in Sydney City behind St Andrew's Cathedral. The ‘barn-Gothic’ rafters are of aesthetic significance, dating to 1885 from the original Church in the City.

St Andrews Scots Presbyterian Church has historical and social significance for demonstrating the pattern of development of the Presbyterian Church in Sydney and the Woollahra area since the early twentieth century. It is associated with one of the first Presbyterian Churches built in NSW and the first Presbyterian congregation in NSW. It is rare as being a fine and representative example of a Federation gothic style ecclesiastical building in the Woollahra LGA.

The elements that are associated with the first church, including the cedar pews, stone font, memorial plaques and communion plate (1839) and the stained glass windows, 'barn-Gothic' rafters, the 'Hill' organ (1885), have potential to provide a reference type about the early formation and practices of the Presbyterian congregation in Sydney.

14.3.6 St George Greek Orthodox Church, Rose Bay

Criteria A – Historical significance

As part of the Rose Bay Estate subdivision of the former Point Piper Estate, the St George Greek Orthodox Church at Rose Bay has local historical significance for its ability to reflect the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time.

The St George Greek Orthodox Church has local historical significance as an example of a church that was commissioned in NSW to honour the service of Australian soldiers of Greek heritage who lost their lives in World War I and World War II and also Australian soldiers who lost their lives in Greece during World War II. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human activity ✓ **is associated with a significant activity or historical phase** ✓ **maintains or shows the continuity of a historical process or activity**	• has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

The St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The St George Greek Orthodox Church is significant for its association with migrant communities that settled in NSW following World War I. Since its construction and consecration in 1962, the church building has been the focus for worship and the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs.

The St George Greek Orthodox Church has significance for its associations with Australia's defence history. The church is dedicated as a war memorial that provides a place of commemoration for Australian soldiers of Greek heritage who lost their lives in World War I and World War II, and also Australian soldiers who lost their lives in Greece during World War II. The church is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human occupation ✓ **is associated with a significant event, person, or group of persons**	• has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

The St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

The St George Greek Orthodox Church is a fine example of the work of the prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan. Joseph Charles Fowell is recognised as a prominent Australian twentieth century architect, particularly renowned for his ecclesiastical architecture with numerous buildings being heritage listed. The St George Greek Orthodox Church is an interesting example of a Greek Orthodox War Memorial Church that incorporates elements of the Byzantine style typically associated with ANZAC memorials, with the traditional Greek Orthodox Church style. The church displays simple and restrained design elements of these styles, whilst also stylistically consistent with the work of Fowell, Mansfield & Maclurcan. Within its surrounding streetscape setting, the church has landmark qualities. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement ✓ **is aesthetically distinctive** ✓ **has landmark qualities** • exemplifies a particular taste, style or technology	• is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement

The St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Although social significance has not been formally assessed, it is assumed the St George Greek Orthodox Church is held in high esteem by members of the Parish and the broader Greek Orthodox community of Sydney. In addition to regular Sunday church services, the building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades providing an important part in the community's sense of place.

The St George Greek Orthodox Church also has social significance for its ability to recognise and commemorate members of Australia's Greek community who served and lost their lives defending Australia during World War I and World War II, and Australian soldiers who fought in Greece during World War II. Demonstrative of this social significance, the building is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
✓ **is important for its associations with an identifiable group** ✓ **is important to a community's sense of place**	• is only important to the community for amenity reasons • is retained only in preference to a proposed alternative

The St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

It is considered that any archaeological potential on the site would have been removed during the construction of the existing church building with basement level. The building does not yield any potential for technical or scientific research information that would not be available from other sources. Therefore, the St George Greek Orthodox Church would not meet the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type	• the knowledge gained would be irrelevant to research on science, human history or culture ✓ **has little archaeological or research potential** • only contains information that is readily available from other resources or archaeological sites

• provides evidence of past human cultures that is unavailable elsewhere	

The St George Greek Orthodox Church would not meet the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

The St George Greek Orthodox Church is the only example of its type in the Municipality. While there are numerous Greek Orthodox churches in Sydney and NSW, the St George Greek Orthodox Church has rarity as one of a very small number of churches of its type – being a Greek Orthodox war memorial church. There is only one other known Greek Orthodox war memorial church remaining in Sydney, the St Spyridon Greek Orthodox War Memorial Church, which is listed as a local heritage item on the Randwick Local Environmental Plan 2012. The only other being the St Ioannis Greek Orthodox War Memorial Church dating to 1965 has since been demolished. The loss of this comparable building type increases the rarity of the St George Greek Orthodox Church.

Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity ✓ **is the only example of its type** • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community	• is not rare • is numerous but under threat

The St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The St George Greek Orthodox Church is fine and representative of the ecclesiastical buildings designed by architectural practice Fowell Mansfield & Maclurcan. The church is also a fine example of a Greek Orthodox War Memorial Church that was constructed in the post-war era to commemorate the loss of life that was experienced across the country during World War I and World War I. A comparative study of the St George Greek Orthodox Church with other Greek Orthodox war memorial churches, both extant and demolished, indicates the building retains similar elements and design features that are representative of this typology. There are no other Greek Orthodox churches within the Woollahra LGA. Because of its deliberate design as a war memorial church, the St George Greek Orthodox Church is a significant variation to other examples of traditional Greek Orthodox churches in Sydney. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
✓ **is a fine example of its type** • has the principal characteristics of an important class or group of items ✓ **has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity** ✓ **is a significant variation to a class of items** • is part of a group which collectively illustrates are presentative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held	• is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type

The St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

The St George Greek Orthodox Church and war memorial is of local heritage significance for its historical, associative, aesthetic, social, rarity and representative values. The church reflects the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time. Since its construction and consecration in 1962, the church building has supported the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs for generations of that community. Designed by prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan, the St George Greek Orthodox Church is considered to be a fine and

representative example of their ecclesiastical buildings. The church building is an interesting example of a Greek Orthodox War Memorial Church, which combines elements of the Byzantine style typically associated with ANZAC memorials with the traditional Greek Orthodox Church style. As a Greek Orthodox war memorial church, the St George Greek Orthodox Church has significance for its associations with Australia's defence history, commemorating members of Australia's Greek community who served and lost their lives during World War I and World War II, and Australian soldiers who fought in Greece during World War II. There is only one other known example of this type of Greek Orthodox war memorial church remaining in Sydney.

14.3.7 Kehillat Kadimah Synagogue

Criteria A – Historical significance

The Kehillat Kadimah Synagogue, formerly the South Head Synagogue, demonstrates the continued development of the Jewish community and practice of Jewish faith in Sydney's Eastern suburbs. Several synagogue buildings have existed on the site since the mid-twentieth century, indicating the growing needs of the local Jewish community. While the existing synagogue building has spiritual association with the local Jewish community, it is noted the site's ability to demonstrate the continuity of a historical process has been undermined by the complete demolition and replacement of synagogue buildings over time, and the altered nature of the extant late twentieth century synagogue building. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity	• has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance ✓ **has been so altered that it can no longer provide evidence of a particular association**

The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The Kehillat Kadimah Synagogue has associations with Neville Gruzman, prominent local architect responsible for the design of the second synagogue on the site. The South Head Synagogue building designed by Gruzman was constructed in 1958 and was thereafter demolished to facilitate construction of the extant synagogue building, which was opened and consecrated in 1975. Although the original synagogue designed by Gruzman has been demolished, elements of this association remain including the former albeit modified entry from street level. This association is not immediately apparent, and the building is unlikely to meet the threshold for local significance under this criterion. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons	• has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance ✓ **has been so altered that it can no longer provide evidence of a particular association**

The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

Constructed in the 1970s, the Kehillat Kadimah Synagogue is a modified example of a building designed in the Late Twentieth Century Sydney Regional style. While the main synagogue space displays a degree of architectural interest and refinement in its interior detailing and finishes, the overall building has been substantially modified over time since construction and is not considered to be aesthetically significant. The original architect of the extant 1970s synagogue building is unknown, and it is not considered to be a major work by an important designer or artist. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology	✓ **is not a major work by an important designer or artist** • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded

	• has only a loose association with a creative or technical achievement

The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Although social significance was not formally studied for this assessment, it is noted the Kehillat Kadimah Synagogue likely has social significance as a centre of worship and culture for the local Jewish community. The synagogue contains memorials and plaques to commemorate individuals associated with the site over time, and is a place of community memory. It is noted the evolution of several synagogue buildings on this site since the mid-twentieth century to accommodate the needs of a growing congregation suggests that social significance is likely to be related to the sense of the community group, rather than the place itself or its built elements. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• is important for its associations with an identifiable group • is important to a community's sense of place	✓ **is only important to the community for amenity reasons** • is retained only in preference to a proposed alternative

The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

Several earlier buildings have existed on the site prior to the construction of the extant 1970s synagogue building. This includes the original Inter-War era bungalow on the site that was adapted for religious purposes in the 1950s, and the 1958 synagogue building designed by Neville Gruzman. It is considered that archaeological information relating to these earlier buildings was likely removed or substantially disturbed during construction of the existing synagogue within this footprint. The location of former buildings is indicated on historic aerial photography of the area and as such it is considered that research potential from the subject property is readily available from other resources. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion

• has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere	• the knowledge gained would be irrelevant to research on science, human history or culture ✓ **has little archaeological or research potential** ✓ **only contains information that is readily available from other resources or archaeological sites**

The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

The Kehillat Kadimah Synagogue is one of several synagogues that are located within the Municipality. It is not considered that the Kehillat Kadimah Synagogue has rarity at a local or State level.

Guidelines for inclusion	Guidelines for exclusion
• provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community	✓ **is not rare** • is numerous but under threat

The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The Kehillat Kadimah Synagogue is representative as a centre of Jewish worship and culture in Sydney since its construction, although the current synagogue building itself has been altered since its construction during the 1970s and is not considered to represent well the characteristics that make up the type. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates are presentative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held	• is a poor example of its type • does not include or has lost the range of characteristics of a type ✓ **does not represent well the characteristics that make up a significant variation of a type**

The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

Kehillat Kadimah Synagogue, formerly the South Head Synagogue, has been the centre of Jewish worship and culture in the area since establishment of the first synagogue on the site during the 1950s. The extant synagogue building contains memorials and plaques to commemorate individuals associated with the site over time, and is a place of community memory and importance. It is noted the evolution of several synagogue buildings on this site since the mid-twentieth century to accommodate the needs of the growing congregation suggests that significance is likely to be related to the sense of the community group, rather than the place itself or its built elements. While the existing synagogue building has spiritual association with the local Jewish community, it is noted the site's ability to demonstrate the continuity of a historical process has been undermined by the complete demolition and replacement of synagogue buildings over time, and the altered nature of the extant 1970s synagogue building. There are several synagogue buildings within the Municipality, and Kehillat Kadimah Synagogue is not considered to have rarity at a local level. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance.

14.3.8 Sephardi Synagogue

Criteria A – Historical significance

Constructed in 1962, Sephardi Synagogue is the oldest Sephardi house of prayer in Australia, although it is noted that later alterations and additions have removed the integrity of this historical association and it is regarded that the connection is linked to the sense of place, rather than the building. It is demonstrative of the beginning of Sephardim in Australia and the arrival of immigrants from Europe, although the building has lost its significance as

being a key example of modernist immigrant architecture due to later alterations that have removed original fabric. Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity	• has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance ✓ **has been so altered that it can no longer provide evidence of a particular association**

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The Sephardi Synagogue was designed by Hugh Buhrich, who was a prominent architect of the period. Buhrich was a key practitioner of modernism in Australia and won numerous awards for his designs. He arrived in Australia after WWII and was a qualified architect who had studied with German expressionist architect Hans Poelzig in Berlin. Although originally designed by Buhrich, later alterations in the 1990s and 2000s have removed the key modernist elements and the building is no longer a fine example of his work.

The synagogue is associated with the NSW Association of Sephardim. The synagogue was the first Sephardi house of prayer in Australia and is still used as a Sephardi Synagogue, although later alterations and additions have removed the integrity of this continued association, and it is regarded that the connection is linked to the sense of place, rather than demonstrating the continued association with the building. Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons	• has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance ✓ **has been so altered that it can no longer provide evidence of a particular association**

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

The Sephardi Synagogue is no longer a fine example of modernist architecture in the Woollahra area due to later alterations and additions which have removed the key modernist elements such as the inventive techniques, clean lines to accentuate elements, and the original angled roof. Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology	• is not a major work by an important designer or artist ✓ **has lost its design or technical integrity** • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Sephardi Synagogue is likely to have social significance for its long and continuous religious associations with the Jewish community within the Woollahra area. The synagogue is likely to have strong spiritual, social, and cultural connections to the local Jewish community, although this is most likely related to the sense of place rather than the building as the building has evolved and is no longer intact. Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• is important for its associations with an identifiable group • is important to a community's sense of place	✓ **is only important to the community for amenity reasons** • is retained only in preference to a proposed alternative

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

Due to later alterations and additions, the research potential of Buhrich's original modernist design is diminished.

No formal archaeological assessment of the site has been undertaken, but given the excavation required for the construction of the existing building, it is deemed the archaeological potential of the site is low.

Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere	• the knowledge gained would be irrelevant to research on science, human history or culture ✓ **has little archaeological or research potential** ✓ **only contains information that is readily available from other resources or archaeological sites**

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

Although modernist synagogues are now rare within the Woollahra LGA, the Sephardi Synagogue no longer retains integrity as a fine example of this type. The comparative analysis has demonstrated that there are more fine and intact examples of Buhrich's work within Sydney, such as the Cremorne Synagogue. The North Shore synagogue, by Hans Peter Oser is also a finer and more intact example of a modernist synagogue by an emigre architect. Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type	✓ is not rare • is numerous but under threat

• demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community	

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The Sephardi Synagogue is no longer a fine example of modernist architecture in the Woollahra area due to later alteration and additions which have removed the key modernist elements, such as the clean lines of the original building designed by Buhrich. Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates are presentative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held	• is a poor example of its type ✓ **does not include or has lost the range of characteristics of a type** • does not represent well the characteristics that make up a significant variation of a type

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

Sephardi Synagogue is the oldest Sephardi house of prayer in Australia, dating to 1962, and is demonstrative of the arrival of immigrants from Europe. The Sephardi Synagogue was designed by Hugh Buhrich, who was a key practitioner of modernism in Australia. Unfortunately, later alterations in the 1990s and 2000s have removed the key modernist

elements and the building is no longer a fine example of his work. The changes to the synagogue have removed any associative or historical significance the building would have had. Sephardi Synagogue is likely to have social significance for its long and continuous religious, social, and cultural associations with the Jewish community within the Woollahra area, although this is most likely related to the sense of place rather than the building, as the building has evolved and can no longer demonstrate this continued connection. Although modernist synagogues are now rare within the Woollahra LGA, the Sephardi Synagogue no longer retains integrity as a fine example of this type. Therefore the building cannot be considered to be of local or State heritage significance.

14.3.9 Sydney Chevra Kadisha

Criteria A – Historical significance

The Sydney Chevra Kadisha building is of State historical significance for its ability to provide tangible evidence of increased Jewish immigration patterns during the post-World War I era and the associated growth of religious and spiritual activities in NSW and the local area. In operation as the only dedicated Jewish mortuary chapel in NSW since 1952, the building is a place of great importance to the local and wider NSW Jewish community. The Sydney Chevra Kadisha building makes an important contribution to the historical value of Woollahra. It has historical significance as an element of the development and cultural influences occurring in the locality and wider NSW during the post-World War I era.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human activity ✓ **is associated with a significant activity or historical phase** ✓ **maintains or shows the continuity of a historical process or activity**	• has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The Sydney Chevra Kadisha building is associated with the Sydney Chevra Kadisha, the first Jewish organisation founded in Australia. Sydney Chevra Kadisha was founded in 1817 to fulfil the sacred obligation of attending, in accordance with Jewish Law, to Jewish Persons who pass away. Sydney Chevra Kadisha has been the sole provider of Jewish funerals in NSW for over 200 years, and the Sydney Chevra Kadisha building is the primary mortuary chapel. The Sydney Chevra Kadisha building therefore has strong associational significance for the Sydney and wider NSW Jewish community. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human occupation ✓ **is associated with a significant event, person, or group of persons**	• has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

The Sydney Chevra Kadisha building is associated with the work of Samuel Lipson of Lipson & Kaad Architecture, a prominent Australian architectural practice working in Sydney from the 1930s until the 1960s. The Lipson & Kaad architectural practice is cited as having designed several of the era's best buildings, many of which were photographed by iconic Australian photographer Max Dupain. Lipson's Sydney Chevra Kadisha building has aesthetic significance as a prominent twentieth century landmark in the surrounding streetscape and wider Woollahra area. The building retains key characteristics of its Post-war Modernist style combined with a unique fusion of Orthodox Synagogue elements and design details. The building's interior and exterior remains substantially intact since its construction. Occupying a prominent corner location, the unusual wedge shaped site of the Sydney Chevra Kadisha has influenced the aesthetically distinctive design and appearance of the building, which has landmark qualities and contributes to the aesthetic value of the local area. Therefore, Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement ✓ **is aesthetically distinctive** ✓ **has landmark qualities** • exemplifies a particular taste, style or technology	• is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Although social significance has not been formally assessed, it is assumed the Sydney Chevra Kadisha building retains considerable social significance. The Sydney Chevra Kadisha building provides an important spiritual focus for activities and processes relating to the sacred obligation of attending, in accordance with Jewish Law, to Jewish Persons who pass away. Since its construction in 1952, the Sydney Chevra Kadisha building is the only mortuary chapel that exclusively services the Jewish community in Sydney and wider NSW. The Sydney Chevra Kadisha building is assumed to retain profound personal memories, values and associations for the mourners, volunteers and staff whom are connected with this place. The facility is in constant use, and there are no other examples of this type of place in NSW. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
✓ **is important for its associations with an identifiable group** ✓ **is important to a community's sense of place**	• is only important to the community for amenity reasons • is retained only in preference to a proposed alternative

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would meet the threshold for State significance under this criterion.

Criteria E - Research potential

The Sydney Chevra Kadisha building appears to be the first building constructed on the site. As such, the site has little archaeological potential. However, as the Sydney Chevra Kadisha building is the only one of its type in Sydney and wider NSW, the building is considered to be an important benchmark/reference type. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• has the potential to yield new or further substantial scientific and/or archaeological information ✓ **is an important benchmark or reference site or type** • provides evidence of past human cultures that is unavailable elsewhere	• the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would meet the threshold for State significance under this criterion.

Criteria F - Rarity

The Sydney Chevra Kadisha building is significant as the only Jewish mortuary chapel and funerary home exclusively serving the Jewish community that is in operation in NSW. This gives the building rarity at a local and State level. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity ✓ **is the only example of its type** • demonstrates designs or techniques of exceptional interest ✓ **shows rare evidence of a significant human activity important to a community**	• is not rare • is numerous but under threat

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would meet the threshold for State significance under this criterion.

Criteria G – Representative

The Sydney Chevra Kadisha building is fine and representative of an Inter-War ecclesiastical building designed by prominent Modernist architect Samuel Lipson. Lipson was responsible for the design of several synagogues in Sydney, including the nearby local heritage listed Emanuel Synagogue in Woollahra (1941). This Inter-War religious building by Lipson features elements and architectural characteristics that are consistent with the design of the Sydney Chevra Kadisha building, including face brickwork defined by subtle decoration including high parapeted façade, moulded decorative cement panels with religious motifs and stained glass windows. The Sydney Chevra Kadisha building is an outstanding example of the work of Samuel Lipson. Therefore, Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
✓ **is a fine example of its type**	• is a poor example of its type

Guidelines for inclusion	Guidelines for exclusion
• has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity ✓ is a significant variation to a class of items • is part of a group which collectively illustrates are presentative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held	• does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

The Sydney Chevra Kadisha building is of State significance and has important historical, associative, aesthetic, social, research potential, rarity and representative heritage values. The building is associated with the Sydney Chevra Kadisha, the first Jewish organisation founded in Australia during the early nineteenth century to practice ritual and burial rights for the Colony's Jewish population. Constructed in the mid-twentieth century to accommodate the growing requirements of the Sydney Chevra Kadisha, the building evidences the cultural influences occurring globally during the post-World War II era. The Sydney Chevra Kadisha building is the primary mortuary chapel servicing the Jewish community of Sydney and wider NSW, and is the only one of this type in the State. As such, the building retains profound personal memories, values and associations for generations of mourners, volunteers and staff whom are connected with this place, and is in constant use. The building was designed by prominent Modernist architect Samuel Lipson of Lipson & Kaad Architecture, and is an excellent example of Post-War architecture reflecting the European influences of Lipson's practice. The building's distinctive interior and exterior remain substantially unaltered since its construction, and the building has strong landmark qualities within its context.

14.3.10 Vaucluse Uniting Church

Criteria A – Historical significance

The Vaucluse Uniting Church site, comprising the 1909 Congregational Church building and later A-frame church building that was constructed for the Vaucluse Congregational Church community in 1960, has local historical significance for its ability to demonstrate the development and continuity of religious and community organisations in this part of Sydney since the turn of the twentieth century. The A-frame church some historical significance as

an element of post-war ecclesiastic development of Vaucluse, during which time a large number of churches were built across Sydney and wider NSW to cater for a growing population. Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human activity ✓ **is associated with a significant activity or historical phase** ✓ **maintains or shows the continuity of a historical process or activity**	• has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

The Vaucluse Uniting Church would reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The Vaucluse Uniting Church has some significance for its association with the prominent local Wentworth family. This association is not readily apparent and is in connection with the former church building to the rear of the site, and is unlikely to reach the threshold for local or State significance under this criteria. Therefore, Vaucluse Uniting Church would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons	• has incidental or unsubstantiated connections with historically important people or events ✓ **provides evidence of people or events that are of dubious historical importance** • has been so altered that it can no longer provide evidence of a particular association

The Vaucluse Uniting Church would not reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

The A-frame church building on the site is a restrained late twentieth century ecclesiastical building. The building has been subject to few alterations and additions since its construction. A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. It is noted the architects Booker & Wilson designed numerous churches in NSW along with commercial buildings, banks, shops and factories. As such, the A-frame building on the site is not considered to be a major work by the practice. As the building is situated amidst residential development of comparable scale, it is not visually prominent within the surrounding streetscape and is not considered to have landmark qualities.

The 1909 church building on the site is not considered to have aesthetic significance. The historic building has been subject to alterations and additions that have diminished its design integrity. Construction of the A-frame church building has reduced the landmark qualities of the original church building on the site within the surrounding streetscape.

Therefore, the 1960 A-Frame church building would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement ✓ **is aesthetically distinctive** • has landmark qualities • exemplifies a particular taste, style or technology	• is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement

The Vaucluse Uniting Church would reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Although social significance was not formally studied for this assessment, it is noted Vaucluse Uniting Church likely has social significance as a centre of worship for the local community for more than a century. The Vaucluse Uniting Church is a place of community memory. The A-frame church building on the site contains memorials and plaques to commemorate individuals associated with the church over time. Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• is important for its associations with an identifiable group ✓ **is important to a community's sense of place**	• is only important to the community for amenity reasons • is retained only in preference to a proposed alternative

The Vaucluse Uniting Church would reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

The existing church buildings appear to have been the first buildings on the site. As such, the site has little archaeological research, and the existing buildings do not yield any potential for technical or scientific research information that would not be available from other sources. Therefore, the Vaucluse Uniting Church would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere	• the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential ✓ **only contains information that is readily available from other resources or archaeological sites**

The Vaucluse Uniting Church would not reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

While there are numerous examples of A-frame church buildings of comparable design and construction across Sydney and the wider NSW, the form and design of the 1960 A-frame building on the site is rare within the Woollahra LGA. There are no other examples of this type within the Municipality. Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity ✓ **is the only example of its type** • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community	• is not rare • is numerous but under threat

The Vaucluse Uniting Church would reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The Vaucluse Uniting Church is representative of churches built in both the early and mid-twentieth century. A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, given that they were economical to construct whilst achieving striking spatial qualities. The existing A-frame building on the site is therefore considered to be part of a group which collectively illustrates a representative type. While the historic 1909 church building on the site has attributes that are representative of a congregational church building of its time, the building has been subject to alterations and is not considered to be a fine example of this type.

Therefore, 1960 A-Frame church building would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
• is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items ✓ **is part of a group which collectively illustrates a representative type**	• is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type

• is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held	

The Vaucluse Uniting Church would reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

The Vaucluse Uniting Church site is of local heritage significance for its historical, aesthetic, social, rarity and representative heritage values.

Collectively, the former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building demonstrate the pattern of growth of religious and community organisations that were occurring in this part of Sydney at the time. The Former Vaucluse A-frame Church is historically significant as an illustration of postwar church-building activity in the municipality by the Congregationalists, later the Uniting Church (from 1977), who had worshipped at the place since 1909.

A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. The church is a restrained and representative example of late twentieth century ecclesiastical church designed by architectural practice Booker & Wilson. The A-frame Church is an intact and substantial masonry example of its typology, which surged in international popularity over the 1950s as a cost-effective and flexible solution for post-war ecclesiastical design. Its bold triangular geometry and pared-back character are evocative of modernist architecture.

A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, and the existing A-frame building on the site is therefore considered to be part of a group which collectively illustrates a representative type. There are no other examples of this building typology within the Municipality. Since the turn of the twentieth century, the site has been the location and focus of worship, activities and ceremony for a section of the local community. The significance of the 1960 church building is enhanced by the associated collection of moveable heritage items.

Part 15 Conclusions and recommendations

15.1 Conclusions

This report has assessed the heritage significance of nine places of worship in Woollahra LGA. It has concluded that the Paddington Church of Christ, St Andrews Scots Presbyterian Church, St George Greek Orthodox Church, Sydney Chevra Kadisha and Vaucluse Uniting Church meet the threshold for local heritage significance. The Sydney Chevra Kadisha meets the threshold for State heritage significance.

This report has concluded that Chabad Double Bay, Double Bay Uniting Church, Kehillat Kadimah Synagogue, and the Sephardi Synagogue do not meet the threshold for local heritage significance.

The masonic temple within the Chabad Double bay may have heritage significance as a masonic temple and a separate study should be undertaken.

15.2 Recommendations

15.2.1 Recommended heritage listing

It is recommended that the following places of worship be added to the heritage schedule of the Woollahra LEP 2014 as items of local heritage significance:

- Paddington Church of Christ complex and setting, including interiors and moveable heritage
- St Andrews Scots Presbyterian Church complex and setting, including interiors and moveable heritage
- St George Greek Orthodox Church and War Memorial complex and setting, including interiors and moveable heritage
- Sydney Chevra Kadisha, including interiors and moveable heritage
- Vaucluse Uniting Church complex and setting - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage

It is also recommended that the Sydney Chevra Kadisha, including interiors and moveable heritage be nominated on the State Heritage Register.

This is to be based on the attached Heritage Inventory sheets.

The masonic temple within the Chabad Double bay may have heritage significance as a masonic temple and a separate study should be undertaken.

15.2.2 Recommended management

A heritage management document is to be prepared by a suitably qualified heritage consultant to assess the significance of all fabric and provide appropriate conservation policies to guide future development for all of the proposed heritage items.

A moveable heritage inventory is to be undertaken for all of the proposed heritage items.

A moveable heritage strategy is to be conducted for any future works to the proposed heritage items.

The impact of future works on the heritage significance of the proposed heritage items are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.

Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place.

Part 16 References

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Woollahra Local Environmental Plan 2014.

Part 17 Appendix 1: Heritage Inventory Sheets

Part 18 Appendix 2: Site locations

Figure 469: 2018 aerial photograph of Chabad Double Bay (Source: Woollahra Council GIS Maps)

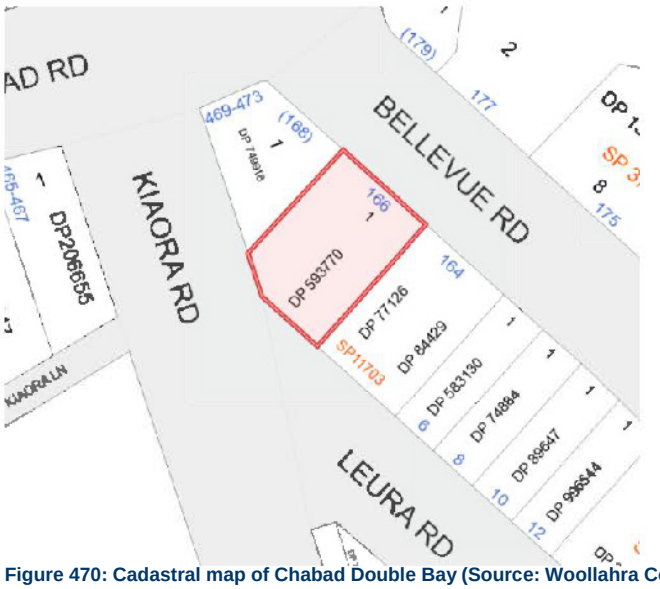

Figure 470: Cadastral map of Chabad Double Bay (Source: Woollahra Council GIS Maps)

Figure 471: 2018 aerial photograph of Double Bay Uniting Church (Source: Woollahra Council GIS Maps)

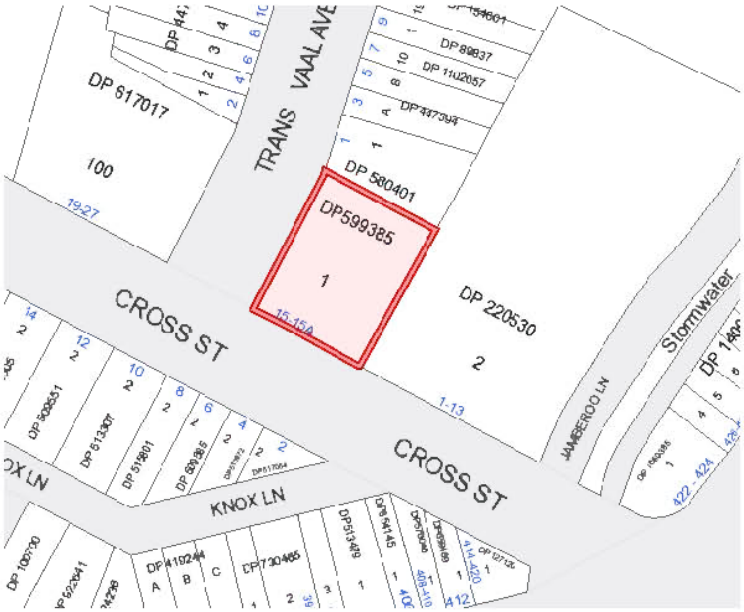

Figure 472: Cadastral map of Double Bay Uniting Church (Source: Woollahra Council GIS Maps)

Figure 473: 2018 aerial photograph of Paddington Church of Christ (Source: Woollahra Council GIS Maps)

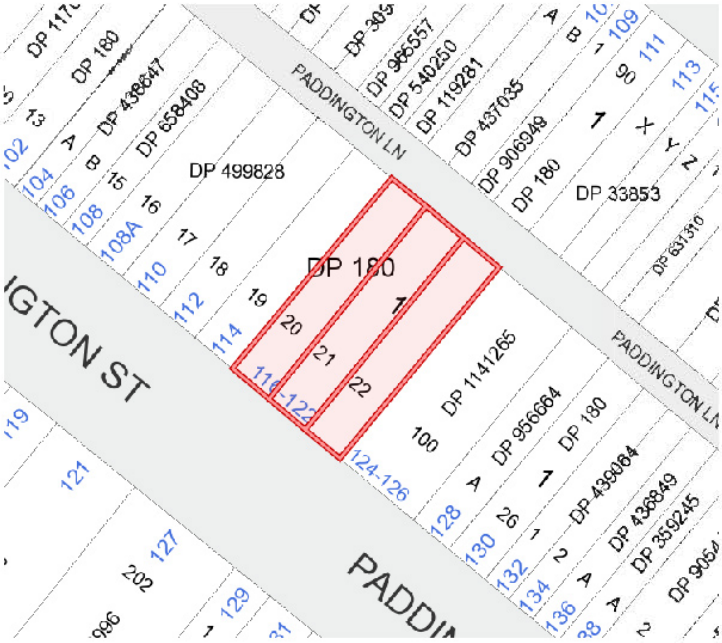

Figure 474: Cadastral map of Paddington Church of Christ (Source: Woollahra Council GIS Maps)

Figure 475: 2018 aerial photograph of St Andrews Scots Presbyterian Church (Source: Woollahra Council GIS Maps)

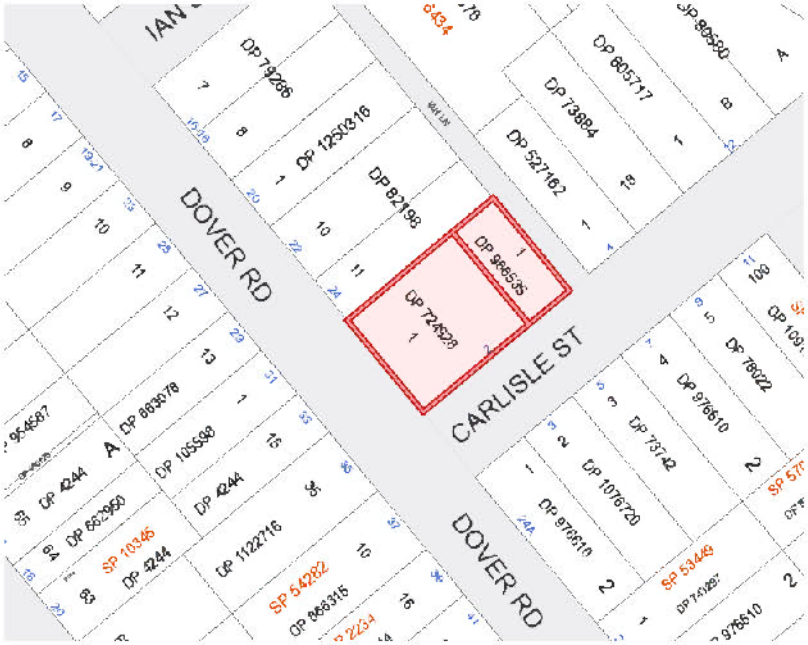

Figure 476: Cadastral map of St Andrews Scots Presbyterian Church (Source: Woollahra Council GIS Maps)

Figure 477: 2018 aerial photograph of St George Greek Orthodox Church, Rose Bay (Source: Woollahra Council GIS Maps)

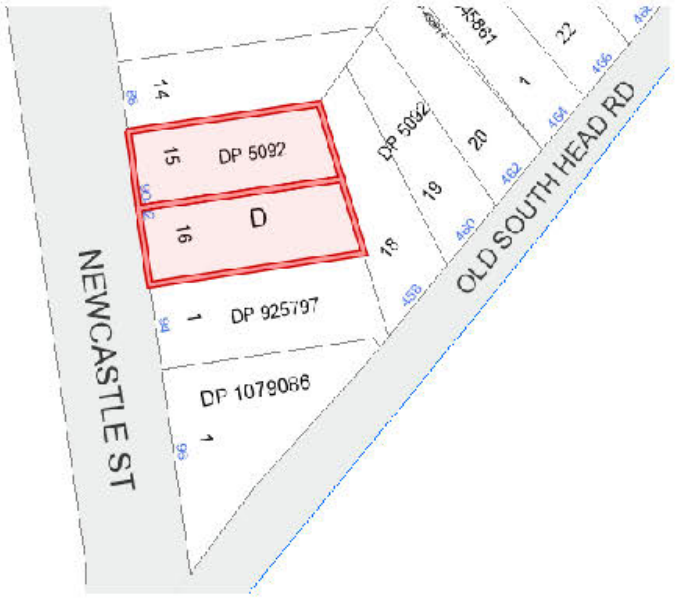

Figure 478: Cadastral map of St George Greek Orthodox Church, Rose Bay (Source: Woollahra Council GIS Maps)

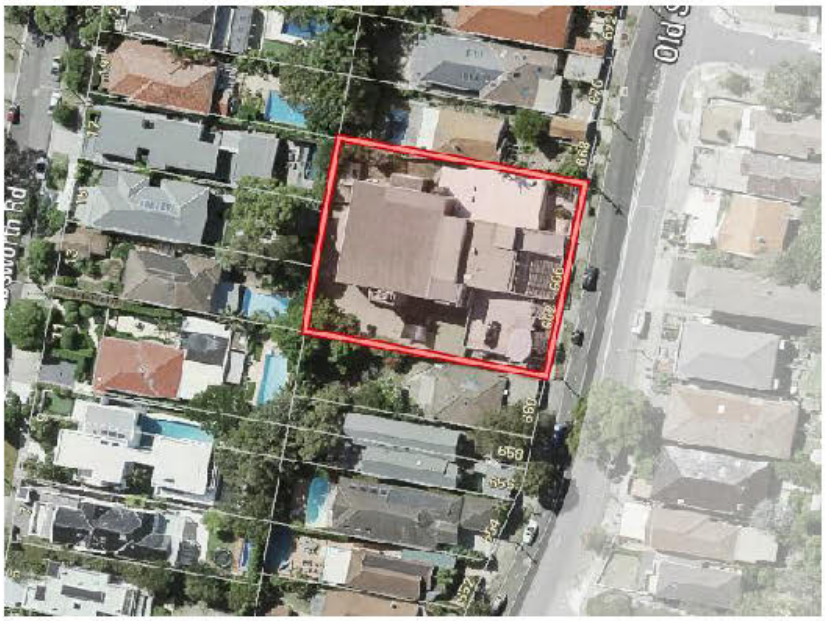

Figure 479: 2018 aerial photograph of Kehillat Kadimah Synagogue (Source: Woollahra Council GIS Maps)

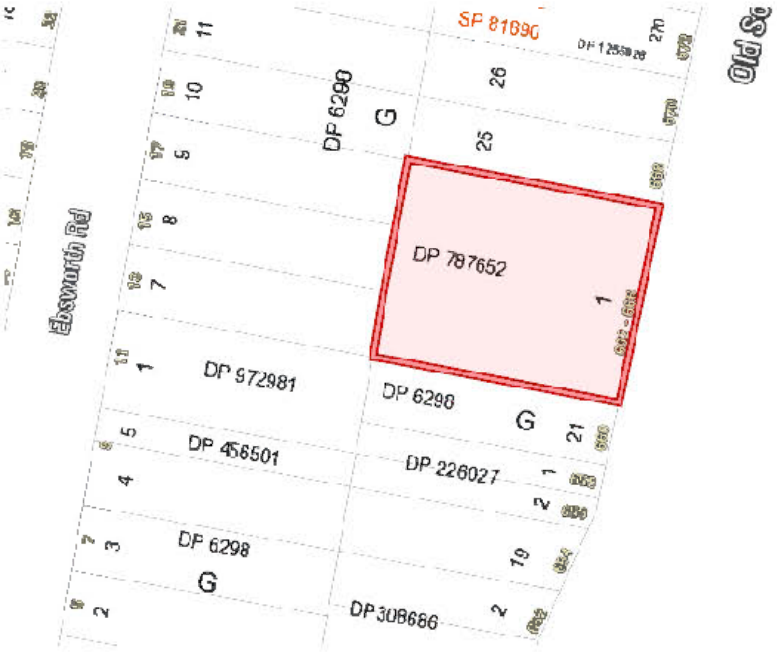

Figure 480: Cadastral map of Kehillat Kadimah Synagogue (Source: Woollahra Council GIS Maps)

Figure 481: 2018 aerial photograph of Sephardi Synagogue (Source: Woollahra Council GIS Maps)

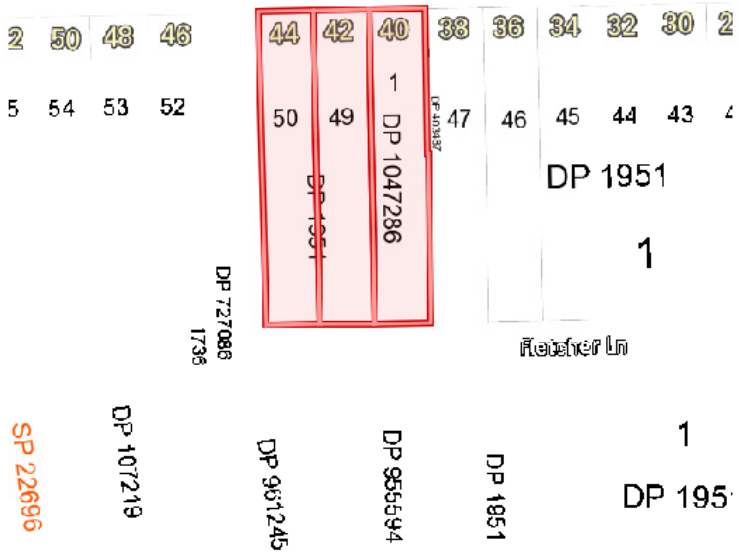

Figure 482: Cadastral map of Sephardi Synagogue (Source: Woollahra Council GIS Maps)

Figure 483: 2018 aerial photograph of Sydney Chevra Kadisha (Source: Woollahra Council GIS Maps)

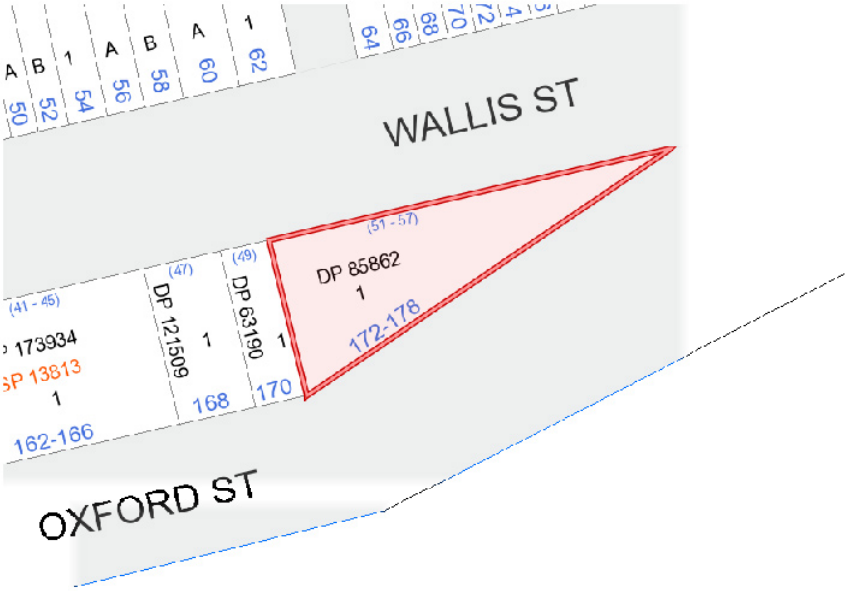

Figure 484: Cadastral map of Sydney Chevra Kadisha (Source: Woollahra Council GIS Maps)

Figure 485: 2018 aerial photograph of Vaucluse Uniting Church (Source: Woollahra Council GIS Maps)

Figure 486: Cadastral map of Vaucluse Uniting Church (Source: Woollahra Council GIS Maps)

Part 19 Appendix 3: Heritage items in the vicinity

Figure 487: LEP Heritage items within the locality of Chabad Double Bay
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

Figure 488: LEP Heritage items within the locality of Double Bay Uniting Church
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

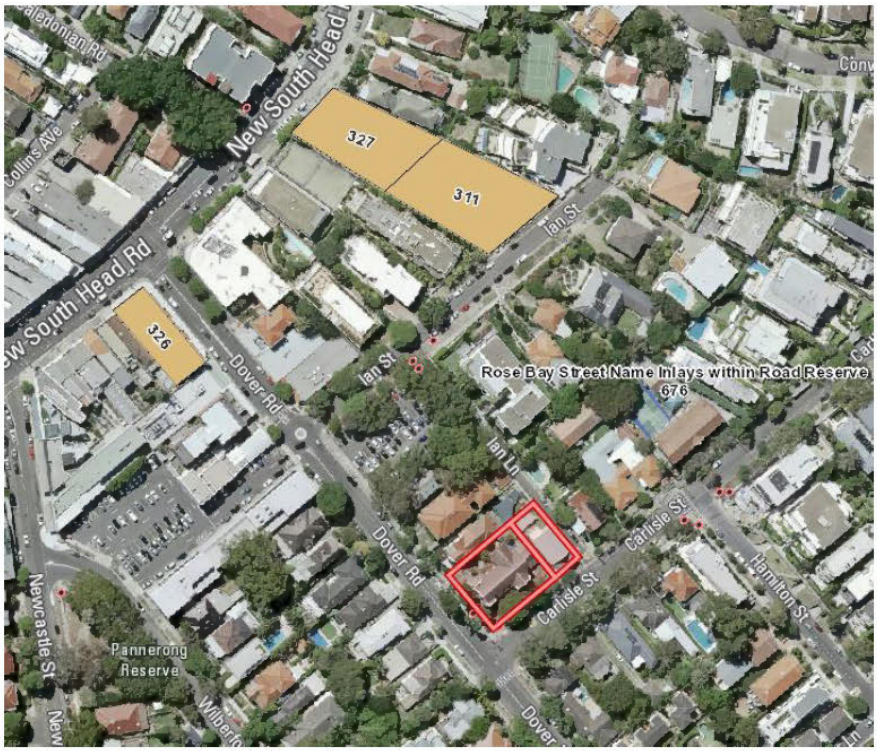

Figure 489: LEP Heritage items within the locality of St Andrews Scots Presbyterian Church
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

Figure 490: LEP Heritage items within the locality of Sephardi Synagogue
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

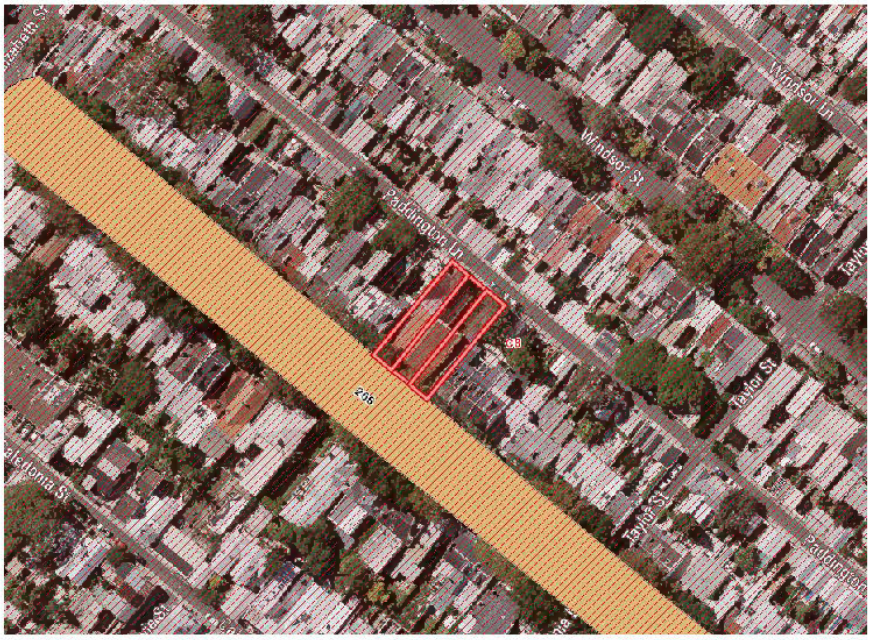

Figure 491: LEP Heritage items within the locality of Paddington Church of Christ
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

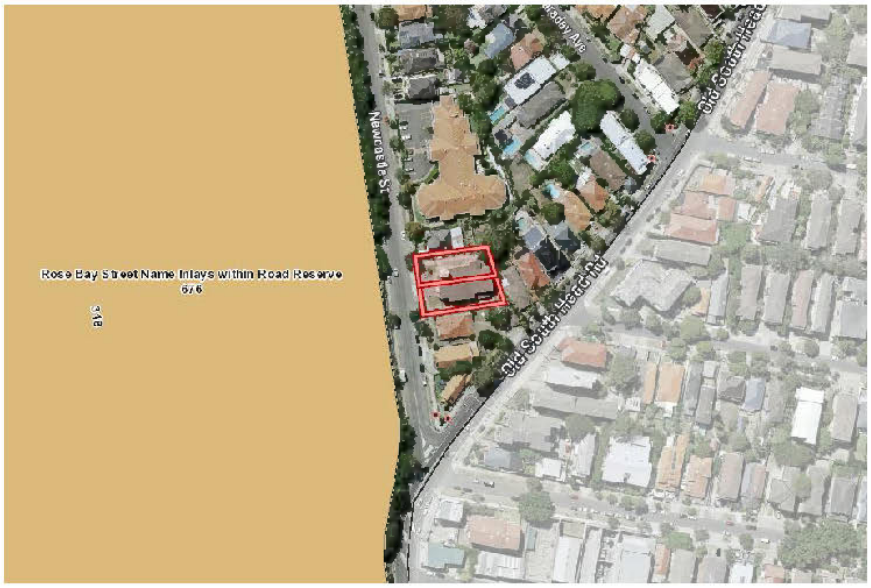

Figure 492: LEP Heritage items within the locality of St George Greek Orthodox Church
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

Figure 493: LEP Heritage items within the locality of the Sydney Chevra Kadisha
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

ITEM DETAILS			
Name of Item	**Paddington Church of Christ complex and setting, including interiors and moveable heritage**		
Former name			
Item type	**Built**		
Address	Number **116-122**	Street **Paddington Street**	Suburb **Paddington**
Property description	**Lots 20, 21, & 22, Sec 1, DP 180**		
Use	Current **Vacant**		Former **Place of worship, Kindergarten**
Statement of significance	The Paddington Church of Christ is of local heritage significance for its historical, associative, aesthetic, social, rarity, and representative heritage values. Constructed at the turn of the twentieth century, the church building represents the ongoing pattern of development of Paddington and evidences the growth of religious and community organisations that were occurring in this part of Sydney at the time. The church is designed in the Romanesque revival style and is of fine architectural character, detail and scale, including the inset rose window, exposed timber trusses and stained glass windows. The Paddington Church of Christ has landmark qualities within the surrounding Victorian era streetscape and conservation area, and since its construction the building has contributed to and complemented this residential setting in a largely unaltered state. Since its establishment more than one century ago, the church has been the location and focus of worship and activities for a section of the local community. The significance of the church building is enhanced by the associated collection of moveable heritage items.		
Level of significance	State: NO	Local: YES	
Heritage listings	None		
DESCRIPTION			
Designer	Walter Sydney Newman Architect		
Builder	Unknown		
Construction years	1901		

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Physical Description	The Paddington Church of Christ is located on the northern side of Paddington Street, Paddington. Erected in 1901, the early twentieth century church building was designed in the Romanesque Revival style and is of face brick construction. The church building presents to the street as two storeys in height with a parapet gabled roof form. Located on a steeply sloped site, the church building features a basement level. To the rear of the site fronting Paddington Lane is a two-storey 1970s brick residence that is associated with the Paddington Church of Christ. **Exterior** The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows. The front (southern) elevation of the church features the parapeted gable fronting Paddington Street, which is defined by brick entablature and cement rendered fascia with shell motifs. The front facade includes a centrally located inset rose window that is framed by brick entablature and decorative dark-red string courses. A small brick porch is located off the front facade which was not part of the original construction and provided an enclosed entrance. The brick porch comprises two arched entries to the sides with stairs and a blind arch to the street frontage, all of which are defined by arched dark-red soldier courses. The street boundary of the church site has a low brick and cement rendered wall with traditional palisade iron fencing constructed c.1995. The side (eastern and western) and rear (northern) elevations of the church building are relatively simple in design compared to the principal façade. The side elevations feature brick piers with fenestration to both street level and basement level. The western elevation of the church building features a side entry to the main church space that is accessed via a pair of timber French doors with leaded glass panes and fanlight. Face brickwork to the western elevation includes red brick stringcourses and soldier courses to fenestration, while the brickwork to the eastern elevation has been painted. An elevated concrete stair provides access to the rear 1970s two-storey residential building from the Church. The rear elevation comprises a painted weatherboard wall, which is understood to have originally been temporary in nature at the time of the church's construction until additional funds were acquired for its completion. These improvements to the rear wall were not carried out. **Interior** At ground floor level, the church interior comprises vestibule with tiled flooring and the two-storey scale rectangular space containing the nave, altar, vestry, office and store. The small vestibule features timber panelled doors, tiled flooring and rendered walls. An original moulding with the inscription 'Paddington Church of Christ' is located in the door leading to the nave. The nave comprises a large open space with polished timber floorboards and rendered walls that are defined by coloured glass windows. The roof trusses are exposed, and the ceiling is lined with timber boards. The church altar comprises a raised carpeted podium with a centrally located tiled baptism bath. The altar is backed by decorative timber panelling that conceals a vestry/store space to either side. Timber pews, brass light fittings and a small number of moveable items are within the nave, which is otherwise relatively restrained in adornment. A timber

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	panelled office is located within the nave near the entry doors. The basement level of the church includes an open hall space with carpet flooring, stage, toilets, kitchen and store. **Moveable heritage** There are several moveable heritage items within the Paddington Church of Christ. Timber furnishings within the nave include early timber pews, lectern, table and piano. **Fixed items** There are numerous fixed items of heritage interest at the Paddington Church of Christ including external signage, commemorative plaques, fixed timber boards and panelling. **Church residence** The rear of the site includes the late twentieth century residence associated with the Paddington Church of Christ. The two-storey 1970s residence is of face brick construction with a steeply sloped tiled roof. The Fenestration to the residence comprises timber framed casement windows. The residence and rear of the site is bordered by a high masonry wall, garage door and driveway crossings to Paddington Lane. Access from the Church includes an elevated concrete stair. **Setting** The Paddington Church of Christ is within the residential streetscape of Paddington Street, which is located within the Paddington Heritage Conservation Area. The setting of the church is enhanced by the presence of large street tree plantings that line Paddington Street and the historic character of surrounding development, which mainly comprises two storey Victorian era terrace housing. Distant views towards the Paddington Church of Christ are relatively obscured by the plantings and surrounding terraces. The rear of the Paddington Church of Christ site backs onto Paddington Lane. The laneway is predominantly lined by modern garages and garage with loft structures. Views towards the Paddington Church of Christ building from vantage points along Paddington Lane are largely obstructed by the late twentieth century church residence located at the rear of the Paddington Church of Christ site, which fronts the laneway.
Physical condition	The Paddington Church of Christ main church building is in good condition. All of the brick work and timber work appear to be in good condition. Repairs to the main church building and its roof were carried out in 2019 following damage sustained during a hail storm. The stain glass windows are in good condition. Since the initial site inspection in 2019 a representative of the owners has informed Council that extensive water damage has occurred to the lower ground floor causing mould.
Modification and Dates	DA 1971/227/1 Proposed 3 storey residence (not approved) BA 1972/988/1 Internal alterations BA 1972/1408/1 Alterations and additions BA 1988/358/1 Construction of store under manse BA 1995/486/1 New boundary fence DA 2008/11 Installation of air conditioners
Archaeological potential	No known historic archaeological potential. Not identified as being on potentially sensitive land on the Aboriginal sensitivity mapping.

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Further comments	**Comparative Analysis** St Stephen's Anglican Church, 1 Bellevue Park Road, Bellevue Hill Constructed during the 1920s and designed in the Romanesque style, the St Stephen's Anglican Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the form of the church, which is of red face brick construction under a parapeted gable roof that is clad with terracotta tiles. It is noted St Stephen's Anglican Church is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the St Stephen's Anglican Church building features an asymmetric tower element. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. St Columba Uniting Church– church and interiors, Ocean Street, Woollahra (corner Ocean Street and Forth Street) Constructed at the end of the nineteenth century and designed in the early Federation era, the building is a fusion of the Romanesque and Free Classical styles. The St Columba Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with stone bands, under a parapeted gable roof that is clad with terracotta tiles. Unlike the Paddington Church of Christ, the St Columba Uniting Church features a tower element. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. Church of Christ, 31 Bridge Street, Epping Constructed in 1928 and designed in the Inter-War architectural style with hallmarks of the Romanesque style, the Epping Church of Christ building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the use face brick and terracotta roof tiles. It is noted the Epping Church of Christ building is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the Epping Church building features a dark face brick construction, an arcaded entranced porch, arched triple light windows with leadlight glass.[1] The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. St Saviour's Anglican Church, 117-119 Young Street, Redfern Constructed in 1885, the church building is designed in the Romanesque Revival style. The building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of polychromatic brick construction with decorative brick entablature under a parapeted gable roof that is clad with terracotta tiles. There is an entry vestibule to the front elevation. The church features a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. As a Victorian Romanesque style church building, St Saviour's Anglican Church is an earlier example of this stylistic revival and is associated with A & C Blacket, and is in continued use today. Botany Uniting Church, 1355 Botany Road, Botany Constructed in 1902 to replace the original chapel, the building is designed in the Federation era. The building is ecclesiastical in form but simplistic in its detailing, which is consistent with the teachings of the Methodist Church. The Botany Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ.

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Based on the NSW Heritage Office State Heritage Inventory sheet

	This includes the symmetrical form of the church, which is of red face brick construction under a parapeted gable roof, and lancet windows. Unlike the Paddington Church of Christ, the Botany Uniting Church building has minimal adornment. The church does not feature a centrally located inset rose window, decorative coursings, brick entablature or motifs, as is present on the principal elevation of the Paddington Church of Christ. The building has undergone significant repairs since a fire damaged the church in 1984. Blackheath Baptist Church, 6 Bundarra Street, Blackheath Constructed in 1928, the church building is designed in the Inter-War Romanesque style. The Baptist Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with bichromatic brickwork and decorative banding, under a parapeted gable roof that is clad with terracotta tiles, and pointed arch leadlight windows. There is an entry vestibule to the front elevation. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. Instead, it retains an arched triple light window group. The Church has a prominent corner location, contributing to its landmark status, and is in continued use today. St Francis of Assisi's Catholic Church, 457-459 Oxford Street Paddington Founded in 1889 as a Roman Catholic Church dedicated to St Francis of Assisi, the church was designed by Architect John B Barlow. It was completed in its current form in 1918. As an earlier example of a church building in the Victorian Romanesque and Academic Gothic styles St Francis of Assisi is a comparative example of how the Romanesque style developed into the Federation period. It also has a rose window, although the overall design of the Paddington Church of Christ building is more restrained which was typical of the Federation Romanesque style. Paddington Uniting Church Group including buildings, and their interiors and grounds, 395 Oxford Street, Paddington Founded in 1877 as a Wesleyan Methodist Church, it was designed by Thomas Rowe in the Victorian Romanesque style. This example demonstrates the earlier use of the Romanesque style in Paddington, with the use of modelled semicircular arches, and small openings in the walls. The Paddington Uniting Church main building does not utilise a rose or wheel window which was typical of the Romanesque style.

HISTORY

Aboriginal ethno-history

The coastal regions of Sydney between Port Jackson and Botany Bay are the ancestral territories of the Eora people. The traditional owners of the land now within the Woollahra Council area were the Cadigal (Gadigal) and the Birrabirragal people. In common with other tribes living by Sydney Harbour, the Gadigal lived in harmony with the natural resources within their country, fishing from canoes or hunting the animals that lived in surroundings. The tribe appears to have moved within their territory in response to the seasons and family connections. Shell middens and other archaeological remains in the area provide material evidence of many centuries of sustained connection to the land that also sustained them. The arrival of white settlers caused the wholesale disruption of traditional life and the cultural practices of the Eora people generally. Despite enormous challenges, today many Indigenous people identify as Eora and maintain cultural practices and a connection to Country.

Paddington suburb history

The first land grant in the area of Paddington comprised 100 acres (40.4 hectares) that was promised in 1823 by Governor Brisbane to Robert Cooper, James Underwood and Francis

[1] Heritage NSW, NSW State Heritage Inventory, 'Church of Christ', n.d., Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2245022

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Ewen Forbes. The three commenced a distillery on the land in 1824, although the grant was not formally gazetted until 1831. Following a breakdown of this partnership, Underwood assumed the majority of the grant. In 1839, Underwood subdivided a large portion of this landholding as the "Paddington Estate". The subdivision extended along the northern side of Oxford Street between Juniper Hall and Jersey Road to Paddington Street, and was named after the London Borough of that name.

In 1841, construction of the Victoria Barracks commenced. The Barracks were built to accommodate members of the New South Wales Corps formerly housed in the town of Sydney. Construction works were undertaken by a large number of stonemasons, quarrymen, carpenters and labourers.[2] The Victoria Barracks provided an impetus for early development in Paddington, with the suburb thereafter emerging as a place of residence for people directly and indirectly associated with the military establishment. The first church was constructed in the village directly opposite the barracks.

Reflective of the rapid population growth occurring in the area, the Municipality of Paddington was proclaimed on 20th April 1860. By 1863, there were 535 dwellings in the suburb. Improvements in public transport, including the arrival of the steam tram service in 1881, increased the popularity of Paddington as a place of residence for people working in the city and nearby districts. Residential development was primarily undertaken by speculative buildings and landlords, who purchased land and erected rows of terrace housing for letting and financed construction of each new house by the sale of the last. Along a section of The Old South Head Road between Boundary Street and Jersey Road emerged the local 'high street', which was renamed Oxford Street in 1885.

Despite a short lull in the growth of the area during the economic depression of the 1890s, Paddington's development was generally completed within the first decade of the twentieth century. Outbreak of the bubonic plague resulted in a shift of public attitude towards inner-city terrace housing, which came to be considered 'slums'.[3]
Churches in Paddington include the St George's Anglican Church and the Paddington Church of Christ. Other churches along Oxford Street fall within the City of Sydney local government area.

While Paddington remained a mainly working class area, a growing number of migrant workers and families settled in the area following World War I. In the 1960s, many students and artists moved to Paddington due to the affordability of rental properties. Growing interest in the historical and aesthetic qualities of the area resulted in Paddington's heritage protection and also increasing gentrification from this time onwards.

Paddington Church of Christ
During the mid-1870s, the remaining land owned by James Underwood in Paddington was subdivided as the "Underwood Estate". This subdivision resulted in the existing layout of the streets and small residential allotments that are characteristic of the area. The Paddington Church of Christ is located on land that is of Lots 23-25 in Section 1 of the Underwood Estate. The 1885-1895 Surveyor General's map and 1886 Metropolitan Detail Series (Paddington Sheet No.16) map of the area indicates that at this time, the subject property was vacant. It is therefore assumed the existing church on the site, which was constructed at the turn of the century, was the first building on the subject property.

The Churches of Christ are autonomous Christian nondenominational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians. In 1871 the Church of Christ was established in Adelaide, by H.S. Earl and T.J. Gore. By 1892 meetings began being held in Sydney, in the Oddfellows' Hall in Woollahra. The organisation had nine members at that time, which expanded to 58 members by June 1898. Thomas Bagley suggested that land be found to accommodate the growing population, raising the £360 required for the land, before its purchase in 1899.[1]

[2] Garry Wotherspoon, 'Paddington' Dictionary of Sydney, 2012. Accessed online 11/2/2020 at: https://dictionaryofsydney.org/entry/paddington
[3] Garry Wotherspoon, 'Paddington' Dictionary of Sydney, 2012. Accessed online 11/2/2020 at: https://dictionaryofsydney.org/entry/paddington

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Prior to the establishment of the extant Paddington Church of Christ, the congregation was accommodated in the Oddfellows' Hall located at Queen Street, Woollahra. The growth in members of the congregation resulted in the requirement for a larger building by 1900. Paddington Street was selected as the location of the new church, being described by Reverend J.W. Gillett as 'a most desirable place, and in the midst of a dense population, many of whom do not attend any church.'[4]

Tenders were invited by Architect Walter Newman in 1901 for the erection of a Church in Paddington Street, Paddington.[5] Completion of the construction of the Paddington Church of Christ was commemorated on 9 November 1901 with the laying of a foundation stone by Mr G. P. Jones, a prominent member of the congregation. The building was estimated to cost £1,120, with the lower floor level to be used as a Sunday School. At this time, the congregation comprised around 160 members.[6] Thomas Bagley was the minister until 1905, undertaking missions throughout Australia during his time at Paddington.

Architect Walter Newman was born in Sydney and educated at St. James School and later attended Fort Street Model School.[7] Notable works include the Grace Brothers at Broadway and a wharf extension, cargo sheds and stores for W. Howard Smith & Sons at King Street, Sydney.[8] Tender notices indicate he also designed a cottage in Killara (1904) and a six roomed cottage in Gordon (1898).

In 1948 a kindergarten was established within the site, initially called the Jack and Jill War Memorial Kindergarten. In 1972 works were proposed to the Church building to facilitate the improved use of the site for the kindergarten, including the construction of a children's toilet block at the rear of the Church building, and a new manse and outdoor covered play area, at the rear of the site. The interior of the lower ground floor also underwent modifications, including alterations to the kitchen and the introduction of new storage and office spaces. No works were proposed to the Church. A Development Application for a three storey building at the rear was rejected. In 1973 the kindergarten was renamed the Paddington Church of Christ Kindergarten.

By 1995, when a new palisade and sandstone fence was proposed along the Paddington Street boundary of the site, the upper floor level plans indicated that the storage, preparation and office areas, had been introduced within the Church, in addition to the porch constructed to enclose the original entrance off Paddington Street.

In 2015 the Church had to close the kindergarten, after 67 years, due to extensive alterations and additions that would have been required to ensure compliance, which were deemed unsustainable due to the nature and condition of the building.

In 2016 services also ceased at the Church, and storms resulted in water damage and required extensive roof works. The subject site has been predominantly vacant since 2016, excluding the residential tenancy which continues to be leased at the rear of the site.

HISTORICAL THEMES		
Australian Theme	**State Theme**	**Local Theme**
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church

HERITAGE SIGNIFICANCE ASSESSMENT	
Historical significance SHR criteria (a)	The Paddington Church of Christ has historical significance as part of the pattern of early twentieth century development of Paddington deriving from the subdivision of the Underwood Estate.

[4] REV. J.W. GILLETT AND THE PADDINGTON CHURCH OF CHRIST. (1900, August 9). *The Daily Telegraph (Sydney, NSW : 1883 - 1930)*, p. 3. Retrieved March 5, 2021, from http://nla.gov.au/nla.news-article237322004
[5] BUILDING AND CONSTRUCTION (1901, August 22). The Daily Telegraph *(Sydney, NSW : 1883 - 1930)*, p.4. Retrieved September 1, 2022, from https://trove.nla.gov.au/newspaper/page/25660564
[6] LAYING A FOUNDATION STONE. PADDINGTON CHURCH OF CHRIST. (1901, November 11). *The Daily Telegraph (Sydney, NSW: 1883 - 1930)*, p. 7. Retrieved February 7, 2020, from http://nla.gov.au/nla.news-article237372823
[7] The Cyclopedia of NSW. P. 421
[8] The Cyclopedia of NSW. P. 421

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

<table>
<tr><td></td><td>The building has historical significance for its ability to demonstrate the pattern of growth and development of religious and community organisations of Paddington at the turn of the twentieth century, and the continuation of this activity until it ceased being used as a church in 2016. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.
<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr><td>☐ shows evidence of a significant human activity
☑ is associated with a significant activity or historical phase
☑ maintains or shows the continuity of a historical process or activity</td><td>☐ has incidental or unsubstantiated connections with historically important activities or processes
☐ provides evidence of activities or processes that are of dubious historical importance
☐ has been so altered that it can no longer provide evidence of a particular association</td></tr>
</table></td></tr>
<tr><td>Historical association significance
SHR criteria (b)</td><td>This site has been associated and used by the Churches of Christ since its foundation in 1901 until 2016, having moved from a Queen Street temporary hall in Woollahra. The Churches of Christ are autonomous Christian nondenominational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians. The subject site had a strong association with the prominent figures within the local Church of Christ community. This includes but is not limited to Thomas Bagley and G. Parker Jones. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.
<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr><td>☑ shows evidence of a significant human occupation
☑ is associated with a significant event, person, or group of persons</td><td>☐ has incidental or unsubstantiated connections with historically important activities or processes
☐ provides evidence of activities or processes that are of dubious historical importance
☐ has been so altered that it can no longer provide evidence of a particular association</td></tr>
</table></td></tr>
<tr><td>Aesthetic significance
SHR criteria (c)</td><td>The Paddington Church of Christ is of aesthetic significance as an aesthetically distinctive example of the Federation Romanesque style church within the Municipality. The building demonstrates characteristics associated with the Romanesque Revival style, including the brick coursing detailing, the inset rose window, and the symmetrical proportions of the building. The building is of fine architectural character, detail and scale, and retains landmark qualities within the surrounding Victorian era streetscape and conservation area. The interior includes significant elements including stained glass windows, timber panelled ceiling and exposed timber trusses.

Since its construction at the turn of the twentieth century, the church has contributed to and complemented this residential setting in a largely unaltered state.

The church building contains a collection of significant moveable objects that add to the intactness and aesthetic significance of the Paddington Church of Christ. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</td></tr>
</table>

Heritage inventory sheet

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	Guidelines for inclusion ☐ shows or is associated with, creative or technical innovation or achievement ☐ is the inspiration for a creative or technical innovation or achievement ☑ **is aesthetically distinctive** ☑ **has landmark qualities** ☑ **exemplifies a particular taste, style or technology**	**Guidelines for exclusion** ☐ is not a major work by an important designer or artist ☐ has lost its design or technical integrity ☐ its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded ☐ has only a loose association with a creative or technical achievement
Social significance SHR criteria (d)	Although social significance has not been formally assessed, it is assumed the Paddington Church of Christ retains significance for its congregation, having been the venue for activities and worship for a small section of the local community for almost 120 years until 2016. The subject site has had a strong association with the Church of Christ denomination, in use for Church services from 1901 until 2016, and extends beyond the Church building itself, to the local kindergarten, in use from 1948 until 2016. Although the subject site no longer has an active Church of Christ congregation, the association with the Church of Christ denomination is a key part of the history of the site and its overall development. Elements of the social significance of the site are reflected in the potted history document by the Kindergarten c.2015, reflecting the importance of the institution to the local community. It is anticipated the church building would retain memories and associations for members of the congregation spanning several generations, therefore being important to the community's sense of place. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.	
	Guidelines for inclusion ☑ **is important for its associations with an identifiable group** ☑ **is important to a community's sense of place**	**Guidelines for exclusion** ☐ is only important to the community for amenity reasons ☐ is retained only in preference to a proposed alternative
Technical/Research significance SHR criteria (e)	The Paddington Church of Christ building appears to have been the first building on the site. As such, the site has little archaeological research, and the existing building does not yield any potential for technical or scientific research information that would not be available from other sources. The Paddington Church of Christ would not meet the threshold for local or State significance under this criterion.	
	Guidelines for inclusion ☐ has the potential to yield new or further substantial scientific and/or archaeological information ☐ is an important benchmark or reference site or type ☐ provides evidence of past human cultures that is unavailable elsewhere	**Guidelines for exclusion** ☐ the knowledge gained would be irrelevant to research on science, human history or culture ☑ **has little archaeological or research potential** ☑ **only contains information that is readily available from other resources or archaeological sites**
Rarity SHR criteria (f)	The Paddington Church of Christ building remains as one of a small number of Federation Romanesque style churches in the Woollahra Municipality although is the only Church of Christ example. It is one of the earliest Church of Christ Churches within NSW. Its intactness, ownership and continuous use by the Churches of Christ community are rare in Paddington and in the Woollahra municipality.	

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion. **Guidelines for inclusion** ☐ provides evidence of a defunct custom, way of life or process ☐ demonstrates a process, custom or other human activity that is in danger of being lost ☐ shows unusually accurate evidence of a significant human activity ☐ is the only example of its type ☐ demonstrates designs or techniques of exceptional interest ☑ **shows rare evidence of a significant human activity important to a community** **Guidelines for exclusion** ☐ is not rare ☐ is numerous but under threat
Representativeness SHR criteria (g)	The Paddington Church of Christ building is a fine example of the type of ecclesiastic development occurring in Paddington in the early decades of the twentieth century, particularly in its Federation Romanesque style. The church has been well maintained and retains key design features and elements that are characteristic of this style, such as the gable parapet, decorative dichromatic brickwork, terracotta ridge ornaments, and small fenestration. This is similar to the other examples of Romanesque style churches located within the LGA. The church can demonstrate attributes typical of the religious buildings and material culture of the Church of Christ denomination, such as the moveable heritage collection and the baptism bath. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion. **Guidelines for inclusion** ☑ **is a fine example of its type** ☑ **has the principal characteristics of an important class or group of items** ☑ **has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity** ☐ is a significant variation to a class of items ☐ is part of a group which collectively illustrates a representative type ☐ is outstanding because of its setting, condition or size ☐ is outstanding because of its integrity or the esteem in which it is held **Guidelines for exclusion** ☐ is a poor example of its type ☐ does not include or has lost the range of characteristics of a type ☐ does not represent well the characteristics that make up a significant variation of a type
Integrity	The Paddington Church of Christ main church building is substantially in original condition and retains a high degree of integrity. No major works have been undertaken to the church building since its construction, and changes are generally limited to minor alterations and additions.
RECOMMENDATIONS	
Recommendations	It is recommended that the Paddington Church of Christ complex and setting, including interiors and moveable heritage be listed as a heritage

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014. A heritage management document is to be prepared by a suitably qualified heritage consultant to assess the significance of all fabric and provide appropriate conservation policies to guide future development on the site. A moveable heritage inventory is to be undertaken for the heritage item. A moveable heritage strategy is to be conducted for any future works to the heritage item. The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013. Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place.

INFORMATION SOURCES

Type	Author/Client	Title	Year	Repository
Study	Woollahra Council (Shona Lindsay and Charlotte Simons)	Heritage Study of Places of Worship, Woollahra LGA	2023	Woollahra Council
Study	GBA Heritage	Peer Review Heritage Assessment. 116-122 Paddington Street, Paddington	2022	Woollahra Council
Plans	Various	Subdivision Plans	Various	State Library of NSW
Record	Woollahra Municipal Council	Building Application Records	Various	Woollahra Local Studies Collection
Photographic	Woollahra Municipal Council	Historical photograph	1980s	Woollahra Libraries Local History Digital Archive
Article	The Daily Telegraph	Building and Construction	Thursday 22 August 1901, p.4	Trove (NLA)

AUTHOR OF THIS REPORT

Name	Date
Shona Lindsay – Senior Heritage Officer, Woollahra Council	January 2023

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	Historical photograph of the Paddington Church of Christ in the 1980s.		
Image Year	1980s	**Image author and Copyright Holder**	Woollahra Libraries Local History Digital Archive

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	Photograph of the Church, date unknown. Note the presentation to Paddington Street, the timber picket fence and the stair entrance from the public domain.

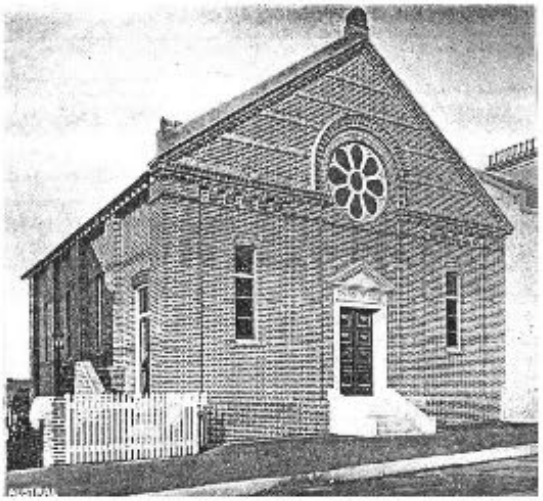

Image Year	Undated	**Image author and Copyright Holder**	A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia

IMAGES	
Image Caption	View to front of Paddington Church of Christ building.

Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	View of main church space within Paddington Church of Christ.

Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

IMAGES	
Image Caption	Detail view of baptism bath within Paddington Church of Christ (original feature, later retiled).

Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	View of main church space within Paddington Church of Christ, showing timber pews and leaded glass windows.		
Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

IMAGES			
Image Caption	View of 1970s residence at rear of site.		
Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

ITEM DETAILS			
Name of Item	**St Andrews Scots Presbyterian Church complex and setting, including interiors and moveable heritage**		
Former name			
Item type	**Built**		
Address	Number **2**	Street **Carlisle Street**	Suburb **Rose Bay**
Property description	**Lot 1, DP 724928 & Lot 1, DP 966535**		
Use	Current **Place of worship**		Former **Place of worship**
Statement of significance	St Andrews Scots Presbyterian Church is of local significance under the historical, associative, aesthetic, social, research potential, rarity, and representative criterion. St Andrews Scots Presbyterian Church is of historical significance as it has continued in its function as a church and for its associated community since the early twentieth century. St Andrews Scots Presbyterian Church is located on a prominent corner site, and has aesthetic significance as a fine example of the Federation Gothic style constructed in 1913 by architects Power and Adam and builders Messers. D. McRae and Son. The building retains an excellent collection of high quality stained glass windows that date to 1885, and which were part of the original St Andrew's Scots Church built in 1835 and located in Sydney City behind St Andrew's Cathedral. The 'barn-Gothic' rafters are of aesthetic significance, dating to 1885 from the original Church in the City. St Andrews Scots Presbyterian Church has historical and social significance for demonstrating the pattern of development of the Presbyterian Church in Sydney and the Woollahra area since the early twentieth century. It is associated with one of the first Presbyterian Churches built in NSW and the first Presbyterian congregation in NSW. It is rare as being a fine and representative example of a Federation gothic style ecclesiastical building in the Woollahra LGA. The elements that are associated with the first church, including the cedar pews, stone font, memorial plaques and communion plate (1839) and the stained glass windows, 'barn-Gothic' rafters, the 'Hill' organ (1885), have potential to provide a reference type about the early formation and practices of the Presbyterian congregation in Sydney.		
Level of significance	State: NO	Local: YES	
Heritage listings	None		
DESCRIPTION			
Designer	Power and Adam		
Builder	Messers. D. McRae and Son		
Construction years	1913		

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Physical Description	St Andrews Scots Presbyterian Church was constructed in 1913 in the Federation gothic style by builders Messers. D. McRae and Son. It is 67ft by 28ft and has two transepts, vestry and three entrance porches. The Church can accommodate over 400 people. It has a steeply pitched roof and is constructed with sandstone footings, brown face brick walls, timber rafters, hammer bean roof internally and slate roof externally. **Exterior** The exterior of St Andrews Scots Presbyterian church has sandstone footings, brown face brick walls and a slate roof. The windows are of cast concrete and are of a lancet style with filigree decoration, and the walls have a string course above and below the windows. The doors are made from timber. The roof has exposed rafter eaves. There is a low sandstone fence on the street boundaries. **Interior** The internal walls are brown face brick and the roof has a hammer bean roof with timber rafters. The timbers are Oregon and left in natural colour. The windows are of cast concrete. The rafters, fittings, and windows were all transferred from St Andrews Scots Kirk in Kent Street to the new church when it was rebuilt in Rose Bay. ***Windows*** The windows have cast concrete that support the original windows transferred from the former church. The windows are lancet with tracery and decorative mouldings. Karla Whitmore, in her book "Stained Glass Pioneers of Sydney – John Falconer and Frederick Ashwin", says: "The Original Scots Presbyterian church behind St Andrew's Cathedral was built in 1834 and rebuilt in Rose Bay in 1913 retaining the original pews, organ and windows. A brick building by architect Power and Adams with an open raftered ceiling, it has windows by Lyon, Cottier & Co and "Mr Falconer of Pitt St south (SMH 12 July 1875). A 2 light window in the north transept and another in the south transept with the same design as at St Stephen's, Newtown, are recognizably by Falconer and Ashwin. The Gothic inscription on both windows has the date June 1875 making the figurative window the earliest example of Ashwin's work with Falconer. While the autumn colours suggest Falconer, the solid figures sculptured curled hair are Ashiwn". "The large west window depicting King Davey and St Paul is by Lyon, Cottier and Co. It is an artistically impressive example of the Aesthetic style. After visiting the church in 2012 Martin Harrison, author of Victorian Stained Glass (1980) attributed the window to Daniel Cottier". **Moveable heritage** Moveable heritage items identified in the site visit include the timber chairs near the altar. A moveable heritage inventory is to be prepared for the church. **Fixed items** The rafters, font, pews, fittings, organ, memorial tablets, windows and pulpit rostrum were all transferred from the Kent Street church to the new church when it was rebuilt in Rose Bay in 1913. The pews, pulpit rostrum and font were all made locally. There is a foundation stone on the exterior of the building on the western elevation. ***Organ*** The organ is a Hill and Sons organ, built in 1884 and installed in the original St Andrew's Scots Church in Kent Street in 1885. It was transferred to the Rose Bay church in 1913. The leather from the bellows has been replaced, otherwise the organ is in original condition. It is now powered by electricity but can be pumped by hand if required. It is in excellent condition. ***Memorial tablets***

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	The memorial tablets include: Richard Cunningham, Government Botanist of the Colony; Allan Cunningham (1839), botanist and explorer; Dr John McGarvie (1853), the foundation minister and prominent educationalist; and others. **Church Hall** The hall is located directly east of the Church building. It was originally constructed in 1919 as the school hall for the church. The hall is single storey with a basement level which responds to the site topography with slopes towards the north. It is constructed with stone footings, brick walls that are painted, and a later corrugated metal roof. The original building application states that the roof was originally slate. The walls feature decorative banding at the top of the windows, and brick dentils to the top of the walls. The roof has exposed rafter eaves. The windows are timber framed, double hung sash windows with four panes and set in pairs. The glass windows are mostly original and have a textured frosted finish. **Setting** St Andrews Scots Presbyterian Church is located on a corner site, therefore offering vantages from Dover Road and Carlisle Street. It is set in a predominately residential area. The church has mature trees along the Council strip on the Dover Road frontage, and a mature tree within the church boundaries along Carlisle Street.
Physical condition	St Andrews Scots Presbyterian Church is in good condition. All of the brick work, stone work, and timber work appear to be in good condition. The stain glass windows are in good condition. The organ remains in original condition except for the addition of an electric blower. Pitchford & Garside restored the instrument in 1975.
Modification and Dates	BA 1919/384 New school hall R. Crook (Builder) BA 836/1993 New face brick rear toilets to hall- Van Rooijen & Partners Chartered Architects. BA 342/1952 Extensions to existing church hall -Kenneth McConnel Architects BA 351/1966 Alterations and additions to church hall- Finlay Munro DA 426/2011 Alterations and additions to a church hall for child care centre - JCA Architects Pty Ltd
Archaeological potential	No known historic archaeological potential. Identified as being on potentially sensitive land on the Aboriginal sensitivity mapping.

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Further comments	Comparative analysis
	St George's Anglican Church—church and interiors, 245 Glenmore Road, Paddington Constructed in the Victorian Free Gothic style, St George's is a predecessor to the Federation Gothic style of St Andrews Scots Presbyterian Church. Similarities include the face brick with stone dressings, steeply pitched roof, lancet windows with stained glass, and timber floors and ceilings. The floorplan differs in that St George's follows a simple rectangle plan, whereas St Andrews Scots follows a crucifix. St Andrew's Presbyterian Church and Grounds, 11-13 Harold Street, Forbes Built in Victorian Gothic style the church is an older style than the church in Rose Bay, but demonstrates the type of architecture emerging in response to St Andrew's Presbyterian churches in NSW. It has a similar pitched roof and use of fenestration. St Clement's Anglican Church and Cemetery, 18-20 Church Street, Yass The church is an early example of the Gothic style. A similar organ is located within St Clement's Anglican Church, although it was designed by William Davidson. The organ is a fine example of a nineteenth century organ, made in a similar time as the one in St Andrews. It is said to be "more tonally subdued, with a focus on unison colours" than other William Davidson organs. St Stephen's Presbyterian Church, 54 Crane Street, Ballina St Stephen's Presbyterian Church is an example of Federation Gothic architecture, similar to St Andrews. It has face brick and similar gothic arch/lancet windows. The use of a spire tower is a differentiation between the two churches. St Brendan's Catholic Church, including interiors, Johnston Street, Annandale Although of a different denomination, St Brendan's Catholic Church is an example of the use of the Federation Gothic ecclesiastical style in Sydney. It has a similar pitched roof, wall buttresses, pointed arched openings, and sandstone details and trims. St Paul's Church and neighbourhood centre, including interiors, 665A Darling Street, Rozelle St Paul's Church is an example of a Federation Gothic style church, with a similar roof form and stone details to St Andrews. It has a stone base with brick and stone buttresses and steep pitched gable roof clad in slate. The main façade differs with having the entrances on the front rather than the sides like St Andrews.

HISTORY

Aboriginal ethno-history

The coastal regions of Sydney between Port Jackson and Botany Bay are the ancestral territories of the Eora people. The traditional owners of the land now within the Woollahra Council area were the Cadigal (Gadigal) and the Birrabirragal people. In common with other tribes living by Sydney Harbour, the Gadigal lived in harmony with the natural resources within their country, fishing from canoes or hunting the animals that lived in surroundings. The tribe appears to have moved within their territory in response to the seasons and family connections. Shell middens and other archaeological remains in the area provide material evidence of many centuries of sustained connection to the land that also sustained them. The arrival of white settlers caused the wholesale disruption of traditional life and the cultural practices of the Eora people generally. Despite enormous challenges, today many Indigenous people identify as Eora and maintain cultural practices and a connection to Country.

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Rose Bay suburb history

Rose Bay is a suburb in Eastern Sydney in the Woollahra LGA. It was named after George Rose, A British Treasury official.[1] Around 1805, the first Europeans who settled in the area comprised convicts operating Salt Boilers near the bay. From the early nineteenth century until 1920, Rose Bay was occupied by market gardens.

The suburb of Rose Bay was originally part of land granted to John Piper, Thomas Benson, Thomas Galvin, Richard Partridge, John Foster, William Piper, W. Jenkins, and S. Breakwell. These land grants were consolidated in 1830 to form a larger grant for Daniel Copper and Solomon Levey that consisted of 1130 acres. The land grant was later surveyed and subdivided by T.L. Mitchell in 1844 to become the Point Piper Estate.[2] This was wholly owned by Daniel Cooper by 1847. This land grant was subdivided and purchased by prominent and wealthy members of the area.

The Municipality of Woollahra was established in 1860. Due to the remoteness of Rose Bay at the time, the area was not involved in the suburban development of the 1880s, seemingly to be an area reserved for the rich.

Rose Bay developed with the construction of roads and public transport in the form of ferries and trams, this included establishment of a tram service along New South Head Road in 1903. Consolidation of public transport encouraged people of different socio-economic backgrounds to move to the area as land became more affordable, resulting in rental housing development throughout the suburb.

As the central flat land of Rose Bay was occupied by the golf course and market gardens, residential development was forced towards the northern and south-western ends of the suburb, forming short streets along the beachfront.[3]

The first church in Rose Bay was the Methodist Church built in 1904 at the corner of Dover and Old South Head Roads, now used by the Uniting Church. St Andrews Scots Church opened in 1913 and still remains as a Presbyterian Church. St Paul's Anglican Church opened in 1918 and was closed in 1991. The Roman Catholic St Mary Magdalene Church opened in 1920, and the St George's Greek Orthodox Church was established in 1962.[4]

Rose Bay developed into an 'urban garden' in the Inter-War period, with a peak in housing development and flat building in the 1920s.[5] This heralded the end of the use of the area for market gardening. In 1921, the Rose Bay area received electric power lines.[6] The rapid post-war development and residential consolidation in the area coincided with a growing presence of migrant communities in Rose Bay.

Sydney's Eastern suburbs remain as a center for Sydney's Jewish community. Rose Bay has one of the largest Jewish populations in NSW, with immigrants settling in the area mainly from Israel, South Africa and Russia.

St Andrew's Scots Presbyterian Church

The second St Andrew's Scots Church in Sydney was built in 1835 and was located in Sydney City behind St Andrew's Cathedral near Town Hall. The erection of the church was presided over by Colonel Snodgrass and a Government grant of land at the rear of the Sydney Town Hall was offered. Colonel Snodgrass laid the foundation stone in late 1833 and in September 1835 the church was opened for public worship.[7] The original building cost 2000 pounds.

This church contained elements that were later reused in the St Andrews Scots Presbyterian Church in Rose Bay. A new block was purchased in Ian Street but was later discarded as unsuitable and sold. The first Church in Sydney was sold in 1910, with the last service held on 5 November 1911 and the building was demolished soon after.

[1] Broomham, R. 1984. *Rose Bay Thematic History.*
[2] Broomham, R. 1984. *Rose Bay Thematic History.*
[3] Hughes, Truman, and Ludlow, 1984. *Heritage Study for the Municipality of Woollahra. Volume 1.*
[4] Broomham, R. 1984. *Rose Bay Thematic History.*
[5] Broomham, R. October 2002. *The Urban Garden: Double Bay and Rose Bay Between the Wars.*
[6] Broomham, R. October 2002. *The Urban Garden: Double Bay and Rose Bay Between the Wars, pg. 12.*
[7] *A New Kirk.* Sydney Morning Herald. Monday 3 November 1913, pg. 10.

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

The site for the existing Church in Rose Bay was originally part of W. Jenkins 50 acre land grant that would later be consolidated to form the 1130 acre Point Piper Estate. The land formed Lots 12 and 13 of Section 1 of a re-subdivision of the Carlisle Estate. Plans for a new church at Rose Bay were submitted and approved in November 1912 and the current Church was opened on 1 November 1913. St Andrews Scots Presbyterian Church was built by Messers. D. McRae and Son at a cost of nearly 4000 pounds exclusive of land.[8] A newspaper article states that the architects were Power and Adam.[9] It contains stained glass windows, 'barn-Gothic' rafters, the 'Hill' organ (1885), cedar pews, stone font, memorial plaques and communion plate (1839) which came from the former St Andrew's Scots Church at Bathurst Street. The Manse was erected in 1915 at a cost of $1,400.

The clergy of St Andrews Scots Presbyterian Church have consisted of: Rev Dr J. McGarvie (1853); Rev J. Dougall (1853 – 1868); Rev R. Lewers (1869 – 1873); Rev W.M. White (1873 – 1884); Rev A. Miller (1885 – 1896); Rev J. Edwards (1914 – 1937); and Rev T. McDougall (1938).

In 1917 it was decided that the parish required a hall so that in 1918 the foundation stone was laid and the building completed in 1921 on the corner of boundaries of Carlisle Street and Ian lane. The building is a painted brick building above a lower ground floor with foundations of sandstone. The shingled steeply roofed building with brick gable is in the Free Federation interpretation of a modified neo gothic style with a brick parapetted roof entrance wing.

Hill & Son supplied an organ in 1885 for the original St Andrew's Scots Church (situated behind St Andrew's Cathedral) which has survived intact. It was paid for by using a £500 legacy from Captain Owen Hughes. The organ was opened with a concert on 28th July, 1885.[10]
The main church building is still used by the Presbyterian congregation, with the only noted alterations and additions occurring to the church hall.

HISTORICAL THEMES		
Australian Theme	**State Theme**	**Local Theme**
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Presbyterianism

[8] *Buildings and Works. Progress of the Trade*. The Sydney Morning Herald. Tuesday 4 November 1913, pg. 5.
[9] *A New Kirk.* Sydney Morning Herald. Monday 3 November 1913, pg. 10.
[10] Sydney Organ, 'St Andrew's Scot Church', n.d., Accessed online at: https://www.sydneyorgan.com/StARose.html

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

HERITAGE SIGNIFICANCE ASSESSMENT	
Historical significance SHR criteria (a)	St Andrews Scots Presbyterian Church has historical significance for demonstrating the pattern of development of the Presbyterian Church in Sydney and the Woollahra area. The site has a high degree of historical significance as it has continued in its function as a church and for its associated community since the early twentieth century. The church demonstrates the expansion of Rose Bay during the Federation period. The elements that are associated with the first church include the cedar pews, stone font, memorial plaques and communion plate (1839) which have historical significance as demonstrating the continuity of the Presbyterian Church. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.
	Guidelines for inclusion ☐ shows evidence of a significant human activity ☑ **is associated with a significant activity or historical phase** ☑ **maintains or shows the continuity of a historical process or activity** **Guidelines for exclusion** ☐ has incidental or unsubstantiated connections with historically important activities or processes ☐ provides evidence of activities or processes that are of dubious historical importance ☐ has been so altered that it can no longer provide evidence of a particular association
Historical association significance SHR criteria (b)	St Andrews Scots Presbyterian Church is associated with the Presbyterian congregation. It is associated with one of the first Presbyterian Churches built in NSW and the first Presbyterian congregation in NSW. The elements that are associated with the first church include the cedar pews, stone font, memorial plaques and communion plate (1839). Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.
	Guidelines for inclusion ☐ shows evidence of a significant human occupation ☑ **is associated with a significant event, person, or group of persons** **Guidelines for exclusion** ☐ has incidental or unsubstantiated connections with historically important activities or processes ☐ provides evidence of activities or processes that are of dubious historical importance ☐ has been so altered that it can no longer provide evidence of a particular association

Heritage inventory sheet

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Aesthetic significance
SHR criteria (c)

St Andrews Scots Presbyterian Church has aesthetic significance as a fine example of the Federation gothic style constructed in 1913 by architects Power and Adam and builders Messers. D. McRae and Son. The Church has landmark qualities being located on a prominent corner site. The building retains an excellent collection of high quality stained glass windows that date to 1885 which were originally part of the original St Andrew's Scots Church built in 1835 and located in Sydney City behind St Andrew's Cathedral. The 'barn-Gothic' rafters are of aesthetic significance, dating to 1885 from the original Church in the City. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
☐ shows or is associated with, creative or technical innovation or achievement	☐ is not a major work by an important designer or artist
☐ is the inspiration for a creative or technical innovation or achievement	☐ has lost its design or technical integrity
☑ **is aesthetically distinctive**	☐ its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded
☑ **has landmark qualities**	☐ has only a loose association with a creative or technical achievement
☑ **exemplifies a particular taste, style or technology**	

Social significance
SHR criteria (d)

St Andrews Scots Presbyterian Church has social significance for being a place of worship and community for the Presbyterian congregation in the local area since the early twentieth century. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
☑ **is important for its associations with an identifiable group**	☐ is only important to the community for amenity reasons
☑ **is important to a community's sense of place**	☐ is retained only in preference to a proposed alternative

Technical/Research significance
SHR criteria (e)

The elements that are associated with the first church, including the cedar pews, stone font, memorial plaques and communion plate (1839) and the stained glass windows, 'barn-Gothic' rafters, the 'Hill' organ (1885), have potential to provide a reference type about the early formation and practices of the Presbyterian congregation in Sydney.

The church was the first building on the site, therefore the archaeological potential of the site is low. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
☐ has the potential to yield new or further substantial scientific and/or archaeological information	☐ the knowledge gained would be irrelevant to research on science, human history or culture
☑ **is an important benchmark or reference site or type**	☐ has little archaeological or research potential
☐ provides evidence of past human cultures that is unavailable elsewhere	☐ only contains information that is readily available from other resources or archaeological sites

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

<table>
<tr><td>Rarity
SHR criteria (f)</td><td>St Andrews Scots Presbyterian Church is the only example of a Federation Gothic church within the Woollahra LGA. Although other Federation Gothic churches exist in the wider Sydney area, the style is rare for ecclesiastical architecture in Woollahra LGA. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr><td>☐ provides evidence of a defunct custom, way of life or process
☐ demonstrates a process, custom or other human activity that is in danger of being lost
☐ shows unusually accurate evidence of a significant human activity
☑ is the only example of its type
☐ demonstrates designs or techniques of exceptional interest
☐ shows rare evidence of a significant human activity important to a community</td><td>☐ is not rare
☐ is numerous but under threat</td></tr>
</table>
</td></tr>
<tr><td>Representativeness
SHR criteria (g)</td><td>St Andrews Scots Presbyterian Church is representative of the growth of the Presbyterian Church in Sydney and the Woollahra LGA in the late nineteenth to early twentieth centuries. The building is a representative and fine example of ecclesiastical architecture built in the early twentieth century. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr><td>☑ is a fine example of its type
☑ has the principal characteristics of an important class or group of items
☑ has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity
☐ is a significant variation to a class of items
☐ is part of a group which collectively illustrates a representative type
☐ is outstanding because of its setting, condition or size
☐ is outstanding because of its integrity or the esteem in which it is held</td><td>☐ is a poor example of its type
☐ does not include or has lost the range of characteristics of a type
☐ does not represent well the characteristics that make up a significant variation of a type</td></tr>
</table>
</td></tr>
<tr><td>Integrity</td><td>St Andrews Scots Presbyterian Church is substantially in original condition and retains a high degree of integrity. No development applications have been lodged for works to the main church building since the construction of the church. The church hall has had alterations and additions which are discussed below.</td></tr>
</table>

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

RECOMMENDATIONS	
Recommendations	It is recommended that the St Andrews Scots Presbyterian Church complex and setting, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014. A heritage management document is to be prepared by a suitably qualified heritage consultant to assess the significance of all fabric and provide appropriate conservation policies to guide future development on the site. A moveable heritage inventory is to be undertaken for the heritage item. A moveable heritage strategy is to be conducted for any future works to the heritage item. The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013. Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place.

INFORMATION SOURCES

Type	Author/Client	Title	Year	Repository
Study	Woollahra Council (Shona Lindsay and Charlotte Simons)	Heritage Study of Places of Worship, Woollahra LGA	2023	Woollahra Council
Plans	Various	Subdivision Plans	Various	State Library of NSW
Record	Woollahra Municipal Council	Building Application Records	Various	Woollahra Local Studies Collection
Photographic	State Library of NSW	Historical photograph	Unknown	State Library of NSW

AUTHOR OF THIS REPORT	
Name	**Date**
Shona Lindsay – Senior Heritage Officer, Woollahra Council	January 2023

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	View of front of church from Dover Road, western elevation		
Image Year	2019	**Image author and Copyright Holder**	Shona Lindsay (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	View of front of church on the western elevation, showing decorative filigree, tracery, lancet window, stained glass, face brick, and stone base		
Image Year	2019	**Image author and Copyright Holder**	Shona Lindsay (Woollahra Municipal Council)

IMAGES			
Image Caption	View of organ in north transept		
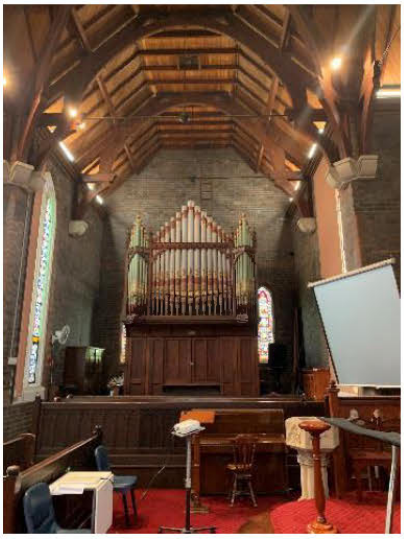			
Image Year	2019	**Image author and Copyright Holder**	Shona Lindsay (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	View of nave and pews looking towards rear of church

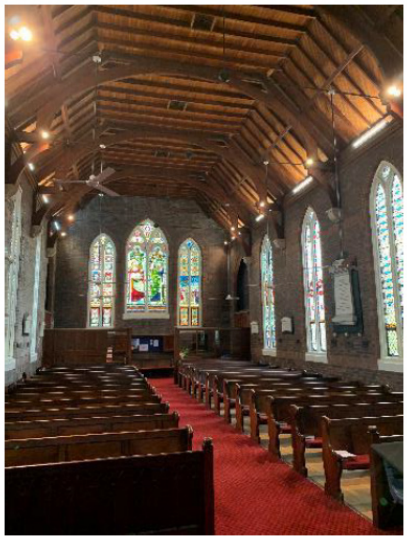

Image Year	2019	**Image author and Copyright Holder**	Shona Lindsay (Woollahra Municipal Council)

IMAGES	
Image Caption	View of stained glass windows

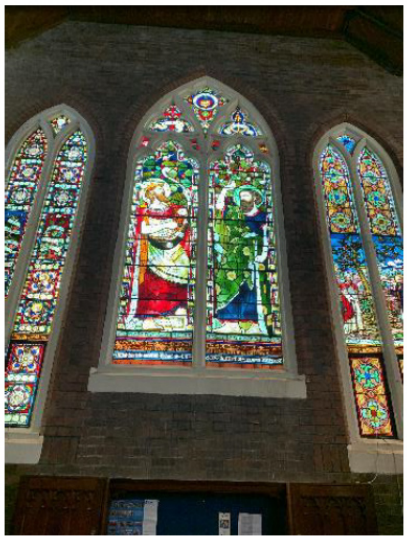

Image Year	2019	**Image author and Copyright Holder**	Shona Lindsay (Woollahra Municipal Council)

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	Organ		
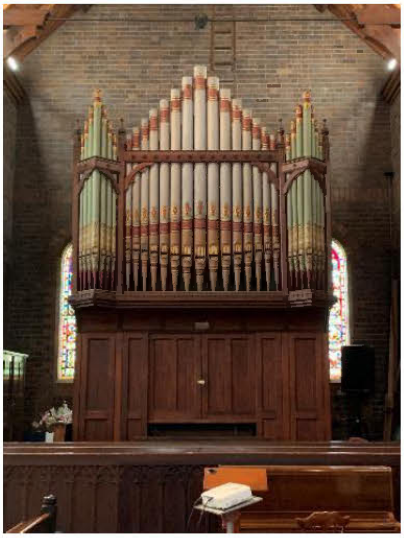			
Image Year	2019	**Image author and Copyright Holder**	Shona Lindsay (Woollahra Municipal Council)

IMAGES			
Image Caption	View of north-eastern church hall, originally constructed for a school hall		
Image Year	2019	**Image author and Copyright Holder**	Shona Lindsay (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

ITEM DETAILS			
Name of Item	**St George Orthodox Church and War Memorial complex and setting, including interiors and moveable heritage**		
Former name			
Item type	**Built**		
Address	Number **90-92**	Street **Newcastle Street**	Suburb **Rose Bay**
Property description	**Lots 15 &16, Sec D, DP 5092**		
Use	Current **Place of worship**		Former **Place of worship**
Statement of significance	The St George Greek Orthodox Church and war memorial is of local heritage significance for its historical, associative, aesthetic, social, rarity and representative values. The church reflects the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time. Since its construction and consecration in 1962, the church building has supported the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs for generations of that community. Designed by prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan, the St George Greek Orthodox Church is considered to be a fine and representative example of their ecclesiastical buildings. The church building is an interesting example of a Greek Orthodox War Memorial Church, which combines elements of the Byzantine style typically associated with ANZAC memorials with the traditional Greek Orthodox Church style. As a Greek Orthodox war memorial church, the St George Greek Orthodox Church has significance for its associations with Australia's defence history, commemorating members of Australia's Greek community who served and lost their lives in during World War I and World War II, and Australian soldiers who fought in Greece during World War I. There is only one other known example of this type of Greek Orthodox war memorial church remaining in Sydney.		
Level of significance	State: NO	Local: YES	
Heritage listings	None		
DESCRIPTION			
Designer	Fowell, Mansfield & Maclurcan		
Builder	Cirvan Bros Pty Ltd		
Construction years	1962		
Physical Description	Constructed in 1962, the St George Greek Orthodox Church is an example of a late twentieth century ecclesiastical style church. It was designed by architects Fowell, Mansfield & Maclurcan and built by Cirvan Bros Pty Ltd. Dedicated as a war memorial, the church fronts Newcastle Street as a combination of the classic Greek Orthodox church style merged with elements of the simplified Byzantine style that is typical of Australian war memorial architecture. The building is set back from the street and sides, and is elevated on a tiered podium to the front. **Exterior** The St George Greek Orthodox Church is a blond face brick building with a concrete tiled gabled roof featuring a bell tower to the front. The front (west) façade of the building features the main entry porch and a niche window. The square bell tower is located on the northern side of the front		

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	façade, is of brick construction and is capped with an open rendered concrete dome with metal crucifix above. The main entrance porch of the church is accessed via a series of concrete and terrazzo stairs from street level, and is defined by three centrally located double doors that are detailed with projecting white-painted round arched masonry fins. The upper portions of the arched openings are infilled above a projecting shelf, and are decorated with religious motifs, with the two outer arches including one larger central cross with five smaller crosses surrounding. The northern cross features Ancient Greek lettering (the language of the Church), while the southern cross includes a dual-fish motif – 'Ichthys' – which references the Biblical story of the multiplication of loaves and fishes. The niche window is centrally located above the entry porch and has rendered masonry crucifix in front of a four pane fixed window. The side (north and south) façades of the church feature tall multi-pane windows with amber colour glass and side entry doors. The rear (east) façade of the church features three apses that are capped with copper roofing and flashing. The brickwork also features breezeblock-style ventilation at the lower courses of the windows and two doors which provide access into the lower ground-floor community hall. **Interior** As an inspection of the interior of the St George Greek Orthodox Church was unable to be carried out as part of this assessment, the description below is considered preliminary and is based on available photography of the church's interior and the heritage assessment provided by Urbis.[1] The St George Church is entered through the central door on the western primary façade in which the visitor walks directly into the narthex, the vestibule connection. The narthex includes the timber staircase to the mezzanine floor on the north side; and there are timber icon stands (*εικονοστάσια – iconostasia*) either side at the entrance to the nave. At ground floor level, the church interior comprises a two-storey scaled rectangular space containing the vestibule with mezzanine/gallery above, central nave, sanctuary and altar, vestry spaces, offices, stores and stairs. The flooring throughout the Church is parquetry timber with loose rugs throughout, and tiled stairs which lead to the iconostasis and the sanctuary. The church has rendered walls with timber panelling to the lower portion. The ceiling of the Church features a triple-vaulted timber board ceiling, while the walls have timber linings to the wainscotting and are rendered and overpainted above. The walls include some framed, painted icons. There are vertically proportioned stained glass windows throughout the interior, and while the openings remain in the original locations, the glazing itself was installed in 2021 as a result of a donation to the Church. At the rear of the nave is the iconostasis *τεμπλον – templon*, located on a raised platform which separates the main church from the sanctuary behind the iconostasis. The timber iconostasis is a portable timber structure which features the 'Beautiful Gate' (*ωραίος – horaios,* accessed only by the clergy) in the middle, with painted icons including Jesus, John the Baptist, St George, Mary with infant Jesus on either side of the beautiful gate, and with Biblical scenes within the arches above the main panels. Flooring surrounding the iconostasis comprises green marble tiling. The sanctuary is accessible to clergy only and was not able to be inspected by Urbis, however is understood to feature the rear of the iconostasis, and three recessed arches, the central one of which features an icon of Jesus on the Cross.

[1] St George Rose Bay 'Our Parish'. Accessed online at: http://www.stgeorgerosebay.org.au/who-we-are/our-parish/

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	The building ceiling contains chandeliers, however these are relatively ordinary contemporary chandeliers, not the more ornate *Πολυέλεος – polyeleos* style chandelier typical of Greek Churches. There are portable timber pews throughout the nave of the church, symmetrically arranged on either side of the aisle and in rows. The lower ground-level of the Church features a hall used for community events and a weekend Greek language school. The space comprises typical plasterboard walls and ceiling, contemporary timber floorboards, a timber stage and a contemporary kitchen in the southeast corner. **Moveable heritage items** As an inspection of the interior of the St George Greek Orthodox Church could not be carried out as part of this assessment, a description of moveable heritage items is not possible. The heritage assessment by Urbis notes that there are portable timber pews throughout the nave of the church, symmetrically arranged on either side of the aisle and in rows. **Fixed items, interior and exterior** As an inspection of the interior of the St George Greek Orthodox Church could not be carried out as part of this assessment, a description of internal fixed items is not possible. External fixed items include two plaques. One plaque commemorates the dedication of the church as a war memorial to Australian soldiers of Greek origin that took part in the two world wars and Australian servicemen who died in Greece during the Second World War. It was unveiled by Lieut. General Sir Eric Woodward on 24 November 1962. One is a foundation stone that was laid on the 23 April 1961 by his Eminence Archbishop Ezekiel. It notes the architects as Fowell, Mansfield & Maclurcan and the builders as Cirvan Bros Pty Ltd. **Setting** The St George Greek Orthodox Church is located on the eastern side of Newcastle Street. It is located opposite the heritage listed Royal Sydney Golf Links, which is largely screened by dense foliage. The church building is situated within a predominantly residential streetscape setting, with original Federation era single storey dwellings and some recent multi-dwelling developments located immediately adjacent, along the eastern side of Newcastle Street.
Physical condition	As an inspection of the interior of the St George Greek Orthodox Church was unable to be carried out as part of this assessment, a description of the building's condition is not possible. The exterior appears to be in good condition.
Modification and Dates	BA 1960/745 – New church (Fowell, Mansfield & Maclurcan) BA 1963/193 – Occupation certificate BA 1984/1094 – New stage hall (Complan Structural Designs) BA 1986/392 – New fence (Nicholson & Evans Consulting Engineers) BA 1991/310 – Air-conditioning (Property Technologies Consulting Engineers) DA 2002/309 – New addition to the church building (ESZ Architects)
Archaeological potential	No known historic archaeological potential. Identified as being on potentially sensitive land on the Aboriginal sensitivity mapping.
Further comments	**Comparative analysis** There are no other places of worship that are comparable to the St George Greek Orthodox Church located within the Woollahra LGA.

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	St Spyridon Greek Orthodox War Memorial Church, 78 Gardeners Road, Kingsford The extant heritage listed building on the site was constructed during the 1970s and designed by M.Z. Avramidis. The building is of a simplified East Mediterranean style. Like the St George Greek Orthodox Church, St Spyridon is a Greek Orthodox church building that was designed specifically to commemorate Australian Greek soldiers who fought in World War One and World War Two, although it is a later example of this unusual typology. St Ioannis Greek Orthodox War Memorial Church, Parramatta (demolished), 11 Hassall Street, Parramatta The St Ioannis Greek Orthodox War Memorial Church in Parramatta was constructed in 1965. The building was of blond face brick construction, and was flanked by towers. The building has since been demolished. Like the St George Greek Orthodox Church, St Ioannis Greek Orthodox War Memorial Church was a Greek Orthodox church building that was designed specifically to commemorate Australian Greek soldiers who fought in World War One and World War Two. The building was designed and constructed at a similar date. The building has since been demolished, which increases the rarity of the St George Greek Orthodox Church. St Mary's North Sydney, 264 Miller Street, North Sydney The extant building on the site was constructed during the 1930s from stone salvaged from an earlier church on the site. The building was also designed by prominent architectural firm Fowell, McConnell & Mansfield, although unlike the St George Greek Orthodox Church it is in the Inter-War Romanesque style. St Joseph's Catholic Church, Neutral Bay, 16 Lindsay Street, Neutral Bay Constructed in 1941, St Joseph's Catholic Church was also designed by Fowell, McConnell & Mansfield in the Inter-War Art Deco style. The building is a moderately sized church of blonde face brick church construction with a terracotta tile roof and rectangular end tower. The church features narrow rectangular steel framed windows. Although it is designed in a different style, the St George Greek Orthodox Church displays common characteristics to this church building. St Nicholas Greek Orthodox Church, 205 Livingstone Road, Marrickville The St Nicholas Greek Orthodox Church is of rendered masonry construction with two brick and reinforced concrete masonry bell towers on either side of the primary façade, each covered by a copper capped dome. Similar to the St George Greek Orthodox Church at Rose Bay, the concept of establishing a Greek Orthodox Church in Marrickville started in the 1950s due to the large Greek community residing in the area at the time. It was also similarly constructed in the 1960s but was funded by the local community, while the St George Greek Orthodox Church was initially opened as a War Memorial Church. Like the St George Greek Orthodox Church, the building references the Classic Greek Orthodox Chapel style and also exhibits the Byzantine style characteristics, including but not limited to bell towers and copper capped domes. Although designed in different materials, the buildings are of a similar architectural style. The St Nicholas Church is located in a landmark position.
HISTORY	
Aboriginal ethno-history The coastal regions of Sydney between Port Jackson and Botany Bay are the ancestral territories of the Eora people. The traditional owners of the land now within the Woollahra Council area were the Cadigal (Gadigal) and the Birrabirragal people. In common with other	

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

tribes living by Sydney Harbour, the Gadigal lived in harmony with the natural resources within their country, fishing from canoes or hunting the animals that lived in surroundings. The tribe appears to have moved within their territory in response to the seasons and family connections. Shell middens and other archaeological remains in the area provide material evidence of many centuries of sustained connection to the land that also sustained them. The arrival of white settlers caused the wholesale disruption of traditional life and the cultural practices of the Eora people generally. Despite enormous challenges, today many Indigenous people identify as Eora and maintain cultural practices and a connection to Country.

Rose Bay suburb history

Rose Bay is a suburb in Eastern Sydney in the Woollahra LGA. It was named after George Rose, A British Treasury official.[2] Around 1805, the first Europeans who settled in the area comprised convicts operating Salt Boilers near the bay. From the early nineteenth century until 1920, Rose Bay was occupied by market gardens.

The suburb of Rose Bay was originally part of land granted to John Piper, Thomas Benson, Thomas Galvin, Richard Partridge, John Foster, William Piper, W. Jenkins, and S. Breakwell. These land grants were consolidated in 1830 to form a larger grant for Daniel Copper and Solomon Levey that consisted of 1130 acres. The land grant was later surveyed and subdivided by T.L. Mitchell in 1844 to become the Point Piper Estate.[3] This was wholly owned by Daniel Cooper by 1847. This land grant was subdivided and purchased by prominent and wealthy members of the area.

The Municipality of Woollahra was established in 1860. Due to the remoteness of Rose Bay at the time, the area was not involved in the suburban development of the 1880s, seemingly to be an area reserved for the rich.

Rose Bay developed with the construction of roads and public transport in the form of ferries and trams, this included establishment of a tram service along New South Head Road in 1903. Consolidation of public transport encouraged people of different socio-economic backgrounds to move to the area as land became more affordable, resulting in rental housing development throughout the suburb.

As the central flat land of Rose Bay was occupied by the golf course and market gardens, residential development was forced towards the northern and south-western ends of the suburb, forming short streets along the beachfront.[4]

The first church in Rose Bay was the Methodist Church built in 1904 at the corner of Dover and Old South Head Roads, now used by the Uniting Church. St Andrews Scots Church opened in 1913 and still remains as a Presbyterian Church. St Paul's Anglican Church opened in 1918 and was closed in 1991. The Roman Catholic St Mary Magdalene Church opened in 1920, and the St George's Greek Orthodox Church was established in 1962.[5]

Rose Bay developed into an 'urban garden' in the Inter-War period, with a peak in housing development and flat building in the 1920s.[6] This heralded the end of the use of the area for market gardening. In 1921, the Rose Bay area received electric power lines.[7] The rapid post-war development and residential consolidation in the area coincided with a growing presence of migrant communities in Rose Bay.

St George Greek Orthodox Church

The establishment of Newcastle Street in 1875 to connect Old South Head Road and New South Head Road resulted in increased development in the area. In 1893, a nearby parkland that is now the Royal Sydney Golf Club was founded comprising a 9 hole course. At the turn of the century, the area around Rose Bay underwent change and rapid subdivision following the breakup of the Cooper Estate.

[2] Broomham, R. 1984. *Rose Bay Thematic History.*
[3] Broomham, R. 1984. *Rose Bay Thematic History.*
[4] Hughes, Truman, and Ludlow, 1984. *Heritage Study for the Municipality of Woollahra. Volume 1.*
[5] Broomham, R. 1984. *Rose Bay Thematic History.*
[6] Broomham, R. October 2002. *The Urban Garden: Double Bay and Rose Bay Between the Wars.*
[7] Broomham, R. October 2002. *The Urban Garden: Double Bay and Rose Bay Between the Wars, pg. 12.*

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

The subject property, formerly part of William Piper's 80 acre land grant and subsequently the 37-acre allotment bounded by Dover Street, Old South Head Road, Newcastle Street and New South Head Road that came under the ownership of Daniel Cooper, became part of the Rose Bay Estate subdivision. The St George Greek Orthodox Church is located on land that is of Lots 15 and 16 in Section D of the Rose Bay Estate. In circa 1910, a residence 'Sonoma' was built on the subject property by Otto Landahl. The subject site was purchased by The Greek Orthodox Parish of St Paul, Rose Bay on 29 May 1958.[8] A mortgage was taken out from the Bank of New South Wales in September 1961 which enabled the construction of the Church itself. The 'Sonoma' residence was demolished around 1962 to allow for the construction of the St George Greek Orthodox Church.

The concept of establishing a Greek Orthodox church in the Eastern suburbs of Sydney started in 1956, reflecting the broader ethnic mix in the area following World War II.[9] In 1960, a building application for the Greek Orthodox church at Rose Bay was lodged as BA1960/745. The church was designed by prominent architects Fowell, Mansfield & Maclurcan, who designed a large number of churches in Sydney and wider NSW. The architectural firm Fowell, Mansfield and Maclurcan are regarded by Apperley et al., as key practitioners of the Post-War Ecclesiastical style.[10] The firm was formed by Joseph Charles Fowell, Donald Maclurcan and John Mansfield. Church buildings designed by Fowell Mansfield and Maclurcan included the Orient Line Building (2-6 Spring Street, 1943); St Augustine's Church (Meehan Street, Yass, 1956); P&O, Church of St Rose (Collaroy Plateau, 1967); the Memorial Chapel and Studies Wing at St Paul's College (The University of Sydney) and St Neri's at Northbridge (1941)' and St Paul's Church, Ryde (1934).

The construction of the church was completed in early 1962, and the church was subsequently opened as Saint Paul War Memorial Church. On 8 April 1962, the church was consecrated by Archbishop Ezekiel. The church was dedicated as a War Memorial by the Governor of New South Wales, Sir Eric Woodward, on 24 November 1962. The War Memorial Church commemorates Australian soldiers of Greek heritage who lost their lives in World War I and World War II and also Australian soldiers who lost their lives in Greece during World War II.[11]

HISTORICAL THEMES

Australian Theme	State Theme	Local Theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
3. Developing local, regional and national economies	Events-Activities and processes that mark the consequences of natural and cultural occurrences	Memorial
7. Governing	Defence-Activities associated with defending places from hostile takeover and occupation	War memorials
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church

[8] Vol-Fol 2045-68
[9] St George Rose Bay 'Our Parish'. Accessed online at: http://www.stgeorgerosebay.org.au/who-we-are/our-parish/
[10] Apperley et al. 1989
[11] NSW War Memorials Register 'St George Church Rose Bay'. Accessed online at: https://www.warmemorialsregister.nsw.gov.au/content/st-george-greek-orthodox-church

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

HERITAGE SIGNIFICANCE ASSESSMENT	
Historical significance SHR criteria (a)	As part of the Rose Bay Estate subdivision of the former Point Piper Estate, the St George Greek Orthodox Church at Rose Bay has local historical significance for its ability to reflect the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time. The St George Greek Orthodox Church has local historical significance as an example of a church that was commissioned in NSW to honour the service of Australian soldiers of Greek heritage who lost their lives in World War I and World War II and also Australian soldiers who lost their lives in Greece during World War II. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.
Historical association significance SHR criteria (b)	The St George Greek Orthodox Church is significant for its association with migrant communities that settled in NSW following World War I. Since its construction and consecration in 1962, the church building has been the focus for worship and the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs. The St George Greek Orthodox Church has significance for its associations with Australia's defence history. The church is dedicated as a war memorial that provides a place of commemoration for Australian soldiers of Greek heritage who lost their lives in World War I and World War II, and also Australian soldiers who lost their lives in Greece during World War II. The church is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
☐ shows evidence of a significant human activity ☑ **is associated with a significant activity or historical phase** ☑ **maintains or shows the continuity of a historical process or activity**	☐ has incidental or unsubstantiated connections with historically important activities or processes ☐ provides evidence of activities or processes that are of dubious historical importance ☐ has been so altered that it can no longer provide evidence of a particular association

Guidelines for inclusion	Guidelines for exclusion
☐ shows evidence of a significant human occupation ☑ **is associated with a significant event, person, or group of persons**	☐ has incidental or unsubstantiated connections with historically important activities or processes ☐ provides evidence of activities or processes that are of dubious historical importance ☐ has been so altered that it can no longer provide evidence of a particular association

Heritage inventory sheet

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Aesthetic significance
SHR criteria (c)

The St George Greek Orthodox Church is a fine example of the work of the prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan. Joseph Charles Fowell is recognised as a prominent Australian twentieth century architect, particularly renowned for his ecclesiastical architecture with numerous buildings being heritage listed. The St George Greek Orthodox Church is an interesting example of a Greek Orthodox War Memorial Church that incorporates elements of the Byzantine style typically associated with ANZAC memorials, with the traditional Greek Orthodox Church style. The church displays simple and restrained design elements of these styles, whilst also stylistically consistent with the work of Fowell, Mansfield & Maclurcan. Within its surrounding streetscape setting, the church has landmark qualities. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
☐ shows or is associated with, creative or technical innovation or achievement	☐ is not a major work by an important designer or artist
☐ is the inspiration for a creative or technical innovation or achievement	☐ has lost its design or technical integrity
☑ **is aesthetically distinctive**	☐ its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded
☑ **has landmark qualities**	☐ has only a loose association with a creative or technical achievement
☐ exemplifies a particular taste, style or technology	

Social significance
SHR criteria (d)

Although social significance has not been formally assessed, it is assumed the St George Greek Orthodox Church is held in high esteem by members of the Parish and the broader Greek Orthodox community of Sydney. In addition to regular Sunday church services, the building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades providing an important part in the community's sense of place.

The St George Greek Orthodox Church also has social significance for its ability to recognise and commemorate members of Australia's Greek community who served and lost their lives defending Australia during World War I and World War II, and Australian soldiers who fought in Greece during World War II. Demonstrative of this social significance, the building is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
☑ **is important for its associations with an identifiable group**	☐ is only important to the community for amenity reasons
☑ **is important to a community's sense of place**	☐ is retained only in preference to a proposed alternative

Heritage inventory sheet

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Technical/Research significance SHR criteria (e)	It is considered that any archaeological potential on the site would have been removed during the construction of the existing church building with basement level. The building does not yield any potential for technical or scientific research information that would not be available from other sources. Therefore, the St George Greek Orthodox Church would not meet the threshold for local or State significance under this criterion. **Guidelines for inclusion** ☐ has the potential to yield new or further substantial scientific and/or archaeological information ☐ is an important benchmark or reference site or type ☐ provides evidence of past human cultures that is unavailable elsewhere **Guidelines for exclusion** ☐ the knowledge gained would be irrelevant to research on science, human history or culture ☑ **has little archaeological or research potential** ☐ only contains information that is readily available from other resources or archaeological sites
Rarity SHR criteria (f)	The St George Greek Orthodox Church is the only example of its type in the Municipality. While there are numerous Greek Orthodox churches in Sydney and NSW, the St George Greek Orthodox Church has rarity as one of a very small number of churches of its type – being a Greek Orthodox war memorial church. There is only one other known Greek Orthodox war memorial church remaining in Sydney, the St Spyridon Greek Orthodox War Memorial Church, which is listed as a local heritage item on the Randwick Local Environmental Plan 2012. The only other being the St Ioannis Greek Orthodox War Memorial Church dating to 1965 has since been demolished. The loss of this comparable building type increases the rarity of the St George Greek Orthodox Church. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion. **Guidelines for inclusion** ☐ provides evidence of a defunct custom, way of life or process ☐ demonstrates a process, custom or other human activity that is in danger of being lost ☐ shows unusually accurate evidence of a significant human activity ☑ **is the only example of its type** ☐ demonstrates designs or techniques of exceptional interest ☐ shows rare evidence of a significant human activity important to a community **Guidelines for exclusion** ☐ is not rare ☐ is numerous but under threat

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

<table>
<tr>
<td>Representativeness
SHR criteria (g)</td>
<td>The St George Greek Orthodox Church is fine and representative of the ecclesiastical buildings designed by architectural practice Fowell Mansfield & Maclurcan. The church is also a fine example of a Greek Orthodox War Memorial Church that was constructed in the post-war era to commemorate the loss of life that was experienced across the country during World War I and World War II. A comparative study of the St George Greek Orthodox Church with other Greek Orthodox war memorial churches, both extant and demolished, indicates the building retains similar elements and design features that are representative of this typology. There are no other Greek Orthodox churches within the Woollahra LGA. Because of its deliberate design as a war memorial church, the St George Greek Orthodox Church is a significant variation to other examples of traditional Greek Orthodox churches in Sydney. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.
<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr>
<td>☑ is a fine example of its type
☐ has the principal characteristics of an important class or group of items
☑ has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity
☑ is a significant variation to a class of items
☐ is part of a group which collectively illustrates a representative type
☐ is outstanding because of its setting, condition or size
☐ is outstanding because of its integrity or the esteem in which it is held</td>
<td>☐ is a poor example of its type
☐ does not include or has lost the range of characteristics of a type
☐ does not represent well the characteristics that make up a significant variation of a type</td>
</tr>
</table>
</td>
</tr>
<tr>
<td>Integrity</td>
<td>As an inspection of the interior of the St George Greek Orthodox Church was unable to be carried out as part of this assessment, a description of the building’s intactness is not possible. The exterior appears to be intact.</td>
</tr>
</table>

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

RECOMMENDATIONS	
Recommendations	It is recommended that the St George Greek Orthodox Church and War Memorial complex and setting, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014. A heritage management document is to be prepared by a suitably qualified heritage consultant to assess the significance of all fabric and provide appropriate conservation policies to guide future development on the site. It is recommended that an internal inspection be conducted of the church and any moveable heritage noted. If found to be intact the interiors and any moveable heritage should be added to the heritage listing. If moveable heritage is uncovered then a moveable heritage inventory is to be undertaken for the heritage item. A moveable heritage strategy is to be conducted for any future works to the heritage item. The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013. Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place.

INFORMATION SOURCES

Type	Author/Client	Title	Year	Repository
Study	Woollahra Council (Shona Lindsay and Charlotte Simons)	Heritage Study of Places of Worship, Woollahra LGA	2023	Woollahra Council
Study	Urbis	Heritage Assessment. St George Greek Orthodox Church	2022	Woollahra Council
Plans	Various	Subdivision Plans	Various	State Library of NSW
Record	Woollahra Municipal Council	Building Application Records	Various	Woollahra Local Studies Collection

AUTHOR OF THIS REPORT	
Name	**Date**
Shona Lindsay – Senior Heritage Officer, Woollahra Council	January 2023

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	View looking north east across Newcastle Street towards the front (west) elevation of the St George Greek Orthodox Church.

Image Year	2021	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

IMAGES	
Image Caption	View looking south east across Newcastle Street towards the St George Greek Orthodox Church.

Image Year	2021	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	View looking south east across Newcastle Street towards the St George Greek Orthodox Church.		
Image Year	2022	**Image author and Copyright Holder**	Wai Wai Liang (Woollahra Municipal Council)

IMAGES			
Image Caption	View of side fence St George Greek Orthodox Church.		
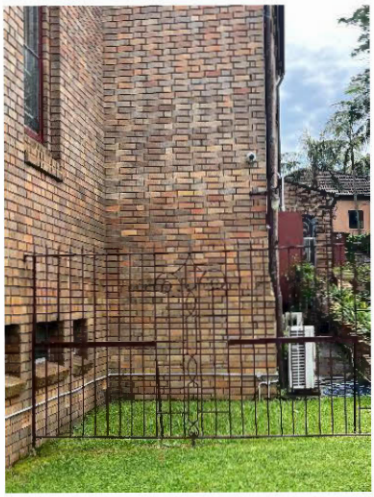			
Image Year	2022	**Image author and Copyright Holder**	Wai Wai Liang (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	View of sign at entrance of St George Greek Orthodox Church.		
Image Year	2022	**Image author and Copyright Holder**	Wai Wai Liang (Woollahra Municipal Council)

IMAGES			
Image Caption	View of plaque commemorating the dedication of the church as a war memorial		
Image Year	2022	**Image author and Copyright Holder**	Wai Wai Liang (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	View of foundation stone of church		
Image Year	2022	**Image author and Copyright Holder**	Wai Wai Liang (Woollahra Municipal Council)

IMAGES			
Image Caption	View of Templon		
Image Year	Undated	**Image author and Copyright Holder**	St George Orthodox Church

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	Image of the Templon, Nave Vaulted Ceiling and chandeliers

Image Year	Undated	**Image author and Copyright Holder**	St George Orthodox Church

IMAGES	
Image Caption	Image of Saint George on the Templon

Image Year	Undated	**Image author and Copyright Holder**	St George Orthodox Church

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	Original plan of church		
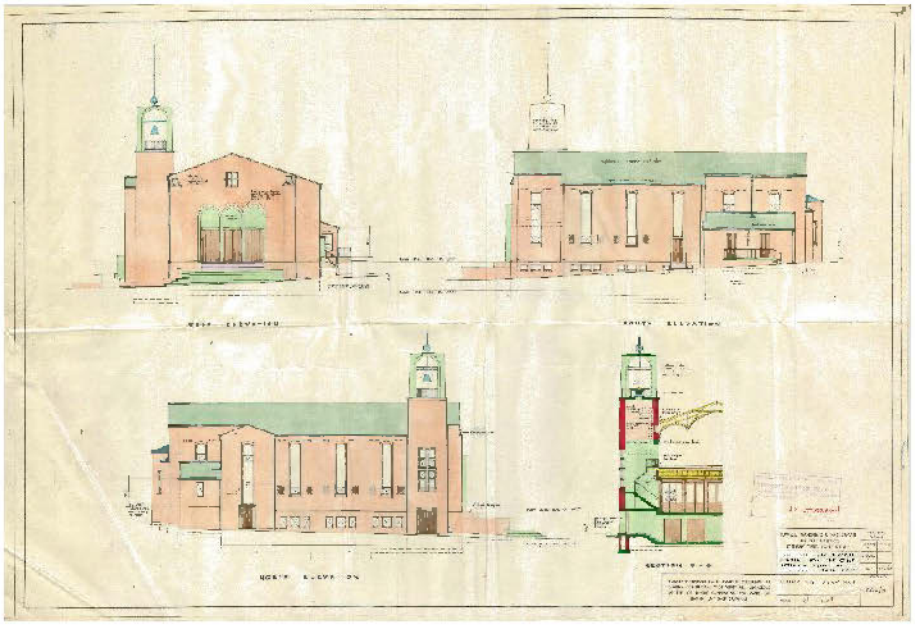			
Image Year	1960	**Image author and Copyright Holder**	Woollahra Municipal Council

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	Original plan of church

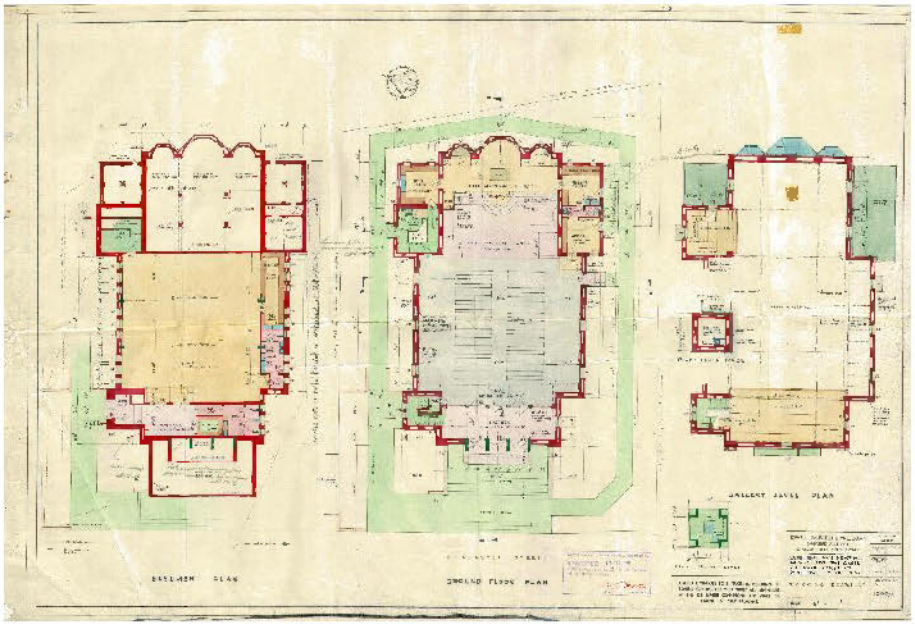

Image Year	1960	**Image author and Copyright Holder**	Woollahra Municipal Council

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	Original plan of church		
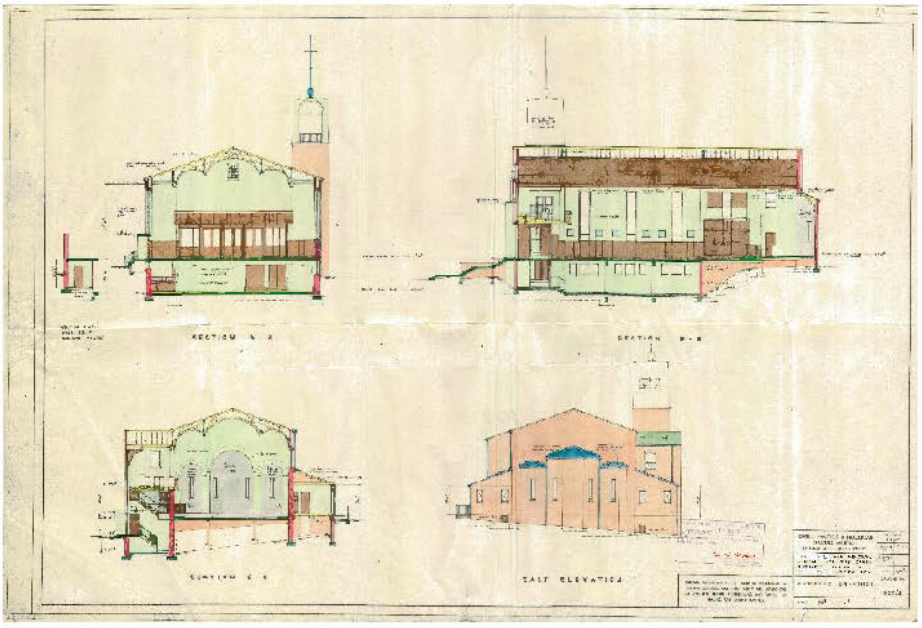			
Image Year	1960	**Image author and Copyright Holder**	Woollahra Municipal Council

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

ITEM DETAILS			
Name of Item	**Sydney Chevra Kadisha, including interiors and moveable heritage**		
Former name			
Item type	**Built**		
Address	Number **172-178**	Street **Oxford Street**	Suburb **Woollahra**
Property description	**Lot 1, DP 85862**		
Use	Current **Place of worship**		Former **Place of worship**
Statement of significance	The Sydney Chevra Kadisha building is of State significance and has important historical, associative, aesthetic, social, research potential, rarity and representative heritage values. The building is associated with the Sydney Chevra Kadisha, the first Jewish organisation founded in Australia during the early nineteenth century to practice ritual and burial rights for the Colony's Jewish population. Constructed in the mid-twentieth century to accommodate the growing requirements of the Sydney Chevra Kadisha, the building evidences the cultural influences occurring globally during the post-World War II era. The Sydney Chevra Kadisha building is the primary mortuary chapel servicing the Jewish community of Sydney and wider NSW, and is the only one of this type in the State. As such, the building retains profound personal memories, values and associations for generations of mourners, volunteers and staff whom are connected with this place, and is in constant use. The building was designed by prominent Modernist architect Samuel Lipson of Lipson & Kaad Architecture, and is an excellent example of Post-War architecture reflecting the European influences of Lipson's practice. The building's distinctive interior and exterior remain substantially unaltered since its construction, and the building has strong landmark qualities within its context.		
Level of significance	State: YES	Local: YES	
Heritage listings	None		
DESCRIPTION			
Designer	Samuel Lipson of Lipson & Kaad Architecture		
Builder	Unknown		
Construction years	1949-1952		

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Physical Description	Constructed between 1949 and 1952, the Sydney Chevra Kadisha building is a Post-war Modernist style building designed by prominent architect Samuel Lipson of Lipson and Kaad Architecture as a mortuary chapel for the Sydney Jewish community. While the building retains characteristics of its style, this Modernist place of worship incorporates shapes, motifs and elements that specifically refer to traditional Orthodox Synagogue design. The building is situated on an unusual wedge shaped site between two roads and is on a north to south gradient. The building's northern elevation contains lower ground levels facing Wallis Street and the southern elevation comprises the main ground level facing Oxford Street. The Sydney Chevra Kadisha building is raised on a small podium, and comprises two sections that are separated by a small internal courtyard: the eastern (chapel) wing and the western wing. The eastern (chapel) wing is located to the east of the courtyard. **Exterior** The eastern (chapel) wing is of red textured face brick construction with a hipped terracotta tiled roof concealed behind decorative parapets. There are three entry points to the east wing: the principal entry is on the southern elevation fronting Oxford Street, the secondary entry is at the lower ground level on the northern elevation fronting Wallis Street and includes an entry point for vehicles, and the third entry is located on the building's narrow eastern elevation. The simple massing of the eastern (chapel) wing follows a predominance of solid over void, which is offset by decorative brickwork, entablature and fenestration detailing. Biforate windows on the eastern wing are defined by rendered decorative mouldings surmounted by round headed arches with religious motifs. The narrow entry at the eastern end of the chapel wing features external decorative iron balustrade and gates with motifs and garden beds. Entry points to the building are framed by rendered detailing. The eastern wing has a lower ground floor with vehicular access from Wallis Street. The western wing is a three storey building used for administrative purposes, and is of red face brick construction with a hipped and flat roof. It was constructed in c.1981. The western wing is accessed at lower ground level via Wallis Street and ground level via Oxford Street. The principal elevation of the western wing faces Oxford Street and includes rendered elements framing fenestration and the entry point, a decorative iron balustrade with motif. Remaining elevations of the western wing are relatively simple. The interior of the western wing comprises reception, offices and residential accommodation. **Interior** Internally, the chapel within the eastern wing comprises five parts including an entrance area, nave exterior, nave interior, the altar and the Kohanim room. In accordance with Jewish Law, the Kohanim room provides a designated room for a Kohen to attend a funeral procession and is physically separated from the main building. Detailed elements within the interior of the chapel include mouldings and cornices, ornate columns, leaded glass windows dedicated by members of the local community, ornate light fixtures, timber panel boards, timber doors and timber pews. The lower ground floor of the eastern wing contains the Tahara room, hearse vehicle parking, staff room, two WC's and a coffin store. **Moveable heritage** There are several movable heritage items at the Sydney Chevra Kadisha, including framed historical photographs of the building and Sydney Chevra Kadisha office bearers, commemorative trowel and spade

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	associated with the laying of the foundation stone, and other framed items including framed prayer located within the Tahara room. **Fixed items** The Sydney Chevra Kadisha building and site features numerous fixed items, including several foundation stones to the exterior, commemorative plaques and ornate fixtures within the chapel wing, and commemorative plaque within the Tahara room at lower ground level. **Setting** The Sydney Chevra Kadisha is situated on an east-west orientation along a narrow wedge shaped site, and occupies a prominent position between Oxford Street and Wallis Street. The building is within the Woollahra Heritage Conservation Area, which predominantly comprises Victorian era residential development. Directly opposite the site on the southern side of Oxford Street is the heritage listed Centennial Park and Centennial Park Reservoir. Surrounding development is generally two storeys in height. Within this context, the Sydney Chevra Kadisha is a landmark in its surrounding setting.
Physical condition	The Sydney Chevra Kadisha building is in good condition. All of the brick work, stone work, and timber work appear to be in good condition. The stained and leaded glass windows are in good condition.
Modification and Dates	BA 1995/427 - New mortuary in basement level and covered store (Fred Heilpern Architects) BA 1995/812 - Air-conditioning (January Engineering) DA 2014/541 - Alterations and additions, including demolition of the western (administration wing) and new three storey addition (Tobias Partners)
Archaeological potential	No known historic archaeological potential. Not identified as being on potentially sensitive land on the Aboriginal sensitivity mapping.
Further Comments	**Comparative analysis** <u>Emanuel Synagogue, 7-9 Ocean Street, Woollahra</u> Both the Emanuel Synagogue and the Sydney Chevra Kadisha have been designed by Samuel Lipson and constructed in the Inter-War Post-Modernist Functionalist style. They also both exhibit face brick walls and are in landmark positions, set back from the street by forecourts. However, they were constructed approximately 10 years apart. The Sydney Chevra Kadisha was constructed as a mortuary chapel and the organisation itself is considered to be the oldest Jewish organisation in Australia, while the Emanuel Synagogue was constructed as the first liberal synagogue in Australia. <u>Red Cross House (Former “Hoffnung & Co Warehouse), 153-159 Clarence Street, Sydney</u> The heritage-listed Red Cross House building was originally designed as a warehouse and constructed in 1938/9 in the functionalist architectural style. Similar to Sydney Chevra Kadisha, the subject building was also designed by Samuel Lipson. However, the warehouse was designed in conjunction with Robertson Marks and McCredie. Although of a similar architectural style and materials, the two structures differ in their scale and form, due to their different uses. <u>The Central Synagogue and War Memorial, Bondi Junction (since demolished and rebuilt), 15 Bon Accord Avenue, Bondi Junction</u> Almost a decade after the Sydney Chevra Kedisha was built, the Central Synagogue designed by Lipson & Kaad (Samuel Lipson and Peter Kaad) was constructed in 1960 in Bondi Junction after a new site was purchased for the synagogue. It is noted that the first Central Synagogue was founded in 1913 in Paddington, moving to the corner of Grosvenor and

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	Grafton Streets in Bondi Junction in 1921.[1] Similar to Lipson's Sydney Chevra Kedisha, the Central Synagogue also displayed elements of the modernist architectural style including the use of clean lines and rectangular shapes. However, the buildings used different materials. Similar to the Sydney Chevra Kedisha, the Central Synagogue was also located in a prominent landmark location. On 25 September 1994, the Central Synagogue designed by Lipson & Kaad was destroyed in a fire. By the late 1990s, a new synagogue was constructed and replaced the destroyed 1960s synagogue.[2]

HISTORY

Aboriginal ethno-history

The coastal regions of Sydney between Port Jackson and Botany Bay are the ancestral territories of the Eora people. The traditional owners of the land now within the Woollahra Council area were the Cadigal (Gadigal) and the Birrabirragal people. In common with other tribes living by Sydney Harbour, the Gadigal lived in harmony with the natural resources within their country, fishing from canoes or hunting the animals that lived in surroundings. The tribe appears to have moved within their territory in response to the seasons and family connections. Shell middens and other archaeological remains in the area provide material evidence of many centuries of sustained connection to the land that also sustained them. The arrival of white settlers caused the wholesale disruption of traditional life and the cultural practices of the Eora people generally. Despite enormous challenges, today many Indigenous people identify as Eora and maintain cultural practices and a connection to Country.

Woollahra suburb history

Woollahra comprises land that was part of the Point Piper Estate originally owned by Captain John Piper. The Point Piper Estate was the largest estate within the Municipality, and by the 1820s it covered an area of 1,130 acres of land in Woollahra, parts of Edgecliff, Double Bay, Point Piper, Bellevue Hill and Rose Bay. In 1827, the estate was taken over by importing and trading firm Cooper and Levey after Piper fell into financial difficulties. By 1847, the estate became the sole property of Daniel Cooper.

Between 1850 and 1853, Cooper arranged for a portion of the Point Piper Estate to be offered for sale and lease. In April 1853 builder William Wallis and ironmonger Charles Scott purchased 25 acres at Upper Paddington (today known as West Woollahra). Wallis and Scott subdivided the land into 346 allotments 'suited for first-class Villa Residences' which were offered for sale by auction on 19th December 1854.

Development in Upper Paddington was slow until the establishment of the regular public transport service using a two horse drawn omnibus to the city. This resulted in an increase in residents moving to the area, with settlement focused near the ridge line running along South Head Road. Residential consolidation in the area coincided with the break-up and sale of Levey's holdings, which resulted in the establishment of large residences for the wealthy interspersed with small holdings for working class residents.

The area, which was located close to the construction sites of the large mansions and in proximity of the city, attracted tradespeople ranging from stone masons, carpenters and painters. The mixed character of the area is a result of the pattern of residential development in West Woollahra. During the 1870s, a building boom resulted in the construction of most of the surviving Victorian cottages and terraces in the area. Establishment of the suburban tram service consolidated residential settlement in the area, which continued into the 1920s.

During the mid-twentieth century, the area was relatively neglected. However, in the ensuing decades there was a marked increase in the number of commercial buildings along Queen Street. The locality has since become fashionable and upmarket.

Woollahra has numerous places of worship including Emanuel Synagogue, Sephardi Synagogue, Sydney Chevra Kadisha, All Saints Anglican Church, St. Columba Uniting Church, Seventh Day Adventist Church, Holy Cross Catholic Church, and the former Uniting Church which is now a private residence.

[1] The Central Synagogue, 'Who We Are', n.d., Accessed online at: https://www.centralsynagogue.com.au/about.aspx
[2] The Central Synagogue, 'Who We Are', n.d., Accessed online at: https://www.centralsynagogue.com.au/about.aspx

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Sydney Chevra Kadisha
The subject property comprises land that was part of the Point Piper Estate originally owned by Captain John Piper.

In 1866 William Wallis became the owner of the subject property and numerous other lots in the vicinity. These properties were further subdivided and sold off in the decades that followed. The Surveyor General's map from 1885 to 1895 indicates that at this time, the subject property remained vacant despite development of the surrounding area. The Sydney Chevra Kadisha building is located on land that is of Lots 13 (part), 14, 15 and 16 in Section G of the Wallis and Scott's subdivision.

In 1817 the Sydney Chevra Kadisha was founded when a group of twenty Jewish convicts were permitted to form a society to conduct their own burials and perform the last rites in accordance with Jewish Law. This was the first Jewish organisation to be established in Australia. Arrival of Jewish free settlers resulted in the growth of the Jewish community in the colony and establishment of several early synagogues in Sydney's centre.

In 1878, these synagogues merged to form the Great Synagogue that still stands on Macquarie Street. In 1912, the current Sydney Chevra Kadisha was established by Rabbi Francis Lyon Cohen and Reverend Marcus Einfeld to provide a permanent mortuary chapel for members of the Jewish community. In 1924, the Sydney Chevra Kadisha acquired its first premises in Chippendale near the Mortuary Station at Redfern, which serviced special funeral trains carrying mourners and coffins to the Rookwood Necropolis.

The outbreak of World War II resulted in increased numbers of Jewish refugees settling in Australia. This, in turn, increased the demand for the Chevra and prompted the acquisition of the current site on 27th February 1947. Samuel Lipson of the prominent Lipson & Kaad architectural practice was soon after commissioned to design the extant building. The foundation stone was laid in 1948. Upon completion on 23 March 1952, the building was consecrated by Chief Rabbi of the Commonwealth, Dr Israel Brodie.
Since its construction, the Sydney Chevra Kadisha building has continued to function as the only Jewish mortuary chapel in NSW. Several minor alterations and additions have been carried out on the building since its construction, although it remains largely intact.

HISTORICAL THEMES

Australian Theme	State Theme	Local Theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Judaism
9. Marking the phases of life	Birth and Death-Activities associated with the final stages of human life and disposal of the dead.	Funerary synagogue

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

HERITAGE SIGNIFICANCE ASSESSMENT	
Historical significance SHR criteria (a)	The Sydney Chevra Kadisha building is of State historical significance for its ability to provide tangible evidence of increased Jewish immigration patterns during the post-World War I era and the associated growth of religious and spiritual activities in NSW and the local area. In operation as the only dedicated Jewish mortuary chapel in NSW since 1952, the building is a place of great importance to the local and wider NSW Jewish community. The Sydney Chevra Kadisha building makes an important contribution to the historical value of Woollahra. It has historical significance as an element of the development and cultural influences occurring in the locality and wider NSW during the post-World War I era.
	Guidelines for inclusion ☐ shows evidence of a significant human activity ☑ **is associated with a significant activity or historical phase** ☑ **maintains or shows the continuity of a historical process or activity** **Guidelines for exclusion** ☐ has incidental or unsubstantiated connections with historically important activities or processes ☐ provides evidence of activities or processes that are of dubious historical importance ☐ has been so altered that it can no longer provide evidence of a particular association
Historical association significance SHR criteria (b)	The Sydney Chevra Kadisha building is associated with the Sydney Chevra Kadisha, the first Jewish organisation founded in Australia. Sydney Chevra Kadisha was founded in 1817 to fulfil the sacred obligation of attending, in accordance with Jewish Law, to Jewish Persons who pass away. Sydney Chevra Kadisha has been the sole provider of Jewish funerals in NSW for over 200 years, and the Sydney Chevra Kadisha building is the primary mortuary chapel. The Sydney Chevra Kadisha building therefore has strong associational significance for the Sydney and wider NSW Jewish community. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.
	Guidelines for inclusion ☐ shows evidence of a significant human occupation ☑ **is associated with a significant event, person, or group of persons** **Guidelines for exclusion** ☐ has incidental or unsubstantiated connections with historically important activities or processes ☐ provides evidence of activities or processes that are of dubious historical importance ☐ has been so altered that it can no longer provide evidence of a particular association

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Aesthetic significance
SHR criteria (c)

The Sydney Chevra Kadisha building is associated with the work of Samuel Lipson of Lipson & Kaad Architecture, a prominent Australian architectural practice working in Sydney from the 1930s until the 1960s. The Lipson & Kaad architectural practice is cited as having designed several of the era's best buildings, many of which were photographed by iconic Australian photographer Max Dupain. Lipson's Sydney Chevra Kadisha building has aesthetic significance as a prominent twentieth century landmark in the surrounding streetscape and wider Woollahra area. The building retains key characteristics of its Post-war Modernist style combined with a unique fusion of Orthodox Synagogue elements and design details. The building's interior and exterior remains substantially intact since its construction. Occupying a prominent corner location, the unusual wedge shaped site of the Sydney Chevra Kadisha has influenced the aesthetically distinctive design and appearance of the building, which has landmark qualities and contributes to the aesthetic value of the local area. Therefore, Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
☐ shows or is associated with, creative or technical innovation or achievement ☐ is the inspiration for a creative or technical innovation or achievement ☑ **is aesthetically distinctive** ☑ **has landmark qualities** ☐ exemplifies a particular taste, style or technology	☐ is not a major work by an important designer or artist ☐ has lost its design or technical integrity ☐ its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded ☐ has only a loose association with a creative or technical achievement

Social significance
SHR criteria (d)

Although social significance has not been formally assessed, it is assumed the Sydney Chevra Kadisha building retains considerable social significance. The Sydney Chevra Kadisha building provides an important spiritual focus for activities and processes relating to the sacred obligation of attending, in accordance with Jewish Law, to Jewish Persons who pass away. Since its construction in 1952, the Sydney Chevra Kadisha building is the only mortuary chapel that exclusively services the Jewish community in Sydney and wider NSW. The Sydney Chevra Kadisha building is assumed to retain profound personal memories, values and associations for the mourners, volunteers and staff whom are connected with this place. The facility is in constant use, and there are no other examples of this type of place in NSW. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
☑ **is important for its associations with an identifiable group** ☑ **is important to a community's sense of place**	☐ is only important to the community for amenity reasons ☐ is retained only in preference to a proposed alternative

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

<table>
<tr><td>Technical/Research significance
SHR criteria (e)</td><td>The Sydney Chevra Kadisha building appears to be the first building constructed on the site. As such, the site has little archaeological potential. However, as the Sydney Chevra Kadisha building is the only one of its type in Sydney and wider NSW, the building is considered to be an important benchmark/reference type. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.
<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr><td>☐ has the potential to yield new or further substantial scientific and/or archaeological information
☑ is an important benchmark or reference site or type
☐ provides evidence of past human cultures that is unavailable elsewhere</td><td>☐ the knowledge gained would be irrelevant to research on science, human history or culture
☐ has little archaeological or research potential
☐ only contains information that is readily available from other resources or archaeological sites</td></tr>
</table></td></tr>
<tr><td>Rarity
SHR criteria (f)</td><td>The Sydney Chevra Kadisha building is significant as the only Jewish mortuary chapel and funerary home exclusively serving the Jewish community that is in operation in NSW. This gives the building rarity at a local and State level. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.
<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr><td>☐ provides evidence of a defunct custom, way of life or process
☐ demonstrates a process, custom or other human activity that is in danger of being lost
☐ shows unusually accurate evidence of a significant human activity
☑ is the only example of its type
☐ demonstrates designs or techniques of exceptional interest
☑ shows rare evidence of a significant human activity important to a community</td><td>☐ is not rare
☐ is numerous but under threat</td></tr>
</table></td></tr>
</table>

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

<table>
<tr><td>Representativeness
SHR criteria (g)</td><td>The Sydney Chevra Kadisha building is fine and representative of an Inter-War ecclesiastical building designed by prominent Modernist architect Samuel Lipson. Lipson was responsible for the design of several synagogues in Sydney, including the nearby local heritage listed Emanuel Synagogue in Woollahra (1941). This Inter-War religious building by Lipson features elements and architectural characteristics that are consistent with the design of the Sydney Chevra Kadisha building, including face brickwork defined by subtle decoration including high parapeted façade, moulded decorative cement panels with religious motifs and stained glass windows. The Sydney Chevra Kadisha building is an outstanding example of the work of Samuel Lipson. Therefore, Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr><td>☑ is a fine example of its type
☐ has the principal characteristics of an important class or group of items
☐ has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity
☑ is a significant variation to a class of items
☐ is part of a group which collectively illustrates a representative type
☐ is outstanding because of its setting, condition or size
☐ is outstanding because of its integrity or the esteem in which it is held</td><td>☐ is a poor example of its type
☐ does not include or has lost the range of characteristics of a type
☐ does not represent well the characteristics that make up a significant variation of a type</td></tr>
</table>
</td></tr>
<tr><td>Integrity</td><td>The Sydney Chevra Kadisha building remains highly intact. The main chapel wing in particular retains a high degree of integrity, and has been subject to few alterations and additions. It is noted a major development application involving reconstruction of the administrative western wing was approved under DA2014/541.</td></tr>
</table>

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

RECOMMENDATIONS	
Recommendations	It is recommended that the Sydney Chevra Kadisha, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014. It is recommended that the Sydney Chevra Kadisha, including interiors and moveable heritage be nominated on the State Heritage Register. A moveable heritage inventory is to be undertaken for the heritage item. A moveable heritage strategy is to be conducted for any future works to the heritage item. A Conservation Management Plan (CMP), or Conservation Management Schedule (CMS) is to be prepared by a suitably qualified heritage consultant to assess the significance of all fabric and provide appropriate conservation policies to guide future development on the site. The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013. Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible. It is noted that the works approved under DA2014/541/2 have not been enacted.

INFORMATION SOURCES				
Type	**Author/Client**	**Title**	**Year**	**Repository**
Study	Woollahra Council (Shona Lindsay and Charlotte Simons)	Heritage Study of Places of Worship, Woollahra LGA	2023	Woollahra Council
Plans	Various	Subdivision Plans	Various	State Library of NSW
Record	Woollahra Municipal Council	Building Application Records	Various	Woollahra Local Studies Collection

AUTHOR OF THIS REPORT	
Name	**Date**
Shona Lindsay – Senior Heritage Officer, Woollahra Council	January 2023

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	Architectural drawings of the Sydney Chevra Kadisha building.

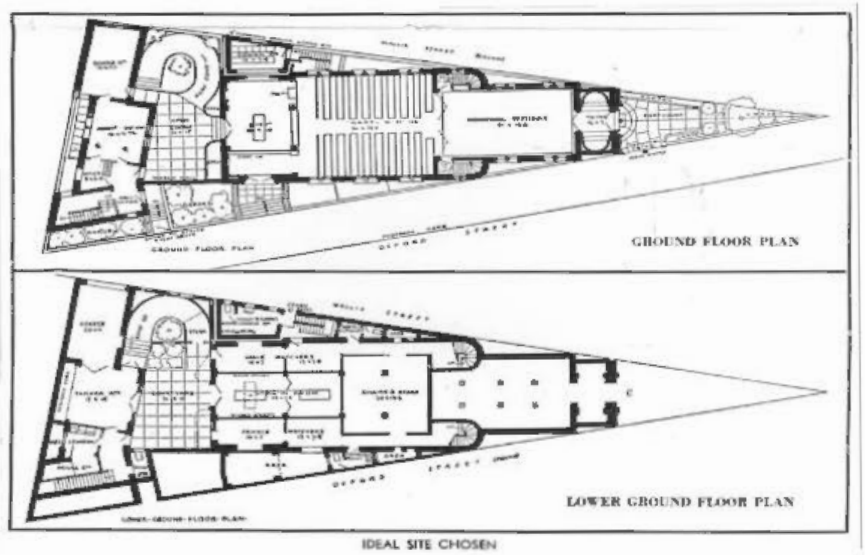

Image Year	Undated	**Image author and Copyright Holder**	Sydney Chevra Kadisha

IMAGES	
Image Caption	Historical photograph c1950s of the Sydney Chevra Kadisha building, showing eastern chapel wing.

Image Year	1950s	**Image author and Copyright Holder**	Sydney Chevra Kadisha

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	Historical photograph c1950s of the Sydney Chevra Kadisha building, showing eastern chapel wing (west wing seen in background).

Image Year	1950s	**Image author and Copyright Holder**	Sydney Chevra Kadisha

IMAGES	
Image Caption	Historical photograph taken 1982 showing the Sydney Chevra Kadisha building.

Image Year	1982	**Image author and Copyright Holder**	Woollahra Libraries Local History Digital Archive

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	View across Oxford Street showing side (south) elevation of Sydney Chevra Kadisha building.

Image Year	2019	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

IMAGES	
Image Caption	View across Wallis Street showing side (north) elevation of Sydney Chevra Kadisha building.

Image Year	2019	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	View of the nave interior showing arches supported on ornate columns, timber pews and timber panel boards.

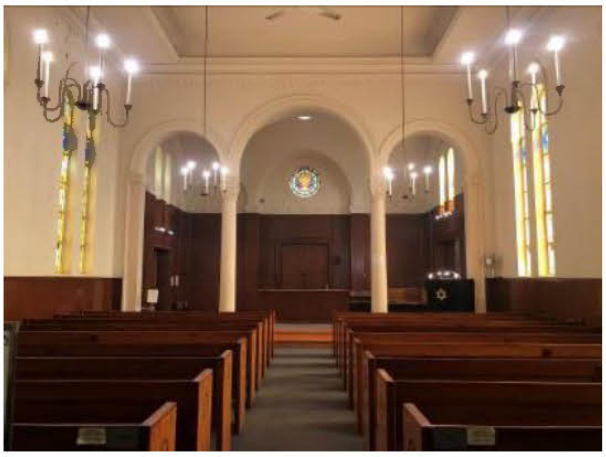

Image Year	2019	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

IMAGES	
Image Caption	View within the nave interior showing timber pews, and leaded glass windows.

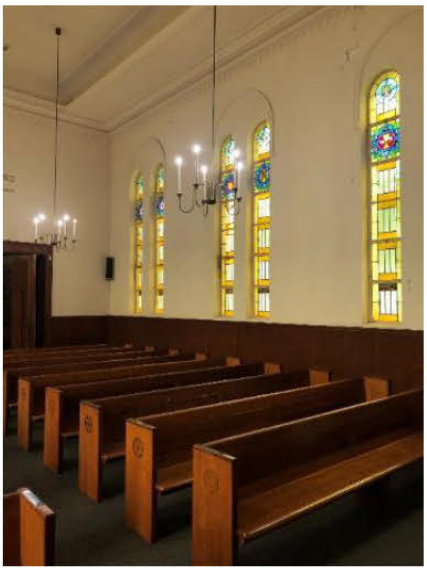

Image Year	2019	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

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IMAGES			
Image Caption	View of coffin stand on the altar within the nave interior.		
Image Year	2019	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

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ITEM DETAILS			
Name of Item	**Vaucluse Uniting Church complex and setting - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage**		
Former name	***Vaucluse Congregational Church***		
Item type	**Built**		
Address	Number **3**	Street **Russell Street**	Suburb **Vaucluse**
Property description	**Lot 7, Sec 5, DP 4400**		
Use	Current **1960s A-frame Church – Vacant** **1909 Church – Childcare Centre**		Former **Place of worship**
Statement of significance	The Vaucluse Uniting Church site is of local heritage significance for its historical, aesthetic, social, rarity and representative heritage values. Collectively, the former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building demonstrate the pattern of growth of religious and community organisations that were occurring in this part of Sydney at the time. The Former Vaucluse A-frame Church is historically significant as an illustration of postwar church-building activity in the municipality by the Congregationalists, later the Uniting Church (from 1977), who had worshipped at the place since 1909. A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. The church is a restrained and representative example of late twentieth century ecclesiastical church designed by architectural practice Booker & Wilson. The A-frame Church is an intact and substantial masonry example of its typology, which surged in international popularity over the 1950s as a cost-effective and flexible solution for post-war ecclesiastical design. Its bold triangular geometry and pared-back character are evocative of modernist architecture. A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, and the existing A-frame building on the site is therefore considered to be part of a group which collectively illustrates a representative type. There are no other examples of this building typology within the Municipality. Since the turn of the twentieth century, the site has been the location and focus of worship, activities and ceremony for a section of the local community. The significance of the 1960 church building is enhanced by the associated collection of moveable heritage items.		
Level of significance	State: NO	Local: YES	
Heritage listings	None		
DESCRIPTION			
Designer	Booker & Wilson Architects - A-frame church		
Builder	Unknown		
Construction years	1909 – former Vaucluse Congregational Church 1960 – former A-frame church		
Physical Description	The site of the Vaucluse Uniting Church comprises two church buildings. The original 1909 church building is located at the rear southern end of the site. The northern end of the site with street frontage to Russell Street		

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	is occupied by the former 1960 A-frame church building. The original 1909 building located at the rear of the site is not readily visible from the surrounding streetscape and is largely obscured by the 1960 church building. The 1909 church is no longer used as a place of worship and has been used as a childcare facility since the 1960s. The 1960 A-frame church building ceased being used as a church when the church dissolved in mid 2020. **Exterior – 1960 A-frame church building** The 1960 church on the site is a distinctive A-framed building on concrete foundations constructed of face brickwork with a steeply sloping triangular roof form that is clad with concrete tiles and timber bargeboards to ends. The front (north) elevation of the modern church features decorative textured brickwork and a large centrally located metal crucifix above the main covered entry containing timber framed glazed doors and a terrazzo threshold. Fenestration to the side elevations of the church comprises large aluminium framed windows with frosted and amber coloured glass panes. The rear (south) elevation includes a small linking structure between the two churches that was added at the time of the 1960 church's construction. The landscaping at the front of the site includes low sandstone and brick boundary walls along the street frontage and the main entry path, which is framed to each side by small conifer plantings and a eucalyptus tree to the north. The conifer plantings are seen as saplings in an historical photograph taken at the 1960 opening ceremony of the new church building, and are accompanied by commemorative plaques. Only one of these conifer trees remain. **Exterior – 1909 church building** The historic 1909 church building at the site's rear is of face brick construction under a cross gabled roof with slate tiles and terracotta ridge capping. The front elevation of the old church building comprises an open gabled front with render finish, featuring timber ventilators and a small copper-clad spire with bell. The majority of the main wall to the front elevation was removed with the construction of the adjoining 1960 A-frame church building. The early twentieth century church building retains original fenestration including leaded coloured glass windows and timber doors. Decorative brickwork to the church's exterior include pointed arched dark-red soldier courses to fenestration and dark red string courses. The rear church building comprises the main church space and adjoining church hall. **Interior - 1960 A-frame church building** The interior of the 1960 A-frame church comprises a vestibule with parquetry flooring, cloak room, nave, altar, vestry, choir vestry, W.Cs, and a new stage adjoining the existing church building. The nave features face brickwork walls with large windows. The plasterboard lined ceilings of the church are set behind the large exposed timber and steel roof frame, which creates a dramatic interior spatial effect within the central nave space. Furnishings and fittings within the nave include timber flooring, timber pews and altars, suspended light fixtures, and a large metal crucifix mounted to the wall of the dais. A historic "Chappell & Co" organ dating from 1873 is located within the church at gallery level. The organ was originally in the St Mary's Catholic Church at Newcastle, and was later acquired and relocated to the Vaucluse Uniting Church. **Interior - 1909 church building**

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	Internally, some of the spaces within the 1909 church building have been adapted for its curernt use as a childcare facility. The front wall of the original 1909 church was largely removed at the time of the construction of the 1960 church, when a linking structure was created between the two church buildings. It is noted that the main church space within the 1909 church retains original timber ceilings, dado railing in the nave, timber floorboards and leaded glass windows, along with an early timber pew matched in design to those now located at gallery level within the 1960 A-frame church. Wall murals designed and painted by Pixie O'Harris in 1961 remain in the church hall. **Organ** An organ is situated at the rear of the gallery. It was reported to have been 'drastically altered' during its relocation to the *Former Vaucluse Uniting Church* in 1933. Original components are: 'ornately-carved lower casework, stopknobs, keyboards, keyboard cheeks, pedalboard, composition pedals, nameplate, swell shutter control, action, cone-tuned pipework and pitch'. Known alterations include: • Display pipe decorations overpainted (silver), • New timber panels, left side of the case, • Two pedals have been removed, • Bellows converted from a double to single rise, • Hand-blowing apparatus has been removed, • Tremulant installed.[1] **Moveable heritage** There are several moveable heritage items within the Vaucluse Uniting Church. Timber furnishings include baptismal font, lectern, and early timber pews at gallery level and other timber furniture possibly salvaged from the original 1909 church. **Fixed items** There are numerous fixed items of heritage interest at the Vaucluse Uniting Church including original external signage, commemorative plaques, metal crucifixes and fixed timber furnishings comprising pulpit, pews and a historic organ located at gallery level within the 1960 church. **Setting** The Vaucluse Uniting Church is sited within a low-scale residential setting on the southern side of Russell Street, Vaucluse. The surrounding area features a variety of early to late twentieth century houses that are generally between one and two storeys in height. Russell Street slopes downwards to the north west, and distant glimpsed views of Sydney Harbour are obtained from the street frontage to the church.
Physical condition	The Vaucluse Uniting Church buildings are in good condition. The brick work, stone work and timber work to both buildings appear to be in good condition. The stain glass windows are in good condition.
Modification and Dates	BA 1914/9097 - New wing to original church building BA 1937/9127 - New classrooms to original church building BA 1959/285 – New A Frame church building – Booker and Wilson Architects DA 1996/132 - Increase child care hours of operation and number of places, and increase number of places DA 1996/976 - Long day care centre including associated alterations and additions DA 2002/586 – Increase number of places
Archaeological potential	No known historic archaeological potential. Not identified as being on potentially sensitive land on the Aboriginal sensitivity mapping.

[1] 'Organs of Sydney', Organ Music Society of Sydney, undated, http://members.ozemail.com.au/~mquarmby/VaucluseUC.html, accessed 22 October 2022

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Further comments	Comparative analysis
	There are no other places of worship that are comparable to the Vaucluse Uniting Church located within the Woollahra LGA. Christ Church Northern Beaches, 3 King Street, Manly Vale Although the A-frame church itself is not a local or state-listed heritage item, the St Peter's Church Hall located at 1 King Street, obscured behind the existing A-framed church is a heritage item listed in the Warringah LEP 2011. The heritage-listed hall was constructed in 1927 and was moved to the rear of the site to allow for the construction of the existing church. However, the exteriors and interiors display high integrity and many of the external and internal fabric still remains. The hall continues to be used by the church and church groups. It has timber weatherboard clad walls and a gabled roof. Similar to the Vaucluse Uniting Church, the Christ Church is an A-frame building constructed of face brick with a steeply sloping roof. The Christ Church exhibits a large expanse of glass along its primary façade and is setback from the street. St Dunstan's/ Macquarie Anglican Church, 114 Lovell Road, Denistone East Although the exact date of construction of the St Dunstan's Anglican Church is not clear, it was constructed by 1965. Similar to the Vaucluse Uniting Church, the St Dunstan's Church is an A-frame building constructed of brick masonry with a steeply sloping roof. However, the subject church is of blonde brick construction. The roof covering the A-framed church is covered with metal sheeting and supported by open web steel trusses which connect from the ground to the ridge of the roof. In addition, there are openings along the sides of the church which allow light into the interiors. Coloured glazing is also noted to the top of the A-frame and a large cross is located in the centre of the primary façade of the church building. The entrance to the building is located to the side, under a flat roof form. Similar to the Vaucluse Uniting Church, the St Dunstan's Anglican Church is set back from the street. St Kevin's Catholic Church Warringah, 46-50 Oakes Avenue, Dee Why Constructed in 1961, the St Kevin's Catholic Church was designed by Gibbons & Gibbons.[2] Similar to the Vaucluse Uniting Church, it has a triangular front façade. However, its frame is of precast thin reinforced concrete assembled on steel pipes designed by Concrete Industries.[3] Smaller triangular elements are repeated on the side elevations of the church. The primary elevation is entirely glazed, with the smaller triangular elements on the side elevations also entirely glazed, allowing light into the building. It is noted that an enclosed entrance porch is located along the primary façade allowing access into the building. Similar to the external design of the church, the interiors of the St Kevin's Catholic Church exhibits a curved roof. St Andrews Uniting Church, 19 Gippsland Street, Jindabyne Constructed in 1966, the St Andrews Uniting Church is historically significant for its association with the establishment of the new town of Jindabyne.[4] Representative of the post-war ecclesiastical architectural style, the building is of an A-framed construction and is covered by a steeply pitched roof. The roof is covered with galvanized iron which is

[2] Heritage NSW, NSW State Heritage Inventory, 'St Kevin's Catholic Church', n.d., Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2610052
[3] Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW. 2013
[4] Heritage NSW, NSW State Heritage Inventory, 'St Andrews Uniting Church', 25 May 2009, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2410031

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	supported by low granite walls.[5] The primary façade is entirely glazed, while the rear gable end is punctured by small windows. The church is in a landmark position, and overlooks Lake Jindabyne. A timber weatherboard hall covered with a corrugated metal roof is also located within the site. The hall was relocated during the construction of the A-framed church, and was originally a Snowy Hydro building.[6] St Bartholomew's Church of England, 15-19 Denison Street, Crookwell NSW Similar to the Vaucluse Uniting Church, the St Bartholomew's Church of England was also constructed in the 1960s, and is representative of the A-frame ecclesiastical architectural style. The St Bartholomew's Church of England was designed by prominent architect Robert George Warren and replaced two previous churches on the site (constructed 1866 and 1904). Warren's design includes a steeply pitched roof and floor to ceiling glazing along the primary elevation which has been broken up by vertical brick columns and an awning.[7] The interiors of the church exhibit stained glass windows, timber lined ceilings, framing and walls. Sovereign Grace Bible Church, 327-329 Blaxland Road, Ryde, NSW Similar to the Vaucluse Uniting Church, the Sovereign Grace Bible Church was constructed as an A-frame church. It utilizes the typical steeply pitched roof, face brick, concrete tile roof, and has a central glazed front.

[5] Heritage NSW, NSW State Heritage Inventory, 'St Andrews Uniting Church', 25 May 2009, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2410031
[6] Heritage NSW, NSW State Heritage Inventory, 'St Andrews Uniting Church', 25 May 2009, Accessed online at: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2410031
[7] Ibid.

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HISTORY

Aboriginal ethno-history
The coastal regions of Sydney between Port Jackson and Botany Bay are the ancestral territories of the Eora people. The traditional owners of the land now within the Woollahra Council area were the Cadigal (Gadigal) and the Birrabirragal people. In common with other tribes living by Sydney Harbour, the Gadigal lived in harmony with the natural resources within their country, fishing from canoes or hunting the animals that lived in surroundings. The tribe appears to have moved within their territory in response to the seasons and family connections. Shell middens and other archaeological remains in the area provide material evidence of many centuries of sustained connection to the land that also sustained them. The arrival of white settlers caused the wholesale disruption of traditional life and the cultural practices of the Eora people generally. Despite enormous challenges, today many Indigenous people identify as Eora and maintain cultural practices and a connection to Country.

Vaucluse suburb history
The area of Vaucluse comprises land that was originally granted to Thomas Laycock (80 acres), Frances MacGlynn (40 acres), William Charles Wentworth (370 acres), Robert Cardell (25 acres) and Francis Mitchell (39 acres). The suburb was named after the nearby historic Vaucluse House, which was built by Sir Henry Brown Hayes and later occupied by Wentworth.

Owning the largest parcel of land, Wentworth was influential in the development of the suburb and subdivision of his estate commenced as early as 1838. In early March 1838, Wentworth engaged surveyor Peter Lewis Bemi to subdivide the southern and eastern parts of his estate into 94 villa allotments that were between two and six acres. The Vaucluse Estate subdivision included new roads connecting the two government roads to South Head.

The Vaucluse Estate subdivisions of 1838 comprised the largest and second earliest sale of land in private ownership fronting the southern shore of the harbour. In 1833, the government released land on Darling Point for sale. Between Darling Point and Wentworth's Vaucluse Estate was the Cooper Estate, which was not subdivided until the early 1850s. Beyond Wentworth's Vaucluse Estate was Watsons Bay, the majority of land within which was not subdivided until the 1850s.

During the early twentieth century, the promise of a tram extension to Watsons Bay resulted in the ongoing subdivision of large allotments in the area of Vaucluse. Between 1902 and 1915, fifteen separate releases from Wentworth's Vaucluse Estate resulted in hundreds of town allotments being offered in the area.

Places of worship in Vaucluse include St Michael's Anglican Church which was opened in 1877, the Vaucluse Uniting Church which opened in 1909, and the Wentworth Memorial Church which dates to 1965. Kincoppal School also contains a church building within the school grounds.

Vaucluse Uniting Church
In the early twentieth century, the land that is now occupied by the Vaucluse Uniting Church was still in the ownership of the Wentworth family. The Vaucluse Uniting Church is located on land that comprises Lot 7 in Section 5 of the land within the 3rd subdivision of the Wentworth's Vaucluse Estate in 1904.

The Vaucluse Congregational Church was established as early as 1839 as the South Head Independent Chapel, also known as the "Church with the Chimney", located on South Head Road.[8] At this time, there were no public means of transport to and from Sydney. In 1891, a new mission hall called the "Watsons Bay and South Head Congregational Church" was established on the corner of Robertson Place and Dunbar Street. By 1908, this church had fallen into a state of disrepair.[9]

In February 1909, tenders were called for construction of a new Congregational Church on the Vaucluse Estate. This church is the extant building that is located at the rear of the subject property at 3 Russell Street, Vaucluse. The land for the new church, valued at £136, was gifted to the Congregational Union of New South Wales by Mrs Fisher, a member of the Wentworth family.[10] The foundation stone was set on 22 May 1909. The church was constructed that year

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Based on the NSW Heritage Office State Heritage Inventory sheet

and was dedicated with an opening ceremony occurring on 18 September 1909 to a full congregation. The church was opened for worship by Mrs Fitzwilliam Wentworth. The contract price of the church's construction amounted to around £700.[11]

In 1933, an organ was relocated to the 1909 church from St. Mary's Catholic Church in Newcastle, where it had been installed in 1873. This organ was then moved to the upper gallery of the A-frame church in the wake of its construction (see below, 1960). The organ is stamped with the name 'Chappell & Co.'. The latter was a major London-based musical instrument company (est. 1810) that commissioned a standard range of organs from independent English producers for resale. The organ is said to be an example of the 'Drawing-Room Organ' model and could have been built by Gray & Davison (bellow weights are marked 'JG', John Grey, albeit this could be the result of salvage/recycling).[12]

The architect David Gillespie (a Congregationalist) was reported as preparing alterations for the 1909 church in 1935.[13] The nature of these modifications or whether they occurred is not known with certainty, but it could have related to the construction of the eastern lean-to.

Congregationalism was a Nonconformist Christian denomination that held that each local congregation was selfgoverning and independent of any central controlling body. Congregationalists, also known as Independents, effectively began in Australia in the 1830s. Its 19th-century and early 20th-century adherents were predominantly urban and middle-class. In 1977, the Congregational Union of Australia combined with the Methodist and Presbyterian Churches to form the Uniting Church in Australia—the current owners of the subject place.

Previous to the procurement of the subject property, two other buildings had been built in the municipality for the Congregational Church. The earliest, known as the *South Head Independent Chapel* and colloquially as the 'Church with the Chimney', had been erected around 1839 on Old South Head Road (approx. 212-214). It was demolished following storm damage in 1910.[14] It was followed in 1891 by the *Watson Bay and South Head Congregational Church*, which was constructed at the corner of Robertson Place and Dunbar Street. It no longer survives.[15]

In 1959 a building application was lodged with Woollahra Council as BA1959/285 for the construction of a new church on the site, directly adjoining the existing Vaucluse Congregational Church building. The new church was designed by architectural practice Booker & Wilson Architects. This firm was established by Lawrence C. Booker and Geoffrey E. Wilson in the late 1940s and continued until around 1980. Their output was varied, including churches, banks, shops, factories, service stations, Housing Commission developments, and private domiciles. The present A-frame church building was subsequently opened in 1960. As part of this new work, some of the 1909 façade was removed to allow for a small link structure between the two churches.

For its versatile form and cost-effectiveness, the A-frame church proved a popular postwar religious design in Australia and overseas during the 1950s, particularly in the United States. Its origins are multifaceted but non-Australian. Early and iconic prototype examples are Frank Lloyd Wright's First Unitarian Society Meeting House in Madison, Wisconsin (1949-51) and Eero Saarinen's Kramer Chapel for the Concordia Seminary in Fort Wayne, Indiana (1953-58).

Following the opening of the A-frame church opening the 1909 church was repurposed as a Sunday School and childcare centre (plaque in rear wing records 'Dilys Lewis Memorial Kindergarten', which could have been an early postwar name). This part of the subject place continues to be utilised as a childcare centre run by a private operator.

[8] Bruce Pratt, *A Century of Service: The Story of Vaucluse Congregational Church 1839-1939*
[9] Bruce Pratt, *A Century of Service: The Story of Vaucluse Congregational Church 1839-1939*
[10] NEW CONGREGATIONAL CHURCH. (1909, September 20). *The Sydney Morning Herald (NSW : 1842 - 1954)*, p. 5. Retrieved March 5, 2021, from http://nla.gov.au/nla.news-article15108496
[11] NEW CONGREGATIONAL CHURCH. (1909, September 20). *The Sydney Morning Herald (NSW : 1842 - 1954)*, p. 5. Retrieved March 5, 2021, from http://nla.gov.au/nla.news-article15108496
[12] See 'Organs of Sydney', *Organ Music Society of Sydney*, undated, http://members.ozemail.com.au/~mquarmby/VaucluseUC.html, accessed 22 October 2022
[13] 'Opportunities for Business', *Construction and Real Estate Journal*, 17 April 1935, p1.
[14] 'An Old Landmark', Evening News, 6 February 1909, p11; and 'An Old Church Blown Away', *Evening News*, 19 July 1910, p4.
[15] Bruce Pratt, *A Century of Service: The Story of the Vaucluse Congregational Church*, published 1939, np.

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In 1961, the children's book author and illustrator Pixie O'Harris (1903-91) painted a series of murals in the rear wing of the 1909 church. O'Harris artistic output over her long career was prolific, including that of murals, for which her work in the context of children's institutions (hospitals and the like) is widely regarded. Her involvement at the subject place is probably due to a family connection instead of an express commission.[16]

The 1960 A-frame church building ceased being used as a church when the church dissolved in mid 2020.

HISTORICAL THEMES		
Australian Theme	**State Theme**	**Local Theme**
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church

HERITAGE SIGNIFICANCE ASSESSMENT	
Historical significance SHR criteria (a)	The Vaucluse Uniting Church site, comprising the 1909 Congregational Church building and later A-frame church building that was constructed for the Vaucluse Congregational Church community in 1960, has local historical significance for its ability to demonstrate the development and continuity of religious and community organisations in this part of Sydney since the turn of the twentieth century. The A-frame church has historical significance as an element of post-war ecclesiastic development of Vaucluse, during which time a large number of churches were built across Sydney and wider NSW to cater for a growing population. Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
☐ shows evidence of a significant human activity ☑ **is associated with a significant activity or historical phase** ☑ **maintains or shows the continuity of a historical process or activity**	☐ has incidental or unsubstantiated connections with historically important activities or processes ☐ provides evidence of activities or processes that are of dubious historical importance ☐ has been so altered that it can no longer provide evidence of a particular association

Historical association significance SHR criteria (b)	The Vaucluse Uniting Church has some significance for its association with the prominent local Wentworth family. This association is not readily apparent and is in connection with the former church building to the rear of the site, and is unlikely to reach the threshold for local or State significance under this criteria. Therefore, Vaucluse Uniting Church would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
☐ shows evidence of a significant human occupation ☐ is associated with a significant event, person, or group of persons	☐ has incidental or unsubstantiated connections with historically important activities or processes ☑ **provides evidence of activities or processes that are of dubious historical importance** ☐ has been so altered that it can no longer provide evidence of a particular association

[16] The father of Bruce W.F. Pratt, the husband of O'Harris, was a Congregational Minister. Bruce's brother, Douglas Pratt produced a sketch of the subject place in the 1960s, implying an interest or involvement in the site.

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Based on the NSW Heritage Office State Heritage Inventory sheet

<table>
<tr>
<td>Aesthetic significance
SHR criteria (c)</td>
<td>The A-frame church building on the site is a restrained late twentieth century ecclesiastical building. The building has been subject to few alterations and additions since its construction. A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. It is noted the architects Booker & Wilson designed numerous churches in NSW along with commercial buildings, banks, shops and factories. As such, the A-frame building on the site is not considered to be a major work by the practice. As the building is situated amidst residential development of comparable scale, it is not visually prominent within the surrounding streetscape and is not considered to have landmark qualities.

The 1909 church building on the site is not considered to have aesthetic significance. The historic building has been subject to alterations and additions that have diminished its design integrity. Construction of the A-frame church building has reduced the landmark qualities of the original church building on the site within the surrounding streetscape.

Therefore, the 1960 A-Frame church building would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.
<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr>
<td>☐ shows or is associated with, creative or technical innovation or achievement
☐ is the inspiration for a creative or technical innovation or achievement
☑ is aesthetically distinctive
☐ has landmark qualities
☐ exemplifies a particular taste, style or technology</td>
<td>☐ is not a major work by an important designer or artist
☐ has lost its design or technical integrity
☐ its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded
☐ has only a loose association with a creative or technical achievement</td>
</tr>
</table>
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</tr>
<tr>
<td>Social significance
SHR criteria (d)</td>
<td>Although social significance was not formally studied for this assessment, it is noted Vaucluse Uniting Church likely has social significance as a centre of worship for the local community for more than a century. The Vaucluse Uniting Church is a place of community memory. The A-frame church building on the site contains memorials and plaques to commemorate individuals associated with the church over time.

Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.
<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr>
<td>☐ is important for its associations with an identifiable group
☑ is important to a community's sense of place</td>
<td>☐ is only important to the community for amenity reasons
☐ is retained only in preference to a proposed alternative</td>
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<table>
<tr>
<td>Technical/Research significance
SHR criteria (e)</td>
<td>The existing church buildings appear to have been the first buildings on the site. As such, the site has little archaeological research, and the existing buildings do not yield any potential for technical or scientific research information that would not be available from other sources.

Therefore, the Vaucluse Uniting Church would not reach the threshold for local or State significance under this criterion.
<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr>
<td>☐ has the potential to yield new or further substantial scientific and/or archaeological information
☐ is an important benchmark or reference site or type
☐ provides evidence of past human cultures that is unavailable elsewhere</td>
<td>☐ the knowledge gained would be irrelevant to research on science, human history or culture
☐ has little archaeological or research potential
☑ only contains information that is readily available from other resources or archaeological sites</td>
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</td>
</tr>
<tr>
<td>Rarity
SHR criteria (f)</td>
<td>While there are numerous examples of A-frame church buildings of comparable design and construction across Sydney and the wider NSW, the form and design of the 1960 A-frame building on the site is rare within the Woollahra LGA. There are no other examples of this type within the Municipality.

Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.
<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr>
<td>☐ provides evidence of a defunct custom, way of life or process
☐ demonstrates a process, custom or other human activity that is in danger of being lost
☐ shows unusually accurate evidence of a significant human activity
☑ is the only example of its type
☐ demonstrates designs or techniques of exceptional interest
☐ shows rare evidence of a significant human activity important to a community</td>
<td>☐ is not rare
☐ is numerous but under threat</td>
</tr>
</table>
</td>
</tr>
</table>

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

<table>
<tr>
<td>Representativeness
SHR criteria (g)</td>
<td>The Vaucluse Uniting Church is representative of churches built in both the early and mid-twentieth century. A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, given that they were economical to construct whilst achieving striking spatial qualities. The existing A-frame building on the site is therefore considered to be part of a group which collectively illustrates a representative type.

While the historic 1909 church building on the site has attributes that are representative of a congregational church building of its time, the building has been subject to alterations and is not considered to be a fine example of this type.

Therefore, the 1960 A-frame building would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.
<table>
<tr><th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr>
<tr>
<td>☐ is a fine example of its type
☐ has the principal characteristics of an important class or group of items
☐ has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity
☐ is a significant variation to a class of items
☑ is part of a group which collectively illustrates a representative type
☐ is outstanding because of its setting, condition or size
☐ is outstanding because of its integrity or the esteem in which it is held</td>
<td>☐ is a poor example of its type
☐ does not include or has lost the range of characteristics of a type
☐ does not represent well the characteristics that make up a significant variation of a type</td>
</tr>
</table>
</td>
</tr>
<tr>
<td>Integrity</td>
<td>The Vaucluse Uniting Church 1960 A-frame building is substantially in its original condition and retains a high degree of integrity both externally and internally.

The historic 1909 church to the rear of the site has been subject to several changes since its construction and has a lower degree of integrity and intactness. A link structure was built in the 1960s between the two churches.</td>
</tr>
</table>

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

RECOMMENDATIONS	
Recommendations	It is recommended that the Vaucluse Uniting Church complex and setting - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014. A heritage management document is to be prepared by a suitably qualified heritage consultant to assess the significance of all fabric and provide appropriate conservation policies to guide future development on the site. A moveable heritage inventory is to be undertaken for the heritage item. A moveable heritage strategy is to be conducted for any future works to the heritage item. The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013. Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place.

INFORMATION SOURCES

Type	Author/Client	Title	Year	Repository
Study	Woollahra Council (Shona Lindsay and Charlotte Simons)	Heritage Study of Places of Worship, Woollahra LGA	2023	Woollahra Council
Study	Touring the Past	Heritage Assessment. Former Vaucluse Uniting Church—3 Russell Street, Vaucluse	2022	Woollahra Council
Plans	Various	Subdivision Plans	Various	State Library of NSW
Record	Woollahra Municipal Council	Building Application Records	Various	Woollahra Local Studies Collection

AUTHOR OF THIS REPORT	
Name	**Date**
Shona Lindsay – Senior Heritage Officer, Woollahra Council	January 2023

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	Historical photograph of the Vaucluse Congregational Church (extant building to rear of site prior to construction of 1960 church)		
Image Year	Undated	**Image author and Copyright Holder**	The Story of Vaucluse Congregational Church 1839-1939

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	Undated photograph, like early 1930s, showing façade and the presence of east lean-to addition		
Image Year	Undated	**Image author and Copyright Holder**	Vaucluse Uniting Church Archives

IMAGES			
Image Caption	Vaucluse Uniting Church (formerly Vaucluse Congregational Church), 150th anniversary, 22 October 1989		
Image Year	1989	**Image author and Copyright Holder**	Woollahra Library Local History Digital Archive

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	View from Russell Street to the Vaucluse Uniting Church

Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council))

IMAGES	
Image Caption	View showing steeply pitched roof form of the 1960 A-frame church.

Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	Detail view showing church spire of 1909 church building located at the rear of the site.

Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

IMAGES	
Image Caption	Detail view of leaded glass windows and piers along the side elevation of the 1909 church building.

Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	View towards altar showing the nave interior within the Vaucluse Uniting Church.

Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

IMAGES	
Image Caption	View of timber pews and frosted windows within the nave.

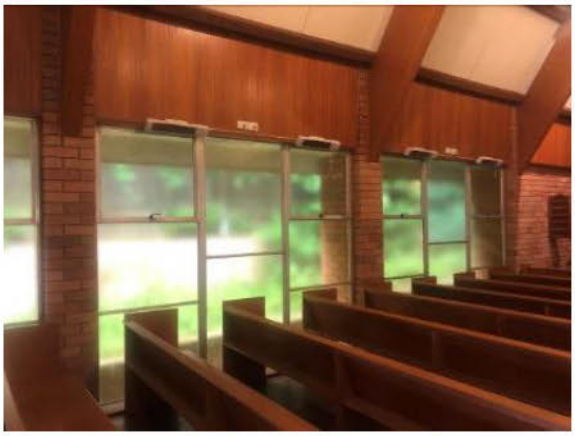

Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	View of rear wall to main church space showing leaded glass highlight window, decorative mouldings and timber doors.

Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

IMAGES	
Image Caption	Decorative mural paintings to walls within the 1909 church building drawn by Pixie O'Harris in 1961.

Image Year	2020	**Image author and Copyright Holder**	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES	
Image Caption	Original 1960s plans of A-frame church building

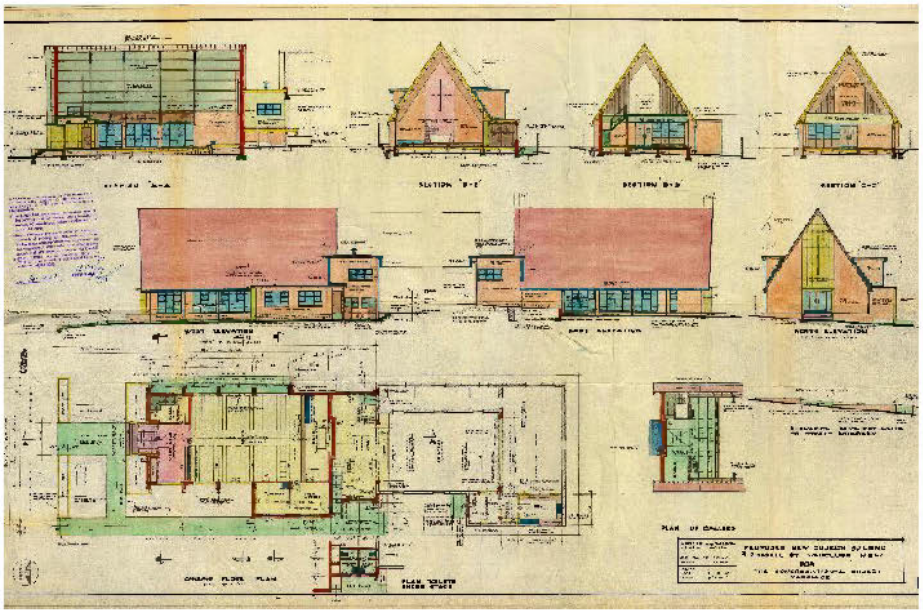

Image Year	1960	**Image author and Copyright Holder**	Woollahra Municipal Council

Planning Proposal

Local Heritage Listing:
Places of Worship in Woollahra

Version Date:	January 2023
Division/Department:	Strategic Planning
Responsible Officer:	Shona Lindsay – Senior Heritage Officer
HPE CM Record Number:	23/9312

Acknowledgement of Country

Woollahra Council acknowledges the Gadigal and Birrabirragal people, the traditional custodians of the land of Woollahra. We would like to acknowledge Aboriginal or Torres Strait Islander people and pay our respects to Elders past, present and emerging.

Cover Photo: Woollahra Library Local History Digital Archive/ Shona Lindsay/ Sydney Chevra Kadisha/ Charlotte Simons/

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Supporting documents (circulated separately)

- **Heritage Study: Places of Worship, Woollahra LGA (January 2023)**
- **Heritage Inventory Sheets for five places of worship (January 2023)**

1. Introduction

1.1. Summary

This planning proposal seeks to amend the *Woollahra Local Environmental Plan 2014* (Woollahra LEP 2014), at Schedule 5 (Environmental heritage) and the Heritage Map, to include five new local heritage items.

These five properties are places of worship and were investigated as part of Council's *Heritage Study: Places of Worship, Woollahra LGA* (Nov 2022). The Study identified that there are 27 places of worship within the Woollahra LGA, of which 18 are listed as heritage items in the Woollahra LEP 2014, and one also listed on the State Heritage Register. Of the nine (9) places of worship that are not currently listed as heritage items, the Study found that five (5) meet the threshold for local heritage significance, and one of these also meets the threshold for State heritage significance.

1.2. Description of this planning proposal

The objective of the planning proposal is to amend Woollahra LEP 2014 to list the places of worship identifies in Table 1 below as local heritage items in Schedule 5 Environmental heritage, Part 1 Heritage items. Heritage listing of these sites will ensure recognition of their significance, as well as provide statutory protection through ensuring that any future development proposals are assessed against the heritage provisions of the Woollahra LEP 2014.

Table 1: Subject sites to which the planning proposal applies

	Item	Address	Lot/DP
1	*Paddington Church of Christ complex and setting, including interiors and moveable heritage*	116-122 Paddington Street, Paddington	Lots 20, 21, 22, Sec 1, DP 180
2	*St Andrews Scots Presbyterian Church complex and setting, including interiors and moveable heritage*	2 Carlisle Street, Rose Bay	Lot 1, DP 724928 & Lot 1, DP 966535
3	*St George Greek Orthodox Church and War Memorial complex and setting, including interiors and moveable heritage*	90-92 Newcastle Street, Rose Bay	Lots 15 & 16, Sec D, DP 5092
4	*Sydney Chevra Kadisha, including interiors and moveable heritage*	172-178 Oxford Street, Woollahra	Lot 1, DP 85862
5	*Vaucluse Uniting Church complex and setting – former 1909 Vaucluse Congregational Church*	3 Russell Street, Vaucluse	Lot 7, Sec 5, DP 4400

	Item	Address	Lot/DP
	building and former 1960 A-frame church building, including interiors and moveable heritage		

This planning proposal has been prepared in accordance with section 3.33 of the *Environmental Planning and Assessment Act 1979* (EP&A Act) and the NSW Department of Planning and Environment supporting document. *Local Environmental Plan Making Guideline* (September 2022).

1.3. Assessments of Heritage Significance

An assessment of heritage significance of the five subject sites was carried out by Council Staff. That assessment is separately attached to this planning proposal, see *Heritage Study: Places of Worship, Woollahra LGA* (Nov 2022) and *Heritage Inventory Sheets for five places of worship* (Nov 2022).

The assessment of heritage significance was undertaken in accordance with Heritage NSW publications *Assessing heritage significance* (2001)-and *Investigating heritage significance* (2021). There are seven criteria used in the process of assessing heritage significance:

Criterion (a) – Historical significance

An item is important in the course, or pattern of NSW's cultural or natural history (or the cultural or natural history of the local area).

Criterion (b) – Associative significance

An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area).

Criterion (c) – Aesthetic/technical significance

An item is important in demonstrating aesthetic characteristics and/or high degree of creative or technical achievement in NSW (or the local area).

Criterion (d) – Social significance

An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons.

Criterion (e) – Research potential

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).

Criterion (f) – Rarity

An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural (or the cultural or natural history of the local area).

Criterion (g) – Representative

An item is important in demonstrating the principal characteristics of NSW's

- *cultural or natural places; or*
- *cultural or natural environments.(or a class of the local area's cultural or natural places; or cultural or natural environments.)*

Each criterion has inclusion and exclusion guidelines which are used to assist in the assessment process. If an item meets one of the seven heritage criteria at a local level, and retains the integrity of its key attributes, it can be considered to have local heritage significance.

The assessment concludes that the following sites are of **local** heritage significance.

- *Paddington Church of Christ complex and setting, including interiors and moveable heritage* at 116-122 Paddington Street, Paddington (Lots 20, 21, 22, Sec 1, DP 180)
- *St Andrews Scots Presbyterian Church complex and setting, including interiors and moveable heritage* at 2 Carlisle Street, Rose Bay (Lot 1, DP 724928 & Lot 1, DP 966535)
- *St George Greek Orthodox Church and War Memorial complex and setting, including interiors and moveable heritage* at 90-92 Newcastle Street, Rose Bay (Lots 15 & 16, Sec D, DP 5092)
- *Sydney Chevra Kadisha, including interiors and moveable heritage* at 172-178 Oxford Street, Woollahra (Lot 1, DP 85862)
- *Vaucluse Uniting Church complex and setting – former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage* at 3 Russell Street, Vaucluse (Lot 7, Sec 5, DP 4400)

Accordingly, it is recommended that these sites are listed in Schedule 5 and identified on the associated Heritage Maps of the Woollahra LEP 2014.

The report also concluded that the Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra is of **State** heritage significance. Accordingly, staff recommend that the Sydney Chevra Kadisha, including interiors and moveable heritage is of State significance and should be nominated to the State Heritage Register. This would occur should the listing in the Woollahra LEP 2014 be progressed.

Below, is the Statement of Significance for each property.

A copy of the inventory sheets for each property, including an assessment against all heritage criteria, is separately attached.

1.4. Statements of Heritage Significance

1.4.1. Paddington Church of Christ complex and setting, including interiors and moveable heritage

The Paddington Church of Christ is of local heritage significance for its historical, associative, aesthetic, social, rarity, and representative heritage values.

Constructed at the turn of the twentieth century, the church building represents the ongoing pattern of development of Paddington and evidences the growth of religious and community organisations that were occurring in this part of Sydney at the time.

The church is designed in the Romanesque revival style and is of fine architectural character, detail and scale, including the inset rose window, exposed timber trusses and stained glass windows.

The Paddington Church of Christ has landmark qualities within the surrounding Victorian era streetscape and conservation area, and since its construction the building has contributed to and complemented this residential setting in a largely unaltered state.

Since its establishment more than one century ago, the church has been the location and focus of worship and activities for a section of the local community. The significance of the church building is enhanced by the associated collection of moveable heritage items.

1.4.2. St Andrews Scots Presbyterian Church complex and setting, including interiors and moveable heritage

St Andrews Scots Presbyterian Church is of local significance under the historical, associative, aesthetic, social, research potential, rarity, and representative criterion.

St Andrews Scots Presbyterian Church has historical significance as it has continued in its function as a church and for its associated community since the early twentieth century. St Andrews Scots Presbyterian Church is located on a prominent corner site, and has aesthetic significance as a fine example of the Federation Gothic style constructed in 1913 by architects Power and Adam and builders Messers. D. McRae and Son.

The building retains an excellent collection of high quality stained glass windows that date to 1885, and which were part of the original St Andrew's Scots Church built in 1835 and located in Sydney City behind St Andrew's Cathedral. The 'barn-Gothic' rafters are of aesthetic significance, dating to 1885 from the original Church in the City.

St Andrews Scots Presbyterian Church has historical and social significance for demonstrating the pattern of development of the Presbyterian Church in Sydney and the Woollahra area since the early twentieth century. It is associated with one of the first Presbyterian Churches built in NSW and the first Presbyterian congregation in NSW. It is rare as being a fine and representative example of a Federation gothic style ecclesiastical building in the Woollahra LGA.

1.4.3. St George Greek Orthodox Church and War Memorial complex and setting, including interiors and moveable heritage

The St George Greek Orthodox Church and war memorial is of local heritage significance for its historical, associative, aesthetic, social, rarity and representative values.

The church reflects the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time. Since its construction and consecration in 1962, the church building has supported the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs for generations of that community.

Designed by prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan, the St George Greek Orthodox Church is considered to be a fine and representative example of their ecclesiastical buildings. The church building is an interesting example of a Greek Orthodox War Memorial Church, which combines elements of the Byzantine style typically associated with ANZAC memorials with the traditional Greek Orthodox Church style.

As a Greek Orthodox war memorial church, the St George Greek Orthodox Church has significance for its associations with Australia's defence history, commemorating members of Australia's Greek community who served and lost their lives during World War I and World War II, and Australian soldiers who fought in Greece during World War II. There is only one other known example of this type of Greek Orthodox war memorial church remaining in Sydney.

1.4.4. Sydney Chevra Kadisha, including interiors and moveable heritage

The Sydney Chevra Kadisha building is of State significance and has important historical, associative, aesthetic, social, research potential, rarity and representative heritage values.

The building is associated with the Sydney Chevra Kadisha, the first Jewish organisation founded in Australia during the early nineteenth century to practice ritual and burial rights for the Colony's Jewish population.

Constructed in the mid-twentieth century to accommodate the growing requirements of the Sydney Chevra Kadisha, the building evidences the cultural influences occurring globally during the post-World War II era. The Sydney Chevra Kadisha building is the primary mortuary chapel servicing the Jewish community of Sydney and wider NSW, and is the only one of this type in the State. As such, the building retains profound personal memories, values and associations for generations of mourners, volunteers and staff whom are connected with this place, and is in constant use.

The building was designed by prominent Modernist architect Samuel Lipson of Lipson & Kaad Architecture, and is an excellent example of Post-War architecture reflecting the European influences of Lipson's practice. The building's distinctive interior and exterior remain substantially unaltered since its construction, and the building has strong landmark qualities within its context.

1.4.5. Vaucluse Uniting Church complex and setting – former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage

The Vaucluse Uniting Church site is of local heritage significance for its historical, aesthetic, social, rarity and representative heritage values.

Collectively, the former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building demonstrate the pattern of growth of religious and community organisations that were occurring in this part of Sydney at the time. The Former Vaucluse A-frame Church is historically significant as an illustration of postwar church-building activity in the municipality by the Congregationalists, later the Uniting Church (from 1977), who had worshipped at the place since 1909.

A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. The church is a restrained and representative example of late twentieth century ecclesiastical church designed by architectural practice Booker & Wilson. The A-frame Church is an intact and substantial masonry example of its typology, which surged in international popularity over the 1950s as a cost-effective and flexible solution for post-war ecclesiastical design. Its bold triangular geometry and pared-back character are evocative of modernist architecture.

A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, and the existing A-frame building on the site is therefore considered to be part of a group which collectively illustrates a representative type. There are no other examples of this building typology within the Municipality. Since the turn of the twentieth century, the site has been the location and focus of worship, activities and ceremony for a section of the local community. The significance of the 1960 church building is enhanced by the associated collection of moveable heritage items.

2. Existing sites and surrounding context

2.1. Paddington Church of Christ

The Paddington Church of Christ is located on the northern side of Paddington Street, Paddington. The church was erected in 1901 and designed by architect Walter Sydney Newman in the Romanesque Revival style and is of face brick construction.

The church building presents to the street as two storeys in height with a parapet gabled roof form. Located on a steeply sloped site, the church building features a basement level. To the rear of the site fronting Paddington Lane is a two-storey 1970s brick residence that is associated with the Paddington Church of Christ.

The land on which it is built at 116-122 Paddington Street is also identified as Lots 20, 21 and 22, Section 1, DP 180 (see Figures 1 & 2 below).

The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows.

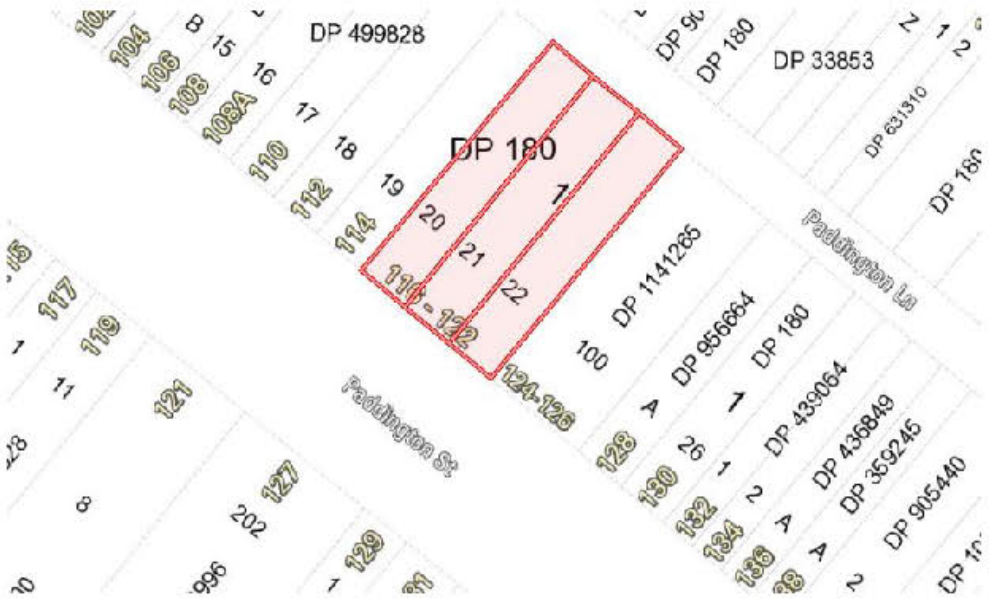

Figure 1 Cadastral map of 116-122 Paddington Street (Source: Woollahra MAPS)

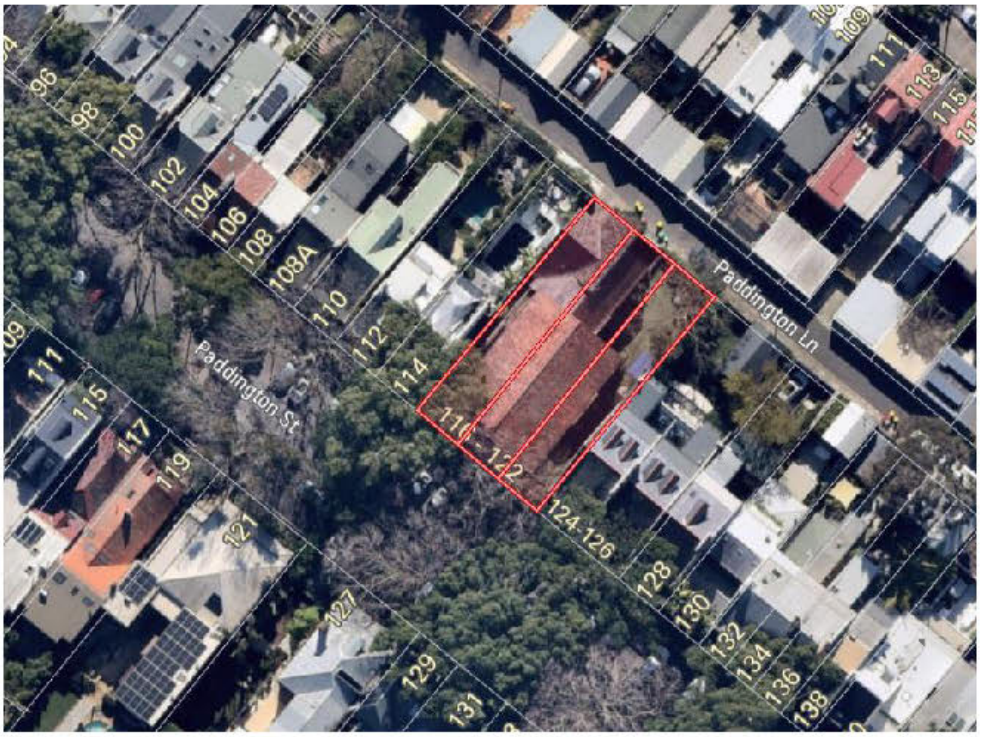

Figure 2 current aerial photograph of Paddington Church of Christ in Paddington (Source: Woollahra MAPS)

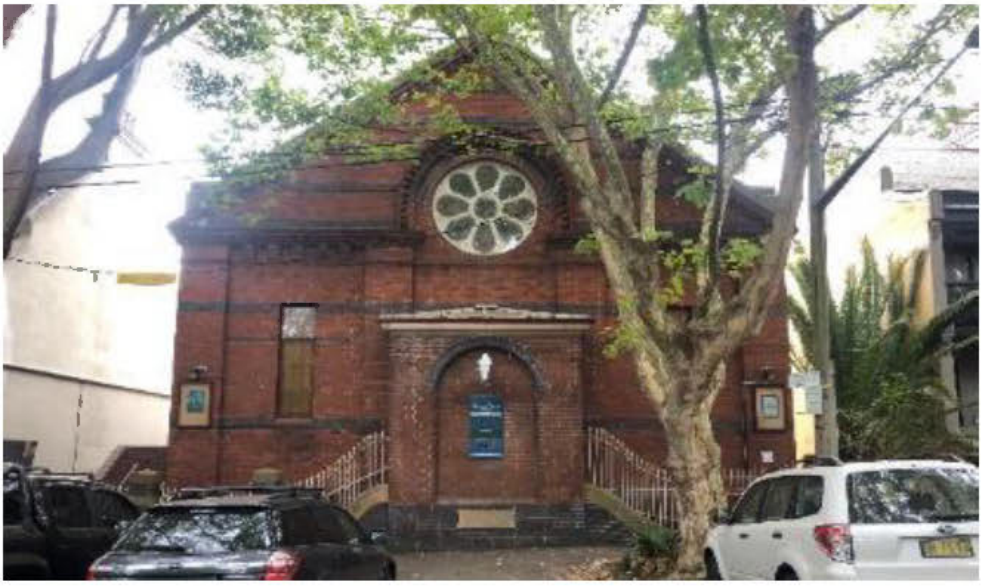

Figure 3: Front elevation of the Paddington Church of Christ in 2020

Figure 4: View of the 1970s residence at the rear of the site in 2020

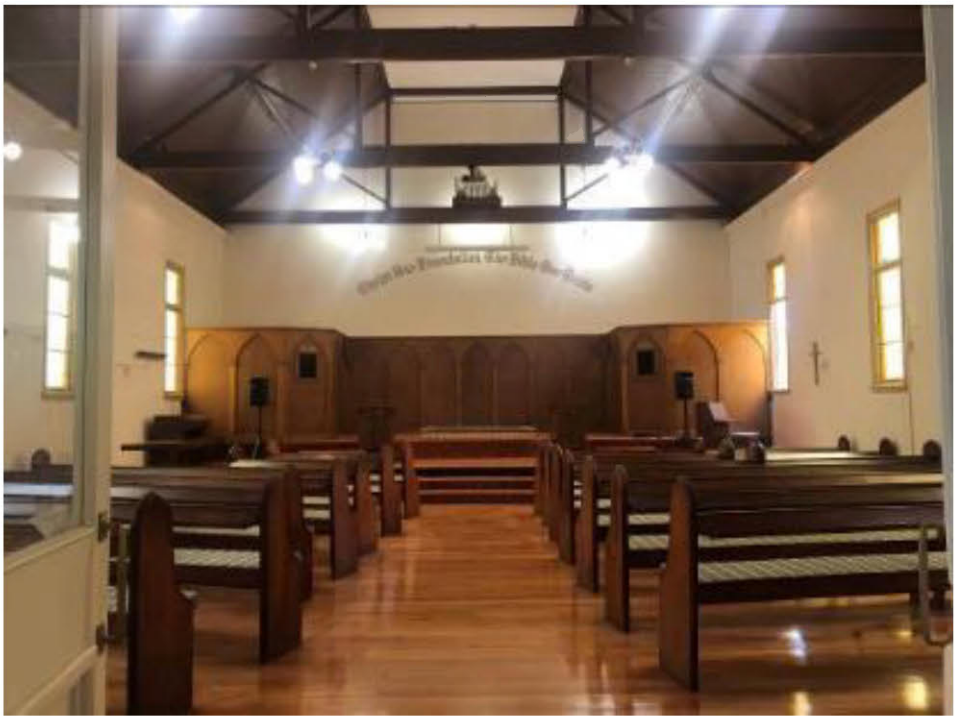

Figure 5: View of the main nave of the church in 2020

Figure 6: Detail view of baptism bath within Paddington Church of Christ (original feature, later retiled)

Figure 7: View of main church space within Paddington Church of Christ, showing timber pews and leaded glass windows

2.2. St Andrews Scots Presbyterian Church, Rose Bay

St Andrews Scots Presbyterian Church was constructed in 1913 in the Federation gothic style by builders Messers. D. McRae and Son. It has a steeply pitched roof and is constructed with sandstone footings, brown face brick walls, timber rafters, hammer bean roof internally and slate roof externally.

The exterior of St Andrews Scots Presbyterian church has sandstone footings, brown face brick walls and a slate roof. The windows are of cast concrete and are of a lancet style with filigree decoration, and the walls have a string course above and below the windows. The doors are made from timber. The roof has exposed rafter eaves. There is a low sandstone fence on the street boundaries.

This site at 2 Carlisle Street, Rose Bay is legally identified on Lot 1 DP 724928 and Lot 1 DP 966535.

Figure 8 Cadastral map of the area occupied by St Andrews Scots Presbyterian Church in Rose Bay (Source: Woollahra MAPS)

Figure 9 Aerial view of the area occupied by Hampden Lodge (Source: Woollahra MAPS)

Figure 10 View of front of church from Dover Road, western elevation

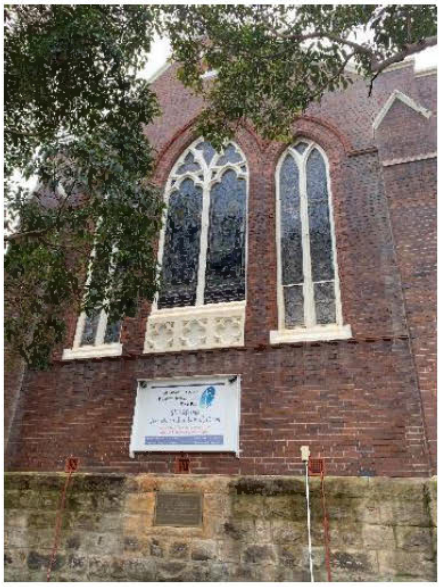

Figure 11 Western elevation of the church

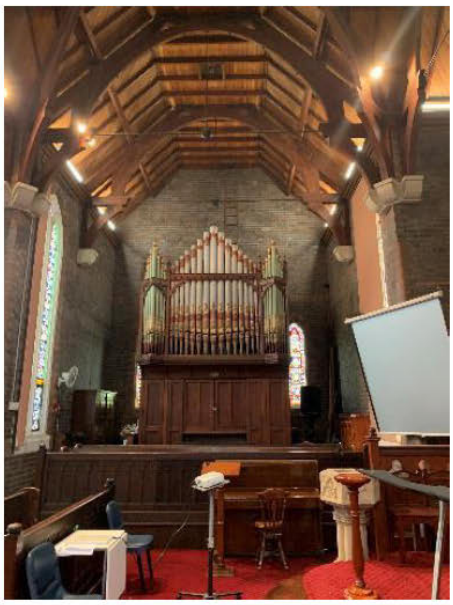

Figure 12 View of the organ in the north transept

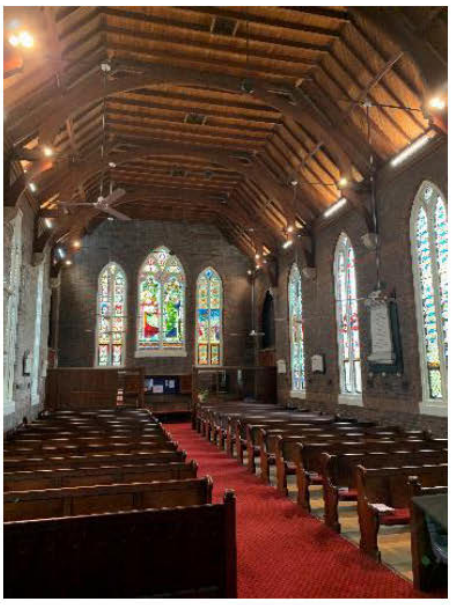

Figure 13 Western elevation of the church

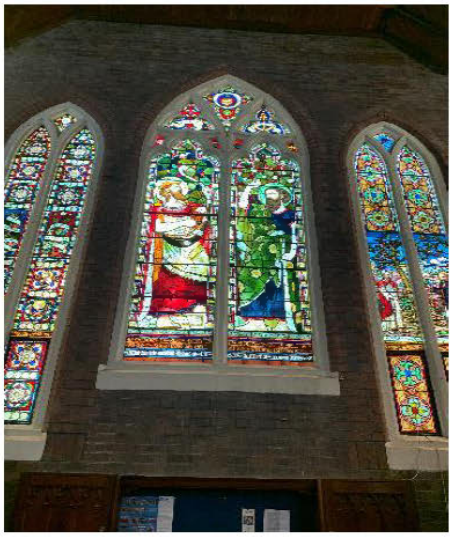

Figure 14 View of the stained glass windows

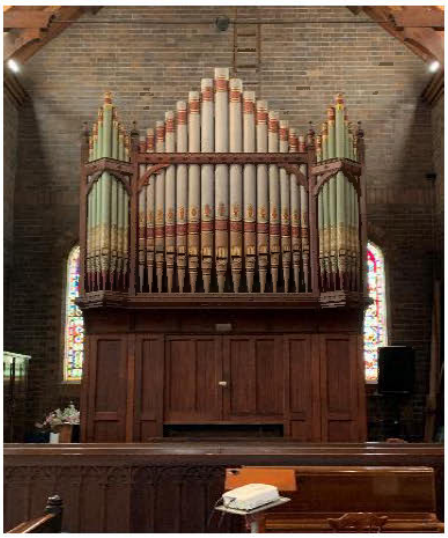

Figure 15 Closer view of the organ

Figure 16 View of north-eastern church hall, originally constructed as a school hall

2.3. St George Greek Orthodox Church and War Memorial, Rose Bay

Constructed in 1962, the St George Greek Orthodox Church is an example of a late twentieth century ecclesiastical style church. It was designed by architects Fowell, Mansfield & Maclurcan and built by Cirvan Bros Pty Ltd. Dedicated as a war memorial, the church fronts Newcastle Street as a combination of the classic Greek Orthodox church style merged with elements of the simplified Byzantine style that is typical of Australian war memorial architecture. The building is set back from the street and sides, and is elevated on a tiered podium to the front.

The St George Greek Orthodox Church is a blond face brick building with a concrete tiled gabled roof featuring a bell tower to the front. The front (west) façade of the building features the main entry porch and a niche window. The square bell tower is located on the northern side of the front façade, is of brick construction and is capped with an open rendered concrete dome with metal crucifix above.

This site at 90-92 Newcastle Street, Rose Bay, is legally identified as Lots 15 and 16, Section D, DP 5092.

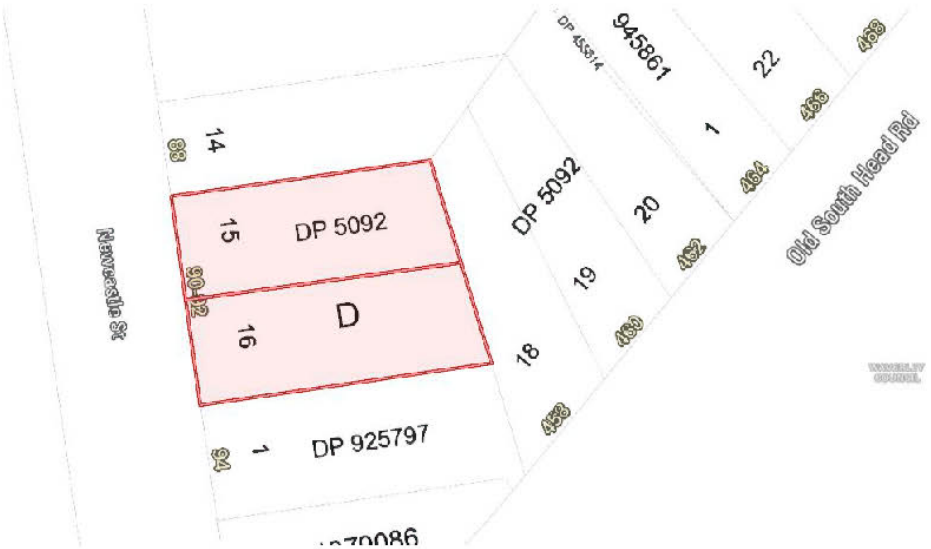

Figure 17 Cadastral description of St George Greek Orthodox Church in Rose Bay (Source: Woollahra MAPS)

Figure 18 Aerial photo of St George Greek Orthodox Church in Rose Bay (Source: Woollahra MAPS)

Figure 19 St George Greek Orthodox Church in Rose Bay

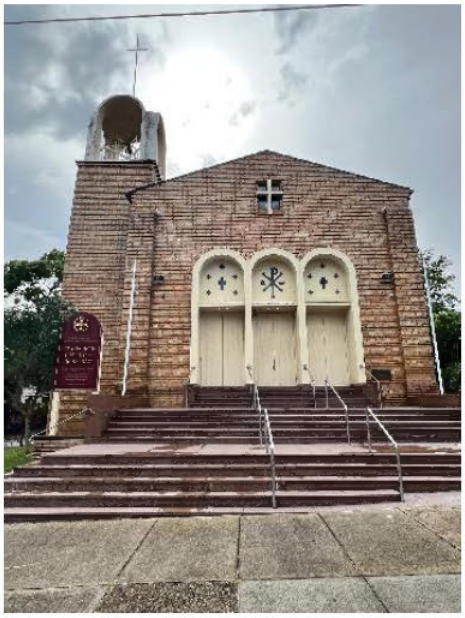

Figure 20 Front elevation

Figure 21 Image of Saint George in the Templon (Source: parish website)

Figure 22 Templon in the St George Greek Orthodox Church in Rose Bay (Source: parish website)

Figure 23 View of the Templon, nave vaulted ceiling and chandeliers (Source: parish website)

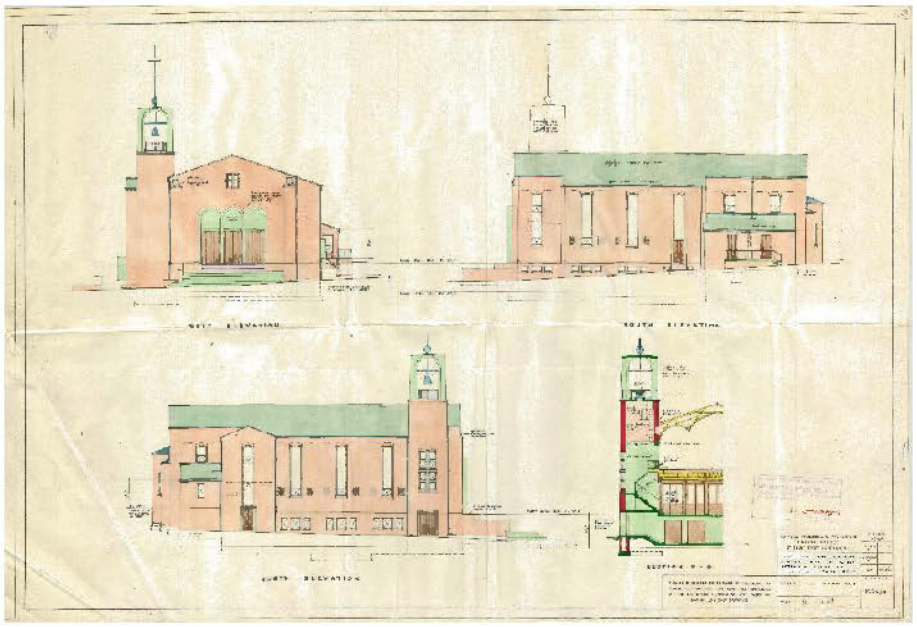

Figure 24 1960s plans of the church (Source: Woollahra Council)

2.4. Sydney Chevra Kadisha, Woollahra

Constructed between 1949 and 1952, the Sydney Chevra Kadisha building is a Post-war Modernist style building designed by prominent architect Samuel Lipson of Lipson and Kaad Architecture as a mortuary chapel for the Sydney Jewish community.

While the building retains characteristics of its style, this Modernist place of worship incorporates shapes, motifs and elements that specifically refer to traditional Orthodox Synagogue design. The building is situated on an unusual wedge shaped site between two roads and is on a north to south gradient. The building's northern elevation contains lower ground levels facing Wallis Street and the southern elevation comprises the main ground level facing Oxford Street.

The Sydney Chevra Kadisha building is raised on a small podium, and comprises two sections that are separated by a small internal courtyard: the eastern (chapel) wing and the western wing. The eastern (chapel) wing is located to the east of the courtyard.

The western wing is a three storey building used for administrative purposes, and is of red face brick construction with a hipped and flat roof. The western wing is accessed at lower ground level via Wallis Street and ground level via Oxford Street.

The principal elevation of the western wing faces Oxford Street and includes rendered elements framing fenestration and the entry point, a decorative iron balustrade with motif. Remaining elevations of the western wing are relatively simple. The interior of the western wing comprises reception, offices and residential accommodation.

The subject site at 172-178 Oxford Street, Woollahra is legally identified as Lot 1 DP 85862.

Figure 25 Cadastral description of Chevra Kadisha (Source: Woollahra MAPS)

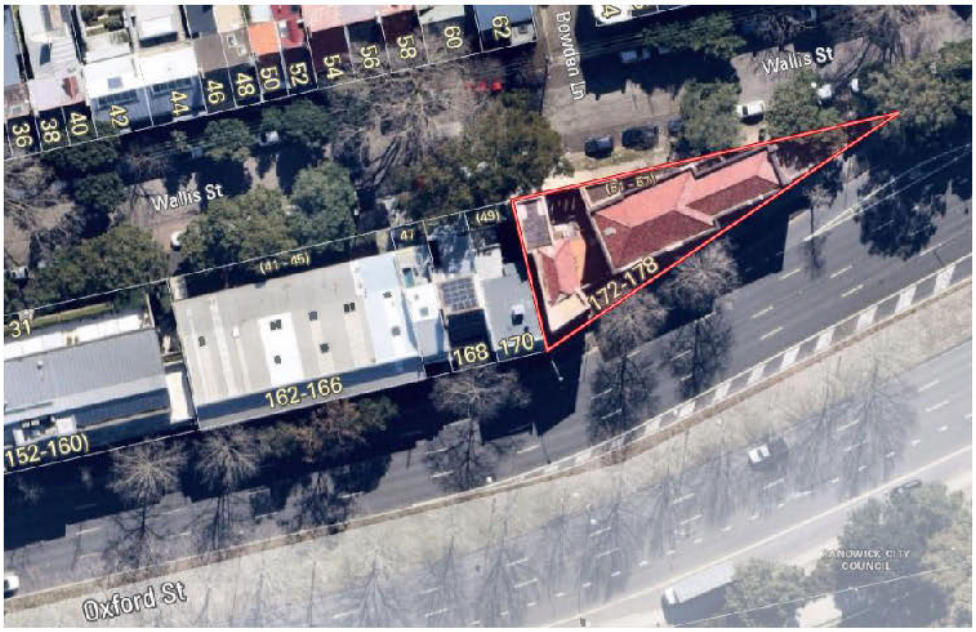

Figure 26 Aerial photo of Chevra Kadisha (Source: Woollahra MAPS)

Figure 27 1950s photograph of Chevra Kadisha showing the eastern chapel wing with the west wing in the background (Source Chevra Kadisha)

Figure 28 1950s photograph of Chevra Kadisha showing the eastern chapel wing (Source Chevra Kadisha)

Figure 29 View from Oxford Street

Figure 30 View from Wallis Street

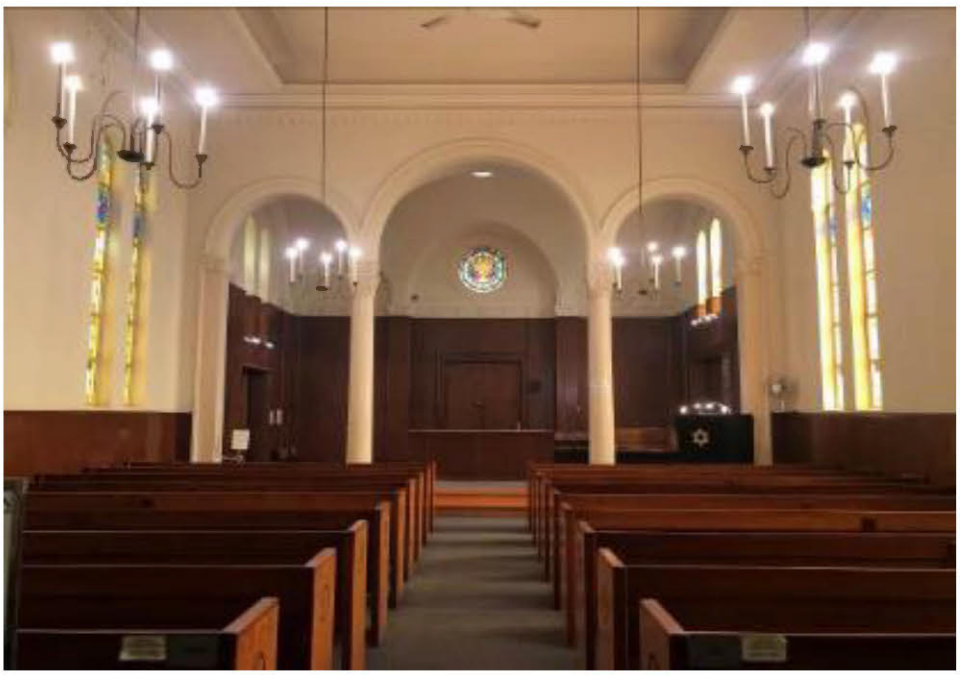

Figure 31 Internal view of the nave showing arches supported by ornate columns, timber pews and timber panel boards

Figure 32 View of coffin stand on the altar within the nave interior

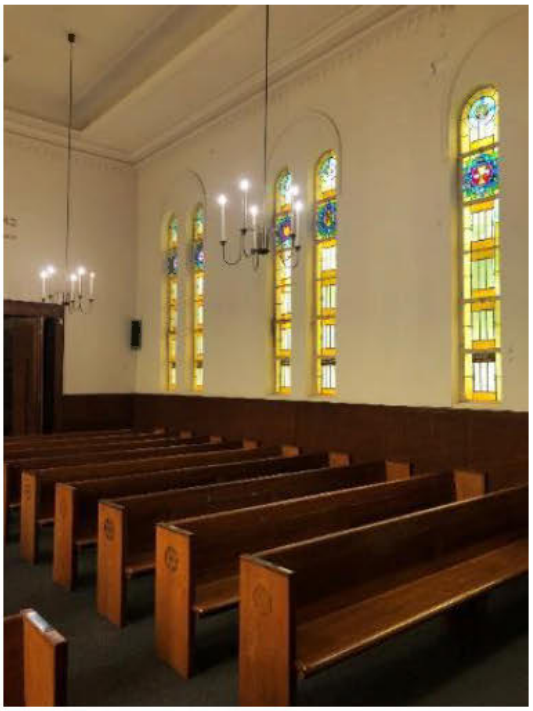

Figure 33 View within the nave interior showing timber pews, and leaded glass windows

2.5. Vaucluse Uniting Church

The site of the Vaucluse Uniting Church comprises two former church buildings. The original 1909 church building is located at the rear southern end of the site. The northern end of the site with street frontage to Russell Street is occupied by the 1960 A-frame church building, which was designed by Booker & Wilson Architects. The original 1909 building located at the rear of the site is not readily visible from the surrounding streetscape and is largely obscured by the 1960 church building. The original church is no longer used as a place of worship and has been used as a childcare facility since the 1960s. The 1960s A-frame church ceased being used as a church in 2020.

The 1960 church on the site is a distinctive A-framed building on concrete foundations constructed of face brickwork with a steeply sloping roof that is clad with concrete tiles and timber bargeboards to ends. The front (north) elevation of the modern church features decorative textured brickwork and a large centrally located metal crucifix above the main covered entry containing timber framed glazed doors. Fenestration to the side elevations of the church comprises large aluminium framed windows with frosted and amber coloured glass panes. The rear (south) elevation includes a small linking structure between the two churches that was added at the time of the 1960 church's construction.

The landscaping at the front of the site includes low sandstone and brick boundary walls along the street frontage and the main entry path, which is framed to each side by small conifer plantings and a eucalyptus tree to the north. The conifer plantings are seen as saplings in an historical photograph taken at the 1960 opening ceremony of the new church building, and are accompanied by commemorative plaques.

The site is legally identified as 3 Russell Street, Vaucluse, Lot 7, Section 5, DP 4400.

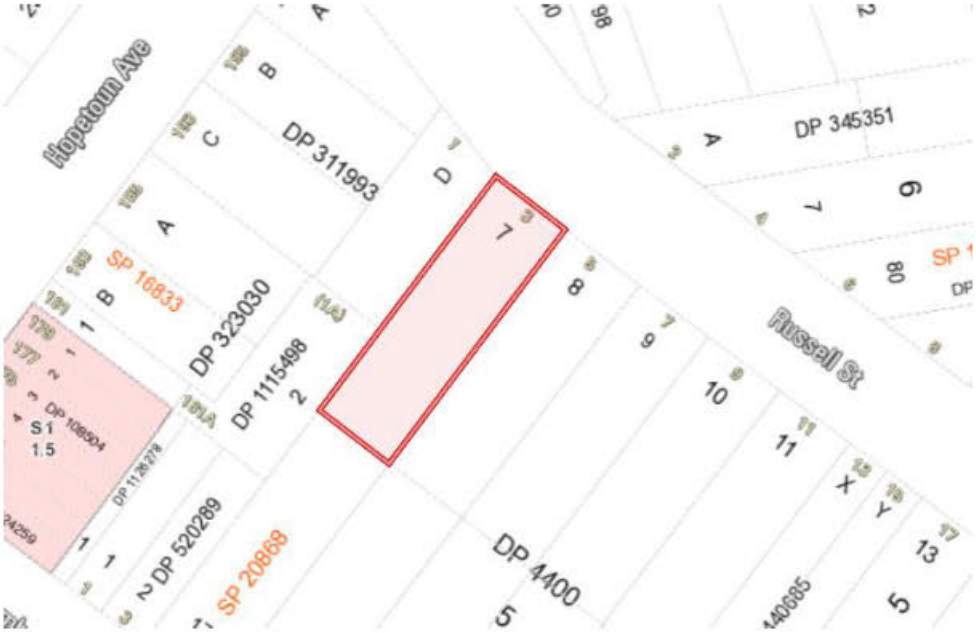

Figure 34 Cadastral description of the Vaucluse Uniting Church (Source: Woollahra MAPS)

Figure 35 aerial photo of the Vaucluse Uniting Church, Vaucluse (Source: Woollahra MAPS)

Figure 36 Front elevation of the Vaucluse Uniting Church, Vaucluse

Figure 37 Detail view showing church spire of 1909 church building located at the rear of the site

Figure 38 Detail view of leaded glass windows and piers along the side elevation of the 1909 church building

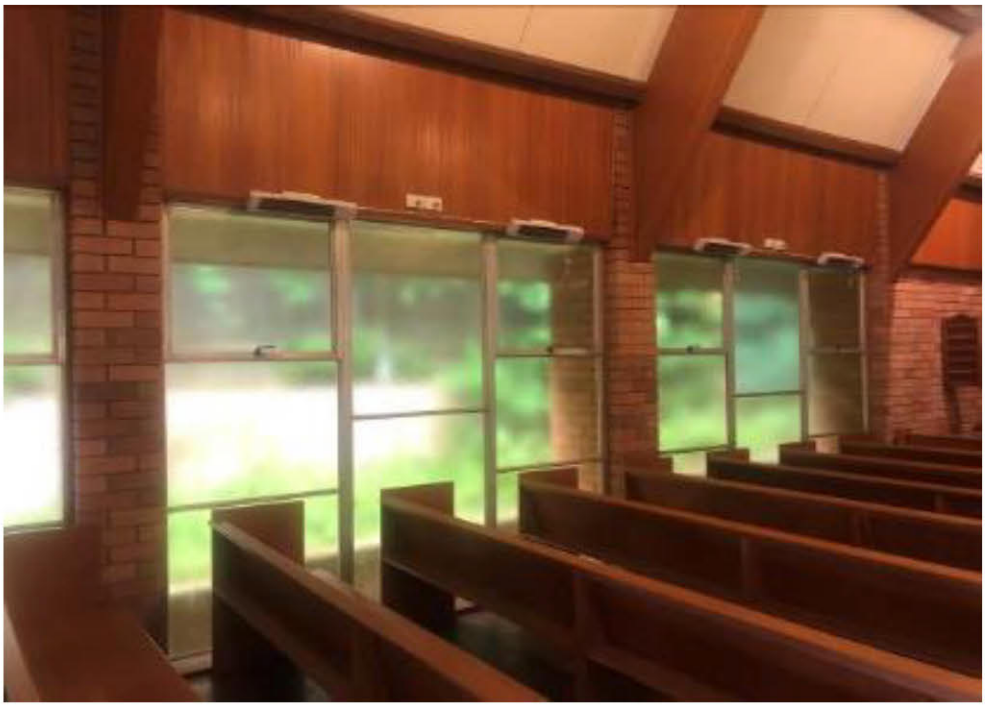

Figure 39 View of timber pews and frosted windows within the nave

Figure 40 View of rear wall to main church space showing leaded glass highlight window, decorative mouldings and timber doors

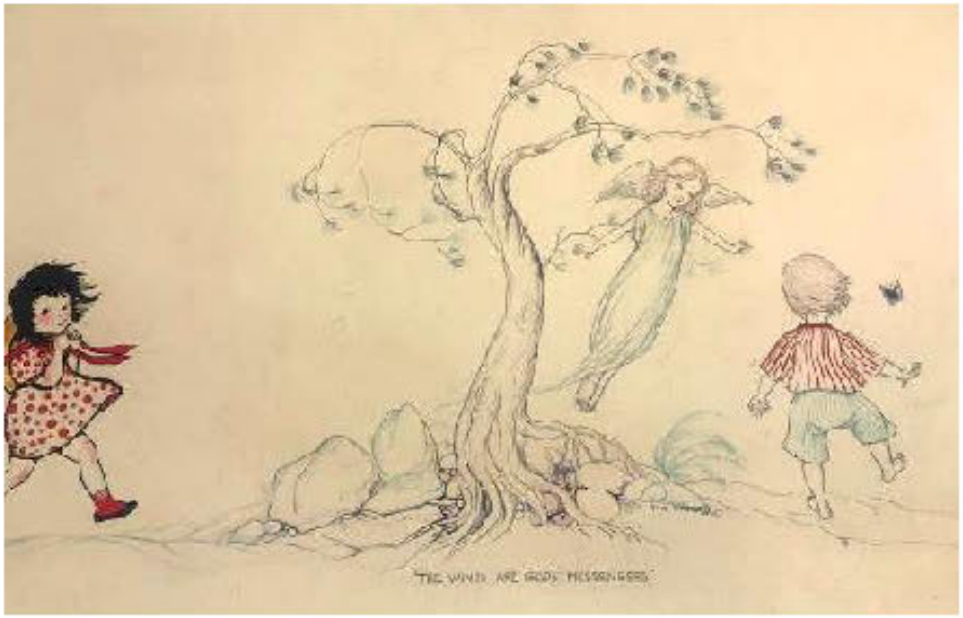

Figure 41 Decorative mural paintings to walls within the 1909 church building drawn by Pixie O'Harris in 1961

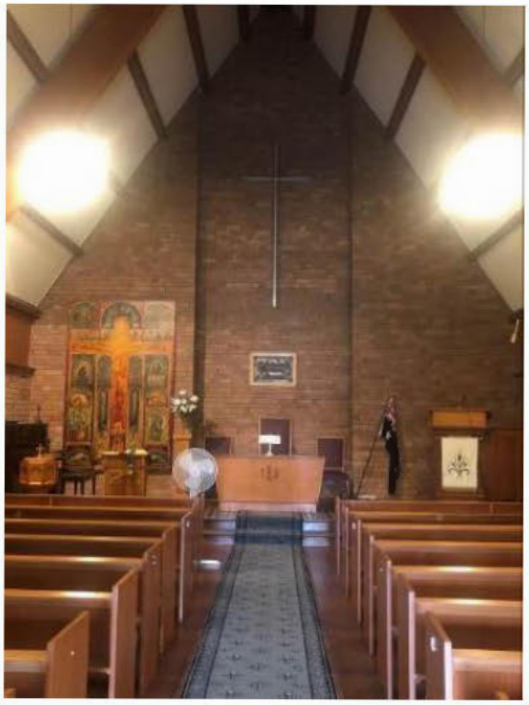

Figure 42 View towards altar showing the nave interior within the Vaucluse Uniting Church

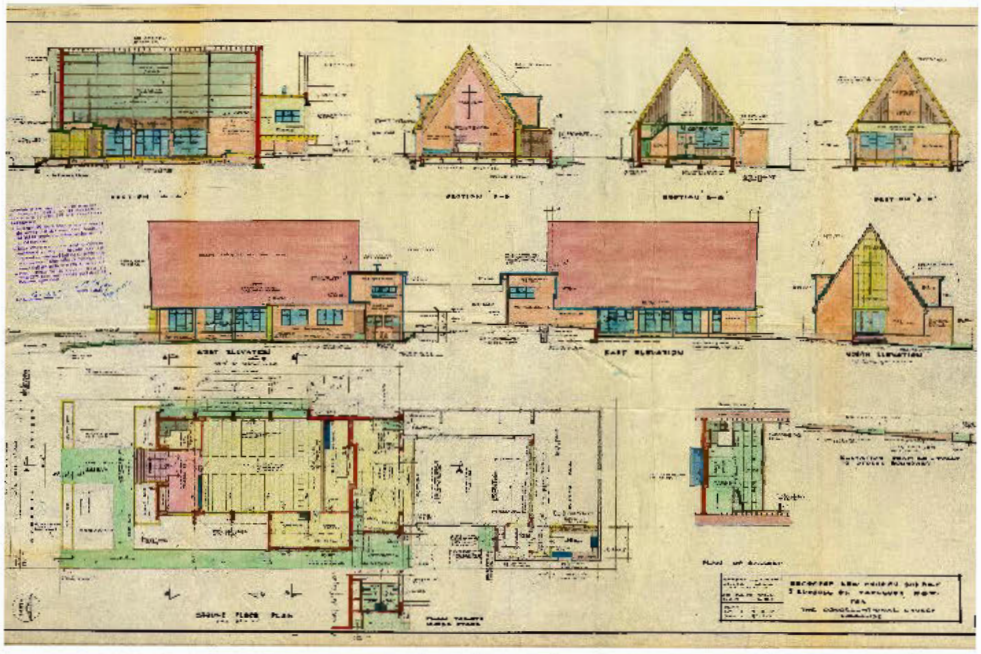

Figure 43 Original 1960s plans of A-frame church building (Source: Woollahra Council)

3. Existing planning controls

3.1. Woollahra Local Environmental Plan 2014

Table 2 below identifies the zone and key principal development standards that currently apply to the five subject sites under Woollahra LEP 2014.

No changes are proposed to these under this planning proposal.

Table 2: Summary of current development standards

Site	Zone	Maximum building height (m)	Floor space ratio
Church of Christ, Paddington	R2 Low Density Residential Zone	9.5	N/A
St Andrews Scots Presbyterian Church, Rose Bay	R3 Medium Density Residential Zone	10.5	0.75
St George Greek Orthodox Church and War Memorial, Rose Bay	R3 Medium Density Residential Zone	10.5	1
Sydney Chevra Kadisha, Woollahra	R2 Low Density Residential Zone	9.5	N/A
Vaucluse Uniting Church	R2 Low Density Residential Zone	9.5	N/A

3.1.1. Zoning Objectives

The objectives of the R2 Low Density Residential zone are as follows:

- *To provide for the housing needs of the community within a low density residential environment.*
- *To enable other land uses that provide facilities or services to meet the day to day needs of residents.*
- *To provide for development that is compatible with the character and amenity of the surrounding neighbourhood.*
- *To ensure that development is of a height and scale that achieves the desired future character of the neighbourhood.*

The objectives of the R3 Medium Density Residential zone are as follows:

- *To provide for the housing needs of the community within a medium density residential environment.*
- *To provide a variety of housing types within a medium density residential environment.*
- *To enable other land uses that provide facilities or services to meet the day to day needs of residents.*
- *To ensure that development is of a height and scale that achieves the desired future character of the neighbourhood.*

3.1.2. Other LEP provisions

The Paddington Church of Christ is located within the Paddington Heritage Conservation Area of the Woollahra LEP 2014 (C8), and the Sydney Chevra Kadisha is located within the Woollahra Heritage Conservation Area of the Woollahra LEP 2014 (C15).

All five subject sites are identified under the Woollahra LEP 2014 as potentially containing Class 5 acid sulfate soils. The subject sites are not known to be subject to any other environmental constraints.

3.2. Woollahra Development Control Plan 2015

The *Woollahra Development Control Plan 2015* (Woollahra DCP 2015) applies to the five subject sites. Any development proposals either on one of the sites, or on an adjoining site, are required to address any relevant Woollahra DCP 2015 controls.

4. Objectives of planning proposal

The objective of the amendment to Woollahra LEP 2014 is to recognise the heritage significance of five sites in Woollahra LGA and provide these with statutory heritage protection.

The planning proposal will amend Schedule 5 and the Heritage Map of the Woollahra LEP 2014 to include the five subject sites listed below. The inclusion of these sites as items in Schedule 5 of Woollahra LEP 2014 will mean any future development proposals either on the subject sites, or on any land within the vicinity, will need to consider the provisions of Clause 5.10 (5) of Woollahra LEP 2014. This will provide a statutory requirement for development proposals to consider the effects of proposed development on the heritage significance of these items.

Item	Address
Paddington Church of Christ	116-122 Paddington Street, Paddington
St Andrews Scots Presbyterian Church, Rose Bay	2 Carlisle Street, Rose Bay
St George Greek Orthodox Church and War Memorial, Rose Bay	90-92 Newcastle Street, Rose Bay
Sydney Chevra Kadisha, Woollahra	172-178 Oxford Street, Woollahra
Vaucluse Uniting Church	3 Russell Avenue, Vaucluse

5. Explanation of provisions

The planning proposal seeks the following amendments to Woollahra LEP 2014:

- Insert a listing for each site in Part 1 (Heritage Items) of Schedule 5 (Environmental Heritage).
  [The exact wording of the amendment will be determined by the Parliamentary Counsel prior to the making of the LEP].
- Amend the Heritage Map (various sheets) to identify five additional heritage items.

6. Justification

The planning proposal has strategic merit. The heritage significance of the five subject sites currently used as places of worship has been established by the heritage assessment undertaken by Council staff (see separately circulated documents: *Heritage Study: Places of Worship, Woollahra LGA* and *Heritage Inventory Sheets* (Nov 2022).

The heritage listings will provide ongoing protection and recognition of the heritage significance of these items.

These matters are further discussed below in part 6.1 to 6.3.

6.1. Need for planning proposal

1. Is the planning proposal a result of an endorsed local strategic planning statement, strategic study or report?

Yes. The planning proposal is the result of the recommendations found in the main report *Heritage Study: Places of Worship, Woollahra LGA* and Heritage Inventory Sheets prepared by Council's Senior Heritage Officer. The report concluded that each of these five sites meet the criteria for listing as local heritage items.

2. Is the planning proposal the best means of achieving the objectives or intended outcomes, or is there a better way?

Yes. The objective is to recognise the heritage significance of all five sites and provide these with statutory heritage protection. The best means of achieving this objective is through an amendment to Woollahra LEP 2014 to list the sites as local heritage items. This is achieved though the planning proposal process.

Other options, such as adding site-specific objectives and controls to Woollahra DCP 2015, or including heritage conservation conditions to a potential development consent, will not provide the same level of heritage protection and recognition.

6.2. Relationship to strategic planning framework

3. Will the planning proposal give effect to the objectives and actions of the applicable regional or district plan or strategy (including exhibited draft plans or strategies)?

Yes. The planning proposal is consistent with the relevant objectives of the *Greater Sydney Region Plan: A Metropolis of Three Cities* (2018) and the relevant planning priorities and actions of the *Eastern City District Plan* (2018), as discussed below.

Greater Sydney Region Plan: A Metropolis of Three Cities

The planning proposal is consistent with the directions and objectives of *Greater Sydney Regional Plan: A Metropolis of Three Cities*, particularly Objective 13: "Environmental heritage is identified, conserved and enhanced".

Identifying these five sites as local heritage items will provide ongoing protection and recognition of their heritage significance.

Eastern City District Plan

The planning proposal is generally consistent with the directions, priorities and objectives of the *Eastern City District Plan*, particularly Planning Priority E6 and Action 20:

Planning Priority E6 Creating and renewing great places and local centres, and respecting the District's heritage

Objective 13 'Environmental heritage is identified, conserved and enhanced'

Action 20 'Identifying, conserving and enhancing the environmental heritage of the local area' through:

a. engaging with the community early to understand heritage values
b. applying adaptive re-use and interpreting heritage to foster distinctive local places managing and monitoring the cumulative impact of development on the heritage values and character of places

Heritage listing of these five sites will provide ongoing protection and recognition of the heritage significance of these items.

4. Will the planning proposal give effect to a Council's endorsed local strategic planning statement, or another endorsed local strategy or strategic plan?

Woollahra Local Strategic Planning Statement

Planning Priority 5 of the Woollahra Local Strategic Planning Statement is relevant:

Planning Priority 5 Conserving our rich and diverse heritage

In particular Actions 28 and 30 of this planning priority seek to ensure that heritage is conserved and that the LEP and DCP reflect the evolving nature of heritage:

28. Continue to proactively conserve and monitor heritage in the Municipality including:

- *reviewing and updating provisions in Woollahra Local Environmental Plan 2014 and Woollahra Development Control Plan 2015*
- *sustainably managing visitation to our heritage conservation areas and destinations*
- *promoting a high standard of urban design in both the public and private domain that respects and communicates with heritage and our heritage conservation areas*
- *supporting implementation of legislation for Aboriginal Heritage.*

30. Undertake further theme-based Municipality-wide studies, with consideration for the fact that heritage is constantly evolving.

Community Strategic Plan, Woollahra 2032

The planning proposal is consistent with *Woollahra 2032 – Community Strategic Plan*. Notably, the planning proposal meets the following strategy within Goal 4 (Well-planned neighbourhoods) under the Social theme:

4.2 Conserving our rich and diverse heritage

Heritage listing of these five sites will provide ongoing protection and recognition of the heritage significance of these items, consistent with these local strategies.

5. Is the planning proposal consistent with any other applicable State and regional studies or strategies?

Yes. The planning proposal is not in-consistent with other relevant State or regional study or strategy.

6. Is the planning proposal consistent with applicable State Environmental Planning Policies?

Yes. The planning proposal is consistent with the *Standard Instrument – Principal Local Environmental Plan* and all other applicable State Environmental Planning Policies (refer to **Schedule 1**).

7. Is the planning proposal consistent with applicable Ministerial Directions (s.9.1 directions)?

Yes. The planning proposal is consistent with applicable section 9.1 directions (refer to **Schedule 2**).

6.3. Environmental, social and economic impact

8. Is there any likelihood that critical habitat or threatened species, populations or ecological communities, or their habitats, will be adversely affected as a result of the proposal?

No. There are no critical habitat areas, threatened species, populations or ecological communities or their habitats present on the subject land. Accordingly, the proposal will not have any impact in this regard.

9. Are there any other likely environmental effects as a result of the planning proposal and how are they proposed to be managed?

No. There are no likely environmental effects that would arise as a result of the planning proposal. Protection of the items will be required when development is proposed, or if there is development proposed in its vicinity. Protection measures are not likely to result in environmental harm and will be managed through the development assessment process.

10. Has the planning proposal adequately addressed any social and economic effects?

Yes. The heritage assessments measured five properties against the criteria for 'cultural significance' as defined in the *Australia ICOMOS Burra Charter*, as meaning the aesthetic, historic, scientific, social or spiritual value for past, present or future generations.

The assessment found that these five sites meet a number of heritage criteria at a local level. While the planning proposal does not have any direct economic effect, it has some social impact for the local community that appreciates and enjoys local heritage in the Woollahra LGA.

6.4. State and Commonwealth interests

11. Is there adequate public infrastructure for the planning proposal?

Yes. The planning proposal involves the local heritage listing of five sites and does not involve amendments to the planning controls that will facilitate intensified development.

Currently, all properties have access to adequate public infrastructure such as water, sewer, electricity and telephone services.

There is no significant infrastructure demand that will result from the planning proposal. The existing services that are available to the sites are suitable for the proposal of a local heritage listing in a residential zone.

12. What are the views of State and Commonwealth public authorities consulted in accordance with the gateway determination?

Should the planning proposal proceed to public exhibition, consultation with the relevant public authorities will be carried out. These authorities will include, but are not limited to:

- Heritage NSW
- The National Trust of Australia (NSW).

Further consultation will take place with any other authorities identified by the Gateway Determination.

7. Mapping

The planning proposal seeks to amend the Woollahra LEP 2014 Heritage Maps (Sheets 8500_COM_HER_003A, 8500_COM_HER_003C, 8500_COM_HER_004, 8500_COM_HER_005, and 8500_HER_COM_006) by applying an "Item-General" classification to the following sites:

An extract of the existing and proposed heritage maps are shown below. It should be noted that the heritage item numbers as shown are indicative only and will be subject to confirmation at the finalisation stage.

	Item	Address	Lot/DP	LEP Heritage Map Sheet No.
1	*Paddington Church of Christ complex and setting, including interiors and moveable heritage*	116-122 Paddington Street, Paddington	Lots 20, 21, 22, Sec 1, DP 180	8500_HER_COM_003A
2	*St Andrews Scots Presbyterian Church complex and setting, including interiors and moveable heritage*	2 Carlisle Street, Rose Bay	Lot 1, DP 724928 & Lot 1, DP 966535	8500_HER_COM_005
3	*St George Greek Orthodox Church and War Memorial complex and setting, including interiors and moveable heritage*	90-92 Newcastle Street, Rose Bay	Lots 15 & 16, Sec D, DP 5092	8500_HER_COM_006
4	*Sydney Chevra Kadisha, including interiors and moveable heritage*	172-178 Oxford Street, Woollahra	Lot 1, DP 85862	8500_HER_COM_003C
5	*Vaucluse Uniting Church complex and setting – former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage*	3 Russell Street, Vaucluse	Lot 7, Sec 5, DP 4400	8500_HER_COM_004

An extract of the existing and proposed heritage maps are shown in the following figures.

Paddington Church of Christ

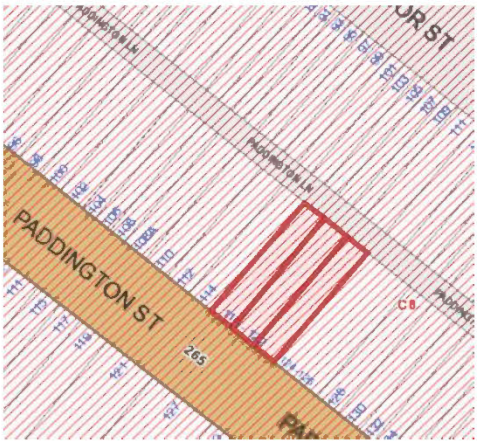

Figure 44 Extract from existing Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_003A)

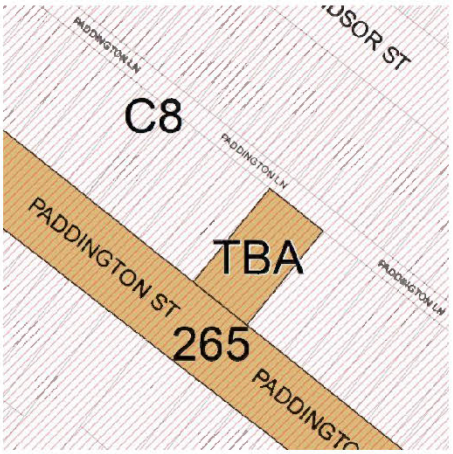

Figure 45 Extract from proposed Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_003A)

St Andrews Scots Presbyterian Church, Rose Bay

Figure 46 Extract from existing Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_005)

Figure 47 Extract from proposed Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_005)

St George Greek Orthodox Church and War Memorial, Rose Bay

Figure 48 Extract from existing Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_006)

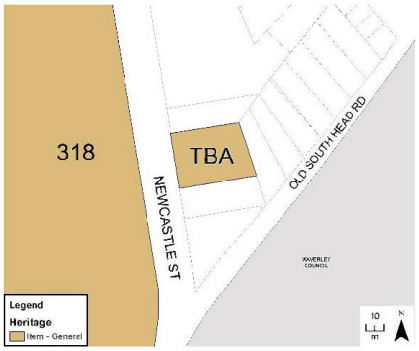

Figure 49 Extract from proposed Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_006)

Sydney Chevra Kadisha, Woollahra

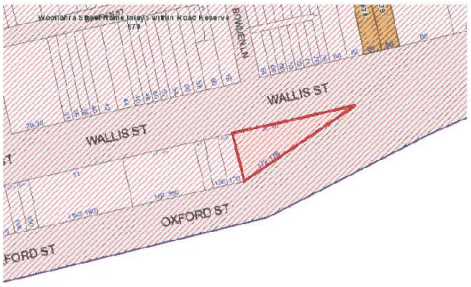

Figure 50 Extract from existing Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_003C)

Figure 51 Extract from proposed Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_003C)

Vaucluse Uniting Church

Figure 52 Extract from existing Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_004)

Figure 53 Extract from proposed Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_004)

8. Community consultation

Public exhibition will be undertaken in accordance with the requirements of the Act and the *Environmental Planning and Assessment Regulation 2021*. It will also have regard to the other relevant plans and guidelines including the *Woollahra Community Participation Plan* (2019), the *Local Environmental Plan Making Guideline* (2021) and any conditions of the Gateway Determination.

We recommend that the planning proposal is exhibited for a minimum of 28 days.

Public notification of the exhibition will comprise:

- weekly notice in the local newspaper (the Wentworth Courier) for the duration of the exhibition period,
- a notice on Council's website
- a letter to land owners in the vicinity of each site, which will include every landowner in the Centre
- notice to local community, resident and business groups such as the Paddington Society, the Woollahra History and Heritage Society and the Vaucluse Progress Association.

During the exhibition period the following material will be available on Council's website and in the customer service area at Woollahra Council offices:

- the planning proposal, in the form approved by the gateway determination
- the Gateway determination
- information relied upon by the planning proposal (such as relevant Council reports and the heritage significance assessment)
- Woollahra LEP 2014
- Section 9.1 Directions.

9. Project timeline

As Council is authorised to exercise the functions of the Minister for Planning under section 3.36 of the *Environmental Planning and Assessment Act 1979*, the proposed timeline for completion is as follows:

Plan-making step	Estimated completion
Woollahra Local Planning Meeting	13 December 2022
Environmental Planning Committee recommends proceeding	March 2023
Council resolution to proceed	March 2023
Gateway determination	May 2023
Completion of technical assessment	Usually none required
Government agency consultation	June 2023
Public exhibition period	Same time as agency consultation
Submissions assessment	July 2023
Council assessment of planning proposal post exhibition	August 2023
Council decision to make the LEP amendment	September 2023
Council to liaise with Parliamentary Counsel to prepare LEP amendment	October 2023
Forwarding of LEP amendment to Greater Sydney Commission and Department of Planning and Environment for notification	November 2023
Notification of the approved LEP	December 2023

Schedules

Schedule 1 – Consistency with State Environmental Planning Policies (SEPPs)

State environmental planning policy	Comment on consistency
SEPP (Biodiversity and Conservation) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Building Sustainability Index: BASIX) 2004	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Exempt and Complying Development Codes) 2008	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Housing) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Industry and Employment) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP No.65 – Design Quality of Residential Apartment Development	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Planning Systems) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Precincts – Central River City) 2021	Not applicable.
SEPP (Precincts – Eastern Harbour City) 2021	Applicable There are currently no identified state significant precincts located in the Woollahra LGA.

State environmental planning policy	Comment on consistency
SEPP (Precincts – Regional) 2021	Not applicable.
SEPP (Precincts – Western Parkland City) 2021	Not applicable.
SEPP (Primary Production) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Resilience and Hazards) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Resources and Energy) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Transport and Infrastructure) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.

Schedule 2 – Compliance with section 9.1 directions (Directions by the Minister) under the EP&AAct

Planning proposal – Compliance with section 9.1 directions		
Direction		**Applicable/comment**
1	**Planning systems**	
1.1	Implementation of Regional Plans	Applicable. The planning proposal is consistent with the objectives of the *Greater Sydney Regional Plan: A Metropolis of Three Cities*, particularly Objective 13: Environmental Heritage is identified, conserved and enhanced. The heritage listing of these five properties will provide ongoing protection of the heritage significance of these items.
1.2	Development of Aboriginal Land Council land	Not applicable. This planning proposal does not affect Aboriginal Land Council land.
1.3	Approval and referral requirements	The planning proposal seeks to heritage list five properties in the Woollahra Local Government Area. This is not expected to require any additional approval or referral requirements. The planning proposal is consistent with this direction.
1.4	Site specific provisions	The planning proposal does not contain any unnecessarily restrictive site specific planning controls. The planning proposal is consistent with the direction
1	**Planning systems – place based**	
1.5 – 1.20	Implementation Plans	Not applicable. These plans do not apply to the Woollahra LGA.
2	**Design and place**	
3	**Biodiversity and conservation**	
3.1	Conservation zones	Applicable and consistent. The planning proposal will not affect the conservation standards of any environmentally sensitive land.

Planning proposal – Compliance with section 9.1 directions		
Direction		**Applicable/comment**
3.2	Heritage conservation	Applicable and consistent. The planning proposal will not affect the significance of places with environmental heritage. The proposed Heritage listing of five properties in Woollahra LGA will provide ongoing protection and recognition of the heritage significance of these properties.
3.3	Sydney drinking water catchments	Not applicable. This direction does not apply to the Woollahra LGA.
3.4	Application of C2 and C3 zones and environmental overlays in Far North Coast LEPs	Not applicable. This direction does not apply to the Woollahra LGA.
3.5	Recreation vehicle areas	Not applicable. The planning proposal does not apply to sensitive land or land with significant conservation values. It will not allow land to be developed for a recreation vehicle area.
3.6	Strategic Conservation Planning	Not applicable. The planning proposal does not apply to land identified as avoided land or a strategic conservation area under the *State Environmental Planning Policy (Biodiversity and Conservation) 2021.*
4	**Resilience and hazards**	
4.1	Flooding	Applicable and consistent. St Andrews Scots Presbyterian Church is located on flood liable land. The planning proposal will not rezone flood liable land or affect the application of controls that ensure that development on flood liable land will not result in risk to life or damage to property. The planning proposal is consistent with the direction.
4.2	Coastal management	Not applicable. The planning proposal will not affect land in a coastal zone.
4.3	Planning for bushfire protection	Not applicable. The planning proposal will not affect bushfire prone land.
4.4	Remediation of contaminated land	Applicable. Consistent. The planning proposal does not contain a provision which is contrary to this direction.
4.5	Acid sulfate soils	Applicable and consistent. Existing acid sulfate soils provisions will not be altered by the planning proposal.

Planning proposal – Compliance with section 9.1 directions		
Direction		**Applicable/comment**
4.6	Mine subsidence and unstable land	Not applicable. The planning proposal does not apply to land within a proclaimed Mine Subsidence District or to land identified as unstable.
5	**Transport and infrastructure**	
5.1	Integrating land use and transport	Applicable. Consistent. The planning proposal does not contain a provision which is contrary to the aims, objectives and principles of: • *Improving Transport Choice – Guidelines for planning and development* (DUAP 2001), and • *The Right Place for Business and Services – Planning Policy* (DUAP 2001).
5.2	Reserving land for public purposes	The planning proposal does not amend reservations of land for public purposes. The planning proposal is consistent with the direction
5.3	Development near regulated airport and defence airfields	Applicable and consistent. The planning proposal does not contain a provision which is contrary to this direction.
5.4	Shooting ranges	Not applicable. The planning proposal does not apply to land adjacent to or adjoining an existing shooting range.
6	**Housing**	
6.1	Residential zones	Applicable. Consistent. The planning proposal does not contain a provision which is contrary to the operation of this direction.
6.2	Caravan parks and manufactured home estates	The planning proposal will not affect any caravan parks or manufactured housing estates.
7	**Industry and employment**	
7.1	Business and industrial zones	Not applicable. The direction does not apply where sites are zoned for business or industry.
7.2	Reduction in non-hosted short-term rental accommodation period	Not applicable. This direction does not apply to the Woollahra LGA.
7.3	Commercial and retail development along the Pacific Highway, North Coast	Not applicable. This direction does not apply to the Woollahra LGA.

Planning proposal – Compliance with section 9.1 directions		
Direction		**Applicable/comment**
8	**Resources and energy**	
8.1	Mining, petroleum production and extractive industries	Not applicable. This planning proposal will not affect any of the nominated activities.
9	**Primary production**	
9.1	Rural zones	Not applicable. This planning proposal will not affect any rural zones.
9.2	Rural lands	Not applicable. This planning proposal will not affect any rural lands.
9.3	Oyster aquaculture	Not applicable. This planning proposal will not affect any Priority Oyster Aquaculture Areas.
9.4	Farmland of state and regional significance on the NSW Far North Coast	Not applicable. This direction does not apply to the Woollahra LGA.

Key Consultation Milestones and Correspondence with owners and/or representatives

		Paddington Church of Christ	St Andrews Scots Presbyterian Church	St George Greek Orthodox Church	Sydney Chevra Kadisha	Vaucluse Uniting Church	Chabad Double Bay	Double Bay Uniting Church	Kehillat Kadimah Synagogue	Sephardi Synagogue
A	Notification of study and request for inspection (22 August 2019, 3 and 5 September 2019)	✓	✓	✓	✓	✓	✓	✓	✓	✓
B	Site inspection	24 January 2020	30 September 2019	No internal inspection	5 December 2019	16 January 2020	5 December 2019	10 September 2019	5 December 2019	12 March 2020
C	Draft heritage information sent in post and email (September 2022)	✓	✓	✓	✓	✓	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended
D	Submissions in response to Draft	1 November 2022	None	11 November 2022	10 November 2022	28 October 2022	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended
E	Notification of 13 December Woollahra LPP meeting	✓	✓	✓	✓	✓	✓	✓	✓	✓
F	Submissions received for Woollahra LPP meeting 13 December 2022	12 December 2022	1 December 2022	11 December 2022	None	12 December 2022	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended

GBA Heritage

PEER REVIEW HERITAGE ASSESSMENT

116-122 Paddington Street, Paddington

November 2022

116-122 PADDINGTON STREET, PADDINGTON

ISSUE	DESCRIPTION	DATE	ISSUED BY
A	Draft for Review	26/10/2022	LS
B	Issued for Council submission	1/11/2022	LS

GBA Heritage Pty Ltd
Level 1, 71 York Street
Sydney NSW 2000, Australia
T: (61) 2 9299 8600
F: (61) 2 9299 8711
E: gba@gbaheritage.com
W: www.gbaheritage.com
ABN: 56 073 802 730
ACN: 073 802 730
Nominated Architect: Graham Leslie Brooks - NSW Architects Registration 3836

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1.0
INTRODUCTION

1.1 REPORT OVERVIEW

This report has been prepared as a peer review of the Council prepared draft heritage inventory listing sheet of the subject site, in the context of its proposed listing as an item of environmental heritage by Woollahra Municipal Council, at the request of the property owner. This report evaluates the draft heritage inventory listing sheet dated 15 September 2022, accompanying a letter to the property owner, prepared by Woollahra Municipal Council.

This report concludes that the main building within the subject site, the Paddington Church of Christ, does demonstrate some level of heritage significance and attains the requisite standards to be identified as a local item of environmental heritage in Schedule 5 of the Woollahra Local Environmental Plan 2014 (WLEP 2014).

The subject site appears to demonstrate historical, aesthetic and social significance at a local level and representative values. However, to recognise the real levels of significance, and to facilitate appropriate long term management, the draft heritage inventory sheet should be amended per recommendations outlined within this report and in particular Section 6.0 and Appendix A below.

Figure 1.1
Location map showing the boundaries of the subject site outlined in red.
Source: NearMap, August 2022.

1.2 REPORT OBJECTIVES

The main objective of this Heritage Inventory Review Report is to determine the significance of the subject site, against the relevant frameworks outlined in Section 1.3 below, and to analyse the draft Heritage Inventory Sheet for the proposed locally listed heritage item.

1.3 METHODOLOGY AND STRUCTURE

The Assessment of Significance has been prepared in accordance with guidelines outlined in the Australia ICOMOS Charter for Places of Cultural Significance, 2013, known as The Burra Charter, and the Heritage NSW publication, NSW Heritage Manual, particularly the threshold guidelines for inclusion and exclusion.

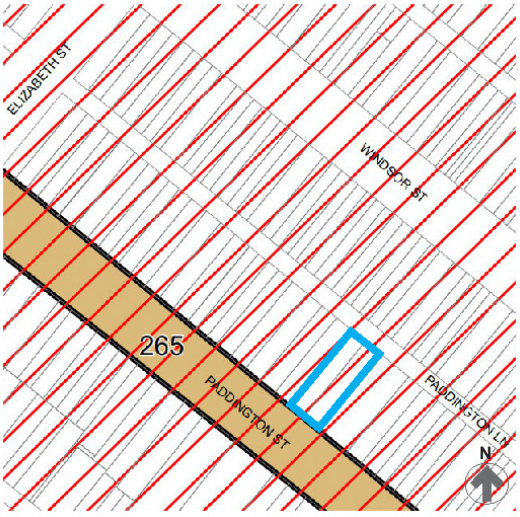


Figure 1.2
Heritage map, the boundaries of the subject site are outlined in blue. Heritage items are shaded brown and the Paddington HCA is cross hatched red.
Source: WLEP 2014, Heritage Map 003A.

The *Burra Charter* provides definitions for terms used in heritage conservation and proposes conservation processes and principles for the conservation of an item. The terminology used, particularly the words *place, cultural significance, fabric*, and *conservation*, is as defined in Article 1 of the *Burra Charter*.

As part of the *NSW Heritage Manual, the document Statements of Heritage Impact* explains and promotes the standardisation of heritage investigation, assessment and management practices in NSW.

1.4 SITE IDENTIFICATION

The subject site is located on the north-eastern side of Paddington Street. It is described by NSW Land Registry Services (LRS) as Lots 20, 21 & 22, DP 180. The subject site comprises two buildings; a two-storey Church building, presenting to Paddington Street, and a two-storey residential building located at the rear, with access from Paddington Lane and Paddington Street, via an elevated concrete stair located along the north-western section of the site.

1.5 HERITAGE MANAGEMENT FRAMEWORK

The subject site at 116-122 Paddington Street, Paddington, is **not** currently listed as a heritage item in Schedule 5 of the *Woollahra Local Environmental Plan (WLEP) 2014*. However, it is located within the Paddington Heritage Conservation Area, listed under the same LEP, and is in the vicinity of the following listed item:

- Item 265 - *31 London Plane Trees, 17 Hill's Weeping Figs, 3 Red Apples*, Paddington Street (within road reserve)

Other listed heritage items in the wider locality are separated from the subject site by intervening development, distance and buildings, and have no direct visual connection to the site.

1.6 AUTHORSHIP

This report has been prepared by Lauren Schutz, Senior Heritage Consultant, of GBA Heritage and has been reviewed by the Director, Graham Brooks. Unless otherwise noted, all of the photographs and drawings in this report are by GBA Heritage.

1.7 REPORT LIMITATIONS

Recommendations have been made on the basis of documentary evidence viewed and inspection of the existing fabric.

Archaeological assessment of the subject site is outside the scope of this report.

This report only addresses the relevant heritage planning provisions and does not address general planning or environmental management considerations.

1.8 ACKNOWLEDGEMENT OF COUNTRY

GBA Heritage acknowledges the Gadigal people as the Traditional Custodians of the land on which this report was written, as well as the Birrabirragal people of the Darug Nation on which the subject site is also located. We recognise their connection to Country, and pay our respects to Elders, past, present and emerging.

1.9 COPYRIGHT

Copyright of this report remains with GBA Heritage.

2.0
HISTORICAL SUMMARY

2.1 BRIEF HISTORY OF THE LOCALITY

Prior to European arrival, the traditional owners of the land within which the subject site is located were the Gadigal and Birrabirragal people of the Eora nation. Following European arrival in 1788, the first land grant by Governor Brisbane occurred in the local area in 1823. The development of Victoria Barracks, in addition to the subdivision of the land and development of the public transport system contributed to the expansive population growth of Paddington.

2.2 EARLY OWNERSHIP OF THE SITE

The subject site was part of land granted to Robert Cooper, James Underwood and Francis Forbes in October 1831. The land underwent numerous subdivisions, before being advertised for sale as part of the Underwood Estate, as Lots 23-25 of Section 1.

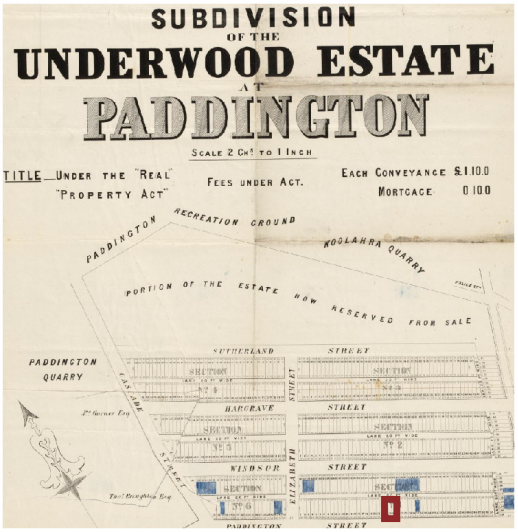


Figure 2.1
Plan of the subdivision of the Underwood Estate, Paddington. Date unknown, the subject site boundaries are outlined in red.
Source: State Library of NSW, Z/SP/P1/23

The subject site was registered to James McClelland, a teacher from the City of Sydney, on 20 November 1875 (Vol 240 - Fol 153). The mortgage was transferred numerous times before the land was registered to Henrich Christian Dorhauer, a builder from Woollahra, on 3 October 1878 (Vol 380 - Fol 51).

2.3 THE CHURCH OF CHRIST

In 1871 the Church of Christ was established in Adelaide, by H.S. Earl and T.J. Gore. By 1892 meetings began being held in Sydney, in the Oddfellows' Hall in Woollahra. The organisation had nine members at that time, which expanded to 58 members by June 1898. Thomas Bagley suggested that land be found to accommodate the growing population, raising the £360 required for the land, before its purchase in 1899.[1]

1 Maston, A. B., "Jubilee Pictorial History of Churches of Christ in Australasia" (1903). Stone-Campbell Books, 324-326. https://digitalcommons.acu.edu/crs_books/566

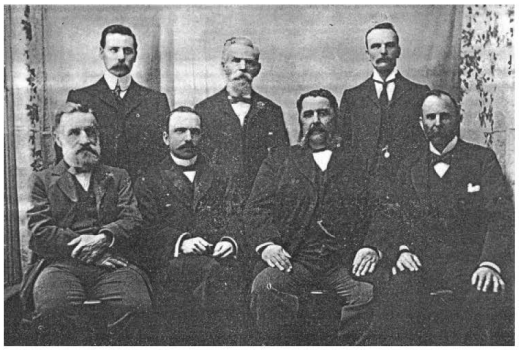


Figure 2.2
Photograph of the Officers of the Paddington Church, date unknown.
Top row: G. Arnott, L. Lee, A. W. Shearston (Secretary).
Bottom Row: G.P. Jones, T. Bagley (Evangelist), E.H. Fancourt, E. Lewis.
Source: A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia, p.324.

2.4 INITIAL CONSTRUCTION OF THE BUILDING

The Church of Christ building was constructed in 1901, designed by architect Walter Newman. Thomas Bagley was the minister until 1905, undertaking missions throughout Australia during his time at Paddington.

Figure 2.3
Photograph of the Sister's Church Aid Society, Paddington. Top Row: Mrs Allan, Mrs Stockbridge, Mrs Fancourt, Mrs Evans, Mrs Lowe. Bottom Row: Mrs Shearstone, Miss Lewis, Mrs T. Bagley (Treasurer), Mrs T. Bagley Senior (President), E. Lewis (Secretary), Mrs Goddard.
Source: A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia, p.325.

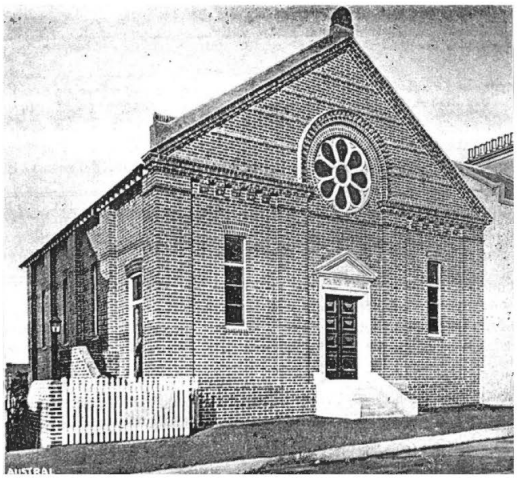
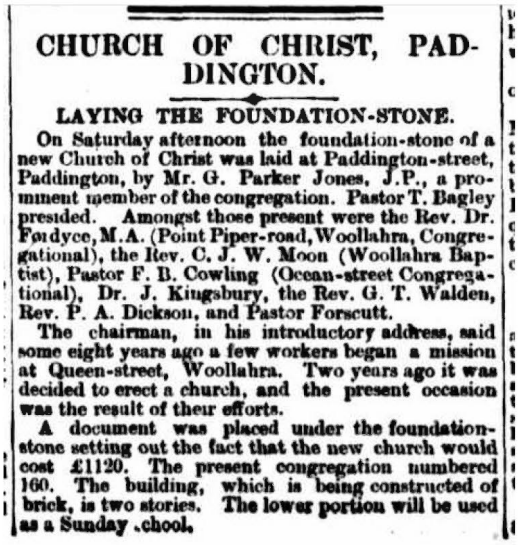


Figure 2.4
Photograph of the Church, date unknown. Note the presentation to Paddington Street, the timber picket fence and the stair entrance from the public domain.
Source: A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia, p.325.

By 1901 the foundation stone had been laid, by G. Parker Jones, J.P., reportedly a prominent member of the congregation. The building was estimated to cost £1,120, with the lower floor level to be used as a Sunday School.



CHURCH OF CHRIST, PADDINGTON.

LAYING THE FOUNDATION-STONE.

On Saturday afternoon the foundation-stone of a new Church of Christ was laid at Paddington-street, Paddington, by Mr. G. Parker Jones, J.P., a prominent member of the congregation. Pastor T. Bagley presided. Amongst those present were the Rev. Dr. Fordyce, M.A. (Point Piper-road, Woollahra, Congregational), the Rev. C. J. W. Moon (Woollahra Baptist), Pastor F. B. Cowling (Ocean-street Congregational), Dr. J. Kingsbury, the Rev. G. T. Walden, Rev. P. A. Dickson, and Pastor Forscutt.

The chairman, in his introductory address, said some eight years ago a few workers began a mission at Queen-street, Woollahra. Two years ago it was decided to erect a church, and the present occasion was the result of their efforts.

A document was placed under the foundation-stone setting out the fact that the new church would cost £1120. The present congregation numbered 160. The building, which is being constructed of brick, is two stories. The lower portion will be used as a Sunday school.

Figure 2.5
Article detailing the laying of the Foundation Stone. Printed in the Sydney Morning Herald on 11 November 1901, page 5.
Source: Trove, https://trove.nla.gov.au/newspaper/article/14421832.

There is a general lack of information relating to the development of the Church and its associated congregation from 1901 until 1972 when new works were proposed. However, during this period the congregation continued to expand and articles were published in local and state wide newspapers, outlining "yesterday's pulpit points."

Figure 2.6
The 1939 Church Committee. Front Row: Ada Carr, Enid Boyd, Doug Harris, David Rod, John Dean, Bill Dean, Elsie Dean, Joy Friend. Back Row: Max Way, Keith Larcombe, Yvonne Gates, Roy Greealgh (Minister), Margaret Reilly, Neil Morris.
Source: Church of Christ Archives.

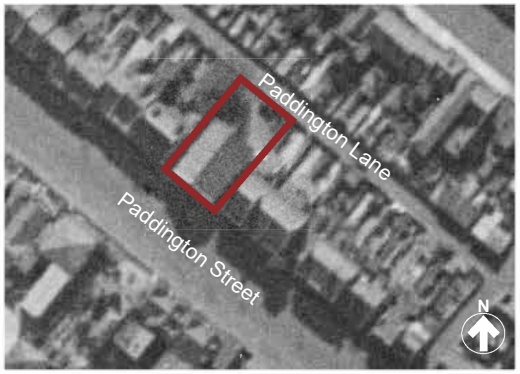


Figure 2.7
1943 aerial of the surrounding area. The boundaries of the subject site are outlined in red. Note the lack of street trees.
Source: Six Maps, https://maps.six.nsw.gov.au/.

2.5 SUBSEQUENT MAJOR PHASES OF DEVELOPMENT

In 1948 a kindergarten was established within the site, initially called the Jack and Jill War Memorial Kindergarten.

In 1972 works were proposed to the Church building to facilitate the improved use of the site for the kindergarten, including the construction of a children's toilet block at the rear of the Church building, and a new manse and outdoor covered play area, at the rear of the site. The interior of the lower ground floor also underwent modifications, including alterations to the kitchen and the introduction of new storage and office spaces. No works were proposed to the Church. A Development Application for a three storey building at the rear was rejected.

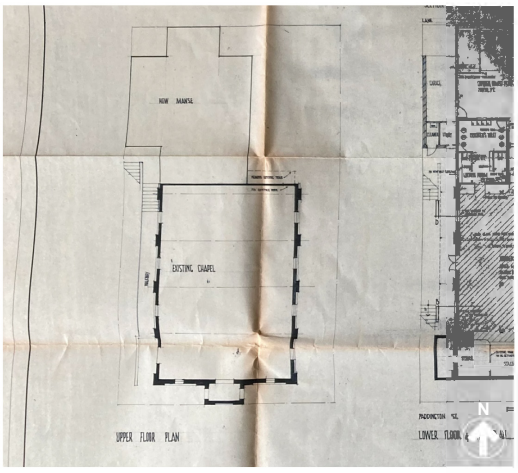


Figure 2.8
Proposed Upper Floor Plan, dated July 1972, by Stafford, Moor & Farrington.
Source: Church of Christ Archives.

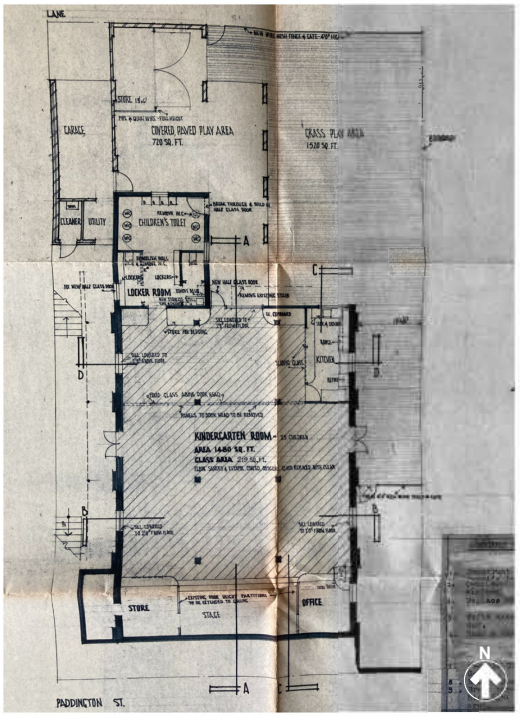


Figure 2.9
Proposed Lower Ground Floor Plan, dated July 1972, by Stafford, Moor & Farrington. Note the elevated walkway, connecting the main Church building to the rear building.
Source: Church of Christ Archives.

In 1973 the kindergarten was renamed the Paddington Church of Christ Kindergarten.

Figure 2.10
1978 aerial indicating the rear structures had been constructed. The boundaries of the subject site are outlined in red.
Source: Historical Imagery, https://portal.spatial.nsw.gov.au/download/historic/2713/2713_17_140.jp2.jpeg

By 1995, when a new palisade and sandstone fence was proposed along the Paddington Street boundary of the site, the upper floor level plans indicated that the storage, preparation and office areas, had been introduced within the Church, in addition to the porch constructed to enclose the original entrance off Paddington Street.

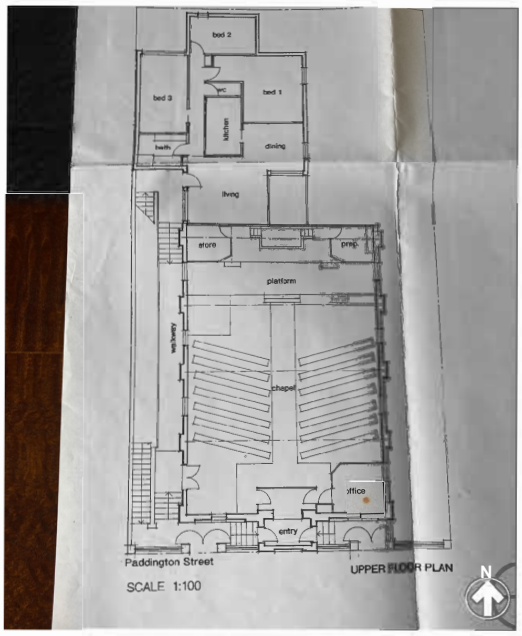


Figure 2.11
Upper Floor Plan, dated May 1995, by Ian Ferrier. Note the elevated walkway, connecting the main Church building to the rear building.
Source: Church of Christ Archives.

In 2015 the Church had to close the kindergarten, after 67 years, due to extensive alterations and additions that would have been required to ensure compliance, which were deemed unsustainable due to the nature and condition of the building.

Kindy will pack up for last time at end of an era

PARENTS MOURNING CLOSURE

Naomi White

AFTER six decades, the Paddington Church of Christ Kindergarten will close its doors on December 22.

The not-for-profit centre has cared for thousands of children since it opened in 1948.

At least one of those has returned as a staff member and many more have come back to enrol their children.

Many parents are mourning "the end of an era".

Michelle Morgan said her two eldest children, Lachlan, 8, and Campbell, 6, had attended the kindy and still ask to visit when she drops off their younger sister Heather, 3.

"This is our third child who has come through. We moved out of the area, but we loved it so much we brought our daughter back, and she's got another year of preschool," Ms Morgan said.

She is one of the majority of parents who scrambled to secure a place at a nearby centre for next year, but many agreed the lack of available places in the area was a big issue.

Father of one Stephen Byrne said he had tried one centre which had a wait list for long-day care of more than 180, while another parent said they had tried 10 centres before securing Church of Christ this year.

Executive ministry director Dr Andrew Ball said the site's future would be reassessed. There was no plan to sell, but it may be repurposed as something other than a kindy, he said.

"I understand there may be some pain and uncertainty for parents, but ultimately we have to think about the future of that site as well," Dr Ball said.

Vanessa Balmer-Burton said her and many other parents' extended families lived interstate or overseas, and the centre offered their children a connection to "multi-generational" staff, especially the centre's 30-year-veteran Kay Williams.

Erin (right) and youngsters play at Paddington's Church of Christ kindy. Picture: CARLY EARL

Figure 2.12
Newspaper article detailing the closure of the kindergarten, c.2015.
Source: Church of Christ Archives.

In 2016 services also ceased at the Church, and storms resulted in water damage and required extensive roof works. The subject site has been predominantly vacant since 2016, excluding the residential tenancy which continues to be leased at the rear of the site. The condition of the Church has deteriorated since vacancy, as outlined in Section 3.0 below.

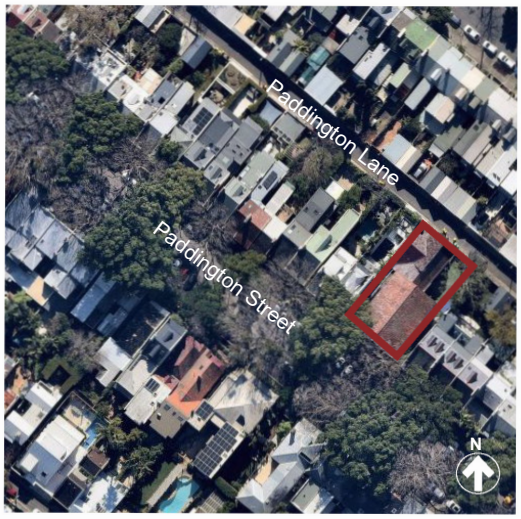


Figure 2.13
Aerial view of Paddington Street, note the dense street cover in comparison to the absence of any street trees in Figure 2.7, the 1943 aerial.
Source: NearMap, August 2022.

3.0
SITE DESCRIPTION

3.1 URBAN CONTEXT

Paddington is a suburb of Sydney located 3 kilometres east of the Sydney CBD, bordered by Darlinghurst to the west, Centennial Park and Woollahra to the east, Edgecliff and Rushcutters Bay to the north and Moore Park to the south. Paddington is defined by commercial precincts and the leafy back streets, and predominantly two and three-storey terrace dwellings. Paddington Street stretches from Jersey Road to William Street and includes mature street trees which provide extensive shading to the street.

3.2 VIEWS TO AND FROM THE SITE

The subject site is located within a stretch of Victorian two-storey terrace dwellings, and a streetscape defined by mature trees and street plantings. The buildings are mostly residential, excluding corner shops that comprise retail and commercial office spaces. The Church building is setback from both the north-east and north-west boundaries of the site, providing separation from the adjacent row of terraces.

Additional views to the site are from the rear, from Paddington Lane. The lane is lined by garage roller doors, with a number of new garage structures with studios above. The views to the rear of the Church of Christ building are largely obstructed by the later addition residential building, including two garage roller doors that flank the 1970s residential manse building.

3.3 DESCRIPTION OF THE CHURCH BUILDING EXTERIOR

The Church of Christ building presents to Paddington Street as a two-storey brick building, defined by an inset glass rose window and decorative brick coursing. The primary facade is symmetrical, with the Paddington Street boundary defined by a palisade fence on a sandstone base constructed c.1995.

Previously accessed off Paddington Street, the facade has been enclosed with a porch, with detailing consistent with the original building, that provides staircase and ramp access from both sides, in addition to the new primary entrance within the western elevation of the building.

The exterior is defined by the narrow timber framed openings, including stained glass windows. Concrete stairs provide access through the site, including to the rear residential building and the lower ground floor level of the Church.

3.4 DESCRIPTION OF THE CHURCH BUILDING INTERIOR

The Church of Christ building includes a combination timber panelled ceiling, with exposed timber trusses and plasterboard panels showing signs of water damage and mould. Decorative elements include the stained glass windows, in addition to plaster air vents, a sign denoting “Christ Our Foundation. The Bible Our Guide,” and a baptism bath. Timber panelling and additional timber storage structures likely date to the c1970s.

The lower ground floor level is defined by storage and office areas, a kitchen, stage and access to the rear yard. Excluding curved cabinetry, there is no evident significant fabric.

3.5 DESCRIPTION OF THE SITE

The two-storey rear residential building is simple brick construction with a sloping terracotta tile roof and timber window frames. The interior of the two-storey rear residential building was not inspected. However, photos have been supplied by the owner, indicating the existing condition and the upgrades undertaken c1990s, including the kitchen fit-out.

The backyard is defined by fake grass and plantings with remnant structures associated with the former kindergarten including a play shelter and fencing.

3.6 CONDITION AND INTEGRITY

The subject Church building has undergone modifications and relevant alterations and additions since the construction of the initial Church building in 1901. This includes the introduction of freestanding timber storage structures, c.1970s. The Church building is in fair to poor condition, with the condition having deteriorated since ceased use in 2016, and extensive water damage. The lower ground floor is in extremely poor condition, with extensive mould across the walls, columns and throughout.

The integrity of the subject site has been further diminished through the construction of a two-storey residential building at the rear c1970s, with access from Paddington Lane, in addition to the toilet block and elevated concrete stair.

The condition of the two-storey residential building appears to be in fair condition, as the only structure still in use today. However, it does not contribute to the significance of the site and detracts from the existing setting.

Figure 3.1
Aerial image of the subject site, with the boundaries of the site outlined in red. The existing Church of Christ building is indicated, in addition to the rear residential apartment building (former manse).
Source: NearMap, April 2022.

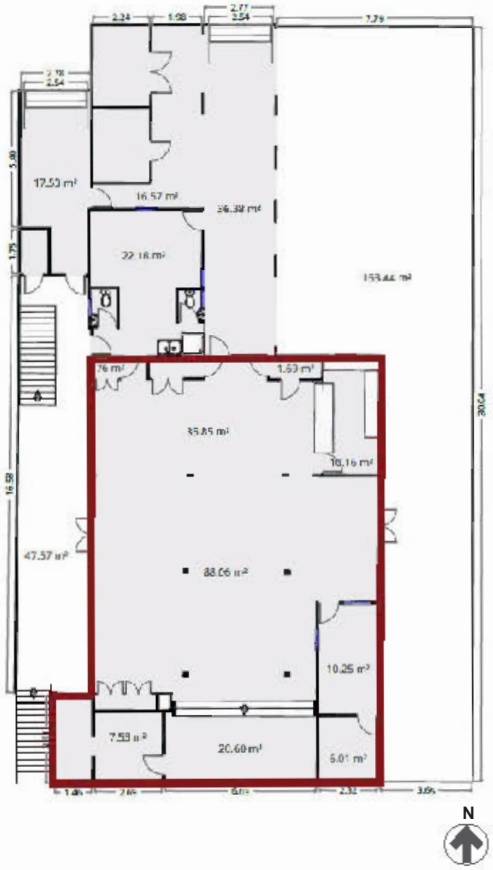


Figure 3.2
Ground Floor Plan, including the rear residential structure. The layout of the Paddington Church of Christ building is outlined in red.
Source: David Elliot, Arcipixel Media, c.2020.

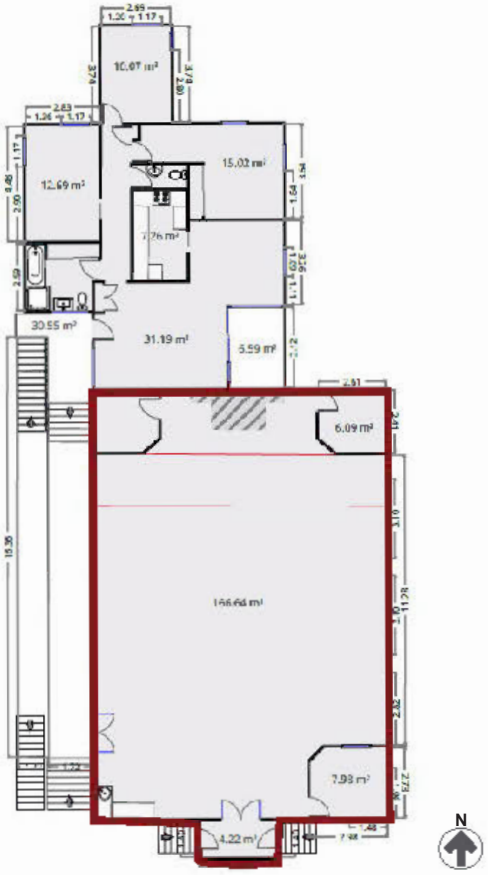


Figure 3.3
First Floor Plan, including the rear residential structure. The layout of the Paddington Church of Christ building is outlined in red.
Source: David Elliot, Arcipixel Media, c.2020.

Figure 3.4
The Paddington Street streetscape including the subject site and adjacent terraces located at 108-116 Paddington Street, as viewed facing north along Paddington Street.
Source: GBA Heritage, 19 October 2022

Figure 3.5
The Paddington Church of Christ primary facade, as viewed facing north-east along Paddington Street.
Source: GBA Heritage, 17 October 2022

Figure 3.6
Close up view to the primary facade of the Church of Christ building, including the later addition porch structure and signage as viewed facing north-east from Paddington Street.
Source: GBA Heritage, 19 October 2022

Figure 3.7
Close up view to the brick pier and palisade fence, installed c.1995, as viewed facing north-east from Paddington Street.
Source: GBA Heritage, 19 October 2022

Figure 3.8
Close up view to the foundation stone within the primary facade, as viewed facing north-east from Paddington Street.
Source: GBA Heritage, 19 October 2022

Figure 3.9
View along the north-western elevation and boundary of the site. Note the elevated walkway, providing access to the rear residential building.
Source: GBA Heritage, 19 October 2022

Figure 3.10
The rear of the Paddington Church of Christ, as viewed facing south-west towards Paddington Street.
Source: GBA Heritage, 19 October 2022

Figure 3.11
Side elevation of the Paddington Church of Christ, as viewed facing south-west towards Paddington Street.
Source: GBA Heritage, 19 October 2022

Figure 3.12
The interior of the first floor of the Church of Christ building, as viewed facing north-east. Note the timber panelled ceiling and exposed timber trusses.
Source: GBA Heritage, 19 October 2022

Figure 3.13
The interior of the first floor of the Church of Christ building, as viewed facing west.
Source: GBA Heritage, 19 October 2022

Figure 3.14
The interior of the first floor of the Church of Christ building, note the stainglass windows and timber ceiling. Note the water damaged ceiling plasterboard panels.
Source: GBA Heritage, 19 October 2022

Figure 3.15
The interior of the first floor of the Church of Christ building, as viewed facing north-west. Note the baptism bath.
Source: GBA Heritage, 19 October 2022

Figure 3.16
The interior of the first floor of the Church of Christ building, as viewed facing south-east, towards the former preparation area.
Source: GBA Heritage, 19 October 2022

Figure 3.17
The interior of the first floor of the Church of Christ building, as viewed facing north-west. Note the timber Church pews, sash windows and stain glass windows.
Source: GBA Heritage, 19 October 2022

Figure 3.18
The interior of the ground floor of the Church of Christ building, as viewed facing north-east.
Source: GBA Heritage, 19 October 2022

Figure 3.19
The exterior of the lower ground floor of the Church of Christ building, as viewed facing south-east.
Source: GBA Heritage, 19 October 2022

Figure 3.20
The interior of the lower ground floor of the Church of Christ building, as viewed facing south-west. Note the extensive mould on the columns and walls.
Source: GBA Heritage, 19 October 2022

Figure 3.21
The interior of the lower ground floor of the Church of Christ building, as viewed facing north-west. Note extensive mould.
Source: GBA Heritage, 19 October 2022

Figure 3.22
The interior of the lower ground floor of the Church of Christ building, as viewed facing north-west. Note the curved joinery and mould, on the ceiling, columns and walls.
Source: GBA Heritage, 19 October 2022

Figure 3.23
The interior of the lower ground floor of the Church of Christ building, as viewed facing north-east. Note the mould throughout the lower floor level.
Source: GBA Heritage, 19 October 2022

Figure 3.24
The interior of the additional toilet block, previously associated with the kindergarten, as viewed facing north-east.
Source: GBA Heritage, 19 October 2022

Figure 3.25
The rear of the lower ground floor extension of the Church of Christ building, as viewed facing south-west.
Source: GBA Heritage, 19 October 2022

Figure 3.26
The rear of the subject site, as viewed facing north-east towards Paddington Lane. Note the residential building, constructed c.1970s.
Source: GBA Heritage, 19 October 2022

Figure 3.27
The primary facade of the rear residential building, constructed c.1970s, as viewed facing south-west from Paddington Lane.
Source: GBA Heritage, 19 October 2022

Figure 3.28
The interior of the residential building, including the living area.
Source: Ray White, https://www.raywhite.com/nsw/paddington/2330846/?lang=en.

Figure 3.29
The interior of the kitchen of the residential building, updated initially c.1995.
Source: Ray White, https://www.raywhite.com/nsw/paddington/2330846/?lang=en.

Figure 3.30
The interior of one of the bedrooms of the residential building.
Source: Ray White, https://www.raywhite.com/nsw/paddington/2330846/?lang=en.

Figure 3.31
The interior of a bathroom of the residential building.
Source: Ray White, https://www.raywhite.com/nsw/paddington/2330846/?lang=en.

4.0
PEER REVIEW ANALYSIS

4.1 DRAFT HERITAGE INVENTORY LISTING SHEET

The following section assesses the draft heritage inventory sheet prepared by Woollahra Municipal Council, dated September 2022, based upon the historical understanding and physical site inspection undertaken by GBA Heritage in October 2022.

Heritage Inventory Data Sheet Extract	Comment
Statement of Significance	
The Paddington Church of Christ is of local heritage significance for its historical, associative, aesthetic, social, rarity and representative heritage values. *Constructed at the turn of the twentieth century, the church building represents the ongoing pattern of development of Paddington and evidences the growth of religious and community organisations that were occurring in this part of Sydney at the time.* *The church is designed in the Romanesque revival style and is of fine architectural character, detail and scale. The Paddington Church of Christ has landmark qualities within the surrounding Victorian era streetscape and conservation area, and since its construction the building has contributed to and complemented this residential setting in a largely unaltered state.* *Since its establishment more than one century ago, the church has been the ongoing location and focus of worship and activities for a section of the local community. The significance of the church building is enhanced by the associated collection of moveable heritage items.*	This Statement of Significance should be updated to reflect the analysis included within this report, in particular the amended Statement of Significance included in Section 5.0 below and the suggested updates to the Heritage Inventory Sheet included in Attachment A. The assessment regarding the landmark qualities of the Church building should be revised, to reflect the existing setting and the streetscape in which the subject building is located. The existing Church building is sited within a row of terrace dwellings and mature trees which limit views to the building. The Church is also consistent with the scale of the buildings within the existing streetscape. Although the subject 1901 Church building does indicate the historical development of Paddington in the early 20th Century, the comparative analysis included below indicates that the Church is not the most intact and fine example of Romanesque revival architecture. The significance of the Church has been diminished through the ceased use of the Church for services and the closure of the kindergarten in 2015 after 67 years, which also fostered local community engagement with the subject site when it was operating. Although the retention and adaptive reuse of the subject building is encouraged, it should be noted that the original and subsequent uses of the site have not occurred since 2016. Excluding the later residential use of the rear building, the Church building is vacant and any recognition of the significance of the subject site should include consideration of the eventual adaptive reuse of the Church building and the discontinued lack of connection to the Church of Christ community.

	The moveable heritage items indicate the original use of the Church building but are not intrinsic to the significance of the subject site and are representative of Church items associated with religious services.
Physical Description	
The Paddington Church of Christ is located on the northern side of Paddington Street, Paddington. Erected in 1901, the early twentieth century church building was designed in the Romanesque Revival style and is of face brick construction. The church building presents to the street as two storeys in height with a parapet gabled roof form. Located on a steeply sloped site, the church building features a basement level. To the rear of the site fronting Paddington Lane is a two-storey 1970s brick residence that is associated with the Paddington Church of Christ.	The draft heritage inventory data sheet requires further clarification regarding the lack of significance of the two-storey 1970s brick residence and its lack of contribution to the significance of the site. Although the two-storey building is associated with the Paddington Church of Christ, due to its location, age, architectural style and former use as a manse, it does not contribute to the significance of the site. The later building occupies a large portion at the rear and should be identified as being of low significance and demolition encouraged, to allow for the construction of more sympathetic development.
Exterior *The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows.* *The front (southern) elevation of the church features the parapeted gable fronting Paddington Street, which is defined by brick entablature and cement rendered fascia with shell motifs. The front facade includes a centrally located inset rose window that is framed by brick entablature and decorative dark-red string courses. A small brick porch is located off the front facade. The brick porch comprises two arched entries to the sides with stairs and a blind arch to the street frontage, all of which are defined by arched dark-red soldier courses. The street boundary of the church site has a low brick and cement rendered wall with traditional palisade iron fencing.*	The physical assessment should include reference to the alterations that have been made to the primary facade, including the former entrance to the Church from Paddington Street and the new porch structure. Noting this addition acknowledges that the Church building has undergone modification since construction, including the introduction of the side walkway, later manse and the additional toilet block. These external additions have obscured the legibility of the original Church building structure and do not contribute to the understanding of the historical development of the subject site, nor attain the requisite standards for any heritage significance values at a local level.

The side (eastern and western) and rear (northern) elevations of the church building are relatively simple in design compared to the principal facade. The side elevations feature brick piers with fenestration to both street level and basement level. The western elevation of the church building features a side entry to the main church space that is accessed via a pair of timber French doors with leaded glass panes and fanlight. Face brickwork to the western elevation includes red brick stringcourses and soldier courses to fenestration, while the brickwork to the eastern elevation has been painted. The rear elevation comprises a painted weatherboard wall, which is understood to have originally been temporary in nature at the time of the church's construction until additional funds were acquired for its completion. These improvements to the rear wall were not carried out.	Any potential future treatment of the rear timber framed elevation of the Church building, should be included in a future Conservation Management Plan that would need to be written by a suitably qualified heritage consultant that would assess the significance of all fabric, and provide appropriate conservation policies to guide future development within the site.
Interior *At ground floor level, the church interior comprises vestibule with tiled flooring and the two-storey scale rectangular space containing the nave, altar, vestry, office and store. The small vestibule features timber panelled doors, tiled flooring and rendered walls. An original moulding with the inscription 'Paddington Church of Christ' is located in the door leading to the nave. The nave comprises a large open space with polished timber floorboards and rendered walls that are defined by coloured glass windows. The roof trusses are exposed, and the ceiling is lined with timber boards. The church altar comprises a raised carpeted podium with a centrally located tiled baptism bath. The altar is backed by decorative timber panelling that conceals a vestry/store space to either side. Timber pews, brass light fittings and a small number of moveable items are within the nave, which is otherwise relatively restrained in adornment. A timber panelled office is located within the nave near the entry doors. The basement level of the church includes an open hall space with carpet flooring, stage, toilets, kitchen and store.*	The physical description of the interior does not note or assess the condition, nor integrity or contribution of the individual items located within the interior of the subject building. If the moveable heritage is proposed to be part of the listing, the significance should be researched, included and referenced particularly as the existing moveable heritage items do not appear to be rare, nor demonstrate significance beyond being representative of the former function of the Church buildings. A comprehensive assessment cannot be made without additional research being undertaken. However, a preliminary physical inspection undertaken by GBA Heritage indicates that the moveable heritage items identified in the draft heritage inventory are representative of items associated with Church services, but are not rare, nor fine examples of their type that would need to be retained in situ to demonstrate the significance of the site and importantly, are not associated with the construction of the Church but were likely introduced throughout the mid to late 20th Century. Further, there are elements of the interior that are associated with the architectural style of the Church building, including the stained glass windows, timber openings and timber panelled ceiling. However, other elements have been introduced since construction and do not contribute to the significance of the Church, but yet reflect the services that took place prior to the closure of the Church in 2016. This includes the required spaces, such as the timber structure constructed for a preparation area and office space, likely constructed c.1970. The significance of this fabric would need to be assessed in a Conservation Management Plan but as generally later fabric, are unlikely to yield significance worthy of retention.

History	
During the mid-1870s, the remaining land owned by James Underwood in Paddington was subdivided as the "Underwood Estate." This subdivision resulted in the existing layout of the streets and small residential allotments that are characteristic of the area. The Paddington Church of Christ is located on land that is of Lots 23-25 in Section 1 of the Underwood Estate. The 1885-1895 Surveyor General's map and 1886 Metropolitan Detail Series (Paddington Sheet No. 16) map of the area indicates that at this time, the subject property was vacant. It is therefore assumed the existing church on the site, which was constructed at the turn of the century, was the first building on the subject property. *The Churches of Christ are autonomous Christian nondemoninational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians.* *Prior to the establishment of the extant Paddington Church of Christ, the congregation was accommodated in the Oddfellows' Hall located at Queen Street, Woollahra. The growth in members of the congregation resulted in the requirement for a larger building by 1900. Paddington Street was selected as the location of the new church, being described by Reverend J.W. Gillett as a 'most desirable place, and in the midst of a dense population, many of whom do not attend any church.'* *Tenders were invited by Architect Walter Newman in 1901 for the erection of a Church in Paddington Street, Paddington.* *Completion of the construction of the Paddington Church of Christ was commemorated on 9 November 1901 with the laying of the foundation stone by Mr G.P. Jones, a prominent member of the congregation. At this time, the congregation comprised around 160 members.* *The Paddington Church of Christ is still in the same use today with only minor alterations occurring to the main building.*	The history excludes any reference to the kindergarten, the use of the lower floor level, which commenced operations c.1948. Further, the historical summary is incomplete and does not address the years between initial construction in 1901 and the present day. There were documented changes made to the Church building and within the site, including the construction of the residential building during the 1970s. The historical overview also excludes the years in which the kindergarten was operating within the site, and the cessation of use of the Church for services. Rather, reference is made to the continued use of the subject Church building which was no longer in use after 2016.
Comparative Analysis	The comparative Churches identified within the draft inventory sheet highlight the plain nature of the subject Church, and emphasise that there are far more intact and better examples of Romanesque revival architecture than the subject Church building located at 116-122 Paddington Street, Paddington. Although the subject Church building is representative of Church architecture during the early 20th Century, it is not a fine nor decorative example of Romanesque revival architecture.

St Stephen's Anglican Church, Bellevue Hill	The Anglican Church was constructed in a later period to the subject building, and demonstrates landmark qualities when compared to the Paddington Church of Christ, with a prominent bell tower. The Anglican Church remains in use today, and while the heritage inventory listing does include the Church and interiors, it does not include moveable heritage and the heritage inventory sheet does not provide any specific information regarding the interiors.
St Columba Uniting Church, Woollahra	Although the Uniting Church in Woollahra does not include a centrally located inset window, it includes numerous other elements associated with the Romanesque revival style. In comparison to the Paddington Church of Christ, the Uniting Church demonstrates landmark qualities, with a prominent corner location and tower. The Church remains in use today, and notably, the heritage inventory listing does not include moveable heritage. The significance of the site is attributed to the exterior of the building, its presentation to the streetscape and its association with architect Sir John Sulman.
Church of Christ, Epping	The Church of Christ, Epping, was constructed later than the subject building, but is largely comparative to the Paddington Church of Christ as it demonstrates elements of the same architectural style, albeit later, and is also located within a largely residential area. The Epping Church of Christ remains in use today, and notably, the heritage inventory listing does not include moveable heritage. The significance of the building is attributed to the external presentation of the building, in addition to its historical, aesthetic and social significance.
St Saviour's Anglican Church, Redfern	The Anglican Church predates the subject building, and is an earlier example of the Romanesque Revival style, notably designed by A & C Blacket. On a corner site within a residential streetscape, the building demonstrates landmark qualities and is a particularly fine example of its type, with extensive detailing and stained glass windows extending along the front facade, in addition to the side elevations. The Anglican Church remains in use today, and notably, the heritage inventory listing does not include moveable heritage. The significance of the building is attributed to being a fine example of Romanesque Revival architecture, landmark qualities, its integrity and association with A and C Blacket.
Botany Uniting Church, Botany	The Uniting Church was constructed during a similar period to the subject Church building, and also incorporates minimal detailing on the exterior. The Church is in continued use today as a Baptist Church, and is comparative to the Paddington Church of Christ building. The heritage inventory listing does not include moveable heritage. The significance of the site is attributed to its historical significance relating to the European settlement of the local area and its association with the Methodist Church.

Blackheath Baptist Church, Blackheath	The Baptist Church predates the subject site and is an earlier example of the Romanesque Revival style. The Baptist Church demonstrates landmark qualities, on a corner site, with additional external detailing along the side elevations, unlike the Paddington Church of Christ. The Church is in continued use today as a Baptist Church, and the heritage inventory listing does not include moveable heritage. The significance of the site is attributed to its aesthetic and historical significance.
St Francis of Assisi's Catholic Church, Paddington	The Catholic Church is a prominent feature of the Oxford Street streetscape, and a fine example of Romanesque revival architecture. The Church demonstrates landmark qualities, and is also closely associated with additional buildings within the site, including the school. The Church is in continued use today as a Catholic Church, and the heritage inventory listing does not include moveable heritage. The Catholic Church is a fine example in comparison to the Paddington Church of Christ, particularly due to its prominence within the public domain and its continued use. The significance of the site is attributed to its association with the Roman Catholic Church, the architect John Bede Barlow and the aesthetic significance of the group of buildings within the site.
Paddington Uniting Church, Paddington	The Paddington Uniting Church was constructed c.1877 and is a highly intact Church group, demonstrating the architectural work of Thomas Rowe. The Church group is in continued use today, including the use of the Church grounds for public markets on the weekends. The Church is in continued use today as a Uniting Church, and the heritage inventory listing does not include moveable heritage, although the Statement of Significance does acknowledge that the interior contains some significant church furniture. The Uniting Church is a fine example in comparison to the Paddington Church of Christ, particularly due to its prominence within the public domain, its continued use and the collection of buildings in which it is associated.
Heritage Significance Assessment	
Historical Significance (a): The Paddington Church of Christ has historical significance as part of the pattern of early twentieth century development of Paddington deriving from the subdivision of the Underwood Estate. *The building has historical significance for its ability to demonstrate the pattern of growth and development of religious and community organisations of Paddington at the turn of the twentieth century, and the continuation of this activity. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.*	The Church was part of the early historical development of Paddington, with the site formed by the subdivision pattern and the establishment of Christian congregations within the local area. However, the history of the building since construction needs to be acknowledged in assessing the historical significance of the building, particularly as it is no longer in use and there is no local Church of Christ community associated with the site anymore. The historical use of the site beyond the establishment of the Church in 1901 is a component in understanding the historical significance of the site.

Associative Significance (b): This site has been associated and continuously used by the Churches of Christ since its foundation in 1901, having moved from a Queen Street temporary hall in Woollahra. The Churches of Christ are autonomous Christian nondemoninational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians.	The site was in continued use until c.2016, and was well known within the community for its kindergarten, which operated for approximately 67 years. However, the level of associative significance does not extend beyond any buildings that have provided local services for an extended period of time which have ceased use and are no longer open to the public.
Aesthetic Significance (c): The Paddington Church of Christ is of aesthetic significance as an aesthetically distinctive example of the Federation Romanesque style church within the Municipality. The building is of fine architectural character, detail and scale, and retains landmark qualities within the surrounding Victorian era streetscape and conservation area. *Since its construction at the turn of the twentieth century, the church has contributed to and complemented this residential setting in a largely unaltered state.* *The church building contains a collection of significant moveable objects that add to the intactness and aesthetic significance of the Paddington Church of Christ. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.*	Although there are elements associated with the Federation Romanesque Revival style in which the Church was constructed, the comparative analysis indicates that there are examples that are more intact and finer examples of the architectural style in which the subject Church was designed and built, particularly as the rear timber framed wall from the initial construction that was to be removed has remained in situ and the intended extension of the Church never eventuated. Although there are items formerly associated with the use of the Church building for religious services, these are not particularly fine examples of their type, nor do they extend our understanding of the services beyond that which is already known and likely date from the mid to late 20th Century rather than the date of construction. Further, these items do not contribute to the significance of the site itself which is demonstrated in the external structure of the building, typically associated with Church design and structures.
Social Significance (d): Although social significance has not been formally assessed, it is assumed the Paddington Church of Christ retains significance for its congregation, having been the venue for activities and worship for a small section of the local community for almost 120 years. *It is anticipated the church building would retain memories and associations for members of the congregation spanning several generations, therefore being important to the community's sense of place. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.*	In addition to the social significance of the operations of the Church of Christ, consideration also needs to be given to the social significance of the former Paddington Church of Christ Kindergarten when it was in operation. The kindergarten operated for approximately 67 years and according to a potted history by the kindergarten, the hours and services provided by the kindergarten were updated regularly to reflect the needs of the local community. The history also indicates that numerous pupils returned as teachers, and the kindergarten had strong connections with families that would send all of their children there. However, the impact of the closure of both the Church and the kindergarten also needs to be considered and reflected in the inventory sheet, particularly as the social significance is now a historical element, rather than a continued connection between the site and the local community.
Technical/Research Significance (e): The Paddington Church of Christ building appears to have been the first building on the site. As such, the site has little archaeological research, and the existing building does not yield any potential for technical or scientific research information that would not be available from other sources. The Paddington Church of Christ would not meet the threshold for local or State significance under this criterion.	An archaeological assessment has not been undertaken in conjunction with this report. The Church building itself does not indicate that it would further our understanding of materials or techniques used for the construction beyond that which is already known.

Rarity (f): The Paddington Church of Christ building remains as one of a small number of Federation Romanesque style churches in the Woollahra Municipality although is the only Church of Christ example. Its intactness, ownership and continuous use by the Churches of Christ community are rare in Paddington and in the Woollahra municipality. *Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.*	As detailed in the comparative analysis above, there are several finer examples of Romanesque Revival architecture within the local Paddington area that are more prominent within the existing streetscape. The significance assessments also largely attribute the significance of these locally listed items to the external presentation of the buildings, landmark qualities and the social significance to the Church congregations. However, as noted the other Churches within the locality are not associated with the Church of Christ denomination and notably the Paddington Church was the earliest Church of Christ Churches within NSW.
Representativeness (g): The Paddington Church of Christ building is a fine example of the type of ecclesiastic development occurring in Paddington in the early decades of the twentieth century, particularly in its Federation Romanesque style. The church has been well maintained and retains key design features and elements that are characteristic of this style, such as the gable parapet, decorative dichromatic brickwork, terracotta ridge ornaments, and small fenestration. This is similar to the other examples of Romanesque style churches located within the LGA. *The Church can demonstrate attributes typical of the religious buildings and material culture of the Church of Christ denomination, such as the moveable heritage collection and the baptism bath.* *Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.*	The Paddington Church of Christ is representative of Church of Christ buildings that were constructed across broader NSW and Australia, around the turn of the 20th Century, as the halls being hired for the local congregation became unsuitable for gatherings and more permanent purpose built Church buildings were required. Although the moveable heritage collection items demonstrate the historical uses of the subject building, these are not rare elements and are not necessarily integral in understanding the previous historical use of the building, particularly due to the external presentation to the public domain and internal features, including the stained glass windows and timber lined ceiling and trusses. These external elements are consistent with Churches constructed during a similar period.

Integrity	
The Paddington Church of Christ main church building is substantially in original condition and retains a high degree of integrity. No major works have been undertaken to the church building since its construction, and changes are generally limited to minor alterations and additions.	The ground floor of the main Paddington Church of Christ building is in fair condition, however consideration needs to be given to the extensive water damage that has been sustained despite roof repairs and due to the ongoing vacancy of the building which has contributed to its deteriorated condition. The lower ground floor is in extremely poor condition, including extensive mould throughout and beyond curved joinery, does not demonstrate the retention of any significant fabric. The alterations and additions that have been undertaken to the Church building since construction would not detract from the integrity of the building but would need to be assessed in a Conservation Management Plan and a subsequent Statement of Heritage Impact regarding the potential impact of any alterations and additions on the significance of the subject site. This would include the removal of timber structures that have enclosed office spaces and preparation areas which while contributing to the operations of the Church, were likely introduced c.1970s and have ceased relevance with the closure of the Church.
Recommendations	
It is recommended that the Paddington Church of Christ, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014. *A moveable heritage inventory is to be undertaken for the heritage item.* *A moveable heritage strategy is to be conducted for any future works to the heritage item.* *The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.* *Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.*	The listing should acknowledge moveable heritage within the site and suggest retention and re-use be encouraged where possible, particularly for interpretive purposes. However, the moveable heritage is not integral to the significance of the site and is not a fine example of its type, particularly as they likely date mid to late 20th Century. Incorporating the moveable heritage within the listing itself will likely curtail the potential future adaptive re-use of the site which will be necessary due to the deteriorating condition as caused by the vacancy of the site. A comprehensive Conservation Management Plan should be undertaken to ensure that the significance of individual built elements are appropriately assessed, particularly prior to any works likely required due to the current condition of the building.

4.2 ANALYSIS CONCLUSION

The above analysis indicates that while the Paddington Church of Christ building does demonstrate elements of historical, aesthetic and social significance at a local level, and representative qualities, the draft Heritage Inventory Sheet should undergo further revision. This includes acknowledgement that there are more intact and fine examples of the architectural style in which the building was constructed, and the integrity of the building has been diminished through the vacancy of the site. Suggested changes to the draft Heritage Inventory Sheet are included in Appendix A below. These changes reflect the vacant nature of the site, the ceased use of both the Church and the kindergarten, the absence of a Church of Christ community, the presence of representative, yet later, moveable heritage, and the potential adaptive-reuse of the site in the future.

5.0
PEER REVIEW HERITAGE ASSESSMENT

5.1 PEER ASSESSMENT ANALYSIS OF CULTURAL SIGNIFICANCE

The following commentary discusses how each of the criteria established by the Heritage NSW relate to the subject site.

Historical Significance

Criterion (a) – An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area)

Guidelines for Inclusion: When the item shows evidence of a significant human activity or is associated with a significant activity of historical phase. When it maintains or shows the continuity of a historical process or activity.

Guidelines for Exclusion: When the item has incidental or unsubstantiated connections with historically important activities or processes. When it provides evidence of activities or processes that are of dubious historical importance or has been so altered that it can no longer provide evidence of a particular association.

The Paddington Church of Christ was established on the existing site in 1901 following the expansion of the congregation and the need to create a suitable building beyond the rental hall in use in Queen Street, Woollahra. The community raised the funds for the construction of the building, designed by Walter Newman. The foundation stone was laid in 1901 by G. Parker Jones and included a lower ground floor level for the Sunday School.

The kindergarten opened in 1948, named the Jack and Jill War Memorial Kindergarten, before being renamed in 1973. The kindergarten was an important local childcare institution within the local community, with many returning families and employees, and changes made to the hours and services provided by the kindergarten to accommodate the changes within the local community.

The changes within the site reflect the needs of the Church of Christ congregation, including the construction of the two-storey residential building at the rear of the Church, to include a manse, which has since been leased as a private residence.

Due to declining numbers the Paddington Church of Christ officially closed in 2016, and the kindergarten was also closed due to an inability to meet the childcare compliance requirements. Although the subject site was prominent within the local community, and in particular the Church of Christ congregation, throughout the 20th Century, its closure in 2016 has reduced the relevance and condition of the building to the local community particularly as there is no longer a Church of Christ congregation associated with the site.

The subject site does attain the requisite standard to demonstrate historical significance at a local level.

Associative Significance

Criterion (b) - An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area)

Guidelines for Inclusion: When an item shows evidence of a significant human occupation or is associated with a significant event, person or group of persons.

Guidelines for Exclusion: When an item has incidental or unsubstantiated connections with historically important people or events. When it provides evidence of people or events that are of dubious historical importance or has been so altered that it can no longer providence evidence of a particular association

The subject site had a strong association with the prominent figures within the local Church of Christ community. This includes but is not limited to Thomas Bagley and G. Parker Jones. This association extends to the local kindergarten and prominent members of the Church of Christ community that were associated with the kindergarten as teachers and management.

Although these individuals were prominent within the Church of Christ community and were not necessarily significant within the local Paddington community, nor broader NSW.

Therefore, the subject site does not attain the requisite standard to demonstrate associative significance at a local or state level.

Aesthetic Significance

Criterion (c) - An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area)

Guidelines for Inclusion: When an item shows or is associated with, creative or technical innovation or achievement. When it is the inspiration for a creative or technical innovation or achievement, is aesthetically distinctive, has landmark qualities or exemplifies a particular taste, style or technology.

Guidelines for Exclusion: When an item is not a major work by an important designer or artist, has lost its design or technical integrity. When an item's positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded or has only a loose association with a creative or technical achievement

The main Paddington Church of Christ building demonstrates aesthetic qualities, with elements associated with the Federation Romanesque architectural style in which the building was designed and constructed. This includes the brick coursing detailing, the inset rose window, and the symmetrical proportions of the building. The interior includes elements typically associated with Church architecture, including stained glass windows, timber panelled ceiling and exposed timber trusses.

However, the lower ground floor level has undergone substantial modifications for the adaptive reuse of the site in 1972 for a kindergarten, and the rear toilet block addition, in addition to the construction of the two-storey residential building at the rear neither of which represent aesthetic significance.

The comparative analysis also indicates that there are buildings within the local Paddington area that demonstrate similar architectural styles which are more intact and fine examples of its type.

The subject building does demonstrate aesthetic qualities at a local level, not at a state level.

Social Significance

Criterion (d) - An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons

Guidelines for Inclusion: When an item is important for its association with an identifiable group or is important to a community's sense of place.

Guidelines for Exclusion: When an item is only important to the community for amenity reasons or is retained only in preference to a proposed alternative.

The subject site has had a strong association with the Church of Christ denomination, in use for Church services from 1901 until 2016, and extends beyond the Church building itself, to the local kindergarten, in use from 1948 until 2016. Although the subject site no longer has an association with a Church of Christ congregation, the association with the Church of Christ denomination is a key part of the history of the site and its overall development. Elements of the social significance of the site are reflected in the potted history document by the Kindergarten c.2015, reflecting the importance of the institution to the local community.

The subject building does demonstrate social qualities at a local level, not at a state level.

Technical/Research Significance

Criterion (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)

Guidelines for Inclusion: When an item has the potential to yield new or further substantial scientific and/or archaeological information. When it is an important benchmark or reference site or type or provides evidence of past human cultures that is unavailable elsewhere.

Guidelines for Exclusion: When the knowledge gained would be irrelevant on science, human history or culture. When the item has little archaeological or research potential or only contains information that is readily available from other resources or archaeological sites. Where the knowledge gained would be irrelevant to research on science, human history or culture.

The archaeological potential of the site has not been examined within this report.

Due to the style and nature of construction, and comparative churches located within the vicinity of the site, the main Church building is unlikely to yield any information beyond that which is already known.

The site does not attain the requisite standards of technical and research potential at a local or state level.

Rarity

Criterion (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)

Guidelines for Inclusion: Where an item provides evidence of a defunct custom, way of life or process or demonstrates a process, custom or other human activity that is in danger of being lost. Where it shows unusually accurate evidence of a significant human activity or is the only example of its type. When an item demonstrates designs or techniques of exceptional interest or shows rare evidence of a significant human activity important to a community.

Guidelines for Exclusion: When an item is not rare or is numerous and not under threat.

The Paddington Church of Christ is the only Church of Christ building and former congregation known within the Paddington locality. However, there are numerous operating churches within the locality that have been constructed in similar architectural styles and are of particular prominence within the local community that are in operable condition with ongoing connections to local congregations. The moveable heritage items are not rare either, and are representative of typical Church furniture, likely mid to late 20th Century.

The Paddington Church of Christ is not rare in this criterion.

Representative

Criterion (g) - An item is important in demonstrating the principal characteristics of a class of NSW's cultural or natural places; or cultural or natural environments (or a class of the local area's cultural or natural places; or cultural or natural environments)

Guidelines for Inclusion: When an item is a fine example of its type or has the principal characteristics of an important class or group of items. When an item has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity or is a significant variation to a class of items.

Where it is outstanding because of its setting, condition or size or may be part of a group, which collectively illustrates a representative type. When an item is outstanding because of its integrity of the esteem in which it is held.

Guidelines for Exclusion: When an item is a poor example of its type or does not include or has lost the range of characteristics of a type. An item that does not represent well the characteristics that constitutes a type or variation from it.

The Paddington Church of Christ is representative of Churches constructed during the early 20th Century and the Romanesque revival architectural style in which it was designed.

The Paddington Church of Christ demonstrates representative qualities at a local level.

5.2 STATEMENT OF SIGNIFICANCE

The Paddington Church of Christ, established in the Romanesque revival architectural style, was constructed c.1901 and was in use by the Church of Christ congregation until services and the kindergarten ceased in 2016. The Paddington Church of Christ is representative of the architectural style in which it was designed, including the inset rose window, exposed timber trusses and stained glass windows. However, the building is unlikely to yield understanding regarding the construction techniques or materials beyond that which is already known and the rear two-storey residential building detracts from the setting of the site. The vacancy of the site also contributes to the deteriorating condition of the Church building.

6.0
CONCLUSIONS AND RECOMMENDATIONS

6.1 CONCLUSIONS

- The subject site does demonstrate elements of historical, social and aesthetic significance at a local level, in addition to representative values.
- The rear two-storey residential building does not contribute to the significance of the subject site.
- The ceased use of the main Church building has contributed to its deteriorated condition.
- The subject site is no longer associated with the Church of Christ community.
- The subject Church building is not a rare example of Romanesque revival architecture, nor is it a landmark of the street in which it is located. Although the moveable heritage items contribute to our understanding of the operations within the Church, they are not fine examples of their type, nor are they associated with the establishment of the Church in the early 20th Century.
- Internal timber elements, such as the timber panelling and storage structures, were likely introduced c.1970s and do not contribute to the significance of the site.
- The vacancy of the Church building should be taken into consideration and any recognition of the significance of the subject site should include consideration of the eventual adaptive reuse of the Church building. This includes consideration of the development potential of the site, which will be requried to improve the overall condition of the site.

6.2 RECOMMENDATIONS

- Council should review the draft Heritage Inventory Sheet per the analysis and recommendations outlined in this report, particularly Appendix A below.
- Council should undertake further historical research regarding the development of the Church and site between 1902 and the closure of the kindergarten in 2016, to reflect the historical evolution of the site and in the absence of such information, consider the findings in this report.
- A comprehensive Conservation Management Plan should be written for the subject site prior to the undertaking of any major works, including adaptive reuse. This should include an assessment of the rear residential building and all fabric, internally and externally, to be graded according to heritage significance and any future works are to be guided by relevant conservation policies.

7.0
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APPENDIX A: DRAFT HERITAGE INVENTORY SHEET

	Details	Suggested Amendments
Name of Item	*Paddington Church of Christ, including interiors and moveable heritage*	Paddington Church of Christ
Item Type	Built	
Address	116-122 Paddington Street, Paddington	
Property Description	Lots 20, 21 & 22, Sec 1, DP 180	
Use	*Current: Place of Worship* *Former: Place of Worship*	Current: None Former: Place of Worship
Statement of Significance	*The Paddington Church of Christ is of local heritage significance for its historical, associative, aesthetic, social, rarity and representative heritage values.* *Constructed at the turn of the twentieth century, the church building represents the ongoing pattern of development of Paddington and evidences the growth of religious and community organisations that were occurring in this part of Sydney at the time.* *The church is designed in the Romanesque revival style and is of fine architectural character, detail and scale. The Paddington Church of Christ has landmark qualities within the surrounding Victorian era streetscape and conservation area, and since its construction the building has contributed to and complemented this residential setting in a largely unaltered state.* *Since its establishment more than one century ago, the church has been the ongoing location and focus of worship and activities for a section of the local community. The significance of the church building is enhanced by the associated collection of moveable heritage items.*	The Paddington Church of Christ is of local heritage significance for demonstrating elements of historical, aesthetic, social significance and representative values. Constructed at the turn of the twentieth century, the church building represents the pattern of development of Paddington and evidences the growth of Paddington and community organisations that were occurring in this part of Sydney at the time. The Paddington Church of Christ is representative of Church architecture during the early 20th Century, including the inset rose window, exposed timber trusses and stained glass windows. However, the building is unlikely to yield understanding regarding the construction techniques or materials beyond that which is already known and the rear 1970s two-storey residential building detracts from the setting of the site. The vacancy of the site also contributes to the deteriorating condition of the Church building.

Level of Significance	State: NO Local: YES	
Heritage Listings	None	
Designer	Walter Sydney Newman, Architect	
Builder	Unknown	
Construction Years	1901	
Physical Description	*The Paddington Church of Christ is located on the northern side of Paddington Street, Paddington. Erected in 1901, the early twentieth century church building was designed in the Romanesque Revival style and is of face brick construction. The church building presents to the street as two storeys in height with a parapet gabled roof form. Located on a steeply sloped site, the church building features a basement level. To the rear of the site fronting Paddington Lane is a two-storey 1970s brick residence that is associated with the Paddington Church of Christ.*	No changes recommended.
	Exterior *The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows.*	No changes recommended.

	The front (southern) elevation of the church features the parapeted gable fronting Paddington Street, which is defined by brick entablature and cement rendered fascia with shell motifs. The front facade includes a centrally located inset rose window that is framed by brick entablature and decorative dark-red string courses. A small brick porch is located off the front facade. The brick porch comprises two arched entries to the sides with stairs and a blind arch to the street frontage, all of which are defined by arched dark-red soldier courses. The street boundary of the church site has a low brick and cement rendered wall with traditional palisade iron fencing	The front (southern) elevation of the church features the parapeted gable fronting Paddington Street, which is defined by brick entablature and cement rendered fascia with shell motifs. The front facade includes a centrally located inset rose window that is framed by brick entablature and decorative dark-red string courses. A small brick porch is located off the front facade which was not part of the original construction and provided an enclosed entrance. The brick porch comprises two arched entries to the sides with stairs and a blind arch to the street frontage, all of which are defined by arched dark-red soldier courses. The street boundary of the church site has a low brick and cement rendered wall with traditional palisade iron fencing constructed c.1995.
	The side (eastern and western) and rear (northern) elevations of the church building are relatively simple in design compared to the principal facade. The side elevations feature brick piers with fenestration to both street level and basement level. The western elevation of the church building features a side entry to the main church space that is accessed via a pair of timber French doors with leaded glass panes and fanlight. Face brickwork to the western elevation includes red brick stringcourses and soldier courses to fenestration, while the brickwork to the eastern elevation has been painted. The rear elevation comprises a painted weatherboard wall, which is understood to have originally been temporary in nature at the time of the church's construction until additional funds were acquired for its completion. These improvements to the rear wall were not carried out.	The side (eastern and western) and rear (northern) elevations of the church building are relatively simple in design compared to the principal facade. The side elevations feature brick piers with fenestration to both street level and basement level. The western elevation of the church building features a side entry to the main church space that is accessed via a pair of timber French doors with leaded glass panes and fanlight. Face brickwork to the western elevation includes red brick stringcourses and soldier courses to fenestration, while the brickwork to the eastern elevation has been painted. An elevated concrete stair provides access to the rear 1970s two-storey residential building from the Church. The rear elevation comprises a painted weatherboard wall, which is understood to have originally been temporary in nature at the time of the church's construction until additional funds were acquired for its completion. These improvements to the rear timber framed wall were not carried out.

	Interior *At ground floor level, the church interior comprises vestibule with tiled flooring and the two-storey scale rectangular space containing the nave, altar, vestry, office and store. The small vestibule features timber panelled doors, tiled flooring and rendered walls. An original moulding with the inscription 'Paddington Church of Christ' is located in the door leading to the nave. The nave comprises a large open space with polished timber floorboards and rendered walls that are defined by coloured glass windows. The roof trusses are exposed, and the ceiling is lined with timber boards. The church altar comprises a raised carpeted podium with a centrally located tiled baptism bath. The altar is backed by decorative timber panelling that conceals a vestry/ store space to either side. Timber pews, brass light fittings and a small number of moveable items are within the nave, which is otherwise relatively restrained in adornment. A timber panelled office is located within the nave near the entry doors. The basement level of the church includes an open hall space with carpet flooring, stage, toilets, kitchen and store.*	Interior At ground floor level, the church interior comprises vestibule with tiled flooring and the two-storey scale rectangular space containing the nave, altar, vestry, office and store. The small vestibule features timber panelled doors, tiled flooring and rendered walls. An original moulding with the inscription 'Paddington Church of Christ' is located in the door leading to the nave. The nave comprises a large open space with polished timber floorboards and rendered walls that are defined by coloured glass windows. The roof trusses are exposed, and the ceiling is lined with timber boards, with mould evident due to previous water damage and the vacancy of the Church since 2016. The church altar comprises a raised carpeted podium with a centrally located tiled baptism bath. The altar is backed by decorative timber panelling, likely installed during the late 20th Century, that conceals a vestry/store space to either side. Timber pews, brass light fittings and a small number of moveable items are within the nave, which is otherwise relatively restrained in adornment. A timber panelled office, also likely installed within the late 20th Century, is located within the nave near the entry doors. The basement level of the church includes an open hall space with carpet flooring, stage, toilets, kitchen and store.
	Moveable heritage *There are several moveable heritage items within the Paddington Church of Christ. Timber furnishings within the nave include early timber pews, lectern, table and piano.*	There are several items associated with the use of the Paddington Church of Christ, including timber pews, lectern, table and piano. However, these items are not rare, nor fine examples of its type, or associated with the original construction of the building.
	Fixed Items *There are numerous fixed items of heritage interest at the Paddington Church of Christ including external signage, commemorative plaques, fixed timber pews and panelling.*	There are additional items within the subject site, including external signage and commemorative plaques, that may be incorporated within an interpretation strategy implemented during the future adaptive reuse of the site.

	Church Residence *The rear of the site includes the late twentieth century residence associated with the Paddington Church of Christ. The two-storey residence is of face brick construction with a steeply sloped tiled roof. The Fenestration to the residence comprises timber framed casement windows. The residence and rear of the site is bordered by a high masonry wall, garage door and driveway crossings to Paddington Lane.*	Church Residence The rear of the site includes the late twentieth century residence associated with the Paddington Church of Christ. The two-storey 1970s residence is of face brick construction with a steeply sloped tiled roof. The Fenestration to the residence comprises timber framed casement windows. The residence and rear of the site is bordered by a high masonry wall, garage door and driveway crossings to Paddington Lane. Access from the Church includes an elevated concrete stair.
	Setting *The Paddington Church of Christ is within the residential streetscape of Paddington Street, which is located within the Paddington Heritage Conservation Area. The setting of the church is enhanced by the presence of large street tree plantings that line Paddington Street and the historic character of surrounding development, which mainly comprises two storey Victorian era terrace housing. Distant views towards the Paddington Church of Christ are relatively obscured by the plantings and surrounding terraces.* *The rear of the Paddington Church of Christ site backs onto Paddington Lane. The laneway is predominantly lined by modern garages and garage with loft structures. Views towards the Paddington Church of Christ building from vantage points along Paddington Lane are largely obstructed by the late twentieth century residence located at the rear of the Paddington Church of Christ site, which fronts the laneway.*	Setting The Paddington Church of Christ is within the residential streetscape of Paddington Street, which is located within the Paddington Heritage Conservation Area. The setting of the church is enhanced by the presence of large street tree plantings that line Paddington Street and the historic character of surrounding development, which mainly comprises two storey Victorian era terrace housing. Views towards the Paddington Church of Christ from Paddington Street are relatively obscured by the plantings and surrounding terraces. The rear of the Paddington Church of Christ site backs onto Paddington Lane. The laneway is predominantly lined by modern garages and garage with loft structures. Views towards the Paddington Church of Christ building from vantage points along Paddington Lane are largely obstructed by the late twentieth century residence located at the rear of the Paddington Church of Christ site, which fronts the laneway.
Physical Condition	*The Paddington Church of Christ main church building is in good condition. All of the brick work and timber work appear to be in good condition. Repairs to the main church building and its roof were carried out in 2019 following damage sustained during a hail storm. The stain glass windows are in good condition.*	The Paddington Church of Christ main church building is in fair condition. All of the brick work and timber work appear to be in fair condition. Repairs to the main church building and its roof were carried out in 2016 following damage sustained during a hail storm. However, as the site remained vacant since 2016 the condition has deteriorated, including extensive water damage and mould throughout both floor levels. The stain glass windows are in good condition.

Modification and dates	*DA 1971/227/1 Proposed 3 storey residence (not approved)* *BA 1972/988/1 Internal alterations* *BA 1972/1408/1 Alterations and additions* *BA 1988/358/1 Construction of store under manse* *BA 1995/486/1*	
Archaeological Potential	*No known historic archaeological potential. Not identified as being on potentially sensitive land on the Aboriginal sensitivity mapping.*	
Comparative Analysis	*St Stephen's Anglican Church, Bellevue Hill* *Constructed during the 1920s and designed in the Romanesque style, the St Stephen's Anglican Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the form of the church, which is of red face brick construction under a parapeted gable roof that is clad with terracotta tiles. It is noted St Stephen's Anglican Church is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the St Stephen's Anglican Church building features an asymmetric tower element. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.*	St Stephen's Anglican Church, Bellevue Hill Constructed during the 1920s and designed in the Romanesque style, the St Stephen's Anglican Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the form of the church, which is of red face brick construction under a parapeted gable roof that is clad with terracotta tiles. It is noted St Stephen's Anglican Church is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the St Stephen's Anglican Church building features an asymmetric tower element which demonstrates landmark qualities and while it does not feature a centrally located inset rose window, is still in use as a Church today.
	St Columba Uniting Church, Woollahra *Constructed at the end of the nineteenth century and designed in the early Federation era, the building is a fusion of the Romanesque and Free Classical Styles. The St Columba Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with stone bands, under a parapeted gable roof that is clad with terracotta tiles. Unlike the Paddington Church of Christ, the St Columba Uniting Church features a tower element. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.*	St Columba Uniting Church, Woollahra Constructed at the end of the nineteenth century and designed in the early Federation era, the building is a fusion of the Romanesque and Free Classical Styles. The St Columba Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with stone bands, under a parapeted gable roof that is clad with terracotta tiles. Unlike the Paddington Church of Christ, the St Columba Uniting Church features a tower element which demonstrates landmark qualities. Although the church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ, it is in continued use today.

	Church of Christ, Epping *Constructed in 1928 and designed in the Inter-War architectural style with hallmark of the Romanesque style, the Epping Church of Christ building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the use of face brick and terracotta roof tiles. It is noted the Epping Church of Christ is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the Epping Church building features a dark face brick construction, an arcaded entranced porch, arched triple light windows with leadlight glass. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.*	Church of Christ, Epping Constructed in 1928 and designed in the Inter-War architectural style with hallmark of the Romanesque style, the Epping Church of Christ building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the use of face brick and terracotta roof tiles. It is noted the Epping Church of Christ is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the Epping Church building features a dark face brick construction, an arcaded entranced porch, arched triple light windows with leadlight glass. The church does not feature a centrally located inset rose window, but is in continued use today, with a continued connection with the Church of Christ community.
	St Saviour's Anglican Church, Redfern *Constructed in 1885, the church building is designed in the Romanesque Revival style. The building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of polychromatic brick construction with decorative brick entablature under a parapeted gable roof that is clad with terracotta tiles. There is an entry vestibule to the front elevation. The church features a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. As a Victorian Romanesque style church building, St Saviour's Anglican Church is an earlier example of this stylistic revival.*	St Saviour's Anglican Church, Redfern Constructed in 1885, the church building is designed in the Victorian Romanesque Revival style. The building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of polychromatic brick construction with decorative brick entablature under a parapeted gable roof that is clad with terracotta tiles. There is an entry vestibule to the front elevation. The church features a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. As a Victorian Romanesque style church building, St Saviour's Anglican Church is an earlier example of this stylistic revival and is associated with A & C Blacket, and is in continued use today.

	Botany Uniting Church, Botany *Constructed in 1902 to replace the original chapel, the building is designed in the Federation era. The building is ecclesiastical in form but simplistic in its detailing, which is consistent with the teachings of the Methodist Church. The Botany Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. The Botany Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction under a parapeted gable roof, and lancet windows. Unlike the Paddington Church of Christ, the Botany Uniting Church building has minimal adornment. The church does not feature a centrally located inset rose window, decorative coursings, brick entablature or motifs, as is present on the principal elevation of the Paddington Church of Christ. The building has undergone significant repairs since a fire damaged the church in 1984.*	Botany Uniting Church, Botany Constructed in 1902 to replace the original chapel, the building is designed in the Federation era. The building is ecclesiastical in form but simplistic in its detailing, which is consistent with the teachings of the Methodist Church. The Botany Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. The Botany Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction under a parapeted gable roof, and lancet windows. Unlike the Paddington Church of Christ, the Botany Uniting Church building has minimal adornment. The church does not feature a centrally located inset rose window, decorative coursings, brick entablature or motifs, as is present on the principal elevation of the Paddington Church of Christ. The building has undergone significant repairs since a fire damaged the church in 1984 but remains in continued use today.
	Blackheath Baptist Church, Blackheath *Constructed in 1928, the church building is designed in the Inter-War Romanesque style. The Baptist Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with bichromatic brickwork and decorative banding, under a parapeted gable roof that is clad with terracotta tiles, and pointed arch leadlight windows. There is an entry vestibule to the front elevation. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. Instead, it retains an arched triple light window group.*	Blackheath Baptist Church, Blackheath Constructed in 1928, the church building is designed in the Inter-War Romanesque style. The Baptist Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with bichromatic brickwork and decorative banding, under a parapeted gable roof that is clad with terracotta tiles, and pointed arch leadlight windows. There is an entry vestibule to the front elevation. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. Instead, it retains an arched triple light window group. The Church has a prominent corner location, contributing to its landmark status, and is in continued use today.

	St Francis of Assisi, Paddington *Founded in 1889 as a Roman Catholic Church dedicated to St Francis of Assist, the church was designed by architect John B. Barlow. It was completed in its current form in 1918. As an earlier example of a church building in the Victorian Romanesque and Academic Gothic style, St Francis of Assisi is a comparative example of how the Romanesque style developed into the Federation period. It also has a rose window, although the overall design of the Paddington Church of Christ building is more restrained which was typical of the Federation Romanesque style.*	St Francis of Assisi, Paddington Founded in 1889 as a Roman Catholic Church dedicated to St Francis of Assist, the church was designed by architect John B. Barlow. It was completed in its current form in 1918. As an earlier example of a church building in the Victorian Romanesque and Academic Gothic style, St Francis of Assisi is a comparative example of how the Romanesque style developed into the Federation period. It also has a rose window, although the overall design of the Paddington Church of Christ building is more restrained which was typical of the Federation Romanesque style. The Church is in continued use today.
	Paddington Uniting Church Group, Paddington *Founded in 1877 as a Wesleyan Methodist Church, it was designed by Thomas Rowe in the Victorian Romanesque style. This example demonstrates the earlier use of the Romanesque style in Paddington, with the use of modelled semicircular arches, and small openings in the walls. The Paddington Uniting Church main building does not utilise a rose or wheel window which was typical of the Romanesque style.*	Paddington Uniting Church Group, Paddington Founded in 1877 as a Wesleyan Methodist Church, it was designed by Thomas Rowe in the Victorian Romanesque style. This example demonstrates the earlier use of the Romanesque style in Paddington, with the use of modelled semicircular arches, and small openings in the walls. The Paddington Uniting Church main building does not utilise a rose or wheel window which was typical of the Romanesque style. The Church is in continued use today, notably with the grounds in use for public markets weekly.

History	*During the mid-1870s, the remaining land owned by James Underwood in Paddington was subdivided as the "Underwood Estate." This subdivision resulted in the existing layout of the streets and small residential allotments that are characteristic of the area. The Paddington Church of Christ is located on land that is of Lots 23-25 in Section 1 of the Underwood Estate. The 1885-1895 Surveyor General's map and 1886 Metropolitan Detail Series (Paddington Sheet No. 16) map of the area indicates that at this time, the subject property was vacant. It is therefore assumed the existing church on the site, which was constructed at the turn of the century, was the first building on the subject property.* *The Churches of Christ are autonomous Christian nondemoninational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians.* *Prior to the establishment of the extant Paddington Church of Christ, the congregation was accommodated in the Oddfellows' Hall located at Queen Street, Woollahra. The growth in members of the congregation resulted in the requirement for a larger building by 1900. Paddington Street was selected as the location of the new church, being described by Reverend J.W. Gillett as a 'most desirable place, and in the midst of a dense population, many of whom do not attend any church.'*	No changes recommended.

	Tenders were invited by Architect Walter Newman in 1901 for the erection of a Church in Paddington Street, Paddington. *Completion of the construction of the Paddington Church of Christ was commemorated on 9 November 1901 with the laying of the foundation stone by Mr G.P. Jones, a prominent member of the congregation. At this time, the congregation comprised around 160 members.* *The Paddington Church of Christ is still in the same use today with only minor alterations occurring to the main building.*	Tenders were invited by Architect Walter Newman in 1901 for the erection of a Church in Paddington Street, Paddington. Completion of the construction of the Paddington Church of Christ was commemorated on 9 November 1901 with the laying of the foundation stone by Mr G.P. Jones, a prominent member of the congregation. At this time, the congregation comprised around 160 members. In 1948, a kindergarten was established within the site, eventually renamed the Paddington Church of Christ Kindergarten in 1972, the kinder served the local community for 67 years before being closed in 2015. Extensive storm damage in 2016 sustained by the Church building resulted in roof repairs, and the closure of the Church to the Church of Christ community.
Historical Significance (SHR criteria a)	*Historical Significance (a): The Paddington Church of Christ has historical significance as part of the pattern of early twentieth century development of Paddington deriving from the subdivision of the Underwood Estate.* *The building has historical significance for its ability to demonstrate the pattern of growth and development of religious and community organisations of Paddington at the turn of the twentieth century, and the continuation of this activity. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.*	Historical Significance (a): The Paddington Church of Christ has historical significance as part of the pattern of early twentieth century development of Paddington deriving from the subdivision of the Underwood Estate. The building has historical significance for its ability to demonstrate the pattern of growth and development of religious and community organisations of Paddington at the turn of the twentieth century, and the continuation of this activity and associated activities, including the establishment of a kindergarten, until 2016. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Historical Associative Significance (SHR criteria b)	*Associative Significance (b): This site has been associated and continuously used by the Churches of Christ since its foundation in 1901, having moved from a Queen Street temporary hall in Woollahra. The Churches of Christ are autonomous Christian nondemoninational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians.*	The subject site had a strong association with prominent figures within the local Church of Christ community. This includes but is not limited to Thomas Bagley and G. Parker Jones. This association extends to the local kindergarten and prominent members of the Church of Christ community that were associated with the kindergarten as teachers and management. Although these individuals were prominent within the Church of Christ community and were not necessarily significant within the local Paddington community, nor broader NSW. Therefore, the subject site does not attain the requisite standard to demonstrate associative significance at a local or state level.
Aesthetic Significance (SHR criteria c)	*Aesthetic Significance (c): The Paddington Church of Christ is of aesthetic significance as an aesthetically distinctive example of the Federation Romanesque style church within the Municipality. The building is of fine architectural character, detail and scale, and retains landmark qualities within the surrounding Victorian era streetscape and conservation area.* *Since its construction at the turn of the twentieth century, the church has contributed to and complemented this residential setting in a largely unaltered state.* *The church building contains a collection of significant moveable objects that add to the intactness and aesthetic significance of the Paddington Church of Christ. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.*	Aesthetic Significance (c): The Paddington Church of Christ is of aesthetic significance as an example of the Federation Romanesque style church within the Municipality. The building demonstrates characteristics associated with the Romanesque Revival style, including the brick coursing detailing, the inset rose window, and the symmetrical proportions of the building, but is a restrained example of the architectural style. The interior includes elements typically associated with Church architecture, including stained glass windows, timber panelled ceiling and exposed timber trusses. However, the lower ground floor level has undergone substantial modifications for the adaptive reuse of the site in 1972 for a kindergarten, and the rear toilet block addition, in addition to the construction of the two-storey residential building at the rear, neither of which represent aesthetic significance. The comparative analysis also indicates that there are buildings within the local Paddington area that demonstrate similar architectural styles which are more intact and fine examples of its type. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Social Significance (SHR criteria d)	*Social Significance (d): Although social significance has not been formally assessed, it is assumed the Paddington Church of Christ retains significance for its congregation, having been the venue for activities and worship for a small section of the local community for almost 120 years.* *It is anticipated the church building would retain memories and associations for members of the congregation spanning several generations, therefore being important to the community's sense of place. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.*	The subject site has had a strong association with the Church of Christ denomination, in use for Church services from 1901 until 2016, and extends beyond the Church building itself, to the local kindergarten, in use from 1948 until 2016. Although the subject site no longer has an association with a Church of Christ congregation, the association with the Church of Christ denomination is a key part of the history of the site and its overall development. Elements of the social significance of the site are reflected in the potted history document by the Kindergarten c.2015, reflecting the importance of the institution to the local community. The subject building does demonstrate social qualities at a local level, not at a state level.
Technical/Research Significance (SHR criteria e)	*Technical/Research Significance (e): The Paddington Church of Christ building appears to have been the first building on the site. As such, the site has little archaeological research, and the existing building does not yield any potential for technical or scientific research information that would not be available from other sources. The Paddington Church of Christ would not meet the threshold for local or State significance under this criterion.*	Technical/Research Significance (e): The Paddington Church of Christ building appears to have been the first building on the site. As such, the site has little archaeological research, and the existing building does not yield any potential for technical or scientific research information that would not be available from other sources, including information relating to the methods and materials related to the construction of the Church building. The Paddington Church of Christ would not meet the threshold for local or State significance under this criterion.
Rarity (SHR criteria f)	*Rarity (f): The Paddington Church of Christ building remains as one of a small number of Federation Romanesque style churches in the Woollahra Municipality although is the only Church of Christ example. Its intactness, ownership and continuous use by the Churches of Christ community are rare in Paddington and in the Woollahra municipality.* *Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.*	The Paddington Church of Christ is the only Church of Christ building and former congregation known within the Paddington locality. However, there are numerous operating churches within the locality that have been constructed in similar architectural styles and are of particular prominence within the local community that are in operable condition with ongoing connections to local congregations. The moveable heritage items are not rare either, and are representative of typical Church furniture, likely mid to late 20th Century. The Paddington Church of Christ is not rare in this criterion.

Representativeness (SHR criteria g)	*Representativeness (g): The Paddington Church of Christ building is a fine example of the type of ecclesiastic development occurring in Paddington in the early decades of the twentieth century, particularly in its Federation Romanesque style. The church has been well maintained and retains key design features and elements that are characteristic of this style, such as the gable parapet, decorative dichromatic brickwork, terracotta ridge ornaments, and small fenestration. This is similar to the other examples of Romanesque style churches located within the LGA.* *The Church can demonstrate attributes typical of the religious buildings and material culture of the Church of Christ denomination, such as the moveable heritage collection and the baptism bath.* *Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.*	Representativeness (g): The Paddington Church of Christ building is an example of the type of ecclesiastic development occurring in Paddington in the early decades of the twentieth century, particularly in its Federation Romanesque style. The church was well maintained until its closure in 2016 which has contributed to its deteriorated condition. The Church demonstrates restrained design features and elements that are characteristic of this style, such as the gable parapet, decorative dichromatic brickwork, terracotta ridge ornaments, and small fenestration. This is similar to the other examples of Romanesque style churches located within the LGA. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.
Integrity	*The Paddington Church of Christ main church building is substantially in original condition and retains a high degree of integrity. No major works have been undertaken to the church building since its construction, and changes are generally limited to minor alterations and additions.*	The Paddington Church of Christ main church building retains a high degree of integrity as changes made since construction have generally been limited to minor alterations and additions, and the restrained example of Romanesque Revival architecture remains legible. However, the integrity of the site has been diminished through later constructions, including the rear residential building and toilet block and through the deteriorated condition of the Church building due to its vacancy since 2016. This has included extensive water damage and mould.

Recommendations	*It is recommended that the Paddington Church of Christ, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014.* *A moveable heritage inventory is to be undertaken for the heritage item.* *A moveable heritage strategy is to be conducted for any future works to the heritage item.* *The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.* *Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.*	It is recommended that the Paddington Church of Christ, including interiors, be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014. Moveable heritage items, formerly associated with the services and operations of the Church, should be encouraged to be retained through a comprehensive Interpretation Strategy implemented during any future adaptive reuse of the site. A Conservation Management Plan should be written for the site by a suitably qualified heritage consultant, to ensure the retention of significant fabric and the improved condition of the site, prior to any future adaptive reuse. The northern portion of the site, including the c.1970s residential building, can be demolished to ensure the construction of more sympathetic development. The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013. Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.

URBIS

HERITAGE ASSESSMENT

St George Greek Orthodox Church | 90-92 Newcastle Road, Rose Bay

Gadigal Land

Prepared for
BOARD OF THE SAINT GEORGE GREEK ORTHODOX CHURCH
11 November 2022

URBIS STAFF RESPONSIBLE FOR THIS REPORT WERE:

Senior Consultant	Sarah Hawkins, B Arts (Hons), M Museum & Heritage Studies
Senior Consultant	Anthony Kilias, B Arts, Grad Dip Arts, M Sc (Conservation), M.ICOMOS
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1. EXECUTIVE SUMMARY

Urbis has been engaged by the Board of Directors of St George Greek Orthodox Church to prepare the following Heritage Assessment for the St George Greek Orthodox Church, located at 90-92 Newcastle Street, Rose Bay (subject site). The subject site is located within the Woollahra Local Government Area (LGA) and is administered under the Woollahra Local Environmental Plan (LEP) 2014.

The subject site is not currently a listed heritage item and is not located in any Heritage Conservation Area listed on the Woollahra LEP 2014. However, the subject site has been proposed for listing by Woollahra Municipal Council as of 27 September 2022.

The Heritage Assessment has been prepared to assess the potential heritage significance of the subject site and determine if it may reach the threshold of local significance and therefore warrant listing on the Woollahra LEP 2014.

This Heritage Assessment has reached the following conclusions:

- The St George Greek Orthodox Church was constructed in 1962 by the architecture firm Fowell, Mansfield and Maclurcan.
- The subject building does not exemplify any significant architectural style and does not reach the threshold of significance under the criteria identified within the *Heritage Act 1977*. The St George Greek Orthodox Church may have social significance to its community, however it is undetermined if this social significance is linked to the fabric of the building and it is recommended that community engagement is undertaken to determine the potential social significance.

Urbis have prepared the following statement of significance for the St George Greek Orthodox Church:

> The St George Greek Orthodox Church Rose Bay was established in 1962 and was designed by the architecture firm Fowell, Mansfield and Maclurcan. The construction of the subject building does not represent the key period of historical development in Rose Bay or Woollahra more generally. While the construction of the Church coincides with the growth of the Greek Orthodox Church and Greek migration in the Post-War period the opening of the Church is not directly associated with a significant Greek settlement or cultural centre, as the Woollahra LGA was not a prominent place of Greek migration. While a Greek Orthodox Church, St George Greek Orthodox Church is not directly associated with a prominent Greek community or suburb which was a popular place of settlement in the Post-War period. While the St George Greek Orthodox Church was dedicated as a War Memorial Church and has plaques which commemorate the ANZACs of Greek origin, these plaques are not in prominent places, do not have a substantial role within the day-to-day use of the Church, and are not associated or celebrated further with special services on ANZAC Day or Remembrance Day.
>
> The St George Greek Orthodox Church was designed by the Post-War Ecclesiastical architects Fowell, Mansfield and Maclurcan however it does not demonstrate the key aspects of the Post-War Ecclesiastical style, nor the Byzantine style. A detailed comparative analysis has shown that the St George Greek Orthodox Church is not a fine or representative example of the work of Fowell, Mansfield and Maclurcan or of any significant architectural style. The interior of the Church is undecorated and all religious iconography or paraphernalia connected to the use of the building as a Greek Orthodox Church is moveable, not inherent within the building structure itself.
>
> Although social significance has not been formally assessed, the Church may be of importance to the local Greek Orthodox community. The building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades, and may contribute to the community's sense of place. Noting the simple, unadorned nature of the building, as well as changes over time to meet the changing needs of its users, is likely that this social association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides. Urbis recommends that a community engagement program involving quantifiable survey is undertaken to ascertain the significant elements of the Church in the eyes of its community.

> Therefore, the site does not demonstrate historical, associative, aesthetic, or technical significance, nor does it exhibit rarity or representative values.

Therefore, Urbis have assessed that the St George Greek Orthodox Church does not reach the threshold of local significance and that community engagement should be undertaken to determine the potential social significance of the place prior to any potential listing on the Woollahra LEP 2014.

2. INTRODUCTION

2.1. BACKGROUND & PURPOSE

Urbis has been engaged by the Board of Directors of St George Greek Orthodox Church to prepare the following Heritage Assessment for the St George Greek Orthodox Church, located at 90-92 Newcastle Street, Rose Bay (subject site). The subject site is located within the Woollahra Local Government Area (LGA) and is administered under the Woollahra Local Environmental Plan (LEP) 2014.

The subject site is not currently a listed heritage item and is not located in any Heritage Conservation Area listed on the Woollahra LEP 2014. However, the subject site has been proposed for listing by Woollahra Municipal Council as of 27 September 2022.

The Heritage Assessment has been prepared to assess the potential heritage significance of the subject site and determine if it may reach the threshold of local significance and therefore warrant listing on the Woollahra LEP 2014.

2.2. SITE LOCATION

The subject site is located at 90-92 Newcastle Street, Rose Bay within the local government area (LGA) of Woollahra. The subject site is located within Gadigal Country and in the boundaries of the Metropolitan Local Aboriginal Land Council (LALC). The site is legally described as Lot 15 and Lot 16 of Deposited Plan 5092.

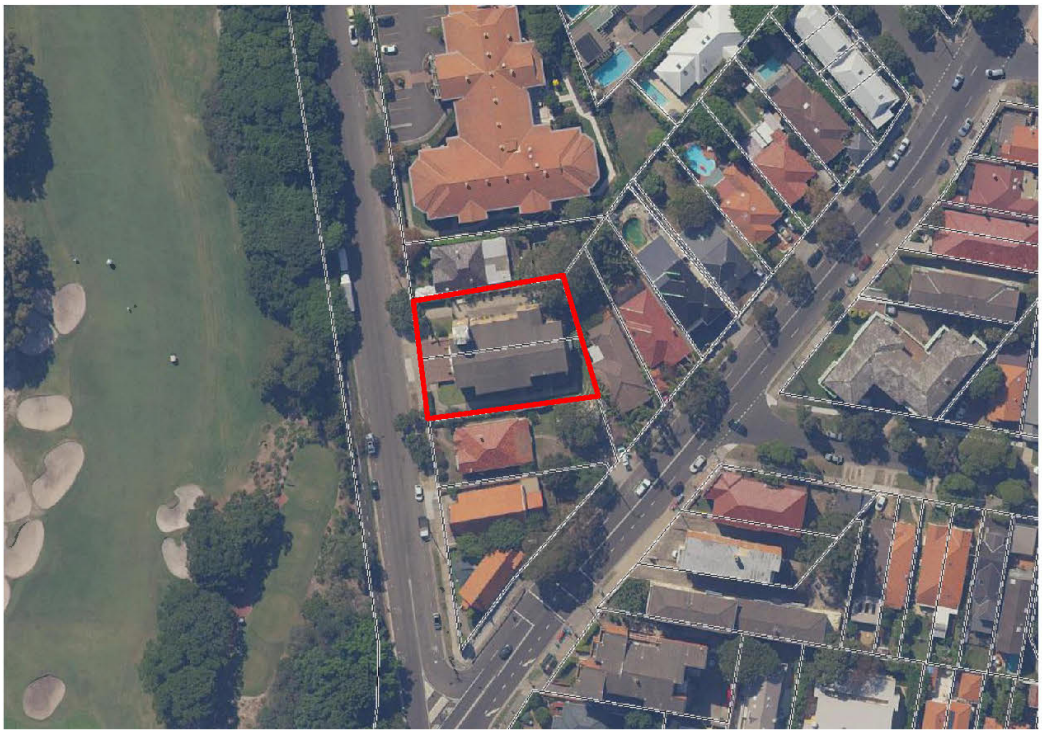

Figure 1 – Locality map with the subject site outlined in red.

Source: SixMaps

2.3. METHODOLOGY

This Heritage Assessment considers the potential heritage significance of St George Greek Orthodox Church following a thematic and site-specific history, a site investigation (following site inspections carried out in November 2022), and in relation to comparable examples of the building typology.

The assessment of significance has been prepared in accordance with the NSW Heritage Division guidelines 'Assessing Heritage Significance' and has been guided by the principles of the Australia ICOMOS Burra Charter (2013).

2.4. AUTHOR IDENTIFICATION

The following report has been prepared by Sarah Hawkins (Senior Consultant) and Anthony Kilias (Senior Consultant).

Unless otherwise stated, all drawings, illustrations and photographs are the work of Urbis.

3. PHYSICAL EVIDENCE

3.1. SETTING

The subject site is located at 90-92 Newcastle Street, Rose Bay within the local government area (LGA) of Woollahra. The subject site is located within Gadigal Country and in the boundaries of the Metropolitan Local Aboriginal Land Council (LALC). The site is legally described as Lot 15 and Lot 16 of Deposited Plan 5092.

The subject site is located on the eastern side of Newcastle Street, a dual-carriageway street which connected New South Head Road in the north to Old South Head Road at the south, extending along the eastern boundary of the Rose Bay Golf Course. The subject site itself comprises of two rectangular allotments which have been amalgamated. The immediate setting of the area comprises low-density suburban development dating to the mid-20th century, directly opposite the undeveloped land of the Rose Bay Golf Course and with Newcastle Street featuring street plantings of various species.

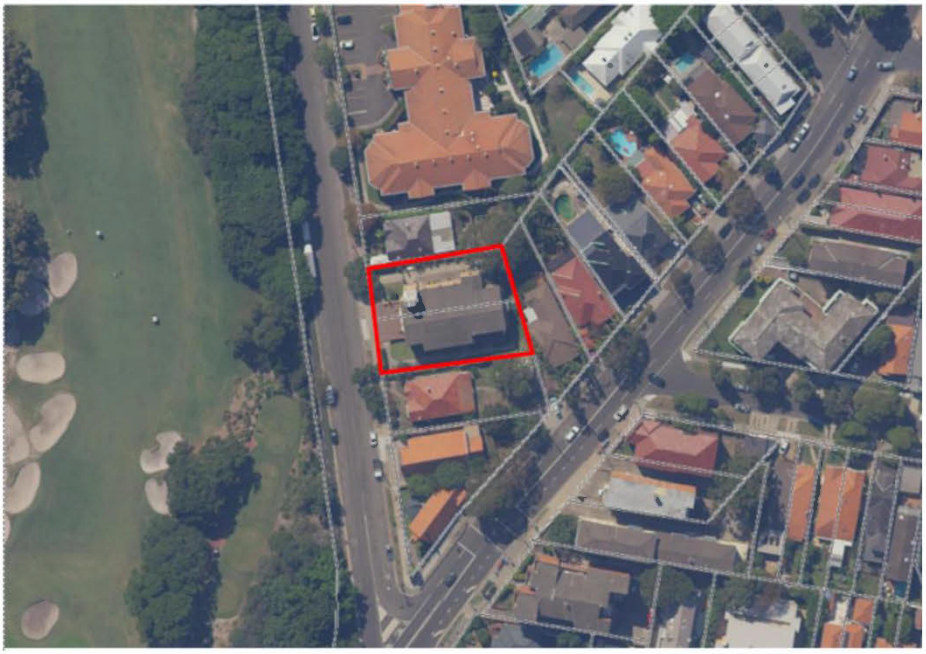

Figure 2 – Aerial view of the locality, with subject site outlined in red.

Source: SixMaps

Figure 3 – Dwelling adjacent to the subject site

Figure 4 – View north along Newcastle Street

3.2. SUBJECT SITE

3.2.1. Exterior

The subject site comprises a blond brick Church building which was constructed in 1962. The building, located on the east side of Newcastle Street, is oriented west with an outlook over the Rose Bay Golf Club on the opposite side of Newcastle Street. The building is currently used as a Greek Orthodox (Community) Church and community centre, for which it was purpose-built. The site does not feature any significant landscaping or plantings, with the street-fronting portion of the Lot comprising poured concrete. There is currently no vehicular access to the building and pedestrian access is directly off Newcastle Street and through the primary entrance on the western frontage.

The building features a broad front façade with low-pitched roof and is characterised by a protruding triple-arch entrance (rendered cream) and two double-height brick pilasters on the southern and northern corners of the principal elevation. The Church features a brick campanile bell tower with rendered open cupola on the northern side, with a freestanding cross atop the cupola. The building entrance is accessed via three landings of tiled concrete steps with steel handrails. The central arched portal functions as the primary entrance, however the two adjacent timber doorways remain operable. The doorways are recessed in from the arches, sheltered by deep rendered lintels. Each of the arches features motifs important to the Church, with the two outer arches including one larger central cross with five smaller crosses surrounding. The northern cross features Ancient Greek lettering (the language of the Church), while the southern cross includes a dual-fish motif – 'Ichthys' – which references the Biblical story of the multiplication of loaves and fishes.

The side elevations of the building feature vertical double-height windows with brick sills and stained-glass windows which were installed in 2021 and gifted from a parishioner. The brickwork also features breezeblock-style ventilation at the lower courses of the windows and two doors which provide access into the lower ground-floor community hall. The rear elevation of the Church features three protruding apses which correspond internally with recessed arches in the east wall at the sanctuary.

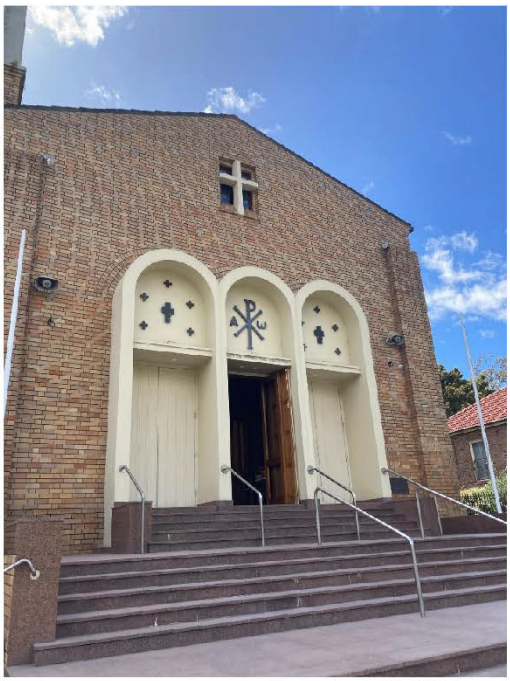

Figure 5 – General view of the primary facade

Figure 6 – Bell tower (campanile) and open cupola

Figure 7 – Foundation stone at primary façade

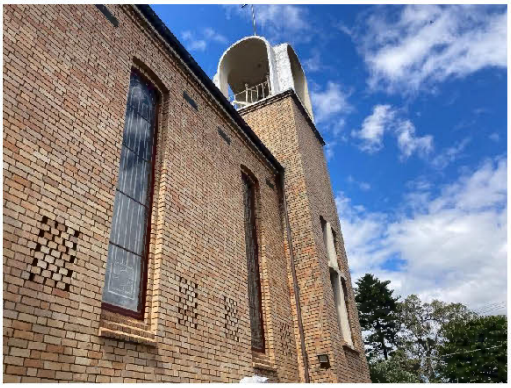

Figure 8 – North façade of the Church

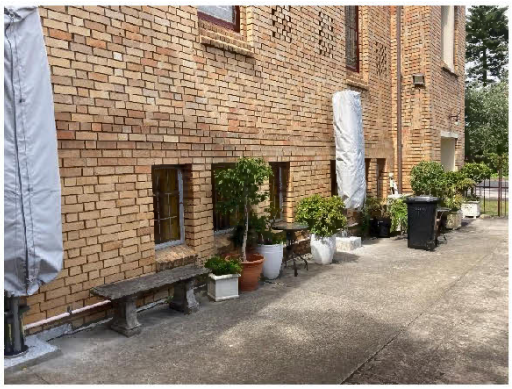

Figure 9 – Low height windows looking into LG hall

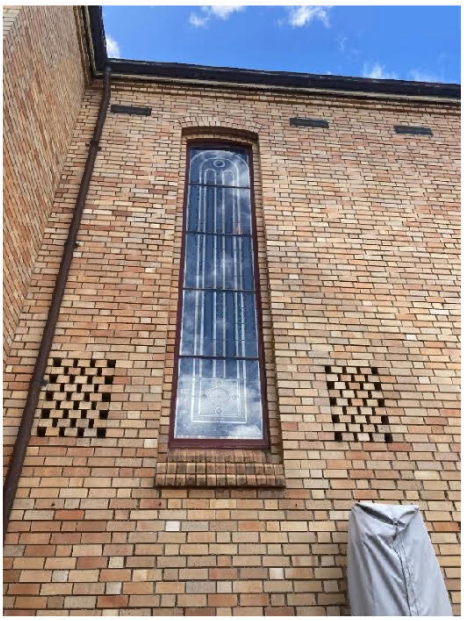

Figure 10 – Stained glass windows on north façade

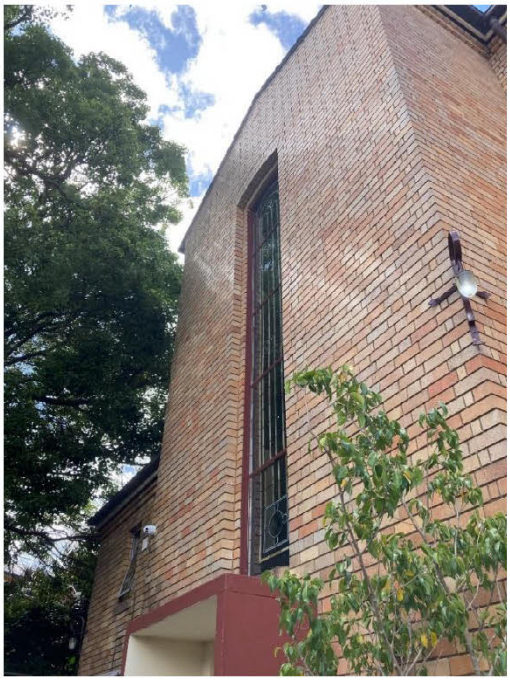

Figure 11 – Stained glass window on north façade

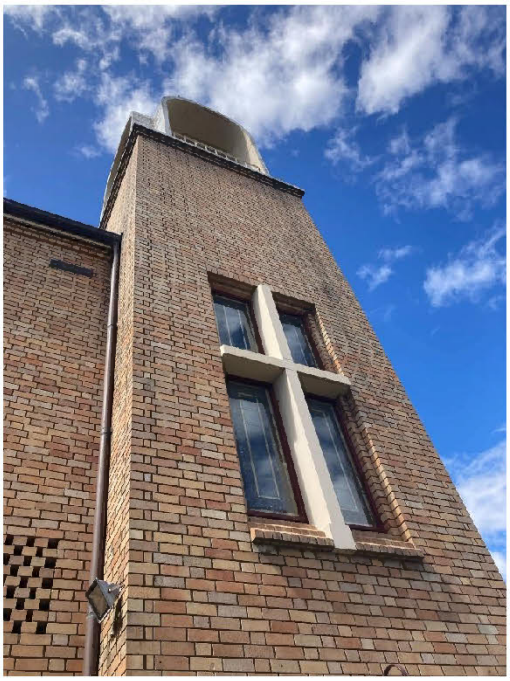

Figure 12 – Window with inbuilt cross-motif at north facade

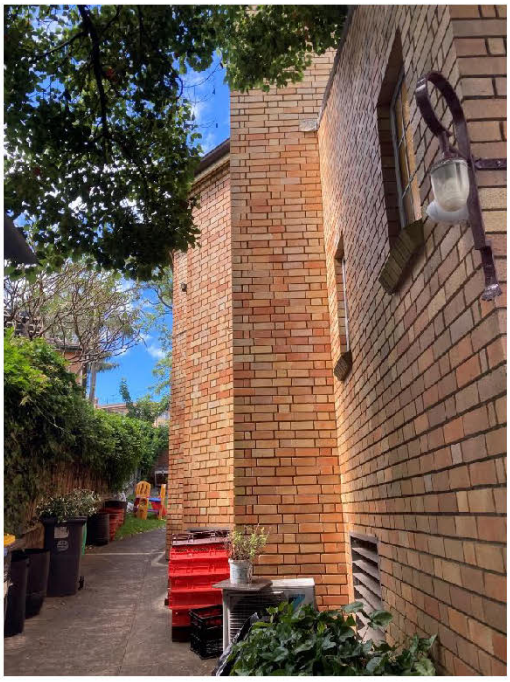

Figure 13 – Rear (east) façade

3.2.2. Interior

The St George Church is entered through the central door on the western primary façade in which the visitor walks directly into the narthex, the vestibule connection. The narthex includes the timber staircase to the mezzanine floor on the north side; and there are timber icon stands (*εικονοστάσια – iconostasia*) either side at the entrance to the nave. The flooring throughout the Church is parquetry timber with loose rugs throughout, and tiled stairs which lead to the iconostasis and the sanctuary. The ceiling of the Church features a triple-vaulted timber board ceiling, while the walls have timber linings to the wainscotting and are rendered and overpainted above. The walls include some framed, painted icons, however do not feature the frescoes more typically found in Greek Orthodox Churches. There are vertically proportioned stained glass windows throughout the interior, and while the openings remain in the original locations, the glazing itself was installed in 2021 as a result of a donation to the Church.

At the rear of the nave is the iconostasis *τεμπλον – templon*, located on a raised platform which separates the main church from the sanctuary behind the iconostasis. The timber iconostasis is a portable timber structure which features the 'Beautiful Gate' (*ωραίος – horaios,* accessed only by the clergy) in the middle, with painted icons including Jesus, John the Baptist, St George, Mary with infant Jesus on either side of the beautiful gate, and with Biblical scenes within the arches above the main panels. The sanctuary is accessible to clergy only and was not able to be inspected by Urbis, however is understood to feature the rear of the iconostasis, and three recessed arches, the central one of which features an icon of Jesus on the Cross.

The building ceiling contains chandeliers, however these are relatively ordinary contemporary chandeliers, not the more ornate *Πολυέλεος – polyeleos* style chandelier typical of Greek Churches. There are portable timber pews throughout the nave of the church, symmetrically arranged on either side of the aisle and in rows.

Figure 14 – General view of Church interior

Figure 15 – North elevation interior

Figure 16 – Framed icons on south façade interior

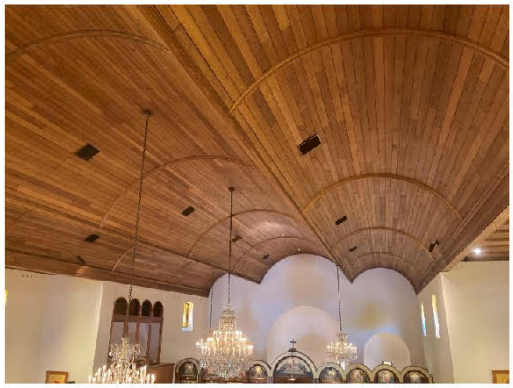

Figure 17 – Timber ceiling

Figure 18 – Timber iconostatis at rear of the Church

Figure 19 – Icon at mezzanine level (west façade)

The lower ground-level of the Church features a hall used for community events and a weekend Greek language school. The space comprises typical plasterboard walls and ceiling, contemporary timber floorboards, a timber stage and a contemporary kitchen in the southeast corner.

Figure 20 – General view of lower ground-floor hall

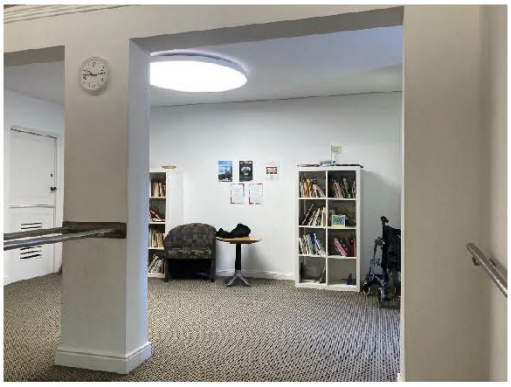

Figure 21 – Foyer space in LG hall

Figure 22 – Stage structure at east end of hall

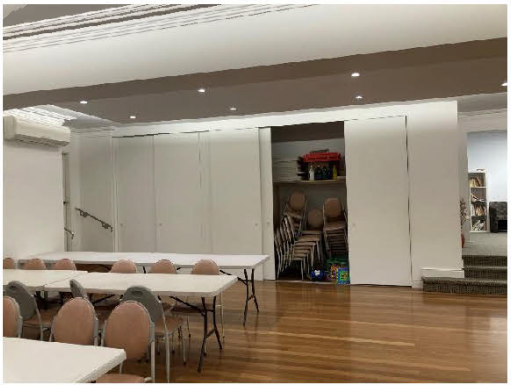

Figure 23 – Storage at east side of hall

Figure 24 – LG hall kitchen

Figure 25 – Windows looking to northern courtyard

4. HISTORICAL CONTEXT

4.1. ABORIGINAL HISTORY

The traditional owners of the region around Rose Bay were the Gadigal, who cared for Country in this place for tens of thousands of years. Their close northern neighbours were the Birrabirragal, who occupied the land around Watson's Bay and South Head. Both clans spoke the Sydney language and were known as saltwater people, a complex and highly sophisticated society that were deeply connected to the ocean. [1] Today, these peoples are broadly known as the Eora nation, a name given to them by the colonists derived from the Sydney language word meaning 'here' or 'from this place'.[2]

Aboriginal people lied on the dunes at Rose Bay, camping near places with fresh water.[3] In the warmer months, shellfish and fish were the main source of food for the Aboriginal communities; men speared fish from the shore while the Eora fisherwomen fished from nawi (bark canoes) in all weathers. Eora fisherwomen were particularly skilled at navigating the waters of the harbour in the narrow canoes, often with several young children and a fire for cooking their catch.[4] The Gadigal also gathered tubers, roots and vegetables and hunted birds, possums and kangaroos all year round, reading the signs of the seasons to understand when the best types of food were available.

The arrival of colonists ravaged the local Aboriginal communities, with introduced diseases, alcohol and violent clashes devastating the population of Gadigal around the subject site. However, the Country around Rose Bay remained remarkably untouched by settlers, with most of the area remaining uncleared well into the 1800s. Survivors continued to fish from the local bays and practice culture, with a ritual combat area recorded at Rose Bay until the 1820s. Various small Aboriginal settlements remained in the area (including at Rose Bay) until the 1850s, though increased development limited access to resources and important cultural spaces[5] Relationships were strategically built with various colonists in the area allowing them to continue living around their land.

In the late 1800s, many Aboriginal people moved to the camp at La Perouse and the Woollahra LGA began to develop more extensively. During the early to mid-1900s, Aboriginal women from La Perouse and across the state worked as domestic servants in the affluent houses of Rose Bay, Paddington and Vaucluse.[6]

Today, the Aboriginal communities of the Woollahra area continue their deep connections to the land, with archaeologists, historians and elders working collaboratively with Woollahra Council to better understand their shared histories.

4.2. SUBURB HISTORY

Rose Bay was named after Governor Arthur Phillip's friend and mentor, George Rose, who served as the joint secretary of the British treasury at the time of the First Fleet and later as the treasurer of the navy.

The first European settlers at Rose Bay were convict workers who arrived in 1805 to operate salt boilers near the coast. In the early 1800s, a succession of titles was granted to the early settlers, including military officer Captain John Piper. Born in Maybole, Scotland, Piper arrived in the colony on the "Pitt" in February 1792 and served as an ensign in the New South Wales Corps. Piper was appointed a magistrate by Governor Lachlan Macquarie (b.1762 – d.1824) in 1819 and chairman of directors of the Bank of New South Wales in 1825.

Figure 26 - An extract of an undated (post 1816) Parish of Alexandria Map indicating holders of the original land grants, the approximate location of the subject site is indicated by the red circle.

Source: Land Registry Services, A. O. Map No. 185

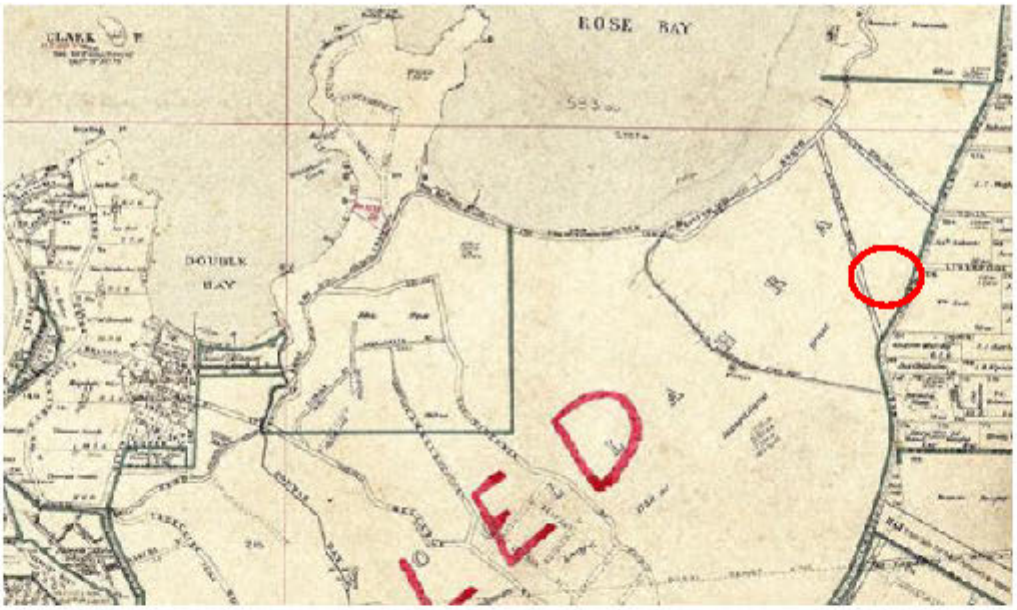

Figure 27 - An extract of the Parish of Alexandria Map indicating the extent of the consolidated grant held by Daniel Cooper and Solomon Levy, 1900, the approximate location of the subject site is indicated by the red circle.

Source: Land Registry Services, Parish of Alexandria, County of Cumberland, Metropolitan Land District Map, Sheet 1

Piper amassed his estate by acquiring smaller land grants along Rose Bay. By 1826, his land holdings at Point Piper measured 1,190 acres. A road was later constructed to connect the estate to the city. The road traversed from South Head Road (now Oxford Street) through Woollahra, Paddington and Double Bay along Ocean Avenue, William Street and New South Head Road to Point Piper.

When Piper was besieged with financial difficulties in the mid-1820s, merchants Daniel Cooper and Solomon Levey first advanced him funds, but later Piper was forced to sell his land holdings to repay the loan. The firm of Cooper and Levey was involved in importing, exporting, shipbuilding, shipowner, whaling, sealing and wool buying. The sale of the 1130-acre Point Piper estate to the partners was completed on 22 March 1830 for 2,550 pounds.

Cooper and Levey's title to the land was confirmed in 1830 and it became the sole property of Daniel Cooper in 1847. When Daniel Cooper died in 1853, his nephew (also named Daniel Cooper) inherited great wealth from the estate. Daniel Cooper (nephew) was appointed trustee of the Point Piper Estate which his uncle had bequeathed to his nephew's son (also named Daniel Cooper). Cooper was responsible for the management of the estate until his son's twenty-first birthday in 1869.

In 1904, the Rose Bay Land Company Limited secured a block lying between New South Head Road, Old South Head Road, Newcastle Street and O'Sullivan Road from Raine and Horne, agents for Sir Daniel Cooper's son for 84,000 pounds. The property was purchased in conjunction with the Royal Sydney Golf Club, where the company would construct a club house, tennis courts and bowling greens.

The Royal Sydney Golf Links subdivision took place in the early twentieth century and the first shops, schools and churches were constructed thereafter. In 1905, an electric tram line connecting Edgecliff to the Rose Bay Wharf was completed. The tram extension was the first permanent electric line in the Sydney tramway system. In 1928, a grand suburban cinema called the Rose Bay Wintergarden was completed to house the Sydney Film Festival. The cinema was designed by Henry White, architect for the State Theatre in Market Street.

Flying boat services commenced at Rose Bay in 1934. The first scheduled England-Australia flight, operated by Qantas Empire Airways, left Southampton for Rose Bay Water Airport on 26 June 1938. During World War II, the Rose Bay base was used extensively by American and Australian air forces as troop transports.

After the war, flights were made to Singapore, Norfolk Island, Lord Howe Island, Fiji and New Caledonia from a small seaplane terminal on the Rose Bay foreshore. The flying base was shuttered in the late 1970s.

4.3. THE GREEK COMMUNITY & THE GREEK ORTHODOX CHURCH IN AUSTRALIA

4.3.1. Early Greek Settlement in NSW

Greek settlers first arrived in New South Wales in the late 1810s, bringing with them their culture and religion, with the formation of the Sydney Greek Orthodox Community in 1897.[1] By the 1910s a strong Greek-Australian presence was felt in numerous Sydney suburbs, notably Redfern, Newtown, Paddington, Balmain and Manly, with smaller – yet growing – populations in Double Bay, Woollahra, Waverley, Coogee, Kensington, the Inner West, Kogarah and even Parramatta and Hornsby.[2] While there is limited mention of Greek settlement within Rose Bay, the suburb was home to one of the first Greek businesses in Sydney. Vretos Margetis arrived in Rose Bay in 1903 and began to operate a small theatre in Rose Bay, where he features his own

> *"short, black and white silent 'newsreels'. Many 'newsreels' featured functions within the Greek community such as weddings and christenings, proving popular for Greek families seeking entertainment, while the theatre provided the community with a venue for socialising. The Rose Bay theatre operated by Margetis was only one of the many theatres owned and managed by Greeks throughout New South Wales."*[3]

Migration was at a steady rate. In 1924, the Australian Federal Government has capped the annual migration quote from Greece to 1200, with numbers typically not reaching this number.[4] Geopolitical influences which led migration to Australia to increase included rising conflict between Greece and Turkey in mid-1922, and

[1] C. Turnbull, C. Valiotis & I. Tyrrell, 2001. *'Beyond the Rolling Wave: A Thematic History of Greek Settlement in New South Wales'.* NSW Heritage Office, Sydney: Australia

[2] *Ibid.*

[3] *Ibid.*

[4] *Ibid*.

the restriction of migration to the United States in 1924. Even in the early 1900s, “anxiety” over Turkish nationalism or national disasters in region also boosted migration.[5]

Despite growing migration, departures back to Greece were still common, largely on account of long-term unemployment, language difficulties, and other difficulties associated with life in Australia. Employment in particular was difficult, with employment often limited to Greek owned businesses. Other reasons for returning included desire to contribute to war efforts as the Balkan League was formed in 1912 and conflict broke out in Thessaloniki and Northeast Greece against Turkish occupation. These forces were also reinforced by Australian volunteers who served in the Royal Hellenic Forces.[6]

Despite some challenges, there were a number of significant Greek institutions established by the 1900a. The Union of Greek Women were established in the early 1900s and donated to the Greek War Effort during the Balkan Wars (1912-3); the Greek Orthodox Community of New South Wales was established in 1898; the Greek Orthodox Metropolis was established in 1924; the Australian Archdiocese established in 1959; the Athenian Club established in 1911; and the Hellenic Club in 1924.

Following the Second World War, settlement boomed in today’s Greek-Australian heartland in the inner-west suburbs of Marrickville, Enmore, Newtown, Redfern, Dulwich Hill and Canterbury. By 1971 approximately 93% of Greek-Australians lived in metropolitan areas, contrasting with statistics from only 20 years earlier in which 43% lived in rural towns.[7]

4.3.2. Greece & the ANZACs

As noted above, Greek military presence and geopolitical factors have been connected to the history of Greek migration to and from Australia, most notably through the Balkan Wars (1912-13), and it is now well-recognised that the ANZAC forces were comprised of multi-cultural and diverse soldiers and troops. World War 1 (1914-1918) strengthened the connection between Australia and Greece, as follows:

> *“On the 4th of March 1915, over 3,000 Australian soldiers, troops, nurses and medical staff landed on the Greek Island of Lemnos, which was provided as a base for Australian and New Zealand forces for hospitals, supplies and refuge. Lemnos was the main staging area for supporting allied troops throughout World War One in Gallipolli.*
>
> *Throughout this great war, over 300 Australian nurses who were all volunteers for this great cause, served on the Island in over 10 hospitals. When Australian troops finally retreated from Gallipolli in December 1915, they returned to Lemnos to find solace and rest. To this day, Lemnos is the site of 2 Commonwealth War Graves, where many Australians are buried.”*[8]

[5] *Ibid.*

[6] Greek Australian Alliance 1899-2016. 100th Anniversary Macedonian Front 75th Anniversary Battles of Greece and Crete, p.2.

[7] *Ibid.*

[8] The Lemnos, n.d. *Lemnos and the Anzacs*. Accessed online 8/11/2022 at: http://thelemnos.com.au/anzacs/#:~:text=Lemnos%20and%20the%20ANZAC's&text=On%20the%204th%20of%20March,for%20hospitals%2C%20supplies%20and%20refuge.

Figure 28 – Unidentified Australian soldiers in front of a shanti on the island of Lemnos, 1915.

Source: Australian War Memorial, AWM H00212 Accessed online: https://www.awm.gov.au/collection/C44563

Figure 29 – Australian nurses arriving at Lemnos, 1915.

Source: State Library of New South Wales, cited in NeosKosmos accessed online: https://neoskosmos.com/en/2019/04/26/news/community/anzac-day-lemnos-role-remembered-in-greece-and-australia/

To this day ANZAC Day services are commemorated annually at these War Grave sites at Lemnos, being the Allied Cemetery at Moudros. It is estimated that 646 ANZAC troops are buried or memoralised in Greece at Phaleron, Athens, Rhodes and Souda Bay in Crete.[9] In 1927 a Soldier Settlement near Shepparton in Victoria was named Lemnos to commemorate the Island.

Figure 30 – The Moudros Memorial at Lemnos

Source: Neos Kosmos, accessed online: https://neoskosmos.com/en/2019/04/26/news/community/anzac-day-lemnos-role-remembered-in-greece-and-australia/

The Greek Australian Alliance 1899-2016 summarised the involvement of Greek-Australians within the ANZAC forces:

> *1914-1918: Approximately 90 Greek Australians served on Gallipolli and the Western Front. Some were born in Athens, Crete, Castellorizo, Kythera, Ithaca, Peloponnesus, Samos and Cephalonia, Lefkada and Cyprus and others in Australia. They were joined by Greek Australian nurses, including Cleopatra Jonson (Ioanou), daughter of Antoni Ioanou, gold miner of Moonan Brook, NSW.*[10]

As the Gallipolli mission unfolded into turmoil, 300 guerilla soldiers from Crete were sent under the Command of Pavlos Gyparis to attack the Gulf of Saros, therefore creating a diversion with lured the Ottomans and enabled the Australian 1st Brigade to advance on Lone Pine.[11]

[9] Chrysopoulous, P., April 23 2021. 'Greek Island of Lemnos Commemorates Anzac Day'. *Greek Reporter*. Accessed online 8/11/2022 at: https://greekreporter.com/2021/04/23/anzac-day-lemnos/

[10] Greek Australian Alliance 1899-2016, p.2.

[11] *Ibid,* p.5.

4.3.3. Growth of the Greek Orthodox Church in Australia

Of the establishment of the Church in Australia, the International Directory stated the following:

> *"A priest from the Island of Samos named Dorotheus Bacaliaros arrived in Melbourne, and then came to Sydney… no sooner did the Orthodox people see here a priest with his gown, long hair, and his patriarchal beard, then they naturally felt a great joy. Most of them had been deprived of hearing the divine service in their own language since they left their last place of above… this priest succeeded, in the midst of many obstacle and financial difficulties, in erecting the Greek Church in Sydney."*[12]

The first Greek Orthodox Church in Australia was built in Surry Hills, on Bourke Street, and known as Ayia Trias (Holy Trinity). Archimandrate Seraphin Phocas travelled to Australia from Jerusalem to head the church and administered the first address to the congregation following the opening.[13] Phocas was chosen as he represented a link between the migrant communities of Greece, Syria and Lebanon which has established the Church. Prior to the construction of Ayia Trias, Greek Orthodox services had been held at various other churches across Sydney, mainly led by Father Dorotheos, from Samos.[14]

By the 1920s, the community which had celebrated the opening of Ayia Trias together only 20 years earlier was fractured. The Syrian migrants left the church to found their own as the Greek-speaking members of the church turned to the Church of Greece for priestly appointments, and membership to Ayia Trias was restricted to those of Greek descent in New South Wales and Queensland. Following World War I, a large influx of Greek-speaking migrants came to Sydney, following eviction from Turkey by the Government of Ankara. The result was that the Patriarchate of Constantinople enforced their right of jurisdiction over the Greek communities globally, resulting in the establishment of Greek Orthodox Metropolis of Australia and New Zealand in 1924.[15]

Christopher Knetes was the first Metropolitan and wrote of the difficulties of being so, with Australia having "*one of the largest provinces of the Church, and undoubtedly has the smallest population… The Orthodox population of this extended area balances between 9,000 or 10,000 so therefore it will be seen that there is a tremendous task for an archbishop."*[16] Controversy arose between the Church and Greek Orthodox communities, spurred by the originals of Church leaders in Greece – with Knetes being from Samos, and the Greek Orthodox Community traditionally dominated by Kytherians.[17]

The Greek Orthodox Metropolis of Australia and New Zealand officially became the Archdiocese of Australia and New Zealand in 1959. This was under the leadership of Metropolitan Ezekiel, who was elevated to Archbishop as a result, although Knetes has been referred to as Archbishop prior to this.[18] At the time, the Archdiocese held authority over the Greek communities of Australia, New Zealand, India and the 'Far East', with 130,000 members in Australia alone.[19] The Church experienced a period of growth following this, with the number of parishes expanding from 19 to 89 by 1965 within Australia.[20] The combined churches of New Zealand and Australia separated in 1970, and the Greek Orthodox Archdiocese of Australia was formed.

The Anglican Church had been a friend to the Greek Orthodox community throughout the establishment of the Orthodox Church in Australia. Anglican Church authorities had lent their space to Orthodox parishioners and priests and even assisted in the acquisition of Churches, such as the Church of St. George for the community of Port Pirie and the current Greek Archdiocese Church on Cleveland Street in Redfern.[21]

In 1976 the Greek Archdiocese celebrated its 50th anniversary in Australia and today the Archdiocese comprises 15 parishes, 20 parish communities and has contributed substantially to Australian culture and Greek-Australian life.

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[12] Knete, Christopher, 1927. *International Directory: The Greek Orthodox Church in Australia*, pg.401-407.

[13] The Daily Telegraph, 17 April 1899. *The Greek Orthodox Church*, pg. 7.

[14] C Turnbull, C. Valiotis & I. Tyrrell, 2001.

[15] *Ibid.*

[16] The Canberra Times, 7 March 1991. *History*, p. 12.

[17] C. Turnbull, V. Valiotis & I. Tyrrell, 2001; Knetes, Christopher 1927.

[18] Knetes, Christopher, 1927.

[19] The Canberra Times, 21 November 1959. *New Greek Orthodox Bishop Appointed*, pg. 2.

[20] The Canberra Times, 4 December 1965. *Orthodox Conference*, p. 15.

[21] Knetes, Christopher, 1927.

4.4. SUBJECT SITE

4.4.1. Early History

Newcastle Street was established in 1875 and utilised to connect Old South Head in the south (which followed the eastern beaches) with the New South Head Road in the north. This resulted in land subdivision and saw subsequent development in the area. In 1893 the Royal Sydney Golf Club was founded opposite the subject site. The land was further subdivided at the turn of the century.

The subject site was purchased by Hermann Gustvav Otto Landahl[22] who built a dwelling c.1910 known as Sonoma. The dwelling was demolished in 1962 for construction of the St George Greek Orthodox Church. The land was sold on two occasions: once in 1911 to Charles Bailey and again in 1928 to Francis Perrottet. The land was then purchased by The Greek Orthodox Parish of St Paul, Rose Bay on 29 May 1958.[23]

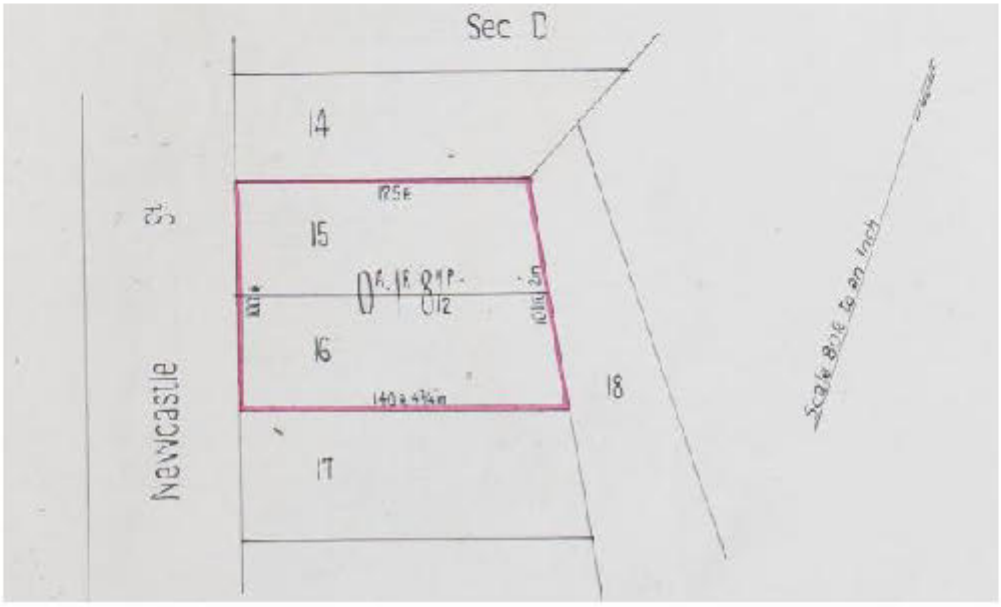

Figure 31 – The land purchased by Landahl in 1910

Source: Vol-Fol 2045-168

4.4.2. St George Greek Orthodox Church

As noted above, the subject site was purchased by The Greek Orthodox Parish of St Paul, Rose Bay on 29 May 1958.[24] A mortgage was taken out from the Bank of New South Wales in September 1961 which enabled the construction of the Church itself. As above, Post-War migration had bolstered the number of Greek migrants within Sydney although this was largely concentrated in the Inner West of Sydney and South of Sydney, with little historic evidence for a growing Greek demographic in Rose Bay or even the surrounding suburbs within Woollahra. One historic report within *The Daily Telegraph* details the fundraising efforts of Greek women who played cards at the estate *Florida* in Rose Bay. These efforts appears to have been organised through the Greek Society (based on Castlereagh Street) by Lady Jordan (the owner of Florida at the time) with Madam Vrisikas, wife of the General-Consul of Greece and did not appear to

[22] Vol-Fol 2045-68
[23] *Ibid,* Transfer No. H860445
[24] *Ibid,* Transfer No. H860445

comprise local Greek women.[25] However, apart from this, there is very little historical documentation which attests to Greek life in Rose Bay which may have increased the demand for a Greek Orthodox Church in the area.

The earliest discussions for a Church within the community started in 1956 and the site was then purchased two years later. The Building Application for the Church was lodged and approved in 1960 (BA1960/745), designed by Fowell, Mansfield and Maclurcan however no original plans have been located. It is uncertain if there was a particular connection between the Church and the architectural firm, or if they were simply selected as experienced Church architects. The architectural firm however largely specialised in Catholic Churches. The primary façade design encapsulated two plaques which commemorate the ANZAC forces, reading:

Northern Plaque

ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΦΕΩΡΓΙΟΥ (The Holy Church of St George)

This foundation stone of the Greek Orthodox War Memorial Church was laid on 23rd April 1961 by his Eminence Archbishop Ezekiel

Architects	*Builders*
Fowell Mansfield and Maclurcan	*Girvan Bros Pty Ltd*

Southern Plaque

This plaque commemorating the dedication of this church as a war memorial to Australian Soldiers of Greek origin who laid down their lives for Australia as members of the Armed Forces of the Commonwealth of Australia in the Two World Wars and Australian Servicemen who died in Greece during the Second World War whilst members of the armed forces of the Commonwealth of Australia was unveiled by His Excellency Lieut. General Sir Eric Woordward KCMG CB CBE DSO Saturday 24th November 1962

The Church was consecrated by Archbishop Ezekiel.

Figure 32 – Consecration of the Foundation Stone, 1962

Source: St George Rose Bay on Instagram: https://www.instagram.com/p/CkqF0obMDF5/

[25] *The Daily Telegraph*, 19 December 1940. 'Providing Comforts for Greek Soldiers'. Accessed online: https://trove.nla.gov.au/newspaper/article/248820213?searchTerm=rose%20bay%20greek

Figure 33 – St George Rose Bay upon completion

Source: St George Rose Bay on Instagram: https://www.instagram.com/p/CjU1IsDhFij/

Figure 34 – 1965 Aerial imagery of the subject site showing the newly constructed Church

Source: Department of Customer Service Historical Aerials Viewer

Following the opening of the Church, there were early modifications as detailed in BA1963/193. There is little historical documentation detailing the opening of the Church; early alterations or additions; or even functions, beyond the broadcasting of Greek-Australian socialite marriages within the *Australian Women's Weekly.* These records however do not provide photographs of the Church interiors or exterior.

Figure 35 – Aerial imagery of the Church in 1982

Source: Department of Customer Service Historical Aerials Viewer

Several alterations and additions were undertaken over the following years. These included:

- BA 1984/1094
- BA 1986/392
- BA 1991/310
- DA 309/2002 for Alterations and Additions to the existing place of worship, which included the extension of the southern plane of the Church to incorporate an administration area

Figure 36 – 2005 aerial imagery of the site showing the addition to the south

Source: Department of Customer Service Historical Aerial Imagery Viewer

Notable additions or alterations on site included the inclusion of new stained-glass windows which were installed in 2021; the installation of a metal spiral staircase to provide access to the belltower; and the recent renovation of the lower ground-floor community hall.

4.5. THE ARCHITECTS: FOWELL, MANSFIELD & MACLURCAN

The architectural firm Fowell, Mansfield and Maclurcan are regarded by Apperley et al., as key practitioners of the Post-War Ecclesiastical style.[26] The firm was formed by Joseph Charles Fowell, Donald Maclurcan and John Mansfield.

4.5.1. Joseph Fowell

Joseph Charles Fowell was a Catholic Australian born architect who trained under Leslie Wilkinson at the University of Sydney from 1919. In 1926 Fowell partnered with Kenneth McConell and together they won a competition to design B.M.A House and also designed St Anne's Shrine in Bondi which received the 1935 Sulman Award. Fowell designed over forty churches in New South Wales and Victoria and mostly designed

[26] *Ibid*.

Catholic Churches. He was a fellow of the Royal Australian Institute of Architects; served as vice-president in 1941-2 and 1946-7 and later received its gold medal in 1962.

4.5.2. John Mansfield

John Mansfield was born in Double Bay in 1906 and trained as an architect under Leslie Wilkinson at the University of Sydney from 1929. Initially Mansfield was a modest architect, designing additions to the Tudor House School at Moss Vale and a Georgian mansion at Vaucluse. He joined Fowell in 1939 and later joined the National Trust of Australia. Here he specialised in the remodelling of historic houses, altering Rona, (Bellevue Hill), Springfield (Goulburn), and Harrington Park (Narellan), and also redecorated and restored the Sydney Town Hall and Kirribilli House. Additionally, he specialised in educational buildings throughout the Eastern Suburbs, Waverley and North Sydney.

4.5.3. Donald Maclurcan

Donald Maclurcan studies architecture at the Sydney Institute of Technology in Ultimo and after serving in World War II he returned to Sydney to work as an architect. Here he joined Fowell and Mansfield as a partner in 1946 and had a particular interest in civic works, working for the Snowy Mountains Engineering Authority, the Department of Main Roads and Railways, and the Metropolitan Water Sewerage and Drainage Board. Also a Catholic, Maclurcan was a member of the Catholic Building and Finance Committee; was the President of the Illuminating Engineers; and was the first Chairman of the Zoological Parks Board of NSW. He was appointed a Knight Commander of the Order of Saint Gregory by the Catholic Church.

4.5.4. Fowell, Mansfield & Maclurcan

Fowell's firm was joined by John Mansfield in 1939 and Donald Maclurcan in 1946, operating as Fowell Mansfield and Maclurcan. In 1962 they were joined by O.R. Jarvis. The firm designed the Sydney County Council Building in 1960 and the Gladesville Bridge in 1965, which won the Royal Australian Institute of Architects civic design award.

Church buildings designed by Fowell Mansfield and Maclurcan included the Orient Line Building (2-6 Spring Street, 1943); St Augustine's Church (Meehan Street, Yass, 1956); P&O, Church of St Rose (Collaroy Plateau, 1967); the Memorial Chapel and Studies Wing at St Paul's College (The University of Sydney) and St Neri's at Northbridge (1941)' and St Paul's Church, Ryde (1934).

Enquiries at the Australian Institute of Architects (NSW) archives has not found any profile for the firm of Fowell, Mansfield & Maclurcan.

5. COMPARATIVE ANALYSIS

5.1. INTRODUCTION

This comparative analysis section provides two key comparative analyses to evaluate the heritage significance of St George Greek Orthodox Church, Rose Bay. The comparative analysis comprises two parts: a comparative analysis of places of worship designed by the architects Fowell, Mansfield & Maclurcan; followed by a comparative analysis of Greek Orthodox Churches within Sydney.

5.2. FOWELL, MANSFIELD & MACLURCAN & THE POST-WAR ECCLESIASTICAL STYLE

5.2.1. Preamble

5.2.1.1. Fowell, Mansfield & Maclurcan

For a background history on Fowell, Mansfield and Maclurcan please refer to Section 3.6.4. Overall, Fowell, Mansfield and Maclurcan are recognised as prominent practitioner of the Post-War Ecclesiastical style, having designed numerous religious buildings, yet also involved in adaptive reuse and civil infrastructure projects.[27] Across the firm, the three partners appear to have had vastly differing interests and areas of architectural expertise. Fowell and Maclurcan – both practicing Catholics – designed numerous Churches, particularly Catholic churches in the mid-20th century, which typically expressed qualities of the Post-War Ecclesiastical style, which (as discussed in Section 3.6.2) was heavily influenced by austerity, modernism, the Internationalist style.

The work of Fowell prior to the mid-20th century was highly traditional with influences of Gothic and Romanesque styles. His early works (arguably also his most important) include the British Medical Association (BMA) Building, St Anne's Catholic Church at Bondi, St Mary's at North Sydney demonstrate typical characteristics of the Inter-War Gothic style, with decorative masonry and features. From the 1940s the firm began to design more restrained, stripped modernist structures utilising simple brickwork, bold forms and large proportions, with relatively limited religious iconography.

This comparative analysis has sought to focus on religious buildings designed by Fowell, Mansfield & Maclurcan, with particular preference given to structures located within Inner Sydney, notably Woollahra and neighbouring LGAs; buildings which have attributed heritage significance; and structures which are of a similar architectural style.

In addition to the structures noted below, prominent alterations and additions by Fowell, Mansfield & Maclurcan which have been omitted from this comparative analysis include:

- Alterations to Baxter's Lodge (Sydney LEP 2012 I86 and University of Sydney s170 Register) and the Parramatta Road Lodge (University of Sydney s170 Register) at the University of Sydney;
- Relocation and rebuilding of the St Charles Borromeo Catholic Church and Cemetery, which was originally designed by Augustus Pugin (Ryde Local Environmental Plan 2014 I147)
- Hemsley House, forming part of the St Luke's Hospital Group at Elizabeth Bay (Sydney LEP 2012 I599)

5.2.1.2. Post-War Ecclesiastical Style

The Post-War Ecclesiastical Style brought about a period of austerity and loss of skilled workforces in the period following World War II (1939-1945), and subsequently, the grandeur, expense and intricacy of 'Revival' styles were no longer desired and seen as 'shams'.[28] Combined with the growing popularity of modernism and the International style, the days of grand religious structures were gone. However, Church bodies and communities still expected that a Church should "look like a Church."[29] This was first expressed through stripped versions of Medieval Churches comprising face brick yet retaining Medieval forms, with buttresses, crenellations and lancet and/or quatre-foil windows and the Cross-Church form with apse,

[27] Apperley, R., et al., 1989, p.271.
[28] Apperley, R., et al., 1989, p.212.
[29] *Ibid.*

bellowers, and narthex.[30] More 'Unorthodox' forms diverged from this and became a rectangular or circular shape which served the purpose of bringing the congregation and clergy closer together. As summarised by Apperley et al., the Post-War style had the following characteristics:

> *The style was applied to educational as well as religious buildings; simplified interpretations of medieval architecture, including continuation of Inter-War trends.*
>
> ***Exterior Characteristics***
>
> *Massing simple and often asymmetrical, even though planning tended to be traditionally symmetrical. Insistent verticality. Towers sometimes attenuated, sometimes traditional. Needle-like spires arising from low-pitch roofs. Walls commonly of undecorated face brickwork. Low-pitch roofs. Pointed arch forms interpreted as shallow inverted V-shapes.*

5.2.2. Comparative Analysis

A select group of places of worship designed by Fowell, Mansfield & Maclurcan has been compiled below in Table 1.

Table 1 – Comparative examples – Places of worship designed by Fowell, Mansfield & Maclurcan

St Anne's Church, North Bondi	
Address	60 Blair Street, North Bondi
Date Established	1934
Architect	Fowell and McConnell
Heritage Listing	NSW State Heritage Register (SHR 01706) Waverley Local Environmental Plan 2012 (I376) Royal Australian Institute of Architects Register (4703278) Register of the National Trust of Australia
Statement of Significance	
St Anne's Church is of State significance as a fine and representative example of the Inter-war Romanesque style. A Catholic church largely built in the 1930s but completed in the 1960s to the competition-winning design of Joseph Fowell and Kenneth McConnel, the decorative scheme is retrained but features highly-crafted timber, brick and sandstone detailing. It has a careful integration of furniture and fittings also largely designed by the architects that includes an ingenious and possibly unique ventilation system (recently dismantled but stored on site). Winner of the Royal Australian Institute of Architects' 1935 Sulman Award, this is the only church to win this prestigious award as a complete design, and has been described as 'perhaps the highlight of ecclesiastical architecture in interwar Sydney'. Its representative significance is enhanced by its continuing role and positioning as a landmark element in a church-school precinct of buildings. This precinct also represents the establishment of the Bondi Beach Parish of the Catholic Church and its importance as a place of worship for the local Catholic community through several generations.	

[30] *Ibid.*

St Anne's Church, North Bondi	

Figure 37 – St Anne's Church, North Bondi exterior

Source: Wikipedia, photograph by 'Collywolly'[31]

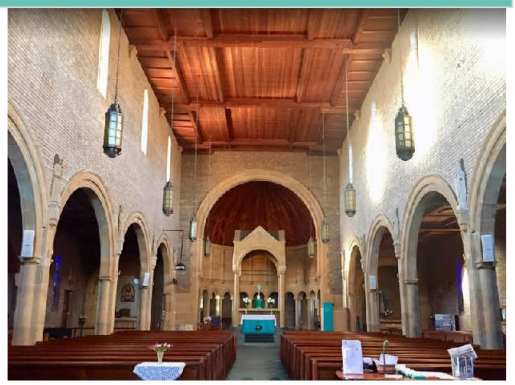

Figure 38 – Interior of St Anne's Church

Source: Ry Lim[32]

St Mary's Church, North Sydney	
Address	264 Miller Street, North Sydney
Date Established	1939
Architect	Fowell, McConnell and Mansfield
Heritage Listing	North Sydney LEP 2014 (I0971) Register of the Australian Institute of Architects (ID 4700815)
Statement of Significance	
The prime Catholic Church in North Sydney and the direct successor to the original Catholic church on this site. An impressive and remarkable building of monumental scale in a prominent location.	

[31] 'Collywolly', 5 November 2018. 'St Anne's Catholic Church, 60 Blair Street, Bondi, New South Wales.' Accessed online https://en.wikipedia.org/wiki/File:St_Anne%27s_Catholic_Church_Bondi-2.jpg

[32] Ry Lim, n.d. 'St Anne's Catholic Church.' Churches Australia. Accessed online: https://www.churchesaustralia.org/list-of-churches/denominations/catholic/directory/7282-st-anneand%2339%3Bs-catholic-church

St Mary's Church, North Sydney	

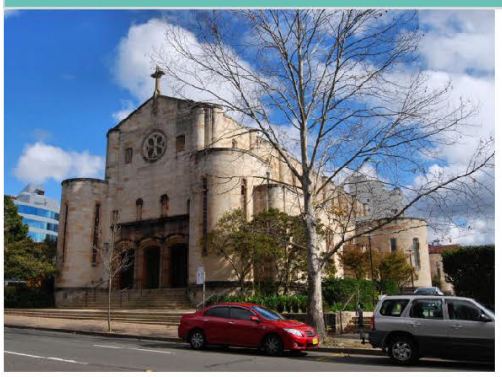

Figure 39 – St Mary's Church exterior

Source: Peter Liebeskind[33]

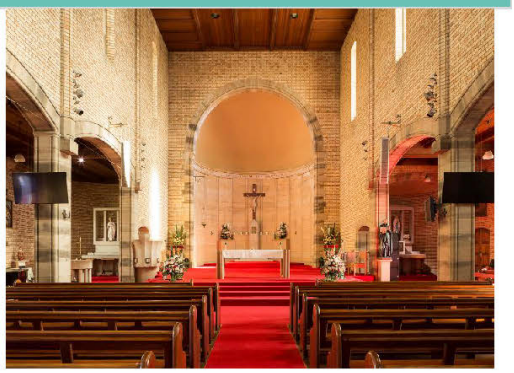

Figure 40 – Interior of St Mary's Church

Source: Peter Miller[34]

St Paul's Memorial Chapel & Studies wing, St Paul's College, University of Sydney	
Address	City Road, St Paul's College, Camperdown
Date Established	1960
Architect	Fowell, Mansfield and Maclurcan
Heritage Listing	Register of the Australian Institute of Architects (ID 4703278)
Statement of Significance	
N/A Note: St Paul's Memorial Chapel is identified by Apperley et al. as a key example of the Post-War Ecclesiastical style	

[33] Peter Liebeskind, 2017. 'St Mary's Church. Churches Australia. Accessed online: https://www.churchesaustralia.org/list-of-churches/denominations/catholic/directory/7326-st-maryand%2339%3Bs-church

[34] Peter Miller, 2019 'St Mary's Catholic Church – North Sydney.' Flickr. Accessed online: https://www.flickr.com/photos/64210496@N02/48326274447

St Paul's Memorial Chapel & Studies wing, St Paul's College, University of Sydney

Figure 41 – St Paul's Memorial Chapel exterior

Source: St Paul's College[35]

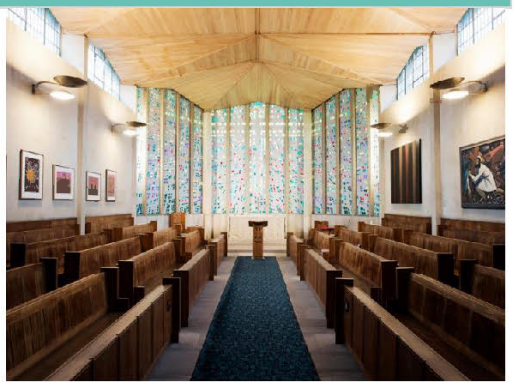

Figure 42 – Interior of St Paul's Chapel

Source: St Paul's College[36]

St Joseph's Catholic Church, Neutral Bay	
Address	16 Lindsay Street, Neutral Bay
Date Established	1941
Architect	Fowell, Mansfield and Maclurcan
Heritage Listing	Not Listed
Statement of Significance	
N/A	

[35] St Paul's College, n.d. 'Chapel and North Quad.' Accessed online: https://www.stpauls.edu.au/home/chapel-and-n-quad/
[36] St Paul's College, n.d. 'Chapel.' Accessed online: https://www.stpauls.edu.au/chapel/

St Joseph's Catholic Church, Neutral Bay

Figure 43 – St Joseph's exterior

Source: Wikimedia Commons, 'Sardaka'[37]

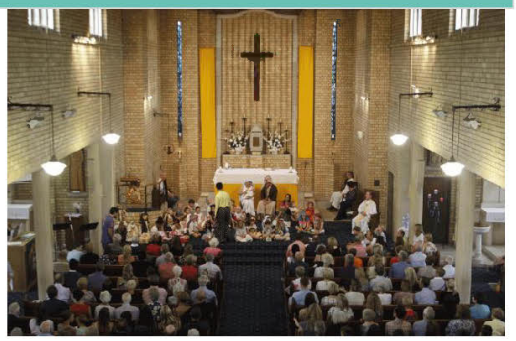

Figure 44 – St Joseph's Interior

Source: Network for Good[38]

Holy Family Roman Catholic Church, Parkes	
Address	29 Currajong Street, Parkes
Date Established	1942
Architect	Fowell, Mansfield and Maclurcan
Heritage Listing	N/A
Statement of Significance	
N/A	

[37] 'Sardaka', 2012. 'St josephs, Neutral Bay, Sydney.' Accessed online: https://commons.wikimedia.org/wiki/File:(1)_St_Josephs_Catholic_Church.jpg

[38] Network for Good, St Joseph's Rose Bay. Accessed online: https://www.networkforgood.com.au/

Holy Family Roman Catholic Church, Parkes

Figure 45 – Holy Family Roman Catholic Church

Source: Church Histories[39]

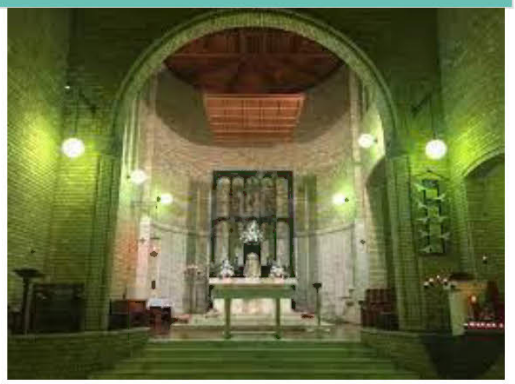

Figure 46 – Interior of the Holy Family Roman Catholic Church

Source: Holy Family Parish Parkes on Facebook

St Raphael's War Memorial Catholic Church, Queanbeyan	
Address	47 Lowe Street, Queanbeyan
Date Established	1956
Architect	Fowell, Mansfield and Maclurcan
Heritage Listing	N/A
Statement of Significance	
N/A	

[39] Australian Christian Church Histories, 2022. 'Parkes, NSW – Holy Family Catholic.' Accessed online: https://www.churchhistories.net.au/church-catalog/parkes-nsw-holy-family-catholic

St Raphael's War Memorial Catholic Church, Queanbeyan

Figure 47 – Exterior of St Raphael's

Source: Henry Moulds for Places of Pride, AWM[40]

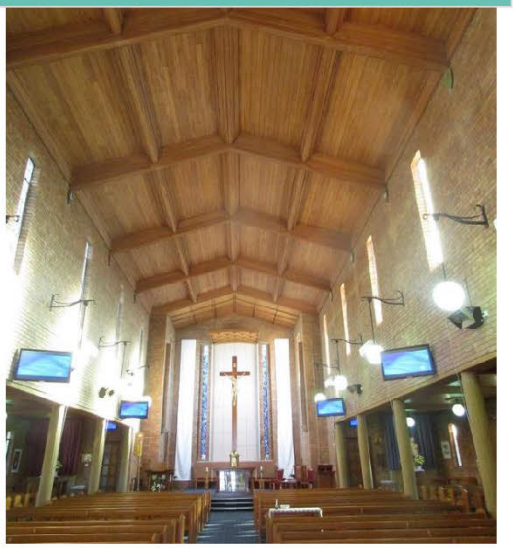

Figure 48 – Interior of St Raphael's

Source: John Huth for Australia's Christian Heritage[41]

St Joseph's Roman Catholic Church, Uralla	
Address	14 Bridge Street, Uralla
Date Established	1967
Architect	Fowell Mansfield and Maclurcan
Heritage Listing	Uralla Local Environmental Plan 2012 I23
Statement of Significance	
New St Joseph's Catholic Church is a striking testament to its era of construction in the late 1960s and when there was a surge in population growth providing a confidence to build a new church and use a modernist architectural style. It remains in use by its congregation and the adjoining school. This is the only building of this architectural style in the Uralla Shire, and there are no other Catholic war memorial churches in New England. Construction of the church as a war memorial provides the opportunity to research the diversity of war memorials found throughout Uralla, the wider district and New England Region.	

[40] Henry Moulds, n.d. St Raphael's War Memorial Church. Places of Pride. Accessed online: https://placesofpride.awm.gov.au/memorials/263652

[41] John Huth, 2017. St Raphaels Catholic Church. Australia's Christian Heritage. Accessed online: https://www.churchesaustralia.org/list-of-churches/denominations/catholic/directory/2447-st-raphaeland%2339%3Bs-catholic-church

St Joseph's Roman Catholic Church, Uralla

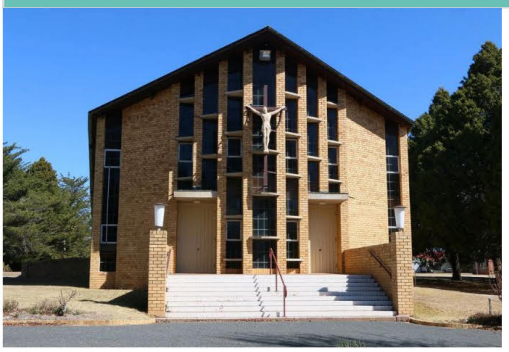

Figure 49 – Exterior of St Joseph's

Source: John Huth for Churches Australia[42]

St Augustine's Church, Yass	
Address	Meehan Street, Yass
Date Established	1941
Architect	Fowell and McConnell
Heritage Listing	N/A
Statement of Significance or Description	
St Augustine's is a simple mid-century ecclesiastical structure with a 40ft nave constructed with 'light golden' brick face, supported with reinforced concrete columns internally. The clerestory windows are elongated rectangular forms with a low pitched arch. Towards the rear of the cruciform structure there is are transepts of a lower height. The interior was finished with a timber clad ceiling and the chapel was decorated with decorative coloured ceramic tiling. The side chapels housed stone altars and the high altar was place in front of a timber reredos. The foundation stone for St Augustine's was set in April 1954 [43]The design was influenced by the bishop who wanted to emphasise the "vertical motif" The church's bell was repurposed from an older version of St Augustine's located across the street, it was moved to the new bell tower in 1955. The church also houses a collection of four sculptures by Tom Bass AM, commissioned by Archbishop Young. The church was significant to the local Catholic community who raised over £3500 to cover the costs of its construction in 1954. It was opened by archbishop Sir Guilford Young, who had been the youngest archbishop in the world. While the structure of St Augustine's is relatively simple, it showcases the vertical motif common to many mid-century churches in New South Wales.	

[42] John Huth 2018, St Joseph's Catholic Church. Accessed online: https://www.churchesaustralia.org/list-of-churches/denominations/catholic/directory/4127-st-josephand%2339%3Bs-catholic-church

[43] *The Sydney Morning Herald*, 6 April 1954, p.12. accessed via http://nla.gov.au/nla.news-article18418736

St Augustine's Church, Yass

Figure 50 – Exterior of St Augustine's Church

Source: Paul McCarthy Wikimedia Commons[44]

5.2.3. Discussion

The St George Greek Orthodox Church in Rose Bay was designed by Fowell, Mansfield & Maclurcan, and opened in 1962. As such, this places the St George Orthodox Church as the second 'youngest' Church within the body of work of Fowell, Mansfield & Maclurcan. The firm's early Churches (St Anne's and St Mary's) are relatively traditional in style and materials as Inter-War Churches which had not yet been impacted by societal changes which resulted in the development of the Post-War Ecclesiastical style, notably Post-War modernity and austerity. The firm's first foray into Post-War Ecclesiastical style – a significant modern style popular for approximately half a century of which Fowell, Mansfield & Maclurcan were practitioners of some prominence – occurred in the early 1940s with the design and construction of St Augustine's Church (Yass), St Joseph's Church (Neutral Bay), and the Holy Family Roman Catholic Church (Parkes). As such, the St George Greek Orthodox Church is a late example within the body of work of Fowell, Mansfield & Maclurcan, with key prominent examples of the Post-War Ecclesiastical style predating St George's by approximately 20 years. St George Greek Orthodox Church is largely contemporaneous with the examples of Post-War Ecclesiastical architecture provided in the comparative examples above, however the St George Greek Orthodox Church (as will be discussed below) cannot be considered a fine or early example of this style of architecture, as it has been noted above that the style had been practiced by Fowell, Mansfield and Maclurcan for approximately 20 years prior to their design of St George.

Stylistically, the St George Greek Orthodox Church does not demonstrate the key qualities of the work of Fowell, Mansfield & Maclurcan or the Post-War Ecclesiastical style of which they were somewhat known practitioners. The other examples noted within this comparative analysis more clearly demonstrate characteristics of the Post-War Ecclesiastical style, notably large massing of brickwork, vertical 'slit' style windows, freestanding crosses, medieval inspired campaniles, and Romanesque towers. It is noted that the examples included within this comparative analysis are excellent examples of this style and of the work of Fowell, Mansfield & Maclurcan (and are, accordingly, afforded protection as heritage items). Comparatively, the St George Greek Orthodox Church features very few characteristics of this style. Furthermore, the St George Greek Orthodox Church does not exemplify the landmark qualities seen at all other comparative examples (perhaps with exception to the St Paul's Chapel, noting the prominent Victorian character of its setting which required a more restrained response to a modern addition).

Example Churches seen in this comparative analysis feature prominent massing and scale, with large proportions often further exacerbated by their placement on podiums or raised ground. The landmark qualities and power attributed to the buildings is often intensified by plain brick walls and skewed balance of solid and void to thick masonry walls. This contrasts with St George at Rose Bay. The St George Greek Orthodox Church features comparatively modest proportions and height, with the bulk and massing of the Church reduced by the triple-arched protruding entrance and shallow-pitched roofline, the contrast of the

[44] Paul McCarthy, 2005. *St Augustine's Church (Catholic)*, Meehan St, Yass. Accessed online: https://en.wikipedia.org/wiki/Joseph_Charles_Fowell#/media/File:StAugustinesYass.JPG

render against the brickwork, and the presence of the open cupola upon a belltower (reminiscent of Spanish Mission or Inter-War Mediterranean styles rather than the typical Romanesque influence) which is proportionate to the height of the building, rather than dominating it in height, as is seen at other examples, notably St Augustine's. Perhaps their finest example of the Post-War Ecclesiastical style is the St Paul's Chapel at the University of Sydney which utilised a distinctive form, concrete and steel materiality, and is characterised by the bold and bright stained glass windows, which comprise much of a façade and clearly demonstrate principles of modernity in an architectural expression.

By contrast, St George is heavily restrained, featuring limited decorative elements at both the exterior or interior, therefore veering from many other examples shown above. The St George Church furthermore shies from many of the distinctive bold forms, shapes and proportions which characterise the Post-War Ecclesiastical style, including any circular, arched or A-frame forms or colossal fleches which ordinarily contribute to the landmark qualities and architectural/aesthetic significance of the style.

Internally, the St George Greek Orthodox Church is not a fine example of the work of Fowell, Mansfield & Maclurcan. The St George Church – other than relatively simple timber-lined vaulted ceiling – is very restrained. The spatial volume of the room and the lack of decorative elements embedded within the architecture of the building itself, do not contribute to a sense of grandeur typical of religious buildings and seen at many of the other examples of Fowell, Mansfield and Maclurcan's work. Typically, the interior architectural designs of Fowell, Mansfield and Maclurcan has utilised grand and ornate altar forms (such as large, recessed stone altars and arches) to portray a sense of grandeur and of the sacred. This is expressed successfully at all other Church examples by the architects, even at the St Paul's College Chapel, in which the highly decorative stained glass presents a distinctive modern altar. The elements which contribute to interiors of the St George Orthodox Church largely include the *iconostasis* and the various icons upon the walls. It is noted that these elements – all of which are central to the practicing of the Church as a Greek Orthodox Church – are moveable items which are portable, not fixed within the building, and which – while being of paramount importance to the function and use of the Church – do not form part of the inherent architectural expression of the Church. Therefore, any important interior aesthetics at the Church is directly connected to the use of the Church rather than the architecture itself.

The interior and exterior of the Church has furthermore been altered – and therefore has experienced a reduction in integrity – through the ongoing alterations and additions to the building, notably the replacement of all stained-glass windows.

As such, the St George Greek Orthodox Church, as a late and relatively pedestrian example of the works of Fowell, Mansfield & Maclurcan, does not demonstrate the key characteristics of the firm's work, nor of the Post-War Ecclesiastical style. The St George Greek Orthodox Church does not demonstrate the landmark qualities, distinctive architectural expression, nor external or internal design components which typically characterise the works of Fowell, Mansfield & Maclurcan and the Post-War Ecclesiastical style more broadly.

5.3. GREEK ORTHODOX CHURCHES & LATE-20TH CENTURY IMMIGRANT NOSTALGIC STYLE IN SYDNEY

5.3.1. Preamble

5.3.1.1. Byzantine Style

The Byzantine style appeared in the 4th century AD and initially combined elements of the Hellenic/Roman Basilica with typical architectural features popular in the (former) eastern Roman Empire in Constantinople.[45] Reaching the West through portable illustrations and travelling tradesmen, the Byzantine style rapidly travelled throughout Italy and through to Spain, where it became popular particularly in Tuscany, Venice, and Sicily.[46]

Key elements of the style include domed ceilings; (often freestanding) belltowers; elliptical and centrally planned internal spaces, such as the Cross-Plan; and use of thick mortar layers to create a monolithic

[45] Britannica, n.d. 'Byzantine architecture.' *Encyclopedia Britannica*. Accessed online: https://www.britannica.com/art/Byzantine-architecture

[46] Kostoff, S., 1995. *A History of Architecture Settings and Ritual*, p.295, 318.

appearance to masonry facades. Also common was the presence of a squinch; pendentive; coffered ceilings; and richly inlaid decorative elements featuring marble, tiles or gold.[47]

Each of these elements refer to early Roman and Christian basilica in the first few centuries AD.[48] Notably, the Byzantine architectural style is entangled with the presence of Byzantine mosaics, which are "physically inseparable from the architectural frame of their buildings, their placement takes advantage of [the] frame of their buildings, their placement takes advantage of this frame to set up a ceremonial hierarchy of parts basic to the theatre of liturgy housed therein, and their subject informs this theatre with precise theological meaning."[49]

Throughout the Medieval period ecclesiastical architecture was broadly divided in different styles, with the Byzantine style contrasting with Gothic architecture. In this period, the cross-in-square design of Churches and the decorative mosaics and frescos were reduced in density.[50] Elements of the Byzantine style became popular again in the early 20th century to some extent, with some elements of Byzantine-Islam architectural styles appearing in Inter-War Spanish Mission and Mediterranean styles.[51]

5.3.1.2. Late-20th Century Immigrant Nostalgic Style

The Late 20th-Century Immigrant Nostalgic style can be broadly read as the replication of traditional foreign architectural forms within Australia. As Post-War migration boomed, migrant families initially settled in Australia in poor-quality cramped housing in industrial suburbs, and upon finding their feet after years of labour, came to purchase their own land and were finally able to build houses for themselves and their families.[52] As Apperley et al. state, the 'Immigrant Nostalgic' style was born from the ambition to show a "recollection of the culture from which they had come."[53]

5.3.2. Comparative Analysis

A select group of Greek Orthodox Churches in Sydney has been compiled below.

Table 2 – Comparative examples – Greek Orthodox Churches in Sydney

Saints Constantine & Helen Greek Orthodox Church	
Address	366-378 King Street, Newtown
Date Established	1856-62
Architect	N. Trengrovse
Style	Victorian Academic
Heritage Listing	Sydney Local Environmental Plan 2012 (I1015)
Statement of Significance	
The Saints Constantine and Helen Church is an early building for Newtown and a good example of a mid Victorian Academic Style church which makes a positive contribution to the streetscape. The site dates from the key period of development for King Street and the Newtown area as a direct result of subdivision of large villa estates. It has a strong association with the history of Congregational Worship and education	

[47] Britannica, n.d. 'Byzantine architecture.'
[48] Kostoff, S., 1995, p.318-9.
[49] Kostoff, S. 1995. *A History of Architecture Settings and Ritual*, p.8-9.
[50] Kostoff, S., 1995 p.395.
[51] Apperley, R., Irving, R., and Reynolds, P., 1989. *A Pictorial Guide to Identifying Australian Architecture*: *Styles and Terms from 1788 to the Present*.
[52] Apperley, R., et al., 1989, p.271.
[53] *Ibid*.

Saints Constantine & Helen Greek Orthodox Church
among the working call residential population of Newtown in the 19th and early 20th centuries. It has been associated with the Greek Orthodox Church since the 1970s.

Figure 51 – Saints Constantine & Helen Greek Orthodox Church, Newtown exterior

Source: Sydney City - Blogspot[54]

Figure 52 – Interior of Saints Constantine & Helen Greek Orthodox Church

Source: Flikr, photograph by 'Newtown Graffiti'[55]

St Catherine Greek Orthodox Church	
Address	180 Coward Street, Mascot
Date Established	1993
Architect	Unknown
Style	Late 20th-Century Immigrant Nostalgia / Ecclesiastical
Heritage Listing	-

[54] '25 October 2020. 'Newtown, church hall.' Accessed online https://sydney-city.blogspot.com/2020/10/newtown-church-hall.html

[55] Newtown Graffiti, 2 February 2013. 'Greek Orthodox Church, III.' Flikr. Accessed online: https://www.flickr.com/photos/newtown_grafitti/8436991865

St Catherine Greek Orthodox Church

Figure 53 – St Catherine Greek Orthodox Church, Mascot exterior

Source: Churches Australia[56]

Figure 54 – Interior of St Catherine Greek Orthodox Church

Source: Ava Me Photography[57]

St Raphael's Greek Orthodox Church	
Address	29 Forbes Street, Liverpool
Date Established	c.1967
Architect	Unknown
Style	Late-20th century Byzantine Revival
Heritage Listing	-

[56] Churches Australia, n.d. 'St. Catherine Greek Orthodox Church.' Accessed online https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7172-st.-catherine-greek-orthodox-church

[57] Ava Me Photography, n.d. 'st catherine greek orthodox mascot.' Accessed online: https://avamephotography.com.au/tag/st-catherine-greek-orthodox-mascot/

St Raphael's Greek Orthodox Church

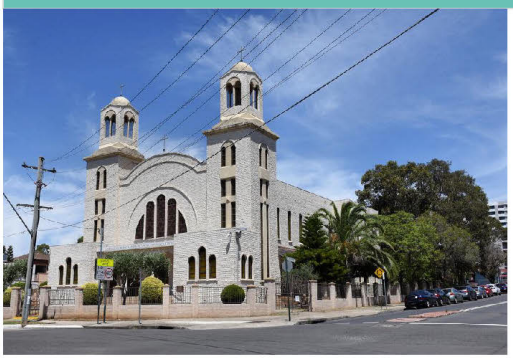

Figure 55 – St Raphael's Greek Orthodox Church, Liverpool exterior

Source: Peter Liebeskind - Churches Australia[58]

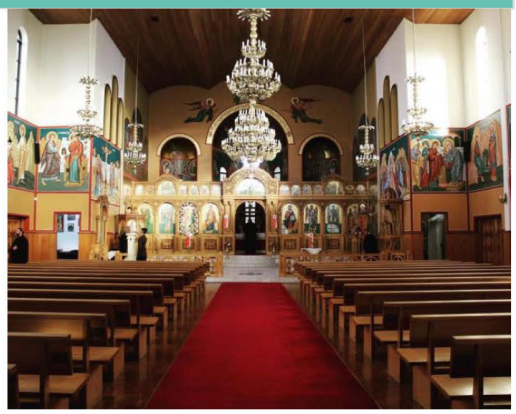

Figure 56 – Interior of St Raphael's Greek Orthodox Church

Source: Greek City Times[59]

St Nicholas Greek Orthodox Church	
Address	205 Livingstone Road, Marrickville
Date Established	1966
Architect	Unknown
Style	Late-20th century Byzantine Revival
Heritage Listing	Inner West Local Environmental Plan 2022 (I1255)
Statement of Significance	
This is a major landmark in the area, the towers and domes being visible from many points in the Municipality. It is representative of the strong influence exerted by the large Greek population of the area and is an important item illustrationg [sic] the changing social and cultural character of Marrickville.	

[58] Peter Liebeskind, 5 January 2018. 'St Raphael's Greek Orthodox Church.' Churches Australia. Accessed online https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7026-st-raphaeland%2339%3Bs-greek-orthodox-church

[59] Greek City Times, n.d. Accessed online: https://greekcitytimes.com/2021/05/05/greek-church-liverpool-closed/

St Nicholas Greek Orthodox Church

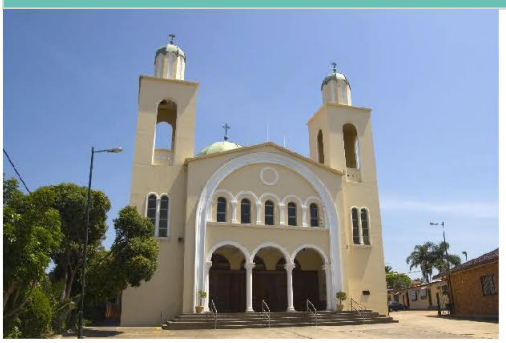

Figure 57 – St Nicholas Greek Orthodox Church, Marrickville exterior

Source: Maskym Kozlenko Wikimedia Commons[60]

Figure 58 – Interior of St Nicholas Greek Orthodox Church

Source: Orthodox Times[61]

St Nectarios Greek Orthodox Church	
Address	26 Railway Parade, Burwood
Date Established	1879
Architect	William Boles
Style	Victorian Free Gothic
Heritage Listing	Burwood Local Environmental Plan 2012 (I96)
Statement of Significance	
St. Nectarios Greek Orthodox Church has historic significance as the first Methodist Church in Burwood, built in c.1879 in the Victorian Free Gothic style and since c.1970, the church has continued as a Greek Orthodox Church. The church significantly retains its overall scale, form and character and architectural qualities such as a symmetrical facade featuring a projecting gabled entry porch flanked by small bays with slate covered roofs, stone wall buttresses and pinnacles, a large decorative rose window, pointed arched leadlight windows with pointed labels and decorative stone tracery. The church has social significance for the part it played in the influx of migrants into the local community and for its use in religious activity and social events.	

[60] Maksym Kozlenko, 17 November 2007. Greek Orthodox Parish of Saint Nicholas, Marrickville. Accessed online: https://commons.wikimedia.org/wiki/File:Greek_Orthodox_Parish_of_Saint_Nicholas,_Marrickville.jpg

[61] Orthodox Times, 30 April 2021. Accessed online: https://orthodoxtimes.com/the-vespers-of-the-descent-from-the-cross-at-st-nicholas-marrickville-sydney/

St Nectarios Greek Orthodox Church

Figure 59 – St Nectarios Greek Orthodox Church, Burwood exterior

Source: J Bar Wikimedia Commons[62]

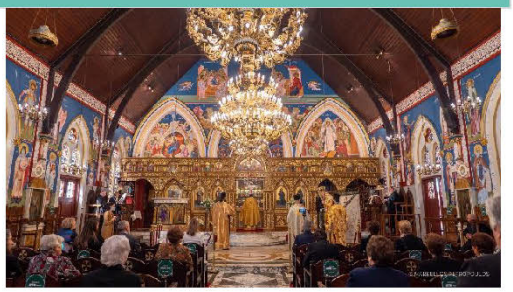

Figure 60 – Interior of St Nectarios Greek Orthodox Church

Source: Greek Herald[63]

Church of the Resurrection of Christ, Our Lady of the Myrtles and St Elesa	
Address	16-20 Belgrave Street, Kogarah
Date Established	Unknown
Architect	Unknown
Style	Post-War Ecclesiastical / Byzantine Revival
Heritage Listing	-

[62] J Bar, 26 August 2007. Burwood Greek Orthodox Church. Accessed online: https://commons.wikimedia.org/wiki/File:Burwood_Greek_Orthodox_Church.JPG

[63] Markellos Petropoulos, 8 September 2020. The Greek Herald. Accessed online: https://greekherald.com.au/community/church/st-nectarios-burwood-marks-50th-anniversary-with-touching-ceremony/

Church of the Resurrection of Christ, Our Lady of the Myrtles and St Elesa

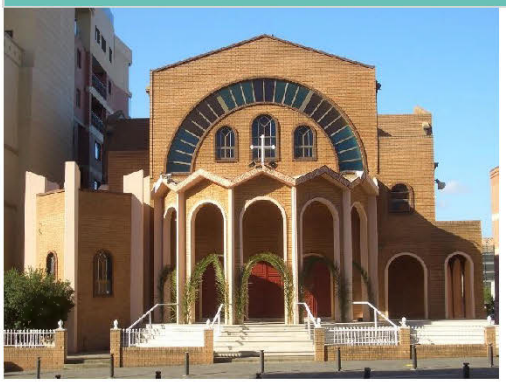

Figure 61 – Kogarah Greek Orthodox Church, exterior

Source: J Bar Wikimedia Commons[64]

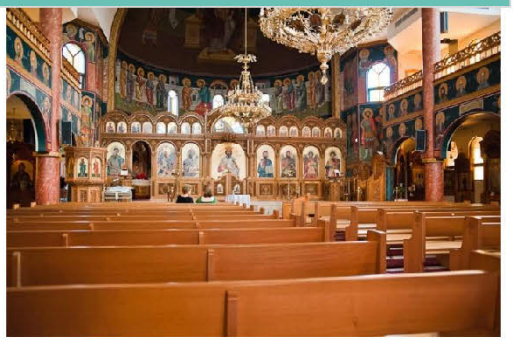

Figure 62 – Interior of Kogarah Greek Orthodox Church

Source: Skipping Stone Photography[65]

Holy Trinity Greek Orthodox Church	
Address	626-630 Bourke Street, Surry Hills
Date Established	1898
Architect	CR Summerhayes
Style	Inter-War Romanesque
Heritage Listing	NSW State Heritage Register (SHR 01816) Sydney Local Environmental Plan 2012 (I1452)
Statement of Significance	
The Ayia Trias (Holy Trinity) Greek Orthodox Church has state significance as the first dedicated Greek Orthodox church to be built in Australia. Constructed in 1898 to serve the growing migrant Orthodox community in Sydney, the Holy Trinity Church (along with the land it sits on and the adjacent priest's residence) was funded entirely by the congregation. Since the late nineteenth century when the early members migrated and settled in Sydney, the church has been a centre of stability to its congregation and a place where people could meet and practice their traditional culture, values and language. The subsequent interaction and support network was essential to the settlement of these communities in Australia and, as a result, the Holy Trinity Greek Orthodox Church has been a dedicated place for Christian Orthodox worship for over 100 years.	

[64] J Bar, 1 April 2007. Kogarah. Accessed online: https://commons.wikimedia.org/wiki/File:Kogarah_Greek_Orthodox_1.JPG
[65] Skipping Stone Photography, n.d. Accessed online: https://christening.skippingstone.com.au/blog/2014/10/16/geoffrey-greek-orthodox-christening-sydney

Holy Trinity Greek Orthodox Church

Figure 63 – Holy Trinity Greek Orthodox Church, Surry Hills exterior

Source: The Dictionary of Sydney[66]

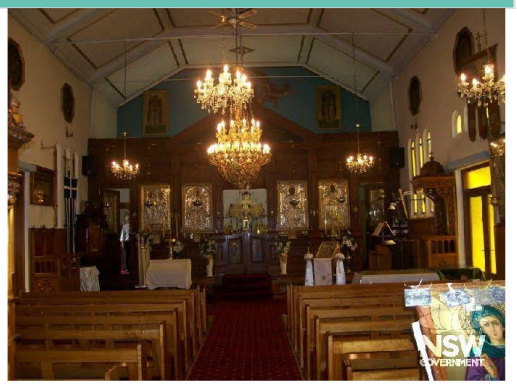

Figure 64 – Interior of Holy Trinity Greek Orthodox Church

Source: NSW State Heritage Inventory[67]

Saint Paraskevi Greek Orthodox Church	
Address	47-51 Balmoral Street, Blacktown
Date Established	1986
Architect	Unknown
Style	Late-20th century Byzantine
Heritage Listing	-

[66] Jenny McInerney, 2009. 'Holy Trinity Greek Orthodox church, Bourke Street, Surry Hills 2009' The Dictionary of Sydney. Accessed online: https://dictionaryofsydney.org/media/3014

[67] Lucy Moore, January 2010. 'Church interior with view towards alter'. NSW State Heritage Inventory. Accessed online: https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5055453

Saint Paraskevi Greek Orthodox Church

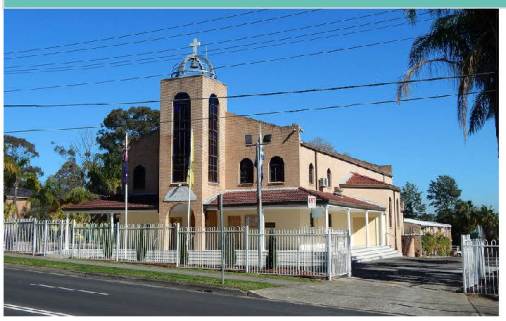

Figure 65 – Saint Paraskevi Greek Orthodox Church, Blacktown exterior

Source: Churches Australia[68]

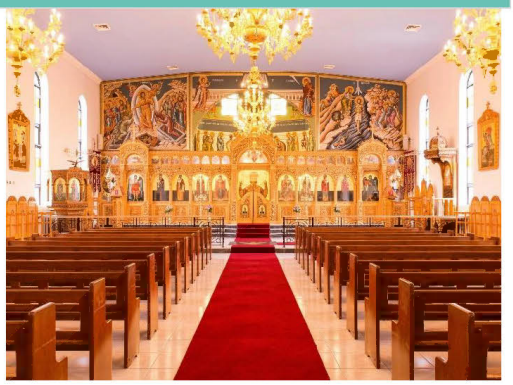

Figure 66 – Interior of Saint Paraskevi Greek Orthodox Church

Source: Facebook[69]

Saint Gerasimos Greek Orthodox Church	
Address	21 Henry Street, Leichhardt
Date Established	1986
Architect	Unknown
Style	Late-20th century Byzantine Revival
Heritage Listing	-

[68] N.d. 'St Paraskevi Greek Orthodox Church' Churches Australia. Accessed online: https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/6317-st-paraskevi-greek-orthodox-church

[69] Saint Paraskevi Greek Church Blacktown. Facebook. Accessed online: https://www.facebook.com/SaintParaskeviGreekOrthodoxChurchBlacktown/photos/a.538188219555836/6316888111685789/?type=3

Saint Gerasimos Greek Orthodox Church

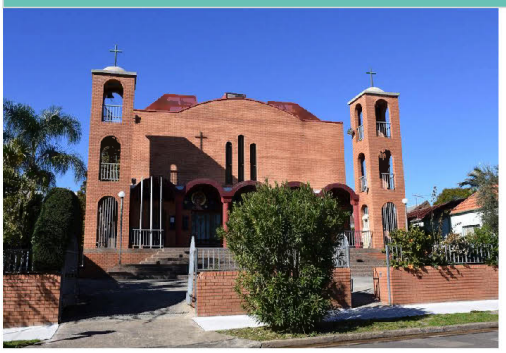

Figure 67 – Saint Gerasimos Greek Orthodox Church, Blacktown exterior

Source: Churches Australia[70]

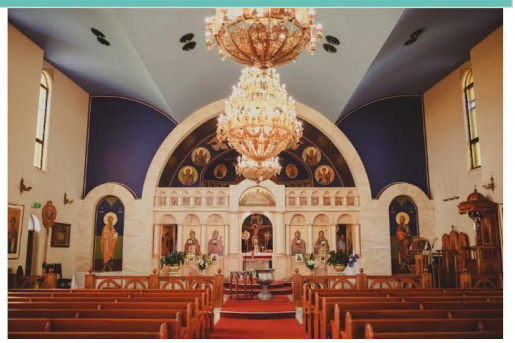

Figure 68 – Interior of Saint Gerasimos Greek Orthodox Church

Source: The Wedding Architect[71]

St Sophia & Three Daughters Greek Orthodox Church	
Address	411A Bourke Street, Surry Hills
Date Established	1880
Architect	William Boles
Style	Victorian Gothic Revival
Heritage Listing	Sydney Local Environmental Plan 2012 (I1433)
Statement of Significance	
This church has an important example of a surviving non-conformist chapel interior. The rear school house and library express the educational role of the church.	

[70] 2020. 'St Gerasimos Greek Orthodox Church' Churches Australia. Accessed online: https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7001-st.-gerasimos-greek-orthodox-church

[71] N.d. The Wedding Architect. Accessed online: https://theweddingarchitect.com.au/greek-orthodox-christening-photographer-sydney-ecco-ristorante-elias/

St Sophia & Three Daughters Greek Orthodox Church

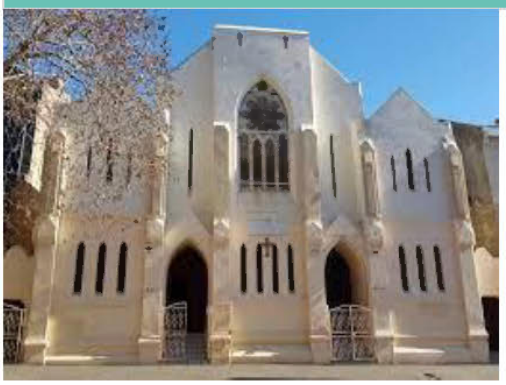

Figure 69 – St Sophia & Three Daughters Greek Orthodox Church, Surry Hills exterior

Source: St Sophia & Three Daughters Greek Orthodox Church [72]

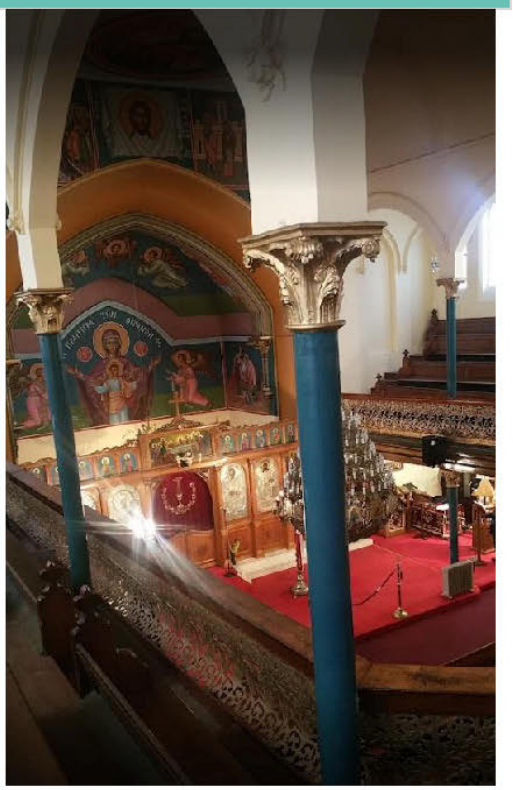

Figure 70 – Interior of St Sophia & Three Daughters Greek Orthodox Church

Source: Google Business Site[73]

5.3.3. Discussion

The comparative examples of other Greek Orthodox Churches demonstrate the long and successful history of the Greek-Australian community in Sydney, including both the purchase of older Church buildings (built by different denominations in the late-19th or early-20th century) as well as the construction of purpose-built Churches funded by the Greek Archdiocese and the broader Greek-Australian community. St George Greek Orthodox Church in Rose Bay belongs to this latter category of community-funded Churches which were built to serve the local Greek Orthodox population, most of which were notably established in the post-War period following the large wave of Greek and Cypriot migration to Australia.

Stylistically, the comparative examples show a diversity of architectural expression which largely relate to the period of construction. The older Church buildings – most of which were established by other denominations prior to being purchased by the Greek Orthodox Church – are relatively typical, if not uninteresting, examples of late-19th century Churches which invoked characteristics of the Gothic Revival style (with Saint Nectarios in Burwood providing perhaps the most refined and expressive example).

[72] N.d. St Sophia & Three Daughters Greek Orthodox Church. Accessed online: https://stsophia.org.au/about/

[73] N.d. St Sophia & Three Daughters Greek Orthodox Church, Surry Hills. Accessed online: https://stsophiaparish.business.site/

The later, post-War buildings which were purpose-built as Greek Orthodox Churches, on the other hand, make clear references to the Byzantine style and, at their exteriors, include domed rooflines, belltowers (often on either side of the main building, providing a sort of 'framing' device), and the use of masonry (or blockwork) construction to create a monolithic appearance at the exterior. From the above examples, this language is most clearly expressed at Saint Gerasimos in Leichhardt, Saint Nicholas in Marrickville, and Saint Catherine in Mascot. With the exception of the singular, open belltower, St George in Rose Bay cannot be said to meaningfully exhibit any of these key characteristics of the Byzantine style.

It is, however, at the interiors of the Churches where the Byzantine style is – or is not – most evident. To varying degrees, the comparative examples presented above take advantage of the building envelope as framing device, enabling the set up of the ceremonial hierarchy of parts with respect to circulation, frescoes, and other decorative devices. The elaborate richness of the Byzantine aesthetic is, from the above examples, most clearly expressed at Saint Catherine in Mascot, St Sophia & Three Daughters in Surry Hills, Church of the Resurrection of Christ, Our Lady of the Myrtles and St Elesa in Kogarah, Saints Constantine and Helen Church in Newtown, Saint Nectarios in Burwood, and Saint Raphael in Liverpool (although all of the examples contain examples of the elaborate fresco and decorative work typical of Byzantine-style Churches). In comparison, St George in Rose Bay is notable for its absence of any such permanent ornamentation, with all decorative elements related to moveable carved timberwork (which is found in all Greek Orthodox Churches and, in some instances – such as at Saint Nectarios – is brass, not timber).

While the Byzantine influences remain largely visible across most of the post-War comparative examples, it is nonetheless evident that these Church buildings draw on other trends brought in by Greek and Cypriot immigrants in the post-War period. To varying extents, all of these post-War Churches exhibited characteristics of Immigrant Nostalgia, most notably through the use of arches and columns (some with Classical-inspired capitals). With the inclusion of St George in Rose Bay, each of the post-War examples contain aesthetic signifiers of 'Greekness' (noting that some of the examples express this aesthetic more than others). St George in Rose Bay represents a pared-back – if pedestrian – example of this 'Greek' style, with the only notable feature being the expressed trio of arches at the front entry.

Similar to other Greek Orthodox Churches (Saints Constantine & Helen in Newtown, St Sophia & Three Daughters in Surry Hills, among others), St George in Rose Bay also serves important community functions alongside the primary Church use. St George houses a reception hall (with commercial kitchen) and a small Greek language school in the basement level of the building.

6. SIGNIFICANCE ASSESSMENT

6.1. WHAT IS HERITAGE SIGNIFICANCE?

Before making decisions to change a heritage item, an item within a heritage conservation area, or an item located in proximity to a heritage listed item, it is important to understand its values and the values of its context. This leads to decisions that will retain these values in the future. Statements of heritage significance summarise the heritage values of a place – why it is important and why a statutory listing was made to protect these values.

6.2. HERITAGE LISTING

The subject site is not listed under the Woollahra LEP 2014 and is not located within any HCA listed on the Woollahra LEP 2014. The subject site is located directly opposite one item of local significance listed on the Woollahra LEP 2014, being the *Royal Sydney Golf Club – Clubhouse and interiors, grove of approx.. 20 Broad-Leafed Paperbarks along Norwich Road* (I318).

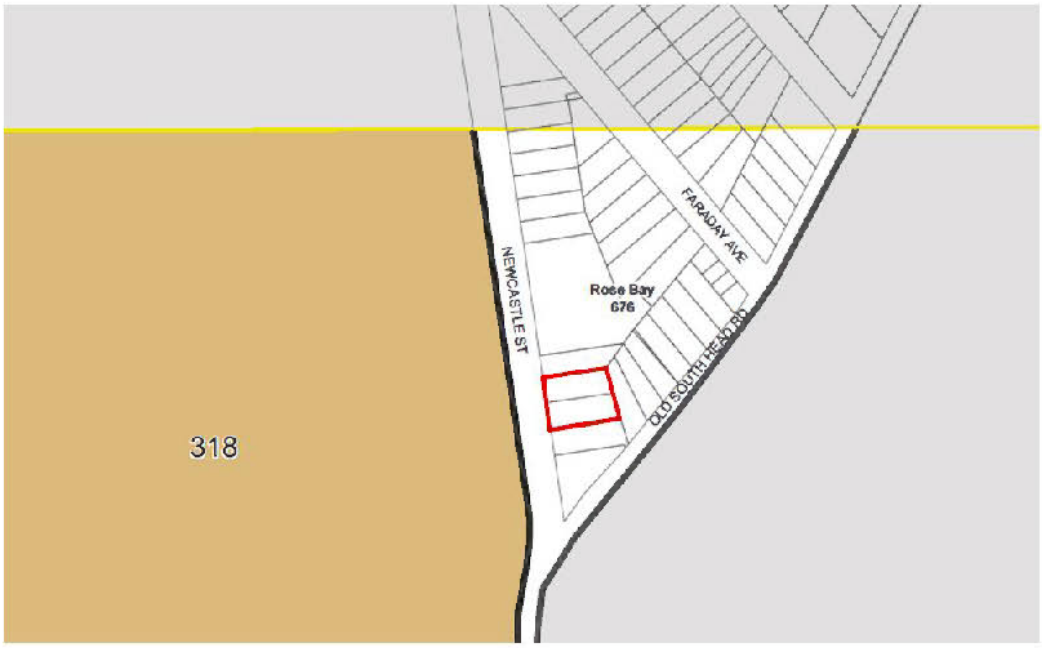

Figure 71 – Extract of heritage map with the subject site outlined in red

Source: Woollahra LEP 2014 Heritage Map HER_006

6.3. SIGNIFICANCE ASSESSMENT

The Heritage Council of NSW has developed a set of seven criteria for assessing heritage significance, which can be used to make decisions about the heritage value of a place or item. There are two levels of heritage significance used in NSW: state and local. The following assessment of heritage significance has been prepared in accordance with the 'Assessing Heritage Significance' guides.

Note: where Urbis concurs with Council's assessment (or parts thereof), this has been directly transposed into the revised assessments.

Table 3 – Assessment of Heritage Significance

Criterion	Council Assessment	Urbis Assessment
A – Historic *An item is important in the course or pattern of the local area's (or NSW's) cultural or natural history*	*As part of the Rose Bay Estate subdivision of the former Point Piper Estate, the St George Greek Orthodox Church at Rose Bay has local historical significance for its ability to reflect the rapid pattern of development of Rose Bay in the post-World War One era and the growing presence of migrant communities that settled in the area during this time.* *The St George Greek Orthodox Church has local historical significance as an example of a church that was commissioned in NSW to honour the service of Australian soldiers of Greek heritage who lost their lives in World War One and World War Two and also Australian soldiers who lost their lives in Greece during World War Two. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.*	The St George Greek Orthodox Church, Rose Bay, was constructed in 1962, following the purchase of the land at 90-92 Newcastle Street in 1958 and the subsequent demolition of the earlier c.1910 dwelling, *Sonoma.* The construction of the Greek Orthodox Church is not associated with the key period of development in the area, being the subdivision of the Rose Bay Estate from the late 1800s and in the early 1900s. From 1945 following the end of the Second World War (1939-1945), a boom in migration from central and Eastern Europe resulted in a new wave of multicultural migrants to various parts of Sydney. Greek migration in particular increased in this period, however historical documentation including statistical Census data shows that there was limited settlement of Greek people in the Eastern Suburbs (including Rose Bay) and Sydney city, with outer, semi-industrial suburbs such a Marrickville, Belmore, Kogarah, and parts of Randwick proving the most popular areas for settlement. These areas developed a strong Greek presence and cultural centres. While the construction date of the St George Greek Orthodox Church coincides with this period of Post-War migration, this historical event had little impact or influence on the Woollahra LGA. The construction of the St George Greek Orthodox Church has a dubious historical connection with this period of settlement and does not reflect the growing presence of migrant communities in Sydney during the post-War period. It is recognised that the Greek-Australian story of cooperation and collegiality in the First (1914-1918) and Second World Wars (1939-1945) more broadly is significant, however, the

Criterion	Council Assessment		Urbis Assessment	
			connection to Greek Orthodox ANZACs at St George Church Rose Bay is irresolute, limited to an external plaque and regular prayers within Church services. The motivation for the inclusion of these plaques and dedication of the Church as a War Memorial is unsubstantiated and was not able to be determined from historical research or the Archives of St George Greek Orthodox Church itself. Furthermore, the built form and use of the Church maintains no meaningful association with this history. **Therefore, the subject site does not reach the threshold of local significance.**	
	Guidelines for Inclusion *shows evidence of a significant human activity* ☐ *is associated with a significant activity or historical phase* ☒ *maintains or shows the continuity of a historical process or activity* ☒	*Guidelines for Exclusion* *has incidental or unsubstantiated connections with historically important activities or processes* ☐ *provides evidence of activities or processes that are of dubious historical importance* ☐ *has been so altered that it can no longer provide evidence of a particular association* ☐	*Guidelines for Inclusion* *shows evidence of a significant human activity* ☐ *is associated with a significant activity or historical phase* ☐ *maintains or shows the continuity of a historical process or activity* ☐	*Guidelines for Exclusion* *has incidental or unsubstantiated connections with historically important activities or processes* ☒ *provides evidence of activities or processes that are of dubious historical importance* ☐ *has been so altered that it can no longer provide evidence of a particular association* ☐
B – Associative	*The St George Greek Orthodox Church is significant for its association with migrant communities that settled in NSW following World War One. Since its construction and*		The St George Greek Orthodox Church has been a place of worship which has facilitated continuity and celebration of Greek customs, religious practice, and traditions in Sydney's	

Criterion	Council Assessment	Urbis Assessment
An item has strong or special associations with the life or works of a person, or group of persons, of importance in the local area's (or NSW's) cultural or natural history	*consecration, the church building has been the focus for worship and the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs.* *The St George Greek Orthodox Church has significance for its associations with Australia's defence history. The church is dedicated as a war memorial that provides a place of commemoration for Australian soldiers of Greek heritage who lost their lives in World War One and World War Two, and also Australian soldiers who lost their lives in Greece during World War Two. The church is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.*	Eastern suburbs since its construction and consecration in 1962. While the place has been used by the Greek Orthodox Community, the St George Greek Church is not at the centre of one of the many Sydney suburbs which have large and significant Greek populations which changed the character of the area following Post-War migration throughout the mid-20th century. The St George Greek Orthodox Church has not served as a focal point of cultural, educational and philanthropic life in a large Greek community nor has it been essential for the ongoing practice and celebration of their customs, traditions and language in Woollahra, as there has not been a demonstrable or significant Greek community within this part of Sydney. While the St George Greek Orthodox Church was dedicated as an ANZAC Memorial, this is an unsubstantiated, incidental connection with Australia's military history. The only physical embodiment of this memorial is two simple stone plaques on the front façade of the building, which are not situated in a prominent location. Preliminary interviews with the Church Board and parishioners have noted that there is no ongoing connection with the ANZAC legacy, with no additional or special services held on ANZAC Day or on Remembrance Day. The War Memorial and ANZAC connection is not reinforced elsewhere throughout the Church and the naming of the Church as St George – a military Saint – is coincidental and historical documentation notes that the Church was consecrated and named as the Church of St George prior to the decision to dedicate it as a War Memorial Church.

Criterion	Council Assessment		Urbis Assessment	
			Therefore, the subject site does not reach the threshold of local significance.	
	Guidelines for Inclusion *shows evidence of a significant human occupation* ☐ *is associated with a significant event, person, or group of persons* ☒	*Guidelines for Exclusion* *has incidental or unsubstantiated connections with historically important people or events* ☐ *provides evidence of people or events that are of dubious historical importance* ☐ *has been so altered that it can no longer provide evidence of a particular association* ☐	*Guidelines for Inclusion* *shows evidence of a significant human occupation* ☐ *is associated with a significant event, person, or group of persons* ☐	*Guidelines for Exclusion* *has incidental or unsubstantiated connections with historically important people or events* ☒ *provides evidence of people or events that are of dubious historical importance* ☒ *has been so altered that it can no longer provide evidence of a particular association* ☐
C – Aesthetic *An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in the local area (or NSW)*	*The St George Greek Orthodox Church is a fine example of the work of the prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan. Joseph Charles Fowell is recgnised as a prominent Australian twentieth century architect, particularly renowned for his ecclesiastical architecture with numerous buildings being heritage listed. The St George Greek Orthodox Church is an interesting example of a Greek Orthodox War Memorial Church that incorporates elements of the Byzantine style typically associated with ANZAC memorials, with the traditional Greek Orthodox Church style. The church displays simple and restrained design elements of these styles, whilst also stylistically consistent with the work of Fowell, Mansfield and Maclurcan. Within its surroundings streetscape setting, the church has landmark qualities. Therefore, St George Greek*		The St George Greek Orthodox Church building was designed by Fowell, Mansfield & Maclurcan, who were an Inter-War and mid-century architecture firm who specialised in the Post-War Ecclesiastical style. The firm however are not highly significant or prominent architects and no profile of the firm exists in the AIA archives (while this would be assumed for prominent and prestigious architecture firms). The firm designed several Church buildings throughout NSW, generally of the Post-War Ecclesiastical style, a modern style which flourished after the end of the Second World War and was characterised by austerity, modernity, and Internationalism. The St George Greek Orthodox Church does not demonstrate the key characteristics of the Post-War Ecclesiastical style nor of the Byzantine Style, and is not a fine example of the work of	

Criterion	Council Assessment	Urbis Assessment
	Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.	Fowell, Mansfield and Maclurcan, as demonstrated by a comparative analysis of their works. The St George Greek Orthodox Church is a modest and unadorned (for a religious building) example of a Greek Orthodox Church. The design of the Church building has little influence from the Byzantine style, with these influences combined with standard post-War design language and finishes (including, to some extent, the Immigrant Nostalgia). The Church itself cannot be identified as a true Church in the Byzantine style, as it diverges from the typical Basilica form, omits key architectural elements such as domes, and – arguably most importantly – has not been designed from the inside out to accommodate significant icons and moveable elements, which in a true Byzantine style Church must be located in particular, sacred parts of the Church and led to the development of the typical Byzantine form. The building therefore is not readily recognisable as a Greek Orthodox Church. This is clearly demonstrated when comparing St George to other Greek Orthodox Churches found throughout Sydney. It is a modest structure which does not demonstrate true landmark qualities, nor the sense of grandeur and otherworldliness which was expressed through decorative elements, large scale, and domineering materiality. Internal fabric & elements which are most closely associated with typical Greek Orthodox Churches are the moveable items (carved timber iconostasis, framed paintings of icons, and other items), the likes of which are found in all Greek Orthodox Churches around the world. The absence of any elaborate decorative features (such as *polyeleos* style chandeliers or

Criterion	Council Assessment		Urbis Assessment	
			frescoed walls), together with the simple open plan and the other ordinary finishes, results in an aesthetically simple place of worship when compared to other examples of Greek Orthodox Churches. **Therefore, the subject site does not reach the threshold of local significance.**	
	Guidelines for Inclusion *shows or is associated with, creative or technical innovation or achievement* ☐ *is the inspiration for a creative or technical innovation or achievement* ☐ *is aesthetically distinctive* ☒ *has landmark qualities* ☒ *exemplifies a particular taste, style or technology* ☐	*Guidelines for Exclusion* *is not a major work by an important designer or artist* ☐ *has lost its design or technical integrity* ☐ *its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded* ☐ *has only a loose association with a creative or technical achievement* ☐	*Guidelines for Inclusion* *shows or is associated with, creative or technical innovation or achievement* ☐ *is the inspiration for a creative or technical innovation or achievement* ☐ *is aesthetically distinctive* ☐ *has landmark qualities* ☐ *exemplifies a particular taste, style or technology* ☐	*Guidelines for Exclusion* *is not a major work by an important designer or artist* ☒ *has lost its design or technical integrity* ☐ *its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded* ☐ *has only a loose association with a creative or technical achievement* ☐
D – Social *An item has strong or special association with a particular community or cultural group in the local area (or NSW) for*	*Although social significance has not been formally assessed, it is assumed the St George Greek Orthodox Church is held in high esteem by members of the Parish and the broader Greek Orthodox community of Sydney. In addition to regular Sunday church services, the building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and*		Although social significance has not been formally assessed, it is assumed the St George Greek Orthodox Church is held in high esteem by members of the Parish and the broader Greek Orthodox community of Sydney. In addition to regular Sunday church services, the building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and	

Criterion	Council Assessment		Urbis Assessment	
social, cultural or spiritual reasons	*religious activities for more than five decades providing an important part in the community's sense of place.* *The St George Greek Orthodox Church also has social significance for its ability to recognise and commemorate members of Australia's Greek community who served and lost their lives defending Australia during World War One and World War Two, and Australian soldiers who fought in Greece during World War Two. Demonstrative of this social significance, the building is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.*		religious activities for more than five decades providing an important part in the community's sense of place. The connection to Greek Orthodox ANZACs is limited to an external plaque and regular prayers within Church services. The built form, in and of itself, maintains no meaningful association with this history, although it is recognised that this is an important part of the Greek-Australian story (albeit one which can be just as easily communicated outside the physical confines of the Church). The Church does not hold any special services on ANZAC Day or Remembrance Day to further commemorate the ANZACs. Preliminary conversations with the Church Board have revealed a connection with the movable heritage and the sense of community rather than with the fabric or building itself and this could be further explored through a formal community engagement process and subsequent analysis of the results. As such, while it is likely that the site would be able to demonstrate social significance at the local level for its importance to the Greek-Australian community in the vicinity of the Church, it is likely that this association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides. **Therefore, it is strongly recommended that the social significance of the place be further investigated in order to reach a definitive conclusion prior to listing of the building on the Woollahra LEP 2014.**	
	Guidelines for Inclusion	*Guidelines for Exclusion*	*Guidelines for Inclusion*	*Guidelines for Exclusion*

Criterion	Council Assessment		Urbis Assessment	
	is important for its associations with an identifiable group ☒	*is only important to the community for amenity reasons* ☐	*is important for its associations with an identifiable group* ☒	*is only important to the community for amenity reasons* ☐
	is important to a community's sense of place ☒	*is retained only in preference to a proposed alternative* ☐	*is important to a community's sense of place* ☒	*is retained only in preference to a proposed alternative* ☒
E – Research potential *An item has potential to yield information that will contribute to an understanding of the local area's (or NSW's) cultural or natural history*	*It is considered that any archaeological potential on the site would have been removed during the construction of the existing church building with basement level. The building does not yield any potential for technical or scientific research information that would not be available from other sources. St George Greek Orthodox Church would not meet the threshold for local or State significance under this criterion.*		It is considered that any archaeological potential on the site would have been removed during the construction of the existing church building with basement level. The building does not yield any potential for technical or scientific research information that would not be available from other sources. **Therefore, the St George Greek Orthodox Church does not meet the threshold for local or State significance under this criterion.**	
	Guidelines for Inclusion	*Guidelines for Exclusion*	*Guidelines for Inclusion*	*Guidelines for Exclusion*
	has the potential to yield new or further substantial scientific and/or archaeological information ☐	*the knowledge gained would be irrelevant to research on science, human history or culture* ☐	*has the potential to yield new or further substantial scientific and/or archaeological information* ☐	*the knowledge gained would be irrelevant to research on science, human history or culture* ☐
	is an important benchmark or reference site or type ☐	*has little archaeological or research potential* ☒	*is an important benchmark or reference site or type* ☐	*has little archaeological or research potential* ☒
	provides evidence of past human cultures that is unavailable elsewhere ☐	*only contains information that is readily available from other resources or archaeological sites* ☐	*provides evidence of past human cultures that is unavailable elsewhere* ☐	*only contains information that is readily available from other resources or archaeological sites* ☐
F – Rarity	*The St George Greek Orthodox Church is the only example of its type in the Municipality. While there are numerous Greek*		The St George Greek Orthodox Church is the only Greek Orthodox Church located within the present-day boundaries of	

Criterion	Council Assessment	Urbis Assessment
An item possesses uncommon, rare or endangered aspects of the local area's (or NSW's) cultural or natural history	*Orthodox churches in Sydney and NSW, the St George Greek Orthodox Church has rarity as one of a very small number of churches of its type – being a Greek Orthodox war memorial church. There is only one other known Greek Orthodox war memorial church remaining in Sydney, the St Spyridon Greek Orthodox War Memorial Church, which is listed as a local heritage item on the Randwick Local Environmental Plan 2012. The only other being the St Ioannis Greek Orthodox War Memorial Church dating to 1965 has since been demolished. The loss of this comparable building type increases the rarity of the St George Greek Orthodox Church.* *Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.*	the Woollahra LGA, however this should not equate to fulfilling the criterion of rarity value. The neighbouring LGAs of the City of Sydney and Waverley contain heritage-listed Greek Orthodox Churches within its section of Paddington) which have been demonstrated to be more significant examples of Orthodox Churches and are less than 5km from the subject site. By nature, a church is a particular type of institutional building which provide a singular service for the benefit of the wider public and accordingly, few are required within certain districts, which accounts for the small number of Orthodox Churches within Woollahra and should not be conflated as rarity. It is also noted that Metropolitan Sydney has over 30 Greek Orthodox Churches, located in areas which have sufficient Greek Orthodox populations to serve. As such, while many are located in the inner- and outer-western suburbs, there also remain a number of Greek Orthodox Churches within the inner east and south. As such, as a typology they cannot be considered rare, relative to the population of Greek Orthodox people more broadly. Furthermore, the comparative analysis within this Heritage Assessment has demonstrated that the St George Greek Orthodox Church is not a rare example of the works of Fowell, Mansfield and Maclurcan, nor of the Post-War Ecclesiastical style, with several examples of greater importance within the vicinity of the subject site. With respect to the ANZAC connection, it has been previously established that nothing relating to the built form – aside from two stone plaques – is understood as embodying this

Criterion	Council Assessment		Urbis Assessment	
			association. The building itself is a pedestrian example of a Greek Orthodox Church. On this basis, the threshold for rarity value cannot be meaningfully fulfilled.	
	Guidelines for Inclusion *provides evidence of a defunct custom, way of life or process* ☐ *demonstrates a process, custom or other human activity that is in danger of being lost* ☐ *shows unusually accurate evidence of a significant human activity* ☐ *is the only example of its type* ☒ *demonstrates designs or techniques of exceptional interest* ☐ *shows rare evidence of a significant human activity important to a community* ☐	*Guidelines for Exclusion* *is not rare* ☐ *is numerous but under threat* ☐	*Guidelines for Inclusion* *provides evidence of a defunct custom, way of life or process* ☐ *demonstrates a process, custom or other human activity that is in danger of being lost* ☐ *shows unusually accurate evidence of a significant human activity* ☐ *is the only example of its type* ☒ *demonstrates designs or techniques of exceptional interest* ☐ *shows rare evidence of a significant human activity important to a community* ☐	*Guidelines for Exclusion* *is not rare* ☒ *is numerous but under threat* ☐
G – Representative	*The St George Greek Orthodox Church is fine and representative of the ecclesiastical buildings designed by architectural practice Fowell Mansfield & Maclurcan. The*		The St George Greek Orthodox Church is found to be a poor example of its type, embodying scant features of the Byzantine style in which other Greek Orthodox Churches are designed.	

Criterion	Council Assessment		Urbis Assessment	
An item is important in demonstrating the principal characteristics of a class of the local area's (or NSW's): ▪ *cultural or natural places; or* ▪ *cultural or natural environments*	*church is also a fine example of a Greek Orthodox War Memorial Church that was constructed in the post-war era to commemorate the loss of life that was experienced across the country during World War One and World War One. A comparative study of the St George Greek Orthodox Church with other Greek Orthodox war memorial churches, both extant and demolished, indicates the building retains similar elements and design features that are representative of this typology. There are no other Greek Orthodox churches within the Woollahra LGA. Because of its deliberate design as a war memorial church, the St George Greek Orthodox Church is a significant variation to other examples of traditional Greek Orthodox churches in Sydney. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.*		The building is a simple, gable-roofed structure (noting that domed roofs are much more typical of Greek Orthodox Churches) with a somewhat atypical yet relatively modest belltower with open cupola, and internally contains none of the elaborate decorative ornamentation which would usually be expected of a Greek Orthodox Church. The building was designed by architects Fowell, Mansfied & Maclurcan – records of whom are not kept by the Australian Institute of Architects Archives – who designed a number of ecclesiastical structures in NSW in the post-War period. A comparative analysis of St George Greek Orthodox Church to a selection of their other works has found that this particular building is demonstrably not one of their better works but, rather, is a pedestrian example of a suburban church building which was, likely, not designed with a great deal of regard for the typical Byzantine language of Greek Orthodox churches. As a war memorial church, the only physical embodiment of this aspect of the history of the place is found in stone plaque at the primary façade, but nowhere else across the building. As such, it is not the church building itself which demonstrates associations with Greek Orthodox ANZACs but, rather, the intangible memorialising of these fallen soldiers. Accordingly, the criterion for representative value cannot be fulfilled.	
	<u>Guidelines for Inclusion</u> *is a fine example of its type* ☒	<u>Guidelines for Exclusion</u> *is a poor example of its type* ☐	<u>Guidelines for Inclusion</u> *is a fine example of its type* ☐	<u>Guidelines for Exclusion</u> *is a poor example of its type* ☒

Criterion	Council Assessment		Urbis Assessment	
	has the principal characteristics of an important class or group of items ☐ *has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity* ☐ *is the only example of its type* ☐ *is a significant variation to a class of items* ☒ *is part of a group which collectively illustrates a representative type* ☐ *is outstanding because of its setting, condition or size* ☐ *is outstanding because of its integrity or the esteem in which it is held* ☐	*does not include or has lost the principal characteristics of a type* ☐ *does not represent well the characteristics that make up a significant variation of a type* ☐	*has the principal characteristics of an important class or group of items* ☐ *has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity* ☐ *is the only example of its type* ☐ *is a significant variation to a class of items* ☐ *is part of a group which collectively illustrates a representative type* ☐ *is outstanding because of its setting, condition or size* ☐ *is outstanding because of its integrity or the esteem in which it is held* ☐	*does not include or has lost the principal characteristics of a type* ☒ *does not represent well the characteristics that make up a significant variation of a type* ☒

6.4. STATEMENT OF SIGNIFICANCE

The St George Greek Orthodox Church Rose Bay was established in 1962 and was designed by the architecture firm Fowell, Mansfield and Maclurcan. The construction of the subject building does not represent the key period of historical development in Rose Bay or Woollahra more generally. While the construction of the Church coincides with the growth of the Greek Orthodox Church and Greek migration in the Post-War period the opening of the Church is not directly associated with a significant Greek settlement or cultural centre, as the Woollahra LGA was not a prominent place of Greek migration. While a Greek Orthodox Church, St George Greek Orthodox Church is not directly associated with a prominent Greek community or suburb which was a popular place of settlement in the Post-War period. While the St George Greek Orthodox Church was dedicated as a War Memorial Church and has plaques which commemorate the ANZACs of Greek origin, these plaques are not in prominent places, do not have a substantial role within the day-to-day use of the Church, and are not associated or celebrated further with special services on ANZAC Day or Remembrance Day.

The St George Greek Orthodox Church was designed by the Post-War Ecclesiastical architects Fowell, Mansfield and Maclurcan however it does not demonstrate the key aspects of the Post-War Ecclesiastical style, nor the Byzantine style. A detailed comparative analysis has shown that the St George Greek Orthodox Church is not a fine or representative example of the work of Fowell, Mansfield and Maclurcan or of any significant architectural style. The interior of the Church is undecorated and all religious iconography or paraphernalia connected to the use of the building as a Greek Orthodox Church is moveable, not inherent within the building structure itself.

Although social significance has not been formally assessed, the Church may be of importance to the local Greek Orthodox community. The building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades, and may contribute to the community's sense of place. Noting the simple, unadorned nature of the building, as well as changes over time to meet the changing needs of its users, is likely that this social association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides. Urbis recommends that a community engagement program involving quantifiable survey is undertaken to ascertain the significant elements of the Church in the eyes of its community.

Therefore, the site does not demonstrate historical, associative, aesthetic, or technical significance, nor does it exhibit rarity or representative values.

7. CONCLUSION

Urbis has been engaged by the Board of Directors of St George Greek Orthodox Church to prepare the following Heritage Assessment for the St George Greek Orthodox Church, located at 90-92 Newcastle Street, Rose Bay (subject site). The subject site is located within the Woollahra Local Government Area (LGA) and is administered under the Woollahra Local Environmental Plan (LEP) 2014.

The subject site is not currently a listed heritage item and is not located in any Heritage Conservation Area listed on the Woollahra LEP 2014. However, the subject site has been proposed for listing by Woollahra Municipal Council as of 27 September 2022.

The Heritage Assessment has been prepared to assess the potential heritage significance of the subject site and determine if it may reach the threshold of local significance and therefore warrant listing on the Woollahra LEP 2014.

This Heritage Assessment has reached the following conclusions:

- The St George Greek Orthodox Church was constructed in 1962 by the architecture firm Fowell, Mansfield and Maclurcan.
- The subject building does not exemplify any significant architectural style and does not reach the threshold of significance under the criteria identified within the *Heritage Act 1977*. The St George Greek Orthodox Church may have social significance to its community, however it is undetermined if this social significance is linked to the fabric of the building and it is recommended that community engagement is undertaken to determine the potential social significance.

Urbis have prepared the following statement of significance for the St George Greek Orthodox Church:

> The St George Greek Orthodox Church Rose Bay was established in 1962 and was designed by the architecture firm Fowell, Mansfield and Maclurcan. The construction of the subject building does not represent the key period of historical development in Rose Bay or Woollahra more generally. While the construction of the Church coincides with the growth of the Greek Orthodox Church and Greek migration in the Post-War period the opening of the Church is not directly associated with a significant Greek settlement or cultural centre, as the Woollahra LGA was not a prominent place of Greek migration. While a Greek Orthodox Church, St George Greek Orthodox Church is not directly associated with a prominent Greek community or suburb which was a popular place of settlement in the Post-War period. While the St George Greek Orthodox Church was dedicated as a War Memorial Church and has plaques which commemorate the ANZACs of Greek origin, these plaques are not in prominent places, do not have a substantial role within the day-to-day use of the Church, and are not associated or celebrated further with special services on ANZAC Day or Remembrance Day.
>
> The St George Greek Orthodox Church was designed by the Post-War Ecclesiastical architects Fowell, Mansfield and Maclurcan however it does not demonstrate the key aspects of the Post-War Ecclesiastical style, nor the Byzantine style. A detailed comparative analysis has shown that the St George Greek Orthodox Church is not a fine or representative example of the work of Fowell, Mansfield and Maclurcan or of any significant architectural style. The interior of the Church is undecorated and all religious iconography or paraphernalia connected to the use of the building as a Greek Orthodox Church is moveable, not inherent within the building structure itself.
>
> Although social significance has not been formally assessed, the Church may be of importance to the local Greek Orthodox community. The building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades, and may contribute to the community's sense of place. Noting the simple, unadorned nature of the building, as well as changes over time to meet the changing needs of its users, is likely that this social association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides. Urbis recommends that a community engagement program involving quantifiable survey is undertaken to ascertain the significant elements of the Church in the eyes of its community.

> Therefore, the site does not demonstrate historical, associative, aesthetic, or technical significance, nor does it exhibit rarity or representative values.

Therefore, Urbis have assessed that the St George Greek Orthodox Church does not reach the threshold of local significance and that community engagement should be undertaken to determine the potential social significance of the place prior to any potential listing on the Woollahra LEP 2014.

8. DISCLAIMER

This report is dated 11 November 2022 and incorporates information and events up to that date only and excludes any information arising, or event occurring, after that date which may affect the validity of Urbis Pty Ltd **(Urbis)** opinion in this report. Urbis prepared this report on the instructions, and for the benefit only, of Board of the Saint George Greek Orthodox Church **(Instructing Party)** for the purpose of a potential heritage listing **(Purpose)** and not for any other purpose or use. To the extent permitted by applicable law, Urbis expressly disclaims all liability, whether direct or indirect, to the Instructing Party which relies or purports to rely on this report for any purpose other than the Purpose, and to any other person which relies or purports to rely on this report for any purpose whatsoever (including the Purpose).

In preparing this report, Urbis was required to make judgements which may be affected by unforeseen future events, the likelihood and effects of which are not capable of precise assessment.

All surveys, forecasts, projections and recommendations contained in or associated with this report are made in good faith and on the basis of information supplied to Urbis at the date of this report, and upon which Urbis relied. Achievement of the projections and budgets set out in this report will depend, among other things, on the actions of others over which Urbis has no control.

In preparing this report, Urbis may rely on or refer to documents in a language other than English, which Urbis may arrange to be translated. Urbis is not responsible for the accuracy or completeness of such translations and disclaims any liability for any statement or opinion made in this report being inaccurate or incomplete arising from such translations.

Whilst Urbis has made all reasonable inquiries it believes necessary in preparing this report, it is not responsible for determining the completeness or accuracy of information provided to it. Urbis (including its officers and personnel) is not liable for any errors or omissions, including in information provided by the Instructing Party or another person or upon which Urbis relies, provided that such errors or omissions are not made by Urbis recklessly or in bad faith.

This report has been prepared with due care and diligence by Urbis and the statements and opinions given by Urbis in this report are given in good faith and in the reasonable belief that they are correct and not misleading, subject to the limitations above.

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URBIS

ANGEL PLACE
SYDNEY NSW 2000

URBIS.COM.AU
Urbis Pty Ltd
ABN 50 105 256 228

10 November 2022

Shona Lindsay
Woollahra Council
536 New South Head Road
Double Bay NSW 2028

Dear Shona,

RESPONSE TO PROPOSED HERITAGE LISTING OF 172-178 OXFORD STREET, WOOLLAHRA, SYDNEY CHEVRA KADISHA

INTRODUCTION AND BACKGROUND

Urbis have been engaged by Reid & Vesley to prepare the following response to the proposed heritage listing of the site owned by Sydney Chevra Kadisha, 172-178 Oxford Street Woollahra (herein referred to as the subject site).

Urbis was engaged by the owners of the subject site in 2014 and 2018 for works approved to the site including (but not limited to) the demolition of the western wing and the construction of new office spaces. These works were approved under Development Application (DA) 541/2014. Urbis prepared the Heritage Impact Statement (HIS) that accompanied the original DA in addition to a number of HISs for additional Modifications in 2018. Urbis is therefore familiar with the subject site.

In 2014, Urbis prepared a Heritage Assessment that also concluded that the subject site met the criteria for Heritage Listing and therefore, Urbis agrees with the proposed heritage listing in principle. However, we have prepared this letter to request that additional information and detail be included in the inventory sheet for the site. This additional information has been outlined below.

RESPONSE AND RECOMMENDATIONS TO PROPOSED INVENTORY SHEET

Urbis have reviewed the proposed inventory sheet for the subject site and agree with the proposed heritage listing for the site in principle, however this in contingent on the following comments and recommendations.

- While the Recommended Management does state, *Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible,* the inventory sheet does not go on to specify the gradings of significance across the site. Therefore, the Recommended Management should be updated to include a recommendation for a Conservation Management Plan (CMP), or Conservation Management Schedule (CMS) be prepared to clearly identify the gradings of significance across the site.

- In addition, as the western wing was constructed in c.1981 and has been approved for demolition. The inventory sheet should be clear that this structure is an item of neutral significance and therefore, future proposals (outside of the approved DA 541/2014) that may seek the demolition or alterations to this structure would be acceptable.
- In addition, the Recommended Management should be updated to acknowledge development potential to the western end of the site, as currently approved under DA 541/2014.
- The Recommended Management should be updated to clearly state the works currently approved to the site under DA 541/2014 are able to be undertaken regardless of the proposed heritage listing. While these works are acknowledged on the inventory sheet in "Modification and Dates", the Recommended Management should clarify that these works are expected to be undertaken.
- The Inventory sheet does not itemise all items of moveable heritage. Therefore, it is recommended that a Schedule of Significant Moveable Heritage is also included in the Recommended Management. This will ensure clarity on the items considered to contribute to the heritage significance of the site.
- State Heritage Listing should not be pursued until a more detailed heritage assessment of the building, including significance mapping and moveable heritage schedule has been completed.

CONCLUSION

In principle, Urbis agree with the proposed heritage listing on the site. However, the Inventory Sheet should be updated to ensure the significance of the elements and wings are clearly identified and the development potential of the site is acknowledged.

Please contact the undersigned with any questions regarding the information above.

Kind regards,

Stephen Davies
Director, Heritage
[redacted]

TOURING THE PAST

HERITAGE ASSESSMENT

Former Vaucluse Uniting Church—3 Russell Street, Vaucluse

Prepared for the Uniting Church NSW & ACT

October 2022

M: 0491 341 906
E: contact@touringthepast.com.au
W: www.touringthepast.com.au
A: PO BOX 966 Artarmon, NSW 2064

ABN: 47 660 767 224

Acknowledgement of Country
We acknowledge the Gadigal and the Birrabirraga people of the Eora Nation as the Traditional Owners of this land we now call Vaucluse and recognise that sovereignty has never been ceded. We support the Uluru Statement from the Heart to achieve justice, recognition, and respect for all First Nations people.

Touring the Past Pty Ltd
History—Heritage—Interpretation

Author: Patrick Wilson
Director—Heritage Consultant and Professional Historian
B.A. (Hist Hons) and M. Cult. Heritage
M. ICOMOS, Pro. Hist PHA (NSW + VIC), SAHANZ, IAIA, APT, Interps. Aus, Nat Trust (NSW)

M: 0491 341 906
E: contact@touringthepast.com.au
W: www.touringthepast.com.au
A: PO BOX 966 Artarmon, NSW 2064

ABN: 47 660 767 224

Cover image: View to the subject place from Russell Street.

Primary and secondary materials utilised in the preparation of this report are acknowledged and referenced in captions or footnotes.

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DATE	VERSION	PREPARED BY
28.10.22	Issued for submission/LLP	Patrick Wilson

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TOURING THE PAST

1 INTRODUCTION

1.1 Purpose

This Heritage Assessment has been prepared on the instruction of the Uniting Church NSW & ACT, the property owner of the *Former Vaucluse Uniting Church*, located at 3 Russell Street, Vaucluse (the subject place).

On 27 September 2022, the Woollahra Municipal Council informed the property owner that as part of the *Places of Worship Heritage Study* (draft, September 2022), the subject place had been identified as embodying heritage significance at the local level. A heritage inventory sheet, entitled 'Vaucluse Uniting Church site – former 1909 Vaucluse Congregational Church building and 1960 A-frame church building, including interiors and moveable heritage', forms the basis of the council's heritage assessment.

Consequently, the council officers have formally recommended that the subject place be included under Schedule 5 of the *Woollahra Local Environmental Plan* as an individual heritage item. It is understood that this recommendation will be reviewed by a Local Planning Panel (LPP), which will advise the council's Environmental Planning Committee (EPC) on whether to proceed with the heritage listing and/or if the proposed Heritage Inventory Sheet should be adopted as it stands or amended.

This report provides the LLP with an independent assessment of the council officer's recommendation to apply a site-specific heritage listing to the *Former Vaucluse Uniting Church*.

Regarding nomenclature, it is the understanding of this report that the subject church no longer accommodates an active congregation, nor is it the intention of the Uniting Church NSW & ACT to re-establish religious services at the subject place. Accordingly, this report refers to the subject place as the *Former Vaucluse Uniting Church*.

1.2 Methodology

The author of this report is an experienced heritage consultant and accredited professional historian and the assessment is made pursuant to the Expert Witness Code of Conduct in Schedule 7 of the *Uniform Civil Procedure Rules 2005* (NSW).

Terminology and principles in this document are informed by sound heritage assessment processes, namely *The Australia ICOMOS Charter for Places of Cultural Significance, The Burra Charter* (rev. 2013) and the NSW Heritage publications, *Assessing heritage significance* (2001) and *Investigating heritage significance* (2021).

This assessment is informed by a non-invasive inspection of the exterior and interior of the subject place undertaken in October 2022.

1.3 Sources of Information

The major sources utilised in the preparation of this report follow:

- Aerial photographs—Metromap, Apple Maps, Historical Imagery Viewer
- Bruce Pratt, *A century of service: the story of the Vaucluse Congregation Church,* 1939
- Digitised newspapers via Trove
- Gretchen Buggeln, *The Suburban Church: Modernism and Community in Postwar America*, University of Minnesota Press, 2015
- Uniting Church Archive—various photographs and pamphlets

- Woollahra Municipal Council, *Heritage Inventory Sheet: Vaucluse Uniting Church Site – former 1909 Vaucluse Congregational Church building and 1960 A-frame church building, including interiors and moveable heritage*, undated
- Woollahra Municipal Council, (Draft) *Heritage Study: Places of Worship, Woollahra LGA*, September 2022

Due to the timeline of this assessment, the series of archived drawings related to the subject place and cited in the *Heritage Inventory Sheet* were not able to be assessed in person prior to the submission of this report.

1.4 Location

The subject place—a single parcel of land legally described as Lot 7, Section 5, DP4400—is located on the southwest side of Russell Street in the suburb of Vaucluse. It comprises three main built sections; the 'old' church building (1909) and the A-frame church (1960). These two primary parts are linked by a small flat-roofed volume.

Aerial photograph of the subject place, outlined in red, with the three main sections identified.
(Source: Metromap, June 2022)

1.5 Existing Heritage Status

The subject place is not currently affected by an individual heritage listing (local or state) or encompassed within a heritage conservation area. There are no other designated heritage assets in the immediate or broad vicinity of the place either.

An R2 Low Density Residential planning overall affects the subject place.

TOURING THE PAST

2 HISTORICAL SUMMARY

2.1 Place-specific

The subject land derives from a 1795 grant of 25 acres (approx. 10 ha) in the Parish of Alexandria, County of Cumberland, made to Robert Cardell, a private in the New South Wales Corps. Around 1802, this holding was purchased by Sir Henry Browne Hayes, 'a convict adventurer',[1] who was responsible for the construction of the original 'Vaucluse House', the namesake of the locale. In 1822, the military officer Captain John Piper incorporated Hayes' property into his extensive portfolio before it was then (date unclear) acquired by the prominent colonial figure William Charles Wentworth.[2]

At its height, the Wentworth estate was nearly 400 acres (approx. 161 ha) and included much of the contemporary suburb of Vaucluse. It was progressively broken up from the 1850s, with the subject allotment established in the as the 'Vaucluse Estate, 3rd subdivision' as Allotment 7 in Section 5. After interest was shown in the property by the Congregational Union, Thomasine Fisher—the eldest daughter of W.C. Wentworth—donated it to the church.[3] A Certificate of Title was issued in April 1909.[4]

Vaucluse Estate, 3rd Subdivision with the subject allotment shaded red.
(Source: SLNSW, https://collection.sl.nsw.gov.au/digital/pX4e7ZQ24DpEx)

1 N. S. Lynravn, 'Hayess, Sir Henry Brown (1762-1832)', *Australian Dictionary of Biography*, National Centre of Biography, Australian National University, 1966, available online
2 Perusal of several Parish of Alexandria Parish maps (HLRV); and James Jervis, *The History of Woollahra: A Record of Events from 1788 to 1960*, Woollahra Municipal Council, p6
3 'Congregational', *Maitland Weekly*, 20 June 1908, p6
4 Certificate of Title, vol. 1962, folio 152

Congregationalism was a Nonconformist Christian denomination that held that each local congregation was self-governing and independent of any central controlling body. Congregationalists, also known as Independents, effectively began in Australia in the 1830s. Its 19th-century and early 20th-century adherents were predominantly urban and middle-class. In 1977, the Congregational Union of Australia combined with the Methodist and Presbyterian Churches to form the Uniting Church in Australia—the current owners of the subject place.

Previous to the procurement of the subject property, two other buildings had been built in the municipality for the Congregational Church. The earliest, known as the *South Head Independent Chapel* and colloquially as the 'Church with the Chimney', had been erected around 1839 on Old South Head Road (approx. 212-214). It was demolished following storm damage in 1910.[5] It was followed in 1891 by the *Watson Bay and South Head Congregational Church*, which was constructed at the corner of Robertson Place and Dunbar Street. It no longer survives.[6]

A Gothic-style brick church had been constructed at the rear of the subject place by September 1909. For clarity, this original building is referred to by this report as the 'old' church. Mary Wentworth, the wife of Fitzwilliam Wentworth (son of W.C. Wentworth) was the guest of honour.[7] Despite comprehensive press coverage of the opening/dedication ceremony, including the provision of the contract price (£724), no architect or practice was identified.[8] Research to date has not shed further light on the designer. This lack of attention given by the Congregationalists and reporters to the architect's identity suggests it was not someone of particular contemporary note.

A sketch of the 'old' church, reproduced below, shows it as a street-facing gabled form. The existing rear east-west wing is not depicted. This sketch (dated May) may detail an earlier design with the rear wing having been added during construction, as it shares a close design affinity with the front section. On the basis of the available evidence, though, it is just as probable that the rear wing was an early addition (present by at least the 1930s, see photographs page over) built to mimic the front section.

Sketch of the proposed Congregational Church, May 1909 (built by September). Only the upper course of the sandstone plinth remains visible due to the ground level at the site having been raised. (Source: courtesy of Vaucluse Uniting Church Archives)

5 'An Old Landmark', Evening News, 6 February 1909, p11; and 'An Old Church Blown Away', *Evening News*, 19 July 1910, p4
6 Bruce Pratt, *A Century of Service: The Story of the Vaucluse Congregational Church,* published 1939, np
7 'Brevities', *Evening News*, 20 September 1909, p1
8 For instance, see 'New Congregational Church', *Sydney Morning Herald*, 20 September 1909, p5

In 1933, an organ was relocated to the 'old' church from St. Mary's Catholic Church in Newcastle, where it had been installed in 1873. This organ was then moved to the upper gallery of the A-frame church in the wake of its construction (see below, 1960). The organ is stamped with the name 'Chappell & Co.'. The latter was a major London-based musical instrument company (est. 1810) that commissioned a standard range of organs from independent English producers for resale. The organ is said to be an example of the 'Drawing-Room Organ' model and could have been built by Gray & Davison (bellow weights are marked 'JG', John Grey, albeit this could be the result of salvage/recycling).[9]

The architect David Gillespie (a Congregationalist) was reported as preparing alterations for the 'old' church in 1935.[10] The nature of these modifications or whether they occurred is not known with certainty, but it could have related to the construction of the eastern lean-to.

Undated photograph, like early 1930s, showing façade and the presence of east lean-to addition (red arrow). Note its frontage has also been deleted.
(Source: courtesy of Vaucluse Uniting Church Archives)

Late 1930s photograph of the 'old' church's Gothic-style façade with Arts & Crafts detailing.
(Source: Bruce Pratt, *A century of service: the story of the Vaucluse Congregation Church*, 1939)

In 1960, the existing A-frame church was constructed at the front of the subject place, forward of the 'old' church.[11] As part of this new work, the majority of the 'old' church's façade was removed. Of its front elevation, only the upper section of its street-facing gable (minus the decorative timber bargeboard) and outer sections of its brick walls were retained. A small flat-roofed link was also built between the 'old' church and the A-frame church. The motivation of the congregation behind this drastic move is not known.

The architectural practice responsible for the A-frame church was Booker & Wilson.[12] This firm was established by Lawrence C. Booker and Geoffrey E. Wilson in the late 1940s and continued until around 1980. Their output was varied, including churches, banks, shops, factories, service stations, Housing Commission developments, and private domiciles.

9 See 'Organs of Sydney', *Organ Music Society of Sydney*, undated, http://members.ozemail.com.au/~mquarmby/VaucluseUC.html, accessed 22 October 2022

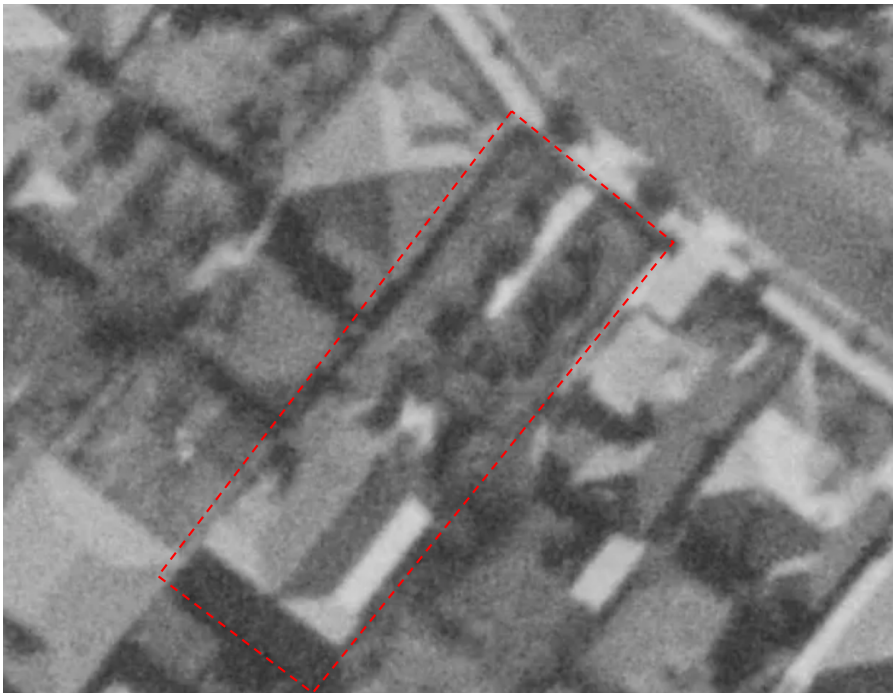
10 'Opportunities for Business', *Construction and Real Estate Journal*, 17 April 1935, p1

11 Building application BA1959/285 (dated 1959) as cited in the Woollahra Municipal Council, (Draft) *Heritage Study: Places of Worship, Woollahra LGA*, September 2022, p46

12 Original plans, Booker & Wilson, cited in the cited in the Woollahra Municipal Council, (Draft) *Heritage Study: Places of Worship,* p143

TOURING THE PAST

Booker & Wilson have not been subject to scholarly or heritage study or appear to have achieved any widespread architectural or community attention in the postwar period or since.[13] Some of their architectural drawings (over 400) are archived at the State Library of NSW (the *Former Vaucluse Uniting Church* is not listed in this inventory).[14]



1943 aerial photograph of the subject place, outlined in dashed red, depicting the 'old' church building situated at the rear of the property. A path flanked by trees leads from Russell Street to the front elevation.
(Source: Metromap)

For its versatile form and cost-effectiveness, the A-frame church proved a popular postwar religious design in Australia and overseas during the 1950s, particularly in the United States. Its origins are multifaceted but non-Australian. Early and iconic prototype examples are Frank Lloyd Wright's First Unitarian Society Meeting House in Madison, Wisconsin (1949-51) and Eero Saarinen's Kramer Chapel for the Concordia Seminary in Fort Wayne, Indiana (1953-58). The A-frame form had fallen out of favour with many architects and church leaders by the early-to-mid 1960s, by which time it was increasingly viewed as stale/overused. A-frame houses—often do-it-yourself builds—remained popular across Australia, especially in holidaying areas, into the 1970s.[15]

13 A perusal of key Sydney architectural history publications yielded no mention of Booker and Wilson. (Graham Jahn, *Sydney Architecture*, Watermark Press, 1997; Philip Goad and Julie Willis, eds., *The Encyclopedia of Australian Architecture*, Cambridge University Press, 2017; Davina Jackson, *Australian Architecture: A History*, Allen & Unwin, 2022; and the NSW Heritage Inventory database)

14 Booker and Wilson: collection of architectural drawings, PXD 787, SLNSW, https://archival.sl.nsw.gov.au/Details/archive/110312366

15 Gretchen Buggeln, *The Suburban Church: Modernism and Community in Postwar America*, University of Minnesota Press, 2015, passim

Following the opening of the A-frame church opening the 'old' church was repurposed as a Sunday School and childcare centre (plaque in rear wing records 'Dilys Lewis Memorial Kindergarten', which could have been an early postwar name). This part of the subject place continues to be utilised as a childcare centre run by a private operator.

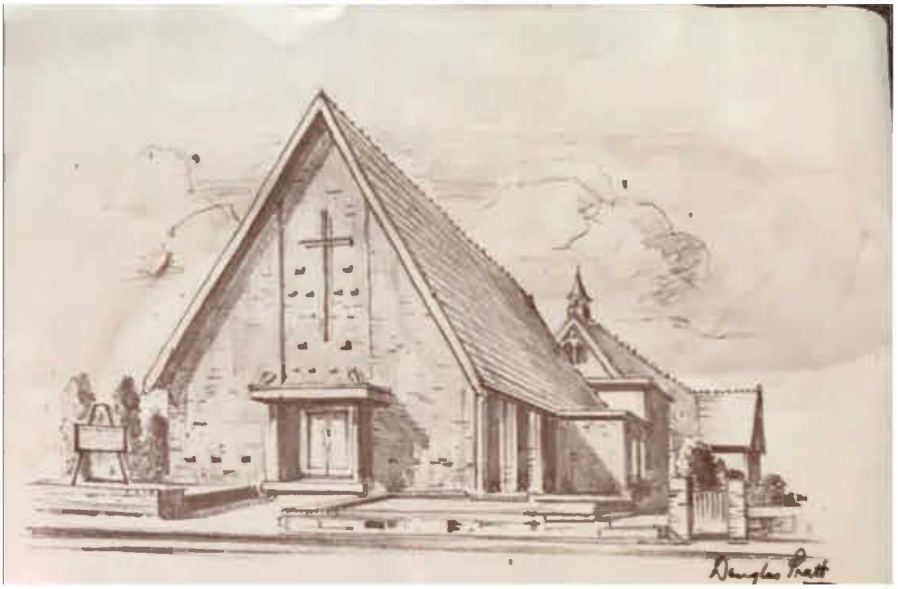
In 1961, the children's book author and illustrator Pixie O'Harris (1903-91) painted a series of murals in the rear wing of the 'old' church. A recent entry about O'Harris is available in the *Australian Dictionary of Biography*.[16] O'Harris artistic output over her long career was prolific, including that of murals, for which her work in the context of children's institutions (hospitals and the like) is widely regarded. Her involvement at the subject place is probably due to a family connection instead of an express commission.[17]

1978 aerial photograph of the subject place, outlined in red, showing the traduced 'old' church and A-frame church. (Source: Historical Imagery, NSW Government)

16 Robert Holden, 'O'Harris, Pixie (1903-1991)', *Australian Dictionary of Biography*, National Centre of Biography, Australian National University, 2021, available online

17 The father of Bruce W.F. Pratt, the husband of O'Harris, was a Congregational Minister. Bruce's brother, Douglas Pratt produced a sketch of the subject place in the 1960s, implying an interest or involvement in the site.

TOURING THE PAST



1960s sketch of the A-Frame church, link, and the 'old church' by Douglas Pratt, an Australian artist.
(Source: courtesy of Vaucluse Uniting Church Archives)

1989 photograph of the subject place. No eucalyptus tree. Conifers are shown as juvenile.
(Source: Bruce Crosson, *Vaucluse Uniting Church (formerly Vaucluse Congregational Church, 150th anniversary*, pf002006, Woollahra Library)

TOURING THE PAST

3 PHYSICAL ANALYSIS

3.1 Subject place

The subject property is a rectangular allotment that slopes moderately to the north. Two primary buildings are situated at the place, both former Congregational/Uniting churches. The 1909 'old' church is located at the rear of the place, nearly hard to the back boundary, while the 1960 A-frame Church is situated at a medium setback from Russell Street, slightly offset from the earlier building. Both are positioned closer to the south boundary, allowing for a moderate side setback in the north. The 'old' church is utilised as a privately operated daycare centre. The A-frame church is vacant.

3D model of the subject place, facing southwest across Russell Street. (Source: Apple Maps)

Existing landscaping at the place relates to the postwar development phase. Original elements include the central concrete front garden path and flanking front sandstone retaining wall/fence with a salmon-coloured brick solider course. These retaining walls are of brick only back from the street boundary. Only one of the conifer trees noted in the *Heritage Inventory Sheet* remains. This planting is associated with the development of the 1960 A-frame church. The eucalyptus tree is a more recent planting (not apparent in the 1989 photograph). All other fencing is non-original.

Front garden.

3.1.1 'Old' Church

The Gothic-style late Federation (1909) 'old' church building is a large building with a T-form and cross-gabled roof clad in original slate tiles with terracotta cresting. The roof has exposed rafters with a boarded soffit. Surmounting the street-facing apex is a terracotta ball finial, behind which is a copper-clad spire/bell-cote. The north-facing gable has been, along with the church's façade, removed and/or concealed by the 1960 flat-roofed link. This gable end's decorative timber bargeboard has also been lost. Only a pair of lancet windows (louvres) and a small section of roughcast finish survive from the original front elevation, which was the intended focal point of the design and encompassed the building's most distinctive and decorative elements. The side-facing gable ends are of plain brick with a high-situated half-moon window (difficult to view from the property because of setback, not clear if evident in the east gable end).

The 'old' church is constructed of a variegated brown brick in a stretcher course on a sandstone plinth (concealed in parts by a rise in ground level). Original mortar joints are tinted white and flush. Some crude repointing with a cementitious mortar has occurred, especially to the rear wing's west elevation. A more reddish brick is present to a central band and employed as voussoirs for the regularly spaced lancet windows—a typical aspect of ecclesiastical Gothic design by the Federation years. The west elevation also displays engaged piers with stepped sandstone (rock-faced, dressed margins) caps. These were never installed or have been excised from the east elevation.

Original windows are divided into three panels, with an operable awning in the middle section. All sections, where intact, are multipaned with leadlighting (restrained sinuous/floral pattern and teardrop motifs) and coloured/textured glazing. Bullnosed or angled brick sills are also evident.

Attached to the west elevation is a small later addition skillion-roofed brick volume, which now acts as the main entrance to the 'old' church. It was likely added in 1960 as a new entrance to the 'old' church building following the loss of its original front gabled porch. Internally within this space is an infilled lancet window (formerly external). A new double door has also been inserted into the original west elevation.

A contemporary sun-shade element is also lightly attached to part of the west elevation.

The unadorned lean-to brick wing (metal cladding) attached to the east elevation of the 'old' church is a later (pre-1960) addition and conceals the original lancet windows along this side wall.

(Above) Bell-cote viewed from the west side setback.

(Left) Close-up of the 'old' church's remnant section of façade.

West elevation, facing north.

TOURING THE PAST

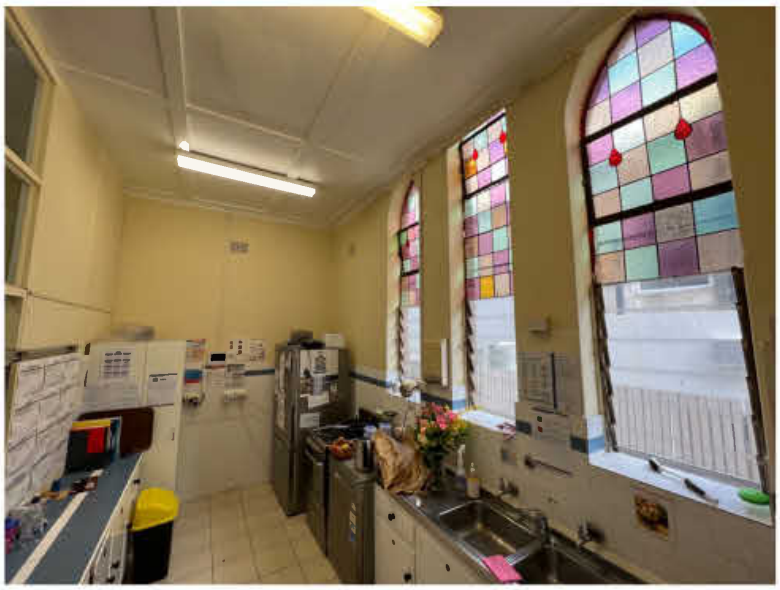
View along west elevation, facing south, towards the side volume/entrance (red arrow), which is a later addition (see interior page over).

Crude mortart patching/repointing, rear wing, west elevation

Window detail, west elevation. Note operable middle panel.

The original layout of the 'old' church is that of the nave (north/south) and rear hall (west/east). The latter's west section has been subdivided to create a kitchen. Remaining elements of interest in these spaces include the faceted timber ceiling (stained boards) and dado railing in the nave, formerly external lancet windows (mainly east elevation), stained glass/leadlighting (some sections lost), and the Pixie O'Harris murals/morality stories. The latter are painted on the plaster walls of the rear wing (not all painted representations appear to have been completed by O'Harris).

Interior of likely later addition entance—note imprint of former lancet window (red arrow).



View to subdivided kitchen, western end of the rear hall section. Note removal of lower window panel.

East-facing windows, rear hall section. Note the awkward intersection of the later addition ceiling with windows (modified).

Representative photograph of Pixie O'Harris mural, rear wall of hall.

Former location of the façade, facing into to the nave within the footprint of the flat-roofed link.

Former façade (left), ceiling of flat-roofed link (centre).

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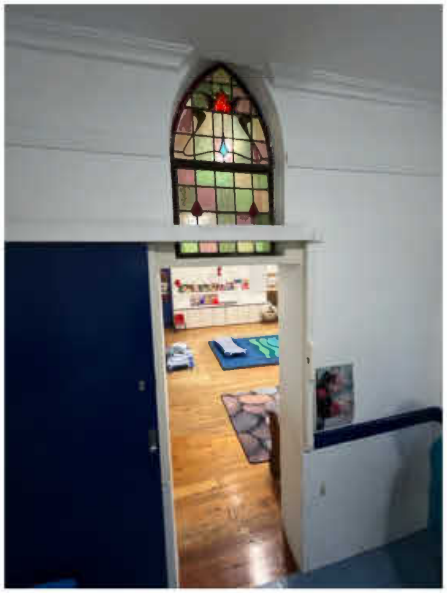
Timber ceiling and slender moulded timber beams, nave, facing north.

South wall, nave. Note bull's eye window above the central pointed arched with classicised colums. Arch repeated elsewhere with timber doors—all standard ecclesiastical Gothic.



Formerly external lancet windows (part removed), east elevation of nave, from later addition eastern wing.

Formerly external lancet window, east elevation of nave, from later addition eastern wing.

3.1.2 A-frame Church

The A-frame Church (1960) has a triangular, street-facing form with a steeply pitched roof clad in original concrete tiles. Indicative of the more mature versions of the A-frame type, its roof rests on medium-height side walls (as opposed to low or no walls). The front eaves are deep and the soffit lined with battened sheeting.

The building is constructed of a variegated salmon brick on a concrete slab. The façade is dominant and symmetrical, featuring a projecting flat-roofed and rendered porch entrance with raised concrete deck. Original double-leafed timber-framed and glazed entrance doors with sidelights and a terrazzo threshold remain. Above the porch is a slightly recessed bay that features a simplified affixed metal cross and light decorative brickwork (projecting header/soldier bricks). Near the base of the front brick wall is also a band of regularly spaced projecting header bricks. Such elements lightly articulate the otherwise plain surface treatment of the frontage.

The east elevation is divided into bays by square brick piers. Each bay features floor-to-ceiling hopper windows/fixed panes of frosted, ambler glazing. Frames are original unpainted aluminium. A similar arrangement is evident in the west elevation but is partly concealed by a lightweight sandbox related to the daycare centre at the rear of the subject place.

There is a two-storey flat-roofed brick volume between the A-frame form and 'old' church, described as the 'link' in this report.

The A-frame Church's internal layout is intact. The vestibule has parquetry flooring, original doors, and an internal timber-framed glazed screen (patterned glass). The nave is a voluminous space with laminated timber beams/trusses ('glulams', widely available in the postwar period, eliminated complicated joinery). The ceiling is battened with textured sheeting. The chancel is slightly raised and there is a metal cross affixed centrally in a recessed bay, continuing the design of the façade internally. The gallery, where the organ is situated, has

concrete, tiered seating. The floorboards are original throughout. Internal walls are predominantly of exposed brick with some rendered and timber-sheeted sections. Memorials and commemorative plaques are attached throughout; some have been relocated from the earlier church. Moveable furniture and religious paraphernalia are stacked/stored/present throughout the interior.

Frontage.

East elevation. Note retaining wall.

West elevation, partly concealed by sandbox.

Two-storey rear link, remaining section of 'old' church right of frame.

TOURING THE PAST

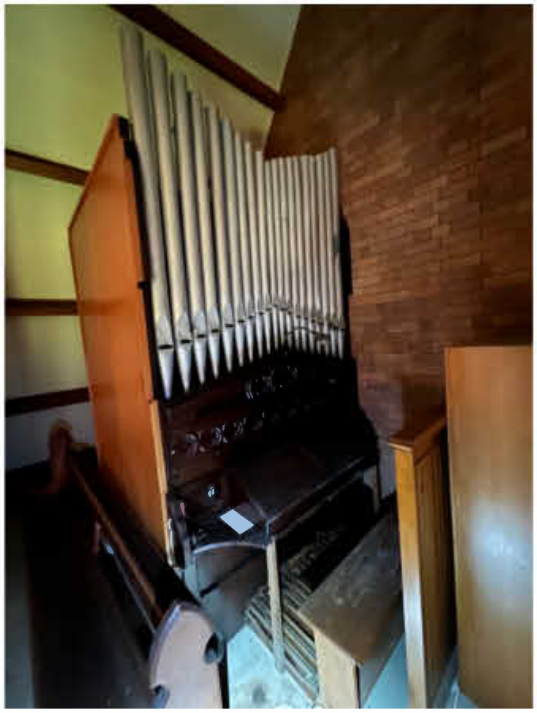
Vestibule, doors to nave.

Vestibule, glazed screen, separating nave.

TOURING THE PAST

Nave, facing altar.

Nave, facing gallery.



Organ, gallery.

An organ is situated at the rear of the gallery. It was reported to have been 'drastically altered' during its relocation to the *Former Vaucluse Uniting Church* in 1933. Original components are: 'ornately-carved lower casework, stopknobs, keyboards, keyboard cheeks, pedalboard, composition pedals, nameplate, swell shutter control, action, cone-tuned pipework and pitch'. Known alterations include:

- Display pipe decorations overpainted (silver),
- New timber panels, left side of the case,
- Two pedals have been removed,
- Bellows converted from a double to single rise,
- Hand-blowing apparatus has been removed,
- Tremulant installed.[18]

3.2 Sight Lines

The A-frame Church is conspicuous from Russell Street and visible 'in the round'.

The rear situated/concealed 'old' church is far less visible and effectively restricted to a narrow vantage point, oblique/west of the frontage from Russell Street or the opposite footpath. A limited section of the 'old' church's roof can be viewed in the east from the public realm as well.

18 'Organs of Sydney', Organ Music Society of Sydney, undated, http://members.ozemail.com.au/~mquarmby/VaucluseUC.html, accessed 22 October 2022

TOURING THE PAST

Subject place from opposite Russell Street.

Subject place from opposite Russell Street, extent of 'old' church's public realm visibility.

4 HERITAGE POTENTIAL

4.1 Introduction

Measures undertaken to recognise and protect places of cultural heritage value in Woollahra represent a statutory duty of the council and are to be encouraged, as the conservation of the historic environment is integral for a community's sense of continuity, sense of place, and identity.

Yet, such measures must be based on demonstrated significance, which is only ascertainable from a rigorous analysis of a place from a heritage perspective. In the absence of such appraisal and/or robust scrutiny and peer review, the council can run the risk of adding places of little apparent significance that, counterproductive to their legitimate intent, diminish the value of heritage items in the eyes of the community and present problematic management scenarios. It is a profound decision to apply a site-specific conservation overlay to a property—effectively mandating an element's proscriptive retention and conservation into perpetuity. It should not be taken lightly.

The following discussion stems from the findings of the council-prepared *Heritage Inventory Sheet* (the same content, minus footnotes, as the *Heritage Study: Places of Worship*) and the analysis undertaken in sections 2 and 3 of this report.

4.2 Intactness and Integrity

A vital aspect of any heritage assessment is to determine the level of intactness of the remaining building fabric. Typically, places of individual significance are largely intact, including their form, original material palette, and detailing. In some instances, a greater degree of alteration may be acceptable if the item is rare or considered to embody a high level of historical or another type of significance.

In regard to the issue of intactness and integrity, the useful definitions provided by *The Victorian Heritage Register Criteria and Threshold Guidelines* (rev. 2019) are noted:

- *Intactness*: refers to the degree to which a place or object retains its significant fabric. Intactness should not be confused with condition – a place may be highly intact but the fabric may be in a fragile condition.
- *Integrity*: refers to the degree to which the heritage values of the place or object are still evident and can be understood and appreciated (for example, the degree to which the original design or use of a place or object can still be discerned). If considerable change to a place or object has occurred (through encroaching development, changes to the fabric, physical deterioration of the fabric etc.) the values may not be readily identifiable and the place or object may have low-level integrity.

Typically, the issue of intactness and integrity—the ability to 'read' a place as to how it appeared or functioned originally or has evolved over time (if such developments contribute to its heritage value)—is considered critical in determining heritage significance.

At the subject place, it can be said that the A-frame Church is remarkably intact, with no modifications of note identified.

On the other hand, the 'old' church building is highly altered, having lost the majority of its façade (its primary elevation) because of the construction of the A-frame Church and the intermediary flat-roofed link. The virtual concealment of the 'old' church from Russell Street by this postwar development has also eroded the 'old' church's integrity. The construction of lean-to additions on both sides of the original church and the possible addition of the rear gabled wing, while not particularly intrusive changes, also contribute to its low overall level of

intactness and integrity to the budling's original presentation. It is noted that few of the major changes could be readily or practically reversible.

4.3 Comparative Analysis

As part of the (Draft) *Heritage Study: Places of Worship* (refer to Part 13), the council has undertaken an analysis of heritage-listed religious buildings, both in the municipality and further afield.

Those comparators identified outside the municipality, while certainly of contextual relevance, are of less importance to the assessment at hand, as the subject place is only required to be demonstrated as significant within the boundaries of its local government area to be considered as locally significant.

The *Heritage Study* notes that 18 religious buildings (churches, synagogues, chapels, rectory buildings) are subject to individual heritage listings in Woollahra. The majority derives from the late 19th century, with less from the Federation and interwar period and only a handful from the postwar years.

In the *Heritage Inventory Sheet* for the subject place, it is noted that the *Former Vaucluse Uniting Church* is 'not comparable' (p3) with other heritage-listed religious sites in the municipality. Such a statement correct in the sense that there are no other places in the LGA where an earlier church has been effectively 'refaced' by the construction of a later church. This sequence of development does appear to be distinct to the subject place for religious buildings in Woollahra—likely because it was such an unsympathetic approach to integrating the new with the old within the municipality. This lack of comparators is not a positive.

The *Heritage Inventory Sheet* has not undertaken a specific comparative analysis of the 'old' church at the subject place, a late Federation period (broadly 1895-1915) example of the Gothic style. It is noted that only one other known heritage-listed church in the LGA dates from the Federation years—*Rose Bay Uniting Church*, 518A Old South Head Road, Rose Bay (no. 683, WLEP), which was built 1904.

Two other federation period churches are proposed for listing as part of the *Heritage Study: Places of Worship*; namely, *Paddington Church of Christ* at 116-122 Paddington Street, Paddington, constructed 1901, and *St Andrews Scots Presbyterian Church* at 2 Carlisle Street, Rose Bay, built 1913.

These four Federation period places are architecturally distinctive in their own right and—fundamentally—far more intact than the 'old' church at the subject place, with all retaining their façade. It is noted that the Gothic idiom, which remained a popular approach to ecclesiastical design across the 19th and 20th centuries, is well represented in the municipality's list of heritage churches.

There are three other heritage-listed postwar religious buildings in Woollahra (*Emanuel Synagogue*, *Wentworth Memorial Church*, and *HMAS Chapel*. These postwar churches are idiosyncratic, exhibiting different variants of modernism and social/religious layers within the municipality. The A-frame Church at the subject place is distinguished by its typology that, while not uncommon more broadly across the 1950s/60s NSW, is unusual within the specific context of the municipality. No other example (surviving, at least) of this triangular form has come to light in Woollahra.

The *Heritage Study/Heritage Inventory Sheet* discusses several other examples of postwar A-frame churches outside the municipality's boundaries. These exemplify notable examples of the triangular typology, with more complicated or sculptured forms, articulated/modulated designs, varied materials, extensive glazing, and/or the involvement of celebrated period architects. While not the conclusion reached by the *Heritage Study* or *Heritage Inventory Sheet*, these further afield examples highlight the more representative/modest qualities of the A-frame Church at the subject place.

TOURING THE PAST

4.4 Discussion of Significance

Set out below is an assessment of the merits of applying a site-specific heritage listing to the *Former Vaucluse Uniting Church*, grouped under the heritage criteria specified in the *Heritage Inventory Sheet* prepared by the council.

To be identified as a place of local significance and warrant the application of a site-specific overlay, a place should meet one or more of the eight criteria specified in *Assessing Heritage Significance* (2001). This methodology sets out Guidelines for Inclusion and Guidelines for Exclusion under each criterion. It is broadly accepted that the relevant criteria's requisite threshold should be satisfied substantially; that is, to a convincing or compelling extent as opposed to an incidental way. As noted, the municipal boundaries are the geographic confines for this exercise when assessing local significance.

The Statement of Significant proposed by the council for the subject place follows:

> *The Vaucluse Uniting Church is of local heritage significance for its historical, aesthetic, social, rarity and representative heritage values.*
>
> *Collectively, the former 1909 Vaucluse Congregational Church building and* [the]*1960 A-frame church building demonstrate the pattern of growth of religious and community organisations that were occurring in this part of Sydney at the time.*
>
> *As a restrained and representative example of late twentieth*[-]*century ecclesiastical church design, the A-frame church is aesthetically distinctive. A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, and the existing A-frame building on the site is therefore considered to be part of a group which* [that] *collectively illustrates a representative type. There are no other examples of this building typology within the Municipality.*
>
> *Since the turn of the twentieth century, the site has been the ongoing location and focus of worship, activities and ceremony for a section of the local community. The significance of the church building is enhanced by the associated collection of moveable heritage items.*

The following discussion examines the attribution of significance and applies the criteria, with a focus on those specified, to the subject place.

Criterion (A) Historical Significance

> *The Vaucluse Uniting Church site, comprising the 1909 Congregational Church building and later A-frame church building that was constructed for the Vaucluse Congregational Church community in 1960, has local historical significance for its ability to demonstrate the pattern of growth and development of religious and community organisations in this part of Sydney since the turn of the twentieth century.*
>
> *The A-frame church has some historical significance as an element of post-war ecclesiastic development of Vaucluse, during which time a large number of churches were built across Sydney and wider NSW to cater for a growing population. Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.*

Discussion

- It is generally agreed that the A-frame Church at the subject place is reflective of postwar church building and religious activities in the municipality—part of a broader expansion of organised religion over the 1950s and

1960s, which is an important theme in the shaping of the municipality and, more broadly, NSW. The A-frame Church's capacity to illustrate the Congregationalist experience in the municipality is also of some note.

- However, it is not supported that the 'old' church exemplifies a degree of historical significance sufficient to be listed under criterion A. The chief reason for this divergence from the *Heritage Inventory Sheet's* assessment is the impaired integrity and low intactness of the 'old' church, which meaningfully reduces its capacity to be attributed with or interpreted for its historical significance, especially from the public realm.
- Other far more intact examples of Federation-period church buildings are currently protected or proposed for heritage listing, ensuring that religious buildings from this era are well represented in the municipality's historic urban landscape.
- The 'old' church, while of interest and relevance to Congregational worship and contribution in the municipality, is not the only means by which this group's 'story' can be expressed by a built form. The more easily interpreted and understood A-frame Church at the subject place is a better reflection of the Congregationalist presence in the history of the municipality.
- The council's Statement of Significance alleges that the presence of both the 'old' church and A-frame Church at the subject place 'demonstrate[*s*] the pattern of growth of religious and community organisations that were occurring in this part of Sydney at the time.' This point is inconclusive. It is not clear what 'pattern of growth' is being identified. That an older church is superseded by a new church is not uncommon or notable in local or broader history. What is of perhaps interest, albeit not in a heritage sense, is why the Congregationalist accepted such an adverse impact on the integrity/intactness of the 'old' church in supporting the erection of the A-frame Church (shifting aesthetic tastes, desperation for space?, etc.).
- In the opinion of this report, the allocation of historical significance, as opposed to general historical interest, to the 'old' church has not been substantiated. The 'old' church's low level of intactness and integrity prevents it from satisfying sufficiently any of the requisite thresholds for this or other criteria.

Criterion (C) Aesthetic Significance

The A-frame church building on the site is a restrained late twentieth century ecclesiastical building. The building has been subject to few alterations and additions since its construction. A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. It is noted the architects Booker & Wilson designed numerous churches in NSW along with commercial buildings, banks, shops and factories. As such, the A-frame building on the site is not considered to be a major work by the practice. As the building is situated amidst residential development of comparable scale, it is not visually prominent within the surrounding streetscape and is not considered to have landmark qualities.

The 1909 church building on the site is not considered to have aesthetic significance. The historic building has been subject to alterations and additions that have diminished its design integrity. Construction of the A-frame church building has reduced the landmark qualities of the original church building on the site within the surrounding streetscape.

Therefore, the 1960 A-Frame church building would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Discussion

- It is agreed that the 'old' church (1909) does not embody aesthetic significance due to the effective erasure of its façade, which has detracted significantly from its original design and presentation.

- It is accepted that no weight should be given to the design of the A-frame church by the practice Booker & Wilson. Other than being an active firm in NSW during the postwar period, no evidence has emerged to substantiate this firm as noteworthy, celebrated, innovative, etc. The involvement of professional architects at the A-frame church has resulted in a good, functional design that conforms with the principal characteristics of the typology. All points that would be a better fit under criterion G.
- The A-frame church is professed to have aesthetic significance by virtue of its 'striking spatial qualities' under discussion for criterion C; however, there is no elucidation of this criterion in the Statement of Significance, which emphasises the budling's representative value—a point agreed with by this report (see below).
- In the opinion of this report, the A-frame Church does not embody aesthetic significance. Its spatial qualities, while eye-catching as intended by the typology, are exceedingly typical for its type, particularly by 1960, and stem entirely from the architect's rendition of a well-established postwar modernist design form. This is not an example of the A-frame church at its postwar finest. The design language is conventional for the type.
- It is also difficult to reconcile how a building is supposed to be aesthetically 'distinctive' and, at the same time, broadly illustrative of a particular class of place. Generally, it is increasingly being accepted that potential individual heritage items it is one or the other—aesthetic or representative, not both. In this case, the A-frame Church at the subject place is far better understood and managed as a representative example as opposed to a distinguished architectural design.

Criterion (D) Social Significance

Although social significance was not formally studied for this assessment, it is noted Vaucluse Uniting Church likely has social significance as a centre of worship for the local community for more than a century. The Vaucluse Uniting Church is a place of community memory. The A-frame church building on the site contains memorials and plaques to commemorate individuals associated with the church over time.

Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Discussion

- The *Heritage Inventory Sheet* acknowledges it has not undertaken a social significance survey or study as part of the place assessment or broader study. Its absence is unfortunate and unnecessary, particularly considering the relative ease with which the evidence required to support the attribution of social significance can be garnered in the contemporary period through social media and digital means.
- It is insufficient in the current day to rely on the expression of doubt associated with the qualifier of likely when alleging social significance.
- The assertion that the subject site is a 'place of 'community memory' reads as a vague, feel-good platitude rather than a definitive/measurable attribute manifested by the subject place.
- In order to prove social significance, it is generally accepted that a concrete contemporary group has to be identified and their attachment to the place proven as longstanding and existing.
- It could be possible to prove the existence of a concrete group in this case, that of the Uniting Church congregation. Yet, considering this group has dispersed and the building is no longer utilised for religious purposes, nor is there any active push to re-establish it as such to the report's knowledge, this social value presents as historical rather than based in the present day, which it would need to be in order to satisfy criterion D. The strong required connection between a community group and the place is no longer 'live'.

- It would be a 'long bow' to suggest that the broader NSW Uniting Church community has a verifiable, specific attachment to the subject place, as opposed to the raft of other active congregations/church buildings that are actively worshiped at.
- It is agreed that the various plaques and memorials at the A-frame Church are significant fabric, but such an acknowledgment does not establish social significance in of itself.

Criterion (F) Rarity

While there are numerous examples of A-frame church buildings of comparable design and construction across Sydney and the wider NSW, the form and design of the 1960 A-frame building on the site is rare within the Woollahra LGA. There are no other examples of this type within the Municipality.

Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Discussion

- By virtue of being the sole known example of its distinctive type in the municipality, the A-frame Church is appropriately recognised as being rare at the municipal level.

Criterion (G) Representativeness

The Vaucluse Uniting Church is representative of churches built in both the early and mid-twentieth century. A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, given that they were economical to construct whilst achieving striking spatial qualities. The existing A-frame building on the site is therefore considered to be part of a group which collectively illustrates a representative type.

While the historic 1909 church building on the site has attributes that are representative of a congregational church building of its time, the building has been subject to alterations and is not considered to be a fine example of this type.

Therefore, the 1960 A-frame building would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Discussion

- Heritage places should satisfy Criterion g if they represent, or are a good example of, an aspect of an area's past that has been important in shaping the present. Determining whether the threshold is reached partly rests on identifying the 'class' a site belongs to and how well it demonstrates its characteristics
- A-frame churches ranged widely from economical, prefabricated structures to substantial, high-end architect-designed examples. To date, no broad typological study has been undertaken for A-frame churches in NSW or Australia. Still, they appear to have surged in popularity during the 1950s as a 'fresh' design that bucked the sometimes critiqued starkness/severity of much modernist design before tapering off during the 1960s as more trite/cliched in the eyes of architects and religious leaders.
- As an intact, typical example of the postwar A-frame church typology, this part of the subject place is accepted as embodying representative significance. The key element that underlies this value is its external built triangular form.
- It is agreed that the 'old' church building, due to its compromising modifications, is not significant under this criterion.

Interior and Moveable heritage items

The proposed Statement of Significance states: 'The significance of the church building is enhanced by the associated collection of moveable heritage items.'

Discussion

- The assertion about moveable heritage items lacks specificity. Nor is any mention of the interior of either the 'old' church or A-frame Church provided in the Statement of Significance, despite a suggestion elsewhere in the *Heritage Inventory Sheet* that internal elements are of heritage value. These absences would have ongoing problematic management implications.
- Several moveable items are noted in the *Heritage Inventory Sheet* for the A-frame Church—namely, 'timber furnishings include [*sic*] baptismal font, lectern, and early timber pews at gallery level and other timber furniture possibly salvaged from the original 1909 church' (p2).
- Further, the *Heritage Inventory Sheet* specifies 'numerous fixed items of heritage interest … including original external signage, commemorative plaques, metal crucifixes and fixed timber furnishings comprising pulpit, pews and a historic organ located at gallery level within the 1960 church' (pp2-3).
- The *Heritage Inventory Sheet* does not explain or justify why some original elements, internal elements and moveable elements should be considered 'heritage', other than they are original and/or their presence 'enhances' the overall significance of the place. Such an analysis is not systematic.
- This unsubstantiated attempt to manage the interiors and furniture appears to be occurring in the context of a Sydney-wide attitudinal shift of the last few years at the council level that internal controls de rigueur for individual heritage places. This should not be accepted uncritically. It is noted that across Australia, the application of internal heritage controls at the scale of local individual heritage items, even former religious buildings like churches, is the exceptional rather than the rule and where done, executed with preciseness concerning the space/element/fabric.[19]
- In the view of this report, the internal elements of note at the A-Frame Church are only as follows; vestibule, laminated timber beams and ceiling (nave), the central uninterrupted and soaring volume (nave), gallery, and all embedded plaques/memorials (internal/external), and the attached metal crucifix (altar). All other elements, even those which are of quality, are not integral to the heritage management of the place.
- There are no furnishings (inbuilt or otherwise) of sufficient heritage significance to warrant being recorded in situ or preserved at the subject place. Considering the necessity of finding a new use for the A-frame Church, in particular, the suggestion that furniture likely surplus to requirements might need to be considered as significant is onerous for the property owner and/or future user/s.
- The relocation of furniture or the non-original/modified organ currently at the place to other more active locations within the broader Uniting Church network would be a sensible and not undesirable outcome. In the opinion of this report, such an endeavour does not require management by an LGA authority.
- The wall murals painted by O'Harris in the rear room of the 'old' church are also noted in the *Heritage Inventory Sheet* (p2). It is ambiguous if they are considered a significant element in the *Inventory Sheet* or just an element that is noted. As the *Inventory Sheet* acknowledges that the 'old' church building would not meet the threshold for listings under aesthetic or representative significance due to its compromised exterior,

[19] For instance, the Victorian Environment, Land, Water and Planning *Applying the Heritage Overlay Planning Practice Note 1* (August 2018) states in reference to internal controls that such provisions 'should be applied sparingly and on a selective basis to special interiors of high significance (p4).'

it is unbalanced to then suggest—through discussion in the description of the *Inventory Sheet*—that aspects of its interior are nonetheless significant.

- While the Pixe O'Harris murals are certainly a curious, even delightful artistic element of the 'old' church, it is not possible to ascribe them with heritage value in the absence of, at least, a high-level comparative assessment of their creator's broader body of work. As noted, O'Harris is understood to have been responsible for a large number of murals, chiefly commissioned works in children's institution settings. It is likely that not all of these works are of heritage value. Not all of these works are likely of heritage value, though they seem to have occurred in more prominent settings than the 'old' church building.

4.5 Proposed Management Recommendations

The *Heritage Inventory* provides several management recommendations, as follows:

It is recommended that the Vaucluse Uniting Church site – former 1909 Vaucluse Congregational Church building and 1960 A-frame church building, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014.

A moveable heritage inventory is to be undertaken for the heritage item.

A moveable heritage strategy is to be conducted for any future works to the heritage item.

The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.

Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.

Discussion

- Having regard to the discussion above, it is the finding of this report that only the A-frame Church and some of its specific internal elements are worthy of inclusion as an individual heritage item under Schedule 5 of the WLEP.
- A conservation management plan should be prepared to guide the future use and management of the A-frame Church's significance. Any application for future development affecting listed building features should be accompanied by a professionally-prepared heritage impact statement.
- It is not accepted that any of the identified moveable elements at the 'old' church or A-frame building are of such manifest significance to the subject place as to deserve inclusion in the Statement of Significance, as previously discussed. The preparation of a moveable heritage inventory is burdensome on the owner and, in the absence of persuasive reasoning why, presents as unnecessary.
- References to sympathetic and appropriately located change are generic and unnecessary and should be deleted. Guidelines for managing change at heritage places already form a strong part of the WLEP and *Woollahra Development Control Plan*.
- The reference to retaining, maintaining, and conservation elements of 'high significance' runs counter to best practice (all significance is equal + conservation does not necessarily equate with retention) and should be deleted. If kept, it would be more appropriate to state that the A-frame church should be conserved in a manner sensitive to its original design.

5 CONCLUSION

5.1 Recommendations

A summary of this report's position and recommendations to the LLP follow:

- Clarity about what is and is not significant at the subject place requires further resolution of the *Heritage Inventory Sheet*.
- Crucially, it this the finding of this report that the case for listing the 'old' church building at the subject place is not strong, which is implicitly acknowledged on several occasions in the *Heritage Inventory Sheet*. The effective loss of its façade, combined with the unsympathetic relationship established between it, the A-frame Church, and the public realm in 1960, has, in this opinion of this report, negated any potential heritage value.
- It would be highly unusual for a building without a generally intact façade to be heritage listed. Because of its low integrity and intactness, the 'old' church building's significance cannot be demonstrated to satisfy the requisite thresholds of any heritage criteria.
- Be that as it may, why describing the 'old' church as no longer significant, it would not be inappropriate to note in the *Heritage Inventory Sheet* that it retains some fine architectural elements, namely its coloured glazing, copper bell-cote, leadlighting/coloured glazing, and Pixie O'Harris murals, etc., to encourage their sympathetic treatment (for example, conservation, salvage, archival recording, interpretation, etc.) in the context of future change.
- In the instance that the LLP still sees fit to attribute heritage value to the 'old' church building, this assessment should be appropriately tempered and the building recognised as having comparably less significance than others of its type in the municipality or the A-frame Church at the subject place. In particular, a far more substantive assessment would be required to establish what internal elements the council considers to be significance at the 'old' church.
- With qualifications, it is concurred with the *Heritage Inventory* that the A-frame Church has sufficient heritage significance under the historical (A), rarity (F), and representative (G) criteria to warrant heritage listing at the local level.
- It is recommended that the nature of this heritage value be revised to better reflect the significance of the A-frame Church. Additionally, that the attribution of aesthetic (C) and social (D) significance to the A-frame Church be excised from the *Heritage Inventory Sheet*, as they cannot be demonstrated adequately.
- Optimally, the extent of the heritage listing would only be applied to the footprint of the A-frame Church and the frontage of the subject property, excluding the rear half of the place, which contains the flat-roofed link and 'old' modified church. Such an approach is common in other states but not general practice in NSW.
- In lieu of the above option, it is recommended that should the subject place be listed, its item name be altered to reflect what about the site is of significance; i.e. the *Former Vaucluse Uniting A-frame Church, including specific internal elements*. This name, in combination with the proposed Statement of Significance (see below), would better reflect what the significant elements at the subject place, yielding better management clarity for the property owner and consent authority.
- Accepting the above, the *Heritage Inventory Sheet* should be revised to reflect that the 1960 'link' element, which is completely unremarkable, and the defaced 'old' church, including its interior, should be explicitly

identified as not significant or, should the LLP disagree with the assessment of this report, of less significance than the A-frame Church building.

- The 'blanket' provision of internal controls, as implied by the *Heritage Inventory Sheet*, to the A-frame Church is not warranted by the significance of the existing, relatively modest/restrained interior and would prove unnecessary burdensome for the property owner and consent authority in navigating future change and management, should the listing proceed.
- It is recommended by this report that only a limited number of noteworthy elements in the interior of the A-frame Church be specified as significant in the ultimately adopted Statement of Significance and *Heritage Inventory Sheet*. These recommended elements are laminated timber beams and ceiling (nave), the central uninterrupted and soaring volume (nave), gallery, and all embedded plaques/memorials (internal/external), and the attached metal crucifix (altar).
- Given the above-proposed recommendations, it was considered appropriate to propose a revised draft Statement of Significance, which is set out below. The author of this report is open to engaging further with the council in resolving the statement, which will form an integral management tool for any heritage place.

  Proposed Statement of Significance

  The Former Vaucluse Uniting A-frame Church, constructed in 1960, is of historical and representative significance. The building was designed by the architectural practice Booker & Wilson, who adopted the then tried-and-true postwar A-frame form. Elements of particular significance are its steeply-pitched triangular form, concrete roof tiles, salmon brick walls, original openings, including unpainted aluminium frames and frosted/coloured glazing, façade composition, and rendered entrance porch with original doors and terrazzo threshold. The significant internal elements are the vestibule, laminated timber beams and ceiling treatment in the nave (battened textured sheeting), along with its central uninterrupted and soaring volume and large attached metal crucifix, the upper gallery, and all embedded/affixed plaques and memorials. The front garden retaining walls/fence and central path are original and complementary to the A-frame Church.

  The Former Vaucluse A-frame Church is historically significant as an illustration of postwar church-building activity in the municipality by the Congregationalists, later the Uniting Church (from 1977), who had worshipped at the place since 1909.

  The A-frame Church is of representative significance as an intact and substantial masonry example of its typology, which surged in international popularity over the 1950s as a cost-effective and flexible solution for postwar ecclesiastical design. Its bold triangular geometry and pared-back character are evocative of modernist architecture. While more traditional symbolic allusions to church design, like the building's verticality, simplified metal crucifixes, and entrance porch, are well-integrated and impart a sense of repose and reverence. It is the singular example of its type in the municipality.

  Some internal elements, as specified, are notable and contribute to the intactness and interpretability of the former worship space as well as the church's original design.

  [*Either provide in Statement of Significance or include in the Heritage Inventory Sheet*]

  The modified late Federation Gothic-style church (1909) at the rear of the property, which initially accommodated the Congregationalist, has been severely modified and is not significant. The flat-roofed link between the A-frame and rear churches is also not significant.

- It is also advised by this report that the wording of the *Heritage Inventory Sheet's* recommendations should be reworded as follows:

It is recommended that the A-frame Church and specific interior elements at the *Former Vaucluse Uniting Church, including specific internal elements* at 3 Russell Street, Vaucluse, be included under Schedule 5 of the *Woollahra Local Environmental*.
A conservation management plan should be prepared to guide the future use and management of the A-frame Church's significance. Any application for future development affecting listed building features should be accompanied by a professionally-prepared heritage impact statement.

Conservation actions at the A-frame church should be informed by *The Australia ICOMOS Charter for Places of Cultural Significance, The Burra Charter* (rev. 2013) and relevant council heritage policy.

(If deemed necessary for inclusion) The A-frame church, including specified elements, should be conserved in a manner sensitive to its original design.

- There are some minor errors in the *Heritage Inventory Sheet* that should be corrected:
  - Delete reference to the 1960 A-frame church as 'post-modern', p1. It is an example of postwar modernist or modern religious design, not 'post-modern'.
  - Paragraph 6, p5. The date provided for the Vaucluse Uniting Church appears to be incorrect.
  - Note that the A-frame Church is no longer actively utilised as a place of worship.

5.2 Summary

In sum, this report finds the *Heritage Inventory Sheet* is broadly correct, with some qualification, in attributing significance to the A-frame Church at the subject place. This building, along with specific internal elements, is heritage worthy at the local level and its listing is supported. Other elements at the subject place, including the 'old' church due to its compromised intactness and integrity, have not been determined as significant.

The property owner is in concurrence with the findings and recommendations of this document to the LLP. Without prejudice, it is the understanding of this report that the property owner would not seek to contest the inclusion of the subject place under Schedule 5 of the WLEP if the listing was amended to be commensurate with the assessment set out in this expert opinion.

Item No:	D1
Subject:	**PLANNING PROPOSAL - PLACES OF PUBLIC WORSHIP - HERITAGE STUDY**
Author:	Shona Lindsay, Senior Heritage Officer
Approvers:	Anne White, Manager - Strategic Planning & Place Scott Pedder, Director - Planning & Place
File No:	22/204818
Purpose of the Report:	To seek the advice of the Woollahra Local Planning Panel in relation to a planning proposal to list five places of worship as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra Local Environmental Plan 2014. To seek the advice of the Woollahra Local Planning Panel in relation to the nomination of the Sydney Chevra Kadisha at 172-178 Oxford Street, Woollahra to the State Heritage Register.
Alignment to Delivery Program:	Strategy 4.2 Conserving our rich and diverse heritage.

Recommendation:

A. THAT the Woollahra Local Planning Panel advises Council to proceed with the planning proposal to list the following sites as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra Local Environmental Plan 2014:
   i. Paddington Church of Christ, including interiors and moveable heritage at 116-122 Paddington Street, Paddington (Lot 20, 21 & 22, Sec 1, DP 180)
   ii. St Andrews Scots Presbyterian Church, including interiors and moveable heritage at 2 Carlisle Street, Rose Bay (Lot 1 DP 724928 & Lot 1 DP 966535)
   iii. St George Greek Orthodox Church and war memorial, including interiors and moveable heritage at 90-92 Newcastle Street, Rose Bay (Lots 15 & 16, Sec D, DP5092)
   iv. Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)
   v. Vaucluse Uniting Church site - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage at 3 Russell Street, Vaucluse (Lot 6, Sec 5, DP 4400)

B. THAT the Woollahra Local Planning Panel provides advice to Council to proceed with the nomination to the State Heritage Register of Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)

Executive Summary:

The purpose of this report is to seek the advice of the Woollahra Local Planning Panel (Woollahra LPP) on the listing of the following sites as local heritage items in Schedule 5 and on the Heritage map of the *Woollahra local Environmental Plan 2014* (Woollahra LEP 2014):

i. Paddington Church of Christ, including interiors and moveable heritage at 116-122 Paddington Street, Paddington (Lot 20, 21 & 22, Sec 1, DP 180)
ii. St Andrews Scots Presbyterian Church, including interiors and moveable heritage at 2 Carlisle Street, Rose Bay (Lot 1 DP 724928 & Lot 1 DP 966535)
iii. St George Greek Orthodox Church and war memorial, including interiors and moveable heritage at 90-92 Newcastle Street, Rose Bay (Lots 15 & 16, Sec D, DP5092)
iv. Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)
v. Vaucluse Uniting Church site - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage at 3 Russell Street, Vaucluse (Lot 6, Sec 5, DP 4400)

We recommend that the Woollahra LPP provides advice to Council to proceed with the planning proposal at **Attachment 2**.

Council staff are also seeking feedback from the Woollahra LPP on the proposed nomination to the State Heritage Register (SHR) of Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)

Discussion:

Reason for report to the Woollahra Local Planning Panel

On 27 September 2018, the Minister for Planning issued a Local Planning Panel Direction – Planning Proposals:

- A Council to whom this direction applies is required to refer all planning proposals to be prepared after 1 June 2018 to the local planning panel for advice, unless the council's general manager determines that the planning proposal relates to:
  a) the correction of an obvious error in a local environmental plan
  b) matters that are of a consequential, transitional, machinery or other minor nature, or
  c) matters that council's general manager considers will not have any significant adverse impact on the environment or adjoining land.
- When a planning proposal is referred to the panel, it must be accompanied by an assessment report prepared by council staff setting out recommendations, including whether or not the planning proposal should proceed
- A proposal is to be referred to the local planning panel before it is forwarded to the Minister under section 3.34 of the *Environmental Planning and Assessment Act 1979* (the EP&A Act).

In this case, the planning proposal is required to be referred to the Woollahra LPP because the General Manager has not made a determination in regard to items 1 (a), (b) or (c), above.

Background

On 8 April 2019 Woollahra Council resolved (in part):

(Item 11.3)
THAT Council:
B. Requests staff to commission a report to investigate potential heritage significance of places of worship in the Woollahra Local Government area in order to identify items of heritage significance at either a local or State level, with a view to having those identified items listed as:
(a) a local heritage item in the Woollahra Local Environmental Plan 2014 (WLEP); and/or
(b) an item on the State Heritage Register under the Heritage Act 1977.

And at the same meeting Council also resolved (in part):

(Item 11.2)
THAT Council requests staff to undertake an assessment of heritage significance for the following properties located in Rose Bay, NSW:
i) St Andrews Scots Presbyterian Church, corner Dover Rd and Carlisle Street, Rose Bay;

and report to the Environmental Planning Committee on whether these items have sufficient heritage significance to be listed as:
i) a local heritage item in the Woollahra Local Environmental Plan 2014 (WLEP); and/or
ii) an item on the State Heritage Register under the Heritage Act 1977.

Progressing the heritage study

There are a total of 27 places of worship in the Woollahra LGA. Eighteen of the 27 places of worship are already locally heritage listed in Schedule 5 of the Woollahra LEP 2014 and one is also listed on the State Heritage Register (SHR).

The potential heritage significance of the remaining nine unlisted places of worship was investigated as part of this heritage study.

The nine unlisted places of worship within the Woollahra LGA are provided in the attached report *Heritage Study: Places of Worship, Woollahra LGA* (**Attachment 1**).

Assessments of heritage significance

An assessment of heritage significance for each of the nine sites was carried out by Council's Senior Heritage Officer Shona Lindsay and Heritage Officer Charlotte Simons, in accordance with the document titled *Assessing heritage significance,* published by the NSW Heritage Office in 2001 and *Investigating Heritage Significance 2021* published by Heritage NSW.

All sites have been assessed against the seven NSW heritage criteria. Each criterion has inclusions and exclusions guidelines which are used to assist in the assessment process. If an item meets one of the seven heritage criteria at a local level, and retains the integrity of its key attributes, it can be considered to have local heritage significance.

Table 1: NSW Heritage assessment criteria summary

Criteria		
(a)	Historic significance	*An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area)*
(b)	Historical association significance	*An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area)*
(c)	Aesthetic significance	*An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area)*
(d)	Social significance	*An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons*
(e)	Technical significance/research potential	*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)*
(f)	Rarity	*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)*
(g)	Representativeness	*An item is important in demonstrating the principal characteristics of a class of NSW's* • *cultural or natural places; or* • *cultural or natural environments.* • *or a class of the local area's* • *cultural or natural places; or* • *cultural or natural environments.*

To be assessed for State significance, an item will meet more than one of the seven heritage criteria at a State level, or if an item satisfies only one of the criteria, the item is of such particular significance to NSW that it should be listed.

Having assessed each of the sites against the Heritage NSW guidelines, it was concluded that five of the sites meet the threshold for listing as items of local heritage significance. A summary of each Heritage NSW criteria, and how these were met by each site is summarised below in **Table 2**.

Table 2: NSW Heritage criteria assessment summary (Local significance)

Property	(a) historic	(b) association	(c) aesthetic	(d) social	(e) technical/ research	(f) rarity	(g) representative
Paddington Church of Christ	✓	✓	✓	✓	×	✓	✓
St Andrews Scots Presbyterian Church	✓	✓	✓	✓	✓	✓	✓
St George Greek Orthodox Church and war memorial	✓	✓	✓	✓	×	✓	✓
Sydney Chevra Kadisha	✓	✓	✓	✓	✓	✓	✓
Vaucluse Uniting Church Site	✓	×	✓	✓	×	✓	✓

At Sydney Chevra Kadisha it was concluded that based on the comparative analysis and established heritage, the building also meets the heritage criteria at the State level as summarised in **Table 3** below:

Table 3: NSW Heritage criteria assessment summary (State Significance)

Property	(a) historic	(b) association	(c) aesthetic	(d) social	(e) technical/ research	(f) rarity	(g) representative
Sydey Chevra Kadisha	✓ State	✓ State	✓ Local	✓ State	✓ State	✓ State	✓ Local

The sites

The five sites that are the subject of this report are spread across the municipality, and are summarised below.

Paddington Church of Christ

Figure 1: Front elevation of the Paddington Church of Christ

The Paddington Church of Christ (at 116-122 Paddington Street) is located on the northern side of Paddington Street, Paddington. The church was erected in 1901 and designed by architect Walter Sydney Newman in the Romanesque Revival style and is of face brick construction.

The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows.

St Andrews Scots Presbyterian Church

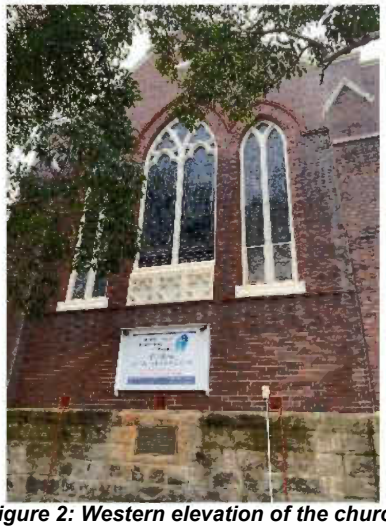


Figure 2: Western elevation of the church

Figure 3: Internal View of the Stained Glass Window

St Andrews Scots Presbyterian Church at 2 Carlisle Street, Rose Bay, was constructed in 1913 in the Federation gothic style by builders Messers. D. McRae and Son. It has a steeply pitched roof and is constructed with sandstone footings, brown face brick walls, timber rafters, hammer bean roof internally and slate roof externally.

The exterior of the Church has sandstone footings, brown face brick walls and a slate roof. The windows are of cast concrete and are of a lancet style with filigree decoration, and the walls have a string course above and below the windows. The doors are made from timber. The roof has exposed rafter eaves. There is a low sandstone fence on the street boundaries.

St George Greek Orthodox Church

Figure 4: Front elevation

Figure 5 Templon (Source: parish website)

Constructed in 1962, at 90-92 Newcastle Street, Rose Bay, the St George Greek Orthodox Church is an example of a late twentieth century ecclesiastical style church. It was designed by architects Fowell, Mansfield & Maclurcan and built by Cirvan Bros Pty Ltd. Dedicated as a war memorial, the church fronts Newcastle Street as a combination of the classic Greek Orthodox church style merged with elements of the simplified Byzantine style that is typical of Australian war memorial architecture. The building is set back from the street and sides, and is elevated on a tiered podium to the front.

Sydney Chevra Kadish

Figure 6: 1950s photograph of the Sydney Chevra Kadish

Constructed between 1949 and 1952 at 172-178 Oxford Street, Woollahra, the Sydney Chevra Kadisha building is a Post-war Modernist style building designed by prominent architect Samuel Lipson of Lipson and Kaad Architecture as a mortuary chapel for the Sydney Jewish community.

While the building retains characteristics of its style, this Modernist place of worship incorporates shapes, motifs and elements that specifically refer to traditional Orthodox Synagogue design. The building is situated on an unusual wedge shaped site between two roads and is on a north to south gradient. The building's northern elevation contains lower ground levels facing Wallis Street and the southern elevation comprises the main ground level facing Oxford Street.

Vaucluse Uniting Church

Figure 7: Vaucluse Uniting Church

Figure 8: Decorative mural paintings to walls within the 1909 church building drawn by Pixie O'Harris in 1961

The site of the Vaucluse Uniting Church, at 3 Russell Street, Vaucluse, comprises two former church buildings. The original 1909 church building is located at the rear southern end of the site. The northern end of the site with street frontage to Russell Street is occupied by the 1960 A-frame church building, which was designed by Booker & Wilson Architects. The original 1909 building located at the rear of the site is not readily visible from the surrounding streetscape and is largely obscured by the 1960 church building. The original church is no longer used as a place of worship and has been used as a childcare facility since the 1960s. The 1960s A-frame church ceased being used as a church in 2020.

Planning Proposal

Consistent with the recommendations of the report *Heritage Study: Places of Worship, Woollahra LGA*, a planning proposal (see **Attachment 2**) has been prepared to list the following sites as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra LEP 2014:

- *Paddington Church of Christ, including interiors and moveable heritage at 116-122 Paddington Street, Paddington (Lot 20, 21 & 22, Sec 1, DP 180)*
- *St Andrews Scots Presbyterian Church, including interiors and moveable heritage at 2 Carlisle Street, Rose Bay (Lot 1 DP 724928 & Lot 1 DP 966535)*
- *St George Greek Orthodox Church and war memorial, including interiors and moveable heritage at 90-92 Newcastle Street, Rose Bay (Lots 15 & 16, Sec D, DP5092)*
- *Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)*
- *Vaucluse Uniting Church site - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage at 3 Russell Street, Vaucluse (Lot 6, Sec 5, DP 4400)*

The planning proposal has been prepared in accordance with section 3.33 of the EP&A Act and the document prepared by the NSW Department of Planning and Environment titled *Local Environmental Plan Making Guideline* (December 2021).

The planning proposal satisfies the requirements of section 3.33 of the EP&A Act as it includes:

- A statement of the objectives or intended outcome of the amendment to Woollahra LEP 2014.
- An explanation of the provisions that are to be included in the amendment to Woollahra LEP 2014.
- The justification for the objectives, outcomes and provisions and the process for their implementation.
- Details of the community consultation that is to be undertaken.

The objective of the planning proposal is to recognise the heritage significance of the above listed sites as local heritage items and provide them with statutory heritage protection. Heritage listing aims to provide the sites with ongoing protection and recognition of the heritage significance of the sites.

Relationship to the strategic planning framework

The planning proposal has strategic and site specific merit. The planning proposal is consistent with the relevant objectives of *Greater Sydney Region Plan: A Metropolis of Three Cities* (2018) and the actions of the *Eastern City District Plan* (2018).

The planning proposal is consistent with the Council's Community Strategic Plan titled *Our Woollahra 2030: Our community, our place, our plan*. Notably, the planning proposal meets the following strategy within Goal 4 (Well-planned neighbourhood) under the theme Quality places and spaces:

- *4.3 Protect local heritage, including significant architecture and the natural environment.*

The planning proposal is also consistent with the Woollahra Local Strategic Planning Statement (approved by Council on 24 February 2020). In particular, the planning proposal is consistent with Planning Priority 5 under the theme of Liveability:

- *Planning Priority 5 Conserving our rich and diverse heritage.*

The planning proposal is consistent with the *Standard Instrument – Principal Local Environmental Plan* and all other applicable State environmental planning policies and applicable section 9.1 directions.

Options:

As a consequence of this report, the Woollahra LPP may provide advice to Council to proceed with a planning proposal to list five sites as local heritage items in the Woollahra LEP 2014.

Alternatively, the Woollahra LPP may resolve not to support the preparation of a planning proposal or require staff to make amendments.

Any person or organisation can nominate a place or object believed to be of state significance for listing on the State Heritage Register. Nominations are made by completing the SHR nomination form. The Woollahra LPP may also choose to provide advice to Council with regards to the nomination to list Sydney Chevra Kadisha at 172-178 Oxford Street, Woollahra on the SHR under the *Heritage Act, 1977*.

Community Engagement and / or Internal Consultation:

Following the finalisation of the draft heritage inventory sheets, Council staff engaged with all property owners of the proposed heritage listed properties and a chronology of consultation is included at **Attachment 3**.

In summary:

Paddington Church of Christ

> A representative of the owner of the Paddington Church of Christ engaged GBA Heritage to prepare a submission. This submission supports the proposed local heritage listing and provides recommendations to update the Heritage Inventory Sheet (see **Attachment 4**).
>
> The Heritage Study and Heritage Inventory Sheet have been updated to reflect the additional historical information provided in the submission and adopts some of the recommended changes. These changes are identified with track changes in **Attachment 5**.

However, key changes where Council staff did not supporting amending the Heritage Inventory Sheet are summarised below:

Issue raised in submission	Response from staff
The church does not have landmark qualities	Council staff do not agree, and consider that the following elements facilitate this place of worship as a landmark building which sets it apart from the residential streetscape: • Generous side setbacks, • Building is constructed on two lots • The face brick materiality.
The moveable heritage items indicate the original use of the Church building but are not intrinsic to the significance of the subject site and are representative of Church items associated with religious services.	Council staff do not agree. The study found that the moveable heritage items are of significance to the Church. Council staff support the preparation of a moveable heritage strategy which would further inform the management of these items. For a building of this scale and function, it is appropriate to recognise the importance of the moveable items to its significance and operation.

St Andrews Scots Presbyterian Church

A representative of the owner of St Andrews Scots Presbyterian Church contacted staff indicating that a submission would be lodged. At the time of preparing this report, the submission had not been received.

St George Greek Orthodox Church and war memorial

A representative of the owner of the St George Greek Orthodox Church engaged Urbis to prepare a submission. This submission does not support the proposed local heritage listing (see **Attachment 4**).

According to Urbis, the church and war memorial is:

- A 'pedestrian example' of Post-War Ecclesiastical architecture,
- Not a fine or representative example of the work of Fowell, Mansfield and Maclurcan
- Not directly associated with a significant Greek settlement or cultural centre, and does not have historical importance. The submission further states that the war memorial is not associated or celebrated further with special services on ANZAC Day or Remembrance Day.

Whilst the submission does state the church may have social significance to its community, the report is undetermined if this social significance is linked to the fabric of the building. It recommends that community engagement is undertaken to determine the potential social significance.

The submission concludes that there is no justification for the proposed heritage listing due to it not meeting the Heritage NSW criteria. In response, Council staff assert that the heritage study was prepared in accordance with the documents titled *Assessing heritage significance,* published by the NSW Heritage Office in 2001 and *Investigating Heritage Significance 2021* published by Heritage NSW in 2021.

This property has been identified as meeting the following heritage criteria:

- ✓ Criterion (a): Historical significance
- ✓ Criterion (b): Associative significance
- ✓ Criterion (c): Aesthetic/technical significance
- ✓ Criterion (d): Social significance
- ✓ Criterion (f): Rarity
- ✓ Criterion (g): Representative

The St George Greek Orthodox Church and war memorial has local historical significance for its ability to reflect the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time.

The Church is significant for its association with migrant communities that settled in NSW following World War I. Since its construction and consecration, the church building has been the focus for worship and the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs.

The St George Greek Orthodox Church has significance for its associations with Australia's defence history. The church is dedicated as a war memorial that provides a place of commemoration for Australian soldiers of Greek heritage who lost their lives in World War I and World War II, and also Australian soldiers who lost their lives in Greece during World War II. The church is listed on the NSW War Memorials Register.

Designed by prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan, the St George Greek Orthodox Church is considered to be a fine and representative example of their ecclesiastical buildings. The church building is an interesting example of a Greek Orthodox War Memorial Church, which combines elements of the Byzantine style typically associated with ANZAC memorials with the traditional Greek Orthodox Church style. The church displays simple and restrained design elements of these styles, whilst also stylistically consistent with the work of Fowell, Mansfield & Maclurcan. Within its surrounding streetscape setting, the church has landmark qualities.

Although social significance has not been established from members of the parish community, it is assumed the St George Greek Orthodox Church is held in high esteem by members of the Parish and the broader Greek Orthodox community of Sydney. In addition to regular Sunday church services, the building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades providing an important part in the community's sense of place.

The St George Greek Orthodox Church is the only example of its type in the Municipality. While there are numerous Greek Orthodox churches in Sydney and NSW, the St George Greek Orthodox Church has rarity as one of a very small number of churches of its type – being a Greek Orthodox war memorial church. There is only one other known Greek Orthodox war memorial church remaining in Sydney, the St Spyridon Greek Orthodox War Memorial Church, which is listed as a local heritage item on the Randwick Local Environmental Plan 2012. The only other being the St Ioannis Greek Orthodox War Memorial Church dating to 1965 has since been demolished. The loss of this comparable building type increases the rarity of the St George Greek Orthodox Church.

Council staff retain their recommendation that the St George Greek Orthodox Church meets the threshold for local heritage listed.

Sydney Chevra Kadisha

A representative of the owner of the Sydney Chevra Kadisha engaged Urbis to prepare a submission. This submission supports the proposed local heritage listing and provides recommendations to update the Heritage Inventory Sheet in regards to the recommended management of the proposed heritage item and around the removal of the c.1981 western wing which has previously been approved for removal (see **Attachment 4**).

The submission recommends that State Heritage Listing should not be pursued until a more detailed heritage assessment of the building, including significance mapping and a moveable heritage schedule have been completed.

Council staff concur that significance mapping as part of a Conservation Management Plan and a moveable heritage schedule are appropriate management tools for the proposed heritage item. However, due to the demonstrated significance of this building in NSW, this should not prevent the nomination of the building to the NSW to the State Heritage Register.

The Heritage Study and Heritage Inventory Sheet have been updated to reflect the recommendations made in the submission and the changes to the Heritage Inventory Sheet are identified with track changes at **Attachment 5**.

Vaucluse Uniting Church Site

A representative of the owner of the former Vaucluse Uniting Church engaged Patrick Wilson of Touring the Past to prepare a submission. This submission generally supports the proposed local heritage listing with proposed amendments (see **Attachment 4**).

The Heritage Study and Heritage Inventory Sheet have been updated to reflect the additional historical information provided in the submission and adopts some of the recommended changes. The changes to the Heritage Inventory Sheet are identified with track changes in **Attachment 5**.

However, key changes where Council staff did not supporting amending the Heritage Inventory Sheet are summarised below:

Issue raised in submission	**Response from staff**
Only specific interior elements of the A-frame church should be listed	Including all interiors allows the protection of the entire interior of the church which is deemed to be significant as per Council's heritage study. This is an appropriate and robust approach to heritage conservation in accordance with the Burra Charter.
Listing the 'old' church building is not strong. The loss of its façade, combined with the unsympathetic relationship established between it, the A-frame Church, and the public realm in 1960, has negated any potential heritage value	The former 1909 church has significance as part of the overall site and the heritage inventory statement reflects this. To reach the threshold only one criterion has to be met. The former 1901 church has historical and social significance.
The 'old' church retains some fine architectural elements, namely its coloured glazing, copper bell-cote, leadlighting/coloured glazing, and Pixie O'Harris murals.	Whilst it is noted that the submission is recommending that the 'old' church building is not included as part of the listing, contradictory information contained in the submission highlights that it contains elements of significance. Accordingly, Council staff retain the

Issue raised in submission	Response from staff
	recommendation that the local heritage listing includes the 'old' 1909 church.
The A-frame church does not meet the threshold for aesthetic (C) and social (D) significance.	The Heritage Study used the Heritage Manual criteria and found that the church meets both the aesthetic and social significance criteria as summarised below: *Aesthetic significance:* The A-frame church building is a restrained late twentieth century ecclesiastical building. The building has been subject to few alterations and additions since its construction. A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. *Social significance:* Although social significance was not formally studied for this assessment, it is noted Vaucluse Uniting Church likely has social significance as a centre of worship for the local community for more than a century. The Vaucluse Uniting Church is a place of community memory. The A-frame church building on the site contains memorials and plaques to commemorate individuals associated with the church over time. Notwithstanding, to qualify for local heritage listing in accordance with the guidelines, the building is only required to meet one of the criteria.
The extent of the heritage listing should only be applied to the footprint of the A-frame Church and the frontage of the subject property, therefore excluding the rear half of the place, which contains the flat-roofed link and 'old' modified church.	It is agreed that the flat-roofed link is not significant. However, the former 1901 church was found to reach the threshold for heritage significance as per the Heritage Study. Heritage Management Documents would provide further guidance on the management of all the buildings with significance on the site.
The Heritage Inventory Sheet should be revised to reflect that the 1960 'link' element is completely unremarkable, and the defaced 'old' church, including its interiors, should be identified as not significant or at least of less significance than the A-frame Church building	It is agreed the flat-roofed link is not significant. However, the former 1901 church was found to reach the threshold for historical and social significance as per the Heritage Study.

In response to issues raised in the submissions, the Heritage Inventory Sheets have been updated and these are attached at **Attachment 5** with changes identified with track changes. The Heritage Study has also been updated and this is at **Attachment 1**.

No other community engagement has been undertaken to date. Public exhibition of the planning proposal will be undertaken in due course, and in accordance with the Gateway determination conditions and the Act, should the planning proposal be endorsed for public exhibition.

Policy Implications:

Should Council resolve to progress a planning proposal (having considered the advice of the Woollahra LPP), and should the planning proposal progress to finalisation, there will be policy implications by listing five sites as local heritage items in the Woollahra LEP 2014.

Financial Implications:

NIL

Resourcing Implications:

Staff resources will be associated with progressing a planning proposal which will include managing the public exhibition and preparing a post exhibition report to a meeting of Council. Staff resource implications will also be associated with progressing a nomination to the SHR.

Conclusion:

This report seeks the advice of the Woollahra LPP on a planning proposal to list five places of worship as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra LEP 2014.

The planning proposal satisfies the requirements of section 3.33 of the EP& A Act as it includes:

- A statement of the objectives or intended outcome of the amendment to Woollahra LEP 2014.
- An explanation of the provisions that are to be included in the amendment to Woollahra LEP 2014.
- The justification for the objectives, outcomes and provisions and the process for their implementation.
- Details of the community consultation that is to be undertaken.

We recommend that the Woollahra LPP provides advice to Council to proceed with the planning proposal at **Attachment 2** to list the subject sites as local heritage items in the Woollahra LEP 2014.

Staff also seek the advice of the Woollahra LPP in relation to the nomination to list Sydney Chevra Kadisha at 172-178 Oxford Street, Woollahra as a property on the SHR under the *Heritage Act, 1977*.

Attachments

1. Heritage Study - Places of Worship, Woollahra LGA - November 2022 (amended) (Heritage Inventory Sheets seperately attached)
2. Planning Proposal - Places of Worship in Woollahra
3. Chronology of consultation with the owners
4. Submissions from property owners
5. Heritage Inventory Sheets - amended with track changes

Electronic

LATE CORRO Item: D1 44

Meeting: WLPP

Date: 13/12/2022

1/12/22

[redacted]

Nth Bondi
2026.

Dear Shona,

I am writing to thank you, on behalf of our Committee of Management at St Andrew's Scots Presbyterian Church, for your letter informing us of the proposed heritage listing of the Church.

Firstly, I would like to apologise that we are very late in our response because we are sadly without a minister at the moment and things are in a little bit of confusion. We only discussed your letter on Tuesday night and of course now realise that the 28th October has well and truly gone.

I think the only things we really

thought might be important from our point of view, as parishioners, are

1) the large fig tree that is currently 'invading' the Church. It is starting to lift the path, and the branches are growing closer and closer to the walls and stained glass windows of the church.

2) we would very much like to consider building some form of disabled access into the Church. We have an ageing congregation, and some people with a disability find climbing up and down the steps is very difficult.

Are you able to offer us any assurances that we can trim or remove the damaging fig tree, and that we will be permitted to fit disabled access onto the building?

I am the secretary of the

committee and would be very happy to receive your reply/thoughts on these issues, before our next meeting on the 15th January.

Thankyou so much for letting us know that the Council values the historical and social significance of our Church.

Yours sincerely,

Sally Morrison
c/- St Andrew's Scots Presbyterian Church
2 Carlisle St
Rose Bay 2029.

Electronic

LATE CORRO Item: D1 47

WLPP

Meeting: 13.12.2022

Date: / /

Sue O'Connor

Subject: FW: Submission regarding Heritage Study: Places of Worship, Woollahra LGA 2022 | St George Greek Orthodox Church

From: St George Church [redacted]
Sent: Sunday, 11 December 2022 9:38 PM
To: Records [redacted]
Cc: Shona Lindsay [redacted]
Subject: Submission regarding Heritage Study: Places of Worship, Woollahra LGA 2022 | St George Greek Orthodox Church

Submission regarding Heritage Study: Places of Worship, Woollahra LGA 2022 | St George Greek Orthodox Church

To the members of the Woollahra Local Planning Panel,

Thank you for providing us the opportunity to offer our community's sentiments regarding the Heritage Study that was undertaken this year. The Study included our church building of which I have been the Parish Priest for the last 16 years, the longest current serving minister of religion in the area.

On behalf of our community and with one voice with the Board of Directors, the elected members of our community, I submit that we respectfully stand in disagreement with the recommendation of the study that our church be heritage listed.

We are on a growth trajectory and have a vision of developing our church's property to facilitate growth. An existing D.A., approved in 2011 by Woollahra Council itself, precludes the imposition of a heritage listing upon our property.

The heritage study references the Church of St Ioannis at Parramatta to argue for a heritage listing based on rarity. Our view is different. St Ioannis Church was able to sell the building, which was subsequently demolished by a Council approved development and move to a much larger property where the growing needs of the community could be met. They are now thriving. Had a heritage listing been in place, that community would have stagnated and gone extinct. We do not want this to be our fate.

The heritage study officers indicate in their report that they did not enter the building once. I, myself, was not consulted. Had this happened, I would have had the opportunity to demonstrate that the building has had substantial improvements and alterations, through which many original features have been changed.

As a community, our priority is growth. That means tending to and investing in our people. Bricks and mortar are a means to serving that end, not the end in and of itself. We want to be able to move adaptively into the future without hindrance.

Thank you for your time.

Fr Gerasimos Koutsouras
Parish Priest

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TOURING THE PAST

EMAIL: [redacted]
TEL: [redacted]
WEB: www.touringthepast.com.au
Address: PO BOX 966 Artarmon NSW, 2064
ABN: 47 660 767 224

LATE CORRO Item: D1
Meeting: WLPP (Electronic)
Date: 13/12/2022

12 December 2022

Woollahra Local Planning Panel
Woollahra Council
536 New South Head Road
Double Bay NSW 2028

via email: records@woollahra.nsw.gov.au

Dear Panel Members,

HERITAGE RESPONSE—*Former Vaucluse Uniting Church*

Touring the Past Pty Ltd (TTP) was engaged by the property owners of 3 Russell Street, Vaucluse, referred to as the *Former Vaucluse Uniting Church*, to undertake an independent expert peer review of Woollahra Council's proposed listing of the subject place as a local heritage item as part of the *Places of Worship Heritage Study*.

To this end, a *Heritage Assessment* report dated 28 October 2022 was prepared by TTP and submitted to the council.

Briefly, I note that the agenda documentation refers to the TTP *Heritage Assessment* as prepared by a 'representative of the owner' (p17). This categorisation of my involvement is misleading. I am an independent heritage practitioner who the property owner has engaged to undertake an autonomous review of the council's proposal. The report prepared by TTP, as stated in the methodology, was done according to the *Expert Witness Code of Conduct* in Schedule 7 of the Uniform Civil Procedure Rules 2005 (NSW). It articulates my professional opinion on the heritage significance of the subject place, focusing on the assessment provided in the *Places of Worship Heritage Study* and is not an advocacy/representation document. Such a distinction is essential to recognise.

In summary, my position is somewhat aligned with that of the council, although it differs on key points. I concur that the A-frame Church (1960) at the front of the subject place warrants heritage listing;

however, I hold a different view as to the heritage value of its interior and moveable elements. I also disagree with the council's claim that the A-frame Church should be considered aesthetically and socially significant.

The major point of contention between the council and my assessment is the relative significance of the Federation-period church building (1909) at the rear of the subject place. It is my position that this building does not warrant heritage listing.

The council has amended the proposed heritage inventory sheet for the subject place in response to the findings and recommendations of the TTP *Heritage Assessment* report. Such revisions chiefly consist of fixing minor errors and reproducing large sections of the place history and discussion about the A-frame Church typology (without attribution). and the integration of some additional physical analysis from the TTP report. Additional discussion and clarification have also been introduced into the proposed Statement of Significance by the council. Some of the TTP report's recommendations concerning management were also adopted. These revisions have generally augmented the inventory sheeting as a heritage management document.

Nonetheless, differences in expert opinion remain on several fronts, as is typical with heritage significance assessment matters.

The council's contention with the findings and recommendations of the TTP *Heritage Assessment* and my counter-response is outlined in the following table.

NB. The council officer's response (central column) has been reproduced without change; however, their summarisation of the TTP Heritage Assessment findings/recommendations, where arbitrary, has been reworked. The order in which the council raised issues has also been revised for clarity.

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TTP Position	Council's Response	TTP Response
Significance of the Rear Church Building The TTP report agreed with the council that the 1909 church at the rear of the subject place (referred to as the 'old' church') did not embody aesthetic or representative significance, as ecclesiastical buildings generally do at the local level. However, the TTP report differed from the council's claim that the 'old' church satisfied the minimum requisite threshold for listing Criterion A (Historical) and Criterion D (social). It is generally accepted that significance is embodied by extant fabric. The 'old' church has been irrevocably and substantially modified by the effective removal of its façade, which occurred as part of the A-frame Church's development. The loss of its façade has severely compromised the 'old' church's capacity to be interpreted to its original design and character. Recognising the impaired integrity and low level of intactness of the 'old' church as a Gothic-style Federation-period ecclesiastical design markedly diminishes the potential to ascribe it with historical significance (or any heritage value/s). The explanation in the draft heritage inventory sheet for why the 'old' church had historical significance was generally lacking. Resting on an inconclusive and ambiguous attestation that it 'demonstrate[s] the pattern of growth of religious	The former 1909 church has significance as part of the overall site and the heritage inventory statement reflects this. To reach the threshold only one criterion has to be met. The former 1901 [*1909*] church has historical and social significance.	The council's assessment has confounded general historical interest, which the 'old' church undoubtedly comprises as a now peculiar and defaced 'back of site' building with historical significance under Criterion A. The bar for meeting the latter at the individual heritage level is high and should be demonstrated compellingly within the local thematic context, not generically. The crux of the council's position is that the sequence of development at the place is expressed in built form, with an earlier Federation church at the rear and a postwar church at the front. This evolved sequencing is of dubious interpretive/historical value. That such a development, which by any design measure resulted in a poor visual and functional outcome for the place, is also not acknowledged. In my opinion, the council's slightly revised claim under Criteria A for the 'old' church remains unconvincing. Further, the TTP assessment did not unearth other more provable/demonstratable historically significant attributes. The fact that there are three other far more intact Federation-period places of worship in the municipality and that the presence of the Congregational/Uniting Church in Woollahra will be reflected in the A-frame Church at the subject place, undercut other arguments for ascribing historical or thematic value to the 'old' church. It remains my view that any building that has had its façade elevation purposefully removed (not modified, but extinguished) would be a weak candidate for heritage listing unless perhaps it was singular or of outstanding significance in another regard. The loss of the 'old' church's most architecturally accomplished elevation should prove decisive for the finding that it is not of sufficient heritage value for listing at the individual level.

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and community organisations that were occurring in this part of Sydney at the time'. Such a sweeping declaration is generic and does not withstand scrutiny (refer to TTP report, section 4.4).

Troublingly, from a methodological viewpoint, the council assessment does not undertake a comparative analysis of other Federation-period churches in the municipality (only postwar churches). The TTP report undertook a brief examination of comparators in Woollahra, noting three: one current (*Rose Bay Uniting Church*, I683, WLEP) and two proposed in the Study at hand (*Paddington Church of Christ* and *St Andrews Scots Presbyterian Church*).

All three of these Federation-period church buildings are substantively more intact than the 'old' church at the subject place and, as such, far more architecturally distinguished.

Council, in this case, has failed to demonstrate that the 'old' church building is of social significance (refer to TTP report, section 4.4).

The TTP report acknowledged that 'some fine architectural elements' were retained at the 'old' church. Specifically, its coloured glazing, copper belle-cote, leadlighting/coloured glazing, and Pixie O'Harris murals.

Whilst it is noted that the submission is recommending that the 'old' church building is not included as part of the listing, contradictory information contained in the submission highlights that it contains elements of significance. Accordingly, Council staff retain the recommendation that the local heritage listing includes the 'old' 1909 church.

It is also noted that both side brick volumes at the 'old' church are non-original.

Under the *Assessing Heritage Significance* (2001) guidelines, grounds for exclusion include major alterations. It is not at question that the 'old' church building has experienced extensive change.

As examined further below, the attribution of social significance to the 'old' church remains flawed and erroneous.

The comment from the council that 'only one criterion has to be met' is concerning as it suggests a scattergun approach to significance assessment. In my opinion, the broader, more salient question is whether or not the 'old' church should be managed as a significant building from a heritage perspective into perpetuity, given that its original presentation to the public realm of Woollahra has been spoiled and there are better local examples existing that convey the same or similar historical themes (Federation religious design, Congregation/Uniting Church development/presence).

The TTP report is not contradictory in my mind.

The council's officer has not understood the key point advanced in relation to the significance of the 'old' church.

Namely, that while some architectural elements of note survive on the roof, side elevations, and internally, these attributes do not discount the building having been fundamentally altered.

An element can be of architectural interest or attractive without being of heritage significance.

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TTP Position	Council's Response	TTP Response
		In regard to the Pixe O'Harris murals, which are much discussed in the council assessment, it remains my view that: As the Inventory Sheet acknowledges that the 'old' church building would not meet the threshold for listings under aesthetic or representative significance due to its compromised exterior, it is unbalanced to then suggest—through discussion in the description of the Inventory Sheet—that aspects of its interior are nonetheless significant. (pp30-31)
Significance of the A-Frame Church		
The TPP report found the postwar A-Frame Church has significance under criterion A (historical), criterion F (rarity), and criterion G (representativeness). It differed from the council's assessment that the A-Frame Church was also of significance under criterion C (aesthetic) or criterion D (social).	The Heritage Study used the Heritage Manual criteria and found that the church meets both the aesthetic and social significance criteria as summarised below: Aesthetic significance: The A-frame church building is a restrained late twentieth century ecclesiastical building. The building has been subject to few alterations and additions since its construction. A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. Social significance: Although social significance was not formally studied for this	There is agreement between the parties that the A-frame Church is significant at the local level and highly intact. Accepting that, the contentions here are not substantial and are advanced chiefly by TTP on the grounds of accuracy. Fundamentally, it is not good heritage assessment practice to ascribe *both* aesthetic and representative significance to the same building. It is illogical, in my opinion. A building should either be considered aesthetically distinctive/distinguished/out of the ordinary or be perceived as a good and indicative example of its typology. The assessment of the TTP report on this front stand: It is accepted that no weight should be given to the design of the A-frame church by the practice Booker & Wilson. Other than being an active firm in NSW during the postwar period, no evidence has emerged to substantiate this firm as noteworthy, celebrated, innovative, etc. The involvement of

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TTP Position	Council's Response	TTP Response
	assessment, it is noted Vaucluse Uniting Church likely has social significance as a centre of worship for the local community for more than a century. The Vaucluse Uniting Church is a place of community memory. The A-frame church building on the site contains memorials and plaques to commemorate individuals associated with the church over time. Notwithstanding, to qualify for local heritage listing in accordance with the guidelines, the building is only required to meet one of the criteria.	professional architects at the A-frame church has resulted in a good, functional design that conforms with the principal characteristics of the typology. All points that would be a better fit under criterion G. The A-frame church is professed to have aesthetic significance by virtue of its 'striking spatial qualities' under discussion for criterion C; however, there is no elucidation of this criterion in the Statement of Significance, which emphasises the budling's representative value—a point agreed with by this report (see below). In the opinion of this report, the A-frame Church does not embody aesthetic significance. Its spatial qualities, while eye-catching as intended by the typology, are exceedingly typical for its type, particularly by 1960, and stem entirely from the architect's rendition of a well-established postwar modernist design form. This is not an example of the A-frame church at its postwar finest. The design language is conventional for the type. (p28) The issue of social significance is examined below.
Social Significance		
The subject place is not socially significant under criterion D.	As above.	Neither the 'old' church building nor the A-frame Church should be attributed with social significance. The council admits that no quantitative or qualitative efforts to measure potential social significance were engaged as part of the Study. Such a failure to seek to move beyond the speculative assignment of social significance to a church building/s may have been understandable several years back

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TTP Position	Council's Response	TTP Response
		when the concept of social significance was being advanced, but it is now—in my view—indefensible.
		At the core of detailing social significance is defining a community. Council determines the group to be the 'local community'. Such a grouping is far too nebulous and variegated to be accepted. For instance, it imaginably includes those whose personal beliefs diverge widely from those of the Congregational/Uniting Church.
		Crucially, the council assessment has also fundamentally misconstrued the nature of social significance, which is a 'living' form of heritage value.
		For example, this could likely be demonstrated by the parishioners of a church through their regular interactions with the place over a long period.
		The above situation is not viable for the subject place as the congregation has dispersed and neither church building is being (or projected to be) utilised for the original use.
		What the council are describing under criterion D is a historic community connection—not an enduring/ongoing link with a definable community group. Such claims would be a better fit for the A-frame Church under criterion A.
		Again, the compromised intactness/integrity of the 'old' church diminishes its capacity to be attributed with historical significance as a former site of worship should the council follow my recommendation.
		It remains my recommendation that neither church building at the subject place should be considered socially significant under criterion D.

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TTP Position	Council's Response	TTP Response
Internal Controls—A-frame Church		
No assessment (as opposed to a description) was provided in the Draft Heritage Inventory for why the layout of the A-frame Church and original internal elements were considered significant. Other than an inference that if a component was original, it was—without explanation—of heritage value. The TPP *Heritage Assessment* found that some internal elements at the A-frame Church were significant on the grounds of their aesthetic distinctiveness and importance to the interpretability and intactness/integrity of the subject place, namely: • Vestibule, • Laminated timber beams and ceiling (nave), • Central uninterrupted and soaring volume of the nave, • All embedded plaques/memorials, and • The attached metal crucifix (altar). The TTP report recommended that these specific internal elements be noted as significant in the Statement of Significance and Inventory sheet. Being explicit about what aspects of the interior require consideration from a heritage perspective provides far greater management clarity than 'blanket' coverage—both for the property owner and consent authority.	Including all interiors allows the protection of the entire interior of the church which is deemed to be significant as per Council's heritage study. This is an appropriate and robust approach to heritage conservation in accordance with the Burra Charter.	The *Burra Charter* encourages the adoption of an informed approach to heritage management. At its essence, it advocates for understanding the significance of a place and its various attributes. Such a comprehension of heritage value/s should then influence proposals for change. Accepting that, only the significant elements of the A-frame Church's interior require management on heritage grounds. The council's revised inventory sheet sheds no further light onto why the interior of the A-frame Church, in its entirety, is of paramount importance to the significance of the place. NSW local councils have, over the past few years, increasingly sought to extend the reach of heritage management within the interior of heritage places. Such a shift in practice is not unwelcome. However, the tendency has been to generically 'list' all aspects of the original interior without exercising discretion or undertaking a rigorous heritage assessment. Such an approach is unsystematic and burdensome in the context of planning for and the assessment of future change. It is generally accepted that original fabric does not in itself spontaneously equate with cultural significance. An assessment has to be made and an evidenced case made. The 'blanket' listing approach is also not the only available for the consent authority. The government practice note in Victoria, for instance, in regard to applying internal controls at the local level, states:

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TTP Position	Council's Response	TTP Response
		This provision should be applied sparingly and on a selective basis to special interiors of high significance. The statement of significance for the heritage place should explain what is significant about the interior and why it is important.[1] The TTP finding is in line with this approach. Only elements of demonstrated significance in the interior of the A-frame Church require heritage management. These more notable elements should be clearly outlined in the Statement of Significance and inventory sheet.
Extent of the Heritage Listing		
The TTP report recommended that: Optimally, the extent of the heritage listing would only be applied to the footprint of the A-frame Church and the frontage of the subject property, excluding the rear half of the place, which contains the flat-roofed link and 'old' modified church… In lieu of the above option, it is recommended that should the subject place be listed, its item name be altered to reflect what about the site is of significance; i.e. the Former Vaucluse Uniting A-frame Church, including specific internal elements. This name, in combination with the proposed Statement of Significance, would better reflect what the significant elements at the subject place, yielding better management clarity for the property owner and consent authority.	It is agreed that the flat-roofed link is not significant. However, the former 1901 [*1909*] church was found to reach the threshold for heritage significance as per the Heritage Study. Heritage Management Documents would provide further guidance on the management of all the buildings with significance on the site.	For the reasons discussed above, it is the findings of the TTP report that 'old' church building (1909) is not of sufficient historical significance to warrant its heritage listing nor patently of any social heritage value. It is recommended that the Statement of Significance and the inventory sheet be revised accordingly to reflect this position. It would be desirable then to exclude the rear 'old' church, effectively the back half of the subject place, from the extent of the heritage curtilage for the A-frame Church, which is deserving. If that is not possible for mapping reasons, then it the imperative to amend the inventory sheet accordingly to reflect what is and what is not significant.

1 Victoria Government Environment, Land, Water and Planning, *Applying the Heritage Overlay: Planning Practice Note 1*, August 2018, p4, available online

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TTP Position	Council's Response	TTP Response
The TTP report noted that should the WLPP disagree with its findings and decide the include the 'old' church building as a significant part of the subject place; then it should be acknowledged in the inventory sheet that this heavily modified building is of less significance.	*As above.*	This TTP recommendation deserves further elaboration. It is my view that should the WLPP disagree with my findings that the 'old' church building is not significant, then the council's proposed Statement of Significance and inventory sheet should be revised to reflect better what fabric and/or attributes of the modified building are significant. Not just physically extant but significant under the claimed criteria.
Moveable Heritage Items		
The TTP report recommends that references to moveable heritage items be deleted from the Statement of Significance and the inventory sheet. No explanation for why moveable elements identified by the council at the A-frame Church are significant has been offered other than that they may be original. None of the moveable items at the A-frame Church are significant in my view—i.e., the overall heritage value of this former place of worship would not be adversely impacted should some of its furnishings depart. The preparation of a moveable heritage inventory, as proposed in the management recommendations of the heritage inventory, is burdensome on the owner and, in the absence of persuasive reasoning why, presents as unnecessary.	*Not responded to by the council.*	The assessment/recommendations of the TTP report stand. It is noted that the council has included information about the organ located in the upper galley in the inventory sheet without providing an indication of its significance. As noted in the TTP report, this organ was relocated in 1933 and is not intact. It is my opinion that the organ is not significant. The inventory sheet should be revised to make this clear or explicitly discuss what about the organ is considered to be significant.

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Measures undertaken to recognise and protect places of cultural heritage value in Woollahra are to be encouraged, as the conservation of important sites is integral for a community's sense of continuity and ability to interpret its multilayered evolution and distinctiveness. However, such measures should be based on *demonstrated* significance, which is only ascertainable from a rigorous analysis of a place from a heritage perspective. In the absence of this, the council runs the risk of adding places of little apparent significance and, counterproductive to the legitimate intent, diminish the value of heritage items in the eyes of the community.

The A-frame Church and some of its internal elements are of demonstrated heritage significance. The 'old' church at the rear of the subject place is not and should not be heritage listed. Despite the minor amendments to the council's proposed Statement of Significance, the version I prepared in the TTP report remains, in my view, a more accurate and actionable articulation of significance at the subject place. I recommend that the WLPP consider its adoption or encourage the council to consult with TTP to develop a mutually agreed-upon Statement of Significance.

> The Former Vaucluse Uniting A-frame Church, constructed in 1960, is of historical and representative significance. The building was designed by the architectural practice Booker & Wilson, who adopted the then tried-and-true postwar A-frame form. Elements of particular significance are its steeply-pitched triangular form, concrete roof tiles, salmon brick walls, original openings, including unpainted aluminium frames and frosted/coloured glazing, façade composition, and rendered entrance porch with original doors and terrazzo threshold. The significant internal elements are the vestibule, laminated timber beams and ceiling treatment in the nave (battened textured sheeting), along with its central uninterrupted and soaring volume and large attached metal crucifix, the upper gallery, and all embedded/affixed plaques and memorials. The front garden retaining walls/fence and central path are original and complementary to the A-frame Church.
>
> The Former Vaucluse A-frame Church is historically significant as an illustration of postwar church-building activity in the municipality by the Congregationalists, later the Uniting Church (from 1977), who had worshipped at the place since 1909.
>
> The A-frame Church is of representative significance as an intact and substantial masonry example of its typology, which surged in international popularity over the 1950s as a cost-effective and flexible solution for postwar ecclesiastical design. Its bold triangular geometry and pared-back character are evocative of modernist architecture. While more traditional symbolic allusions to church design, like the building's verticality, simplified metal crucifixes, and entrance porch, are well-integrated and impart a sense of repose and reverence. It is the singular example of its type in the municipality.
>
> Some internal elements, as specified, are architecturally notable and contribute to the intactness and interpretability of the former worship space as well as the church's original design.
>
> [*Either provide in Statement of Significance or include in the Heritage Inventory Sheet*]
>
> The modified late Federation Gothic-style church (1909) at the rear of the property, which initially accommodated the Congregationalist, has been severely modified and is not significant. The flat-roofed link between the A-frame and rear churches is also not significant.

Please do not hesitate to contact the undersigned if you have any questions on this matter.

Yours faithfully,

Patrick Wilson

PATRICK WILSON
Director
Touring the Past Pty Ltd
B.A (Hist Hons), M. Cult Heritage
ICOMOS, Pro Hist PHA (NSW & ACT + VIC),
SAHANZ, APT, IAIA, Interps Aus, Nat Trust (NSW)

churches of Christ in NSW & ACT

[redacted]

LATE CORRO Item: D1
Previously forwarded to Clrs Y / N
Meeting: WLPP (Pub). c)
Date: 13/12/2022.

12 December 2022

Woollahra Municipal Council
C/- Anne White
Manager – Strategic Planning and Place
P.O. Box 61
Double Bay NSW 1360

Dear Madam

CC: Shona Lindsay – Senior Heritage Officer ([redacted])

Submission for Paddington Church of Christ, including interiors and moveable heritage at 116-122 Paddington Street, Paddington (Lot 20, 21 & 22, Sec 1, DP 180) about Planning Proposal - Places of Public Worship - Heritage Study

This letter is provided to Woollahra Council (Council) to support the submission for the proposed Planning Proposal concerning Paddington Church of Christ, including interiors and moveable heritage at 116-122 Paddington Street, Paddington formally known as Lots 20, 21 & 22, Sec 1, DP180 (Site). We represent the landowners of the Site as Churches of Christ in NSW and ACT (CofC).

We are in receipt of the 15 September 2022 Council letter notifying CofC of the proposed heritage listing. In response to the heritage listing proposed in the letter and the various claims and assertions contained within, CofC has commissioned GBA Heritage to undertake an independent review and assessment of the Site's heritage values, as well as confirm operational status, condition of building and develop suitable responses and corrections to the 15 September 2022 Council letter. The GBA submission was issued to Council on the 8th of November 2022. In addition, Napier Blakeley (engineers/building consultants/surveyors) have been engaged to undertake independent review and assessment of the building's status and condition.
The above reports' findings are highlighted below.

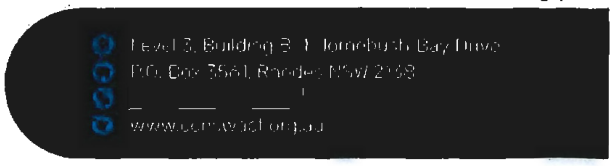
- The subject site does demonstrate elements of historical, social, and aesthetic significance at a local level, in addition to representative values
- The site was in continued use until c.2016 and was well known within the community for its kindergarten, which operated for approximately 67 years. However, the level of associative significance does not extend beyond any buildings that have provided local

churches of Christ in NSW & ACT

Level 3, Building B, 1 Homebush Bay Drive
PO Box 7541 Rhodes NSW 2138
www.coconswact.org.au

services for an extended period of time which have ceased use and are no longer open to the public.

- Although there are items formerly associated with the use of the Church building for religious services, these are not particularly fine examples of their type, nor do they extend our understanding of the services beyond that which is already known and likely date from the mid to late 20th Century rather than the date of construction. Further, these items do not contribute to the significance of the site itself which is demonstrated in the external structure of the building, typically associated with Church design and structures.
- Although the moveable heritage collection items demonstrate the historical uses of the subject building, these are not rare elements and are not necessarily integral in understanding the previous historical use of the building, particularly due to the external presentation to the public domain and internal features, including the stained-glass windows and timber lined ceiling and trusses. These external elements are consistent with Churches constructed during a similar period
- Internal timber elements, such as the timber panelling and storage structures, were likely introduced c.1970s and do not contribute to the significance of the site.
- The listing should acknowledge moveable heritage within the site and suggest retention and re-use be encouraged where possible, particularly for interpretive purposes. However, the moveable heritage is not integral to the significance of the site and is not a fine example of its type, particularly as they likely date mid to late 20th Century. Incorporating the moveable heritage within the listing itself will likely curtail the potential future adaptive re-use of the site which will be necessary due to the deteriorating condition as caused by the vacancy of the site.
- The ground floor of the main Paddington Church of Christ building is in fair condition; however, consideration needs to be given to the extensive water damage that has been sustained despite roof repairs and due to the ongoing vacancy of the building which has contributed to its deteriorated condition. The lower ground floor is in extremely poor condition, including extensive mould throughout and beyond curved joinery, does not demonstrate the retention of any significant fabric.
- A Napier Blakeley Technical Due Diligence assessment has calculated capital expenditure at over $1.1 Million for compliance, make good and remediation works.
- The alterations and additions that have been undertaken to the Church building since construction would not detract from the integrity of the building but would need to be assessed in a Conservation Management Plan and a subsequent Statement of Heritage Impact regarding the potential impact of any alterations and additions on the significance of the subject site. This would include the removal of timber structures that



have enclosed office spaces and preparation areas which while contributing to the operations of the Church, were likely introduced c.1970s and have ceased relevance with the closure of the Church.

- A comprehensive Conservation Management Plan should be undertaken to ensure that the significance of individual built elements are appropriately assessed, particularly prior to any works likely required due to the current condition of the building.
- Council should undertake further historical research regarding the development of the Church and site between 1902 and the closure of the kindergarten in 2016, to reflect the historical evolution of the site and in the absence of such information, consider the findings in this report.

On the 6th of December 2022, Council published the agenda of the 13th of December Local Planning Panel meeting. This agenda set out Council's own internal assessments and the heritage listings proposed by Council. The proposed corrections and changes provided by CofC and GBA Heritage with respect to Council's letter and Heritage Inventory Sheet have been largely accepted. Is it is noted that some of Council's assertions were incorrect, which raises questions about the validity of Council's assertions and assumptions over the value of moveable heritage contained within CofC's own premises. Council's access and time to suitably assess the moveable heritage values is also unknown. In any case, we agree that the significance of moveable heritage should be considered carefully and independently.
CofC propose a cost sharing arrangement for a jointly appointed expert in ornamental heritage and associated elements that could provide certainty over any potential value of the moveable heritage, if any. This expert should be proficient in heritage elements, materials, churches, construction methodologies/processes and if possible, historical dating.

CofC respectfully requests that the Planning Proposal not be finalised until the moveable heritage study is completed and agreed on.

It should be made clear that CofC generally agree with the significance of the Site, however, a nuanced approach and consideration of significance and value should be applied to the Site given the extent of modifications, changes, evolution, and discontinuation of its use for 7 years. It is clear the significance of the Site is largely represented in the built form fabric and external facing elements. Minor internal furniture and elements are not only in poor condition, most of the furniture and elements are additions only from the last few decades. Asserting that these are of significant value would be improper, especially without a formal study.

churches of Christ in NSW & ACT

[redacted]

If you have any further questions, please do not hesitate to contact Matt Young direct on [redacted]

Regards

Matt Young
Manager Properties and Projects
Churches of Christ in NSW

Unity. Restoration. Life.

Item No:	R3 Recommendation to Council
Subject:	**PADDINGTON PUBLIC DOMAIN STRATEGY & TECHNICAL MANUAL**
Author:	Scott Pedder, Director Planning & Place
Approver:	Craig Swift-McNair, General Manager
File No:	23/37211
Purpose of the Report:	To provide an update to Council on the development of a Paddington Public Domain Strategy and Technical Manual. To seek Council's endorsement for the reallocation of funding from the Oxford Street Placemaking Reserve
Alignment to Delivery Program:	Strategy 9.1 Collaborating to achieve great placemaking outcomes in our local centres which are hubs for jobs, shopping, dining, entertainment, and community activities.

Recommendation:

That Council:

1. Note the approach outlined in the report for the preparation of a Paddington Public Domain Strategy & Technical Manual; and
2. Reallocate funding from the Oxfords Street Placemaking Reserve to fund the preparation of the Paddington Public Domain Strategy and Technical Manual

Executive Summary:

This report is provided to Council in response to a Notice of Motion (NoM) requesting a report on the development of a Public Domain Strategy for the Paddington Heritage Conservation Area (HCA). Since the resolution was endorsed, Council staff have facilitated a walking tour of Paddington. Council staff are now in a position to procure external consultants to prepare the Paddington Public Domain Strategy and Technical Manual subject to the allocation of funds from the Oxford Street Placemaking Reserve.

Discussion:

At Council's meeting of 25 October 2021 the following NoM relating to the Paddington HCA was adopted by Council:

THAT Council:

1. *Notes:*
    a. *Paddington is a unique urban area which possesses historical, aesthetic, technical and social significance at a National and State level;*
    b. *an important factor in the significance of Paddington is its exceptional unity, encompassing scale, character, history, architecture and urban form;*
    c. *the built environment of Paddington is an excellent example of the process of 19th century inner city urbanisation of Sydney which was largely completed by 1890;*
    d. *the predominant Victorian built form is an excellent representative example of the phenomena of land speculation and a 'boom' building period between 1870 and 1895;*
    e. *the historical development of Paddington is reflected in the livability of present-day Paddington, its human scale and walkability being highly desired lifestyle features of the locality. Woollahra Municipal Council Ordinary Council Meeting Minutes 25 October 2021 Page 760*

2. *Notes its role in the Oxford Street and Paddington Place Plan at theme 3 'conserve and celebrate heritage' and the associated action items, as well strategy 2.5: Improve the environment of Oxford Street making it a place for people and action 2.5.1 Approach RMS and the City of Sydney about working with stakeholders to develop a strategy for improving the liveability of Oxford Street adopting 'movement & place' principles. The strategy to include a comprehensive and integrated landscape/ urban design/beautification and heritage conservation plan and measures for traffic calming and accommodating cyclists.*

3. *Notes its resolution of Council on 12 April 2010 in relation to Paddington mix.*

4. *Resolves to develop a Public Domain Strategy for the Paddington Heritage Conservation Area.*

5. *Requests the General Manager provide a recommendation to Council about how best to develop a public domain strategy for the Paddington Heritage Conservation Area, inclusive but not limited to the following:*

    a. *developing a uniform heritage palette for all public domain elements for which council is responsible, including but not limited to: kerb, gutter and footpath treatments, street furniture, signage, traffic calming elements including islands and wornof-treatments, placement of public art, monuments and other significant heritage fabric, etc.*

    b. *prioritising the preservation and restoration of heritage streetscapes, including by way of limiting signage pollution and traffic markings where possible, to ensure the public domain of Paddington bests reflects, celebrates and respects the original street layout inclusive of all public domain elements and heritage fabric.*

    c. *prioritising urban greening (including increasing canopy coverage) and reviewing the current Street Tree Masterplan designations.*

    d. *developing a uniform approach to the treatment of nature strips and like areas which encourages resident participation to improve the public domain.*

    e. *encouraging vehicular traffic calming and building on Paddington's Victorian human scale to maximise pedestrian linkages and activity.*

    f. *an appropriate community engagement strategy to involve residents and the Paddington Society in the development of the public domain strategy.*

    g. *collaboration with relevant experts in history, heritage and heritage landscape.*

As recognised through the above-mentioned NoM, the public domain of Paddington and its elements of structure, form, character, streetscape, materials, street trees and landscape, views, and services are as important, and as significant, as the fabric and development on private land. This was recognised in the original development and incarnation of the Paddington Development Control Plan 1999 (Paddington DCP) which incorporated Public Land Conservation and Development Controls for Paddington through the first version of the Plan.

Principles, guidelines and controls for the elements which make up the public domain were established at the time based on the five key foundation studies for the Paddington DCP. This planning work was undertaken and overseen by a project reference group of community representatives; Paddington Ward Councillors and council staff and incorporated the following work:

1. A thematic history of Paddington
2. A survey of building stock;
3. A street tree inventory;
4. A conservation report which defined the significance of the area; and
5. A townscape study which focussed on the public spaces and its interface with private lands.

The Townscape Study in particular, prepared by Conybeare Morrison and Partners, formed the basis of the public domain element of the original plan. Highlighting the importance of the public domain element in the original 1999 Plan, Part 4 of that document detailed conservation and development guidelines and controls for public land and Part 5 then detailed the conservation and development controls for private land.

Over time and following a number of amendments, the original public domain Part 4 of the Paddington DCP, including the principles, objectives and controls, have largely been removed so as to align the DCP with the legislative role set by the *Environmental Planning and Assessment Act 1979.* It should be noted*,* that following the last amendments to the public domain part of the DCP in 2014, Council's Infrastructure and Sustainability division has applied the principles in practice for capital works and maintenance for public domain works in Paddington.

The original work in the Paddington DCP however, maintains its relevance and is proposed as the foundation in developing the strategy and technical manual for the Paddington HCA.

Approach

To date, and following the matter being raised at the Paddington HCA Working Party mid last year (27 July 2022), an initial site visit was undertaken to a number of locations in the Paddington HCA. This walking tour took place on 15 August 2022 and was attended by relevant Council staff and representatives of the Paddington Society.

That meeting highlighted a number of key issues for the Society including the approach to spatial structure; the impact of the placement of spatial elements; and the pragmatic issues relating to traffic management. The Society also provided some key background material. These included the Paddington Townscape Study and the work done by the Paddington Society on traffic management in the '90s.

It is acknowledged that the commencement of this project has been delayed, partly due to the loss of internal urban design resources. However, we are now in a position to commence the procurement process to appoint appropriately qualified and experienced urban design and heritage consultants with a view to completing this work in the 2023 calendar year.

Whilst the starting point will be the review as outlined above, it will be essential to gain an understanding of what is currently in place, what has been the evolution, and then to consider what the future challenges might be. The broad approach will be as follows:

1. A comprehensive review of the work and documents previously undertaken for the development of the Paddington HCA, including but not limited to:
    - The townscape study
    - Paddington DCP
    - Toward an Integrated Traffic Management Plan for the Paddington Conservation Area (1993)

2. Analysis of the current urban structure, form, character and materials, streetscape and street trees, and landscape types;

3. Development of a palette of materials, forms, finishes and standard approaches based on the review and analysis above (including all elements listed in the Notice of Motion)

It is proposed to utilise the Paddington DCP Working Party as a reference group (which incorporates Ward Councillors, representatives from the Paddington Society; local residents; and the National Trust) for the preparation of the strategy, with the deliverables being those matters listed in Part 5 (a-g) of the above-mentioned NoM.

The deliverables will include the technical requirements for all civil, landscape and infrastructure works in the public realm. In doing so, all recommendations are to have appropriate regards for functionality, compliance with Australian Standards, cost, maintenance efficiency and sustainability in order to meet the demanding functional and safety standards required for public spaces.

Given that Council does not currently have in-house Landscape Architects or Urban Design resources, this work is proposed to be outsourced and managed through the Planning and Place section of Council, who will report to an internal working team.

The costs associated with the project are proposed to be funded through the Oxford Street Placemaking Reserve. It is anticipated that the total costs for the development of this work will be $100,000 to $120,000.

Options:

Council may endorse the project as detailed in this report; consider alternative methodologies in order to satisfy the NoM; or not proceed with the project at this time.

Community Engagement and / or Internal Consultation:

In developing the Strategy & Technical Manual, and as outlined above, it is proposed to utilise the Paddington DCP Working Party as the key project Reference Group. A communication and engagement plan will form an integral part of the project brief. A collaborative approach with the key service providers from Infrastructure and Sustainability within Council is proposed through the establishment of an internal project working group who will ultimately be implementing the outcomes of the work.

Policy Implications:

The outcomes of the work proposed for the Strategy is intended to form the basis of a Council Policy for public works in streets and public spaces in the Paddington HCA.

Financial Implications:

The work outlined in this report is not covered within the current 2022/23 budget. A budget adjustment request would be required at the next Quarterly Budget Review for the additional estimated costs of $100,000 to $120,000. Given the nature and focus of the work being undertaken this could be funded from the Oxford Street Placemaking Reserve which is currently forecast to have a balance of $225,606 at 30 June 2023.

Resourcing Implications:

While this NoM has been allocated to Planning and Place, Council does not have an urban design or landscape architect in house. It is therefore proposed that this project is undertaken by external consultants, and managed internally using the current staff resources within Planning and Place.

Conclusion:

In responding to the NoM, this report proposes a methodology to establish an overarching strategy, principles, guidelines and controls for the public domain of Paddington. The preparation of the Paddington Public Domain Strategy and Technical Manual will be designed to assist in the ongoing management of and improvements to the public domain of the Paddington Heritage Conservation Area.

Council staff recommend that this project is undertaken by external consultants, funded from the Oxford Street Placemaking Reserve.

Attachments

Nil

Political Donations: Matters to be considered by Councillors at Council and/or Committee Meetings