



Heritage Study: Places of Worship, Woollahra LGA



Version Date:	April 2023
Division/Department:	Strategic Planning & Place
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HPE CM Record Number:	23/9323

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.

Table of Contents

PART 1 INTRODUCTION.....	8
1.1 Overview	8
1.2 Project methodology	8
1.3 Authors and acknowledgements.....	9
1.4 Limitations	9
PART 2 BACKGROUND.....	10
2.1 Site identification	10
2.2 Heritage listings	11
2.3 Heritage in the vicinity.....	11
PART 3 HISTORICAL CONTEXT	13
3.1 Introduction	13
3.2 Aboriginal ethno-history	13
3.3 Double Bay suburb history	13
3.4 Paddington suburb history	20
3.5 Rose Bay suburb history.....	26
3.6 Woollahra suburb history.....	39
3.7 Vaucluse suburb history	48
PART 4 PHYSICAL ANALYSIS – CHABAD DOUBLE BAY	55
4.1 Site inspection.....	55
4.2 The building	55
4.3 Chabad Double Bay – Exterior	56
4.4 Chabad Double Bay – Interior.....	57
4.5 Moveable heritage items	59
4.6 Fixed items, interior and exterior	60
4.7 Setting	61
4.8 Intactness.....	63
4.9 Condition.....	63
4.10 Alterations and additions	63
PART 5 PHYSICAL ANALYSIS – DOUBLE BAY UNITING CHURCH	64
5.1 Site inspection.....	64

5.2	The building	64
5.3	Double Bay Uniting Church – exterior	64
5.4	Double Bay Uniting Church – interior	65
5.5	Moveable heritage items	68
5.6	Fixed items, interior and exterior	70
5.7	Setting	71
5.8	Intactness.....	72
5.9	Condition.....	73
5.10	Alterations and additions	73

PART 6 PHYSICAL ANALYSIS – PADDINGTON CHURCH OF CHRIST 75

6.1	Site inspection.....	75
6.2	The building	75
6.3	Paddington Church of Christ – Exterior	76
6.4	Paddington Church of Christ – Interior	80
6.5	Moveable heritage items	84
6.6	Fixed items, interior and exterior	85
6.7	Church residence	86
6.8	Setting	86
6.9	Intactness.....	88
6.10	Condition.....	88
6.11	Alterations and additions	88

PART 7 PHYSICAL ANALYSIS – ST ANDREWS SCOTS PRESBYTERIAN CHURCH 89

7.1	Site inspection.....	89
7.2	The building	89
7.3	St Andrews Scots Presbyterian Church – exterior.....	90
7.4	St Andrews Scots Presbyterian Church – interior	94
7.5	Moveable heritage items	99
7.6	Fixed items, interior and exterior	99
7.7	Church hall.....	104
7.8	Setting	105
7.9	Intactness.....	106
7.10	Condition.....	106
7.11	Alterations and additions	106

PART 8 PHYSICAL ANALYSIS – ST GEORGE GREEK ORTHODOX CHURCH, ROSE BAY 107

8.1	Site inspection.....	107
8.2	The building	107
8.3	Original plans	108
8.4	St George Greek Orthodox Church – Exterior	109
8.5	St George Greek Orthodox Church – Interior	111
8.6	Moveable heritage items	114
8.7	Fixed items, interior and exterior	114
8.8	Setting	114
8.9	Intactness.....	115
8.10	Condition.....	115
8.11	Alterations and additions	115

PART 9 PHYSICAL ANALYSIS – KEHILLAT KADIMAH SYNAGOGUE 116

9.1	Site inspection.....	116
9.2	The building	116
9.3	Kehillat Kadimah Synagogue – Exterior.....	117
9.4	Kehillat Kadimah Synagogue – Interior	118
9.5	Moveable heritage items	121
9.6	Fixed items, interior and exterior	122
9.7	Setting	124
9.8	Intactness.....	125
9.9	Condition.....	125
9.10	Alterations and additions	125

PART 10 PHYSICAL ANALYSIS – SEPHARDI SYNAGOGUE 127

10.1	Site inspection.....	127
10.2	The building	127
10.3	Sephardi Synagogue – Exterior.....	127
10.4	Sephardi Synagogue – Interior	129
10.5	Moveable heritage items	135
10.6	Fixed items, interior and exterior	135
10.7	Setting	137
10.8	Intactness.....	139
10.9	Condition.....	139
10.10	Alterations and additions	140

PART 11 PHYSICAL ANALYSIS – SYDNEY CHEVRA KADISHA.....	141
11.1 Site inspection.....	141
11.2 The building.....	141
11.3 Sydney Chevra Kadisha – Exterior	142
11.4 Sydney Chevra Kadisha – Interior.....	144
11.5 Moveable heritage items	147
11.6 Fixed items, interior and exterior	148
11.7 Setting	149
11.8 Intactness.....	151
11.9 Condition.....	151
11.10 Alterations and additions	151
 PART 12 PHYSICAL ANALYSIS – VAUCLUSE UNITING CHURCH.....	 152
12.1 Site inspection.....	152
12.2 The buildings.....	152
12.3 Original plans	153
12.4 Vacluse Uniting Church – Exterior.....	153
12.5 Vacluse Uniting Church – Interior	156
12.6 Moveable heritage items	162
12.7 Fixed items, interior and exterior	163
12.8 Setting	165
12.9 Intactness.....	166
12.10 Condition.....	167
12.11 Alterations and additions	167
 PART 13 COMPARATIVE ANALYSIS.....	 168
13.1 Introduction	168
13.2 Existing heritage listed places of worship within Woollahra LGA	169
13.3 Chabad Double Bay	186
13.4 Double Bay Uniting Church	188
13.5 Paddington Church of Christ.....	189
13.6 St Andrews Scots Presbyterian Church	198
13.7 St George Greek Orthodox Church.....	204
13.8 Kehillat Kadimah Synagogue.....	210
13.9 Sephardi Synagogue	214
13.10 Sydney Chevra Kadisha	220

13.11	Vaucluse Uniting Church	224
PART 14 HERITAGE SIGNIFICANCE ASSESSMENT		231
14.1	Introduction	231
14.2	NSW Historical Themes	231
14.3	Heritage significance assessment	235
PART 15 CONCLUSIONS AND RECOMMENDATIONS		280
15.1	Conclusions	280
15.2	Recommendations	280
PART 16 REFERENCES		282
PART 17 APPENDIX 1: HERITAGE INVENTORY SHEETS.....		283
PART 18 APPENDIX 2: SITE LOCATIONS.....		284
PART 19 APPENDIX 3: HERITAGE ITEMS IN THE VICINITY		294

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*.

- o State Heritage Register
- o Woollahra Local Environmental Plan 2014 (WLEP 2014)
- o Section 170 Heritage and Conservation Registers
- o NSW State Heritage Inventory database
- o National Trust of Australia
- o 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 Registers³.

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.

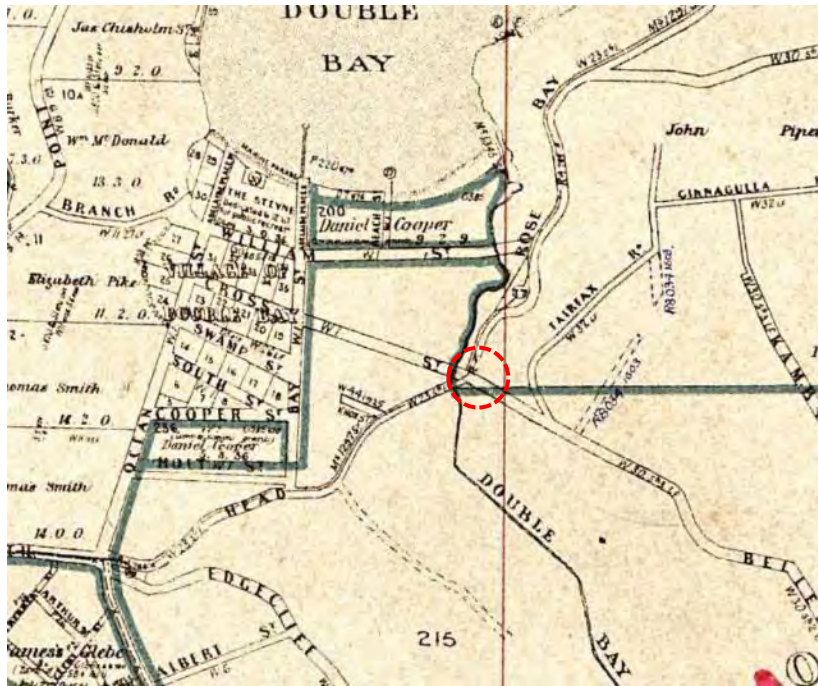


Figure 4: 1900 Parish Map of Alexandria (approximate location of subject property outlined red (HLVR 140367/ Map no. 24497)



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

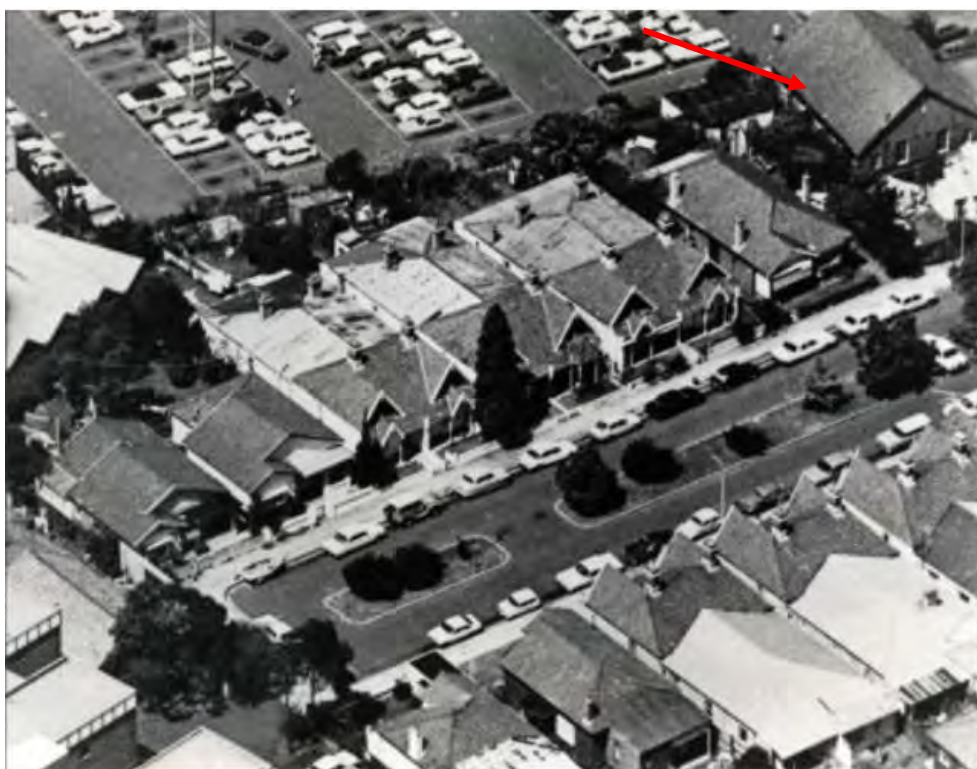


Figure 6: 1966 aerial photo with former church building indicated (Woollahra Local History Digital Archive)



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

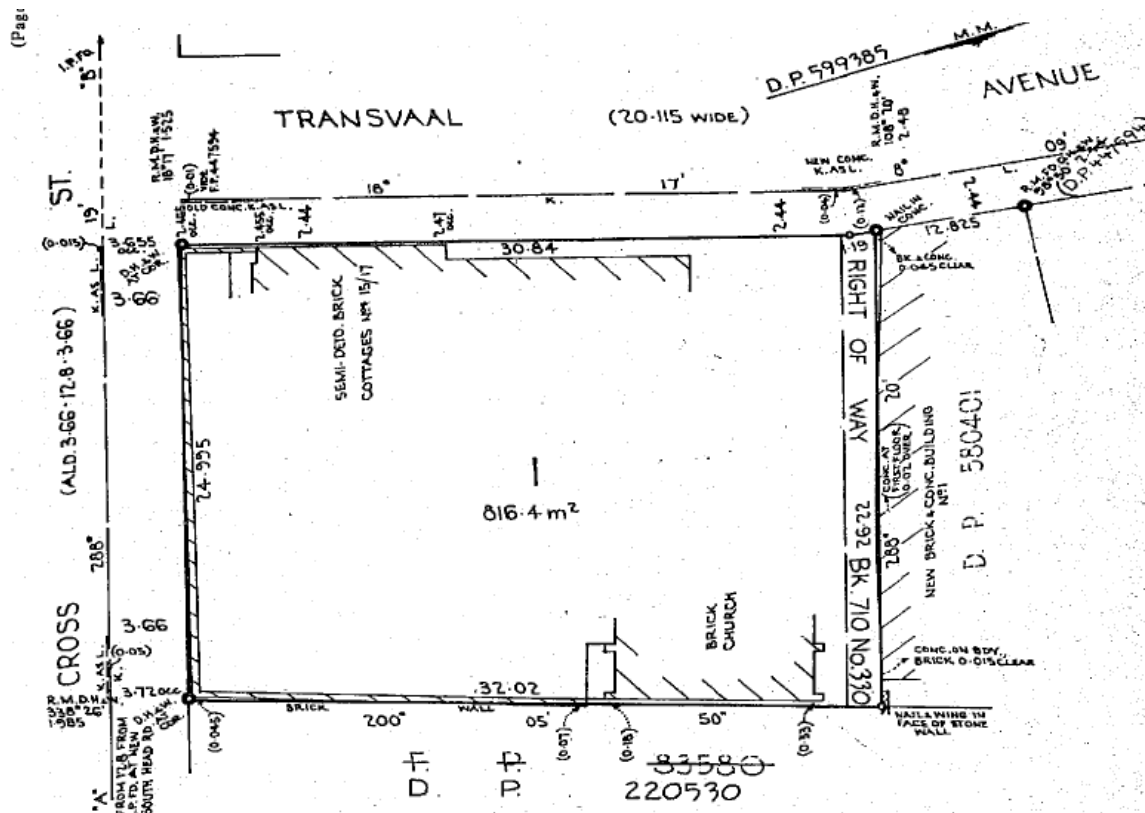


Figure 8: 1979 lands title map of site



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: Dixon 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.

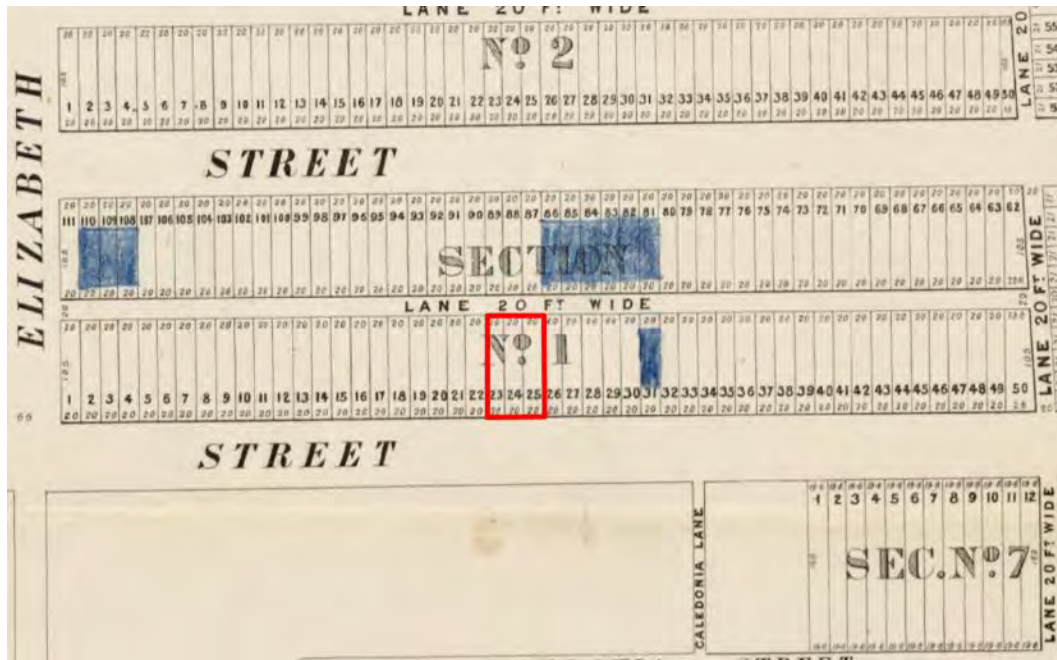


Figure 12: Excerpt from the plan of the subdivision of the Underwood Estate, 1875.
(Source: National Library Australia. Accessed online at: <http://nla.gov.au/nla.obj-230398376>)



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.

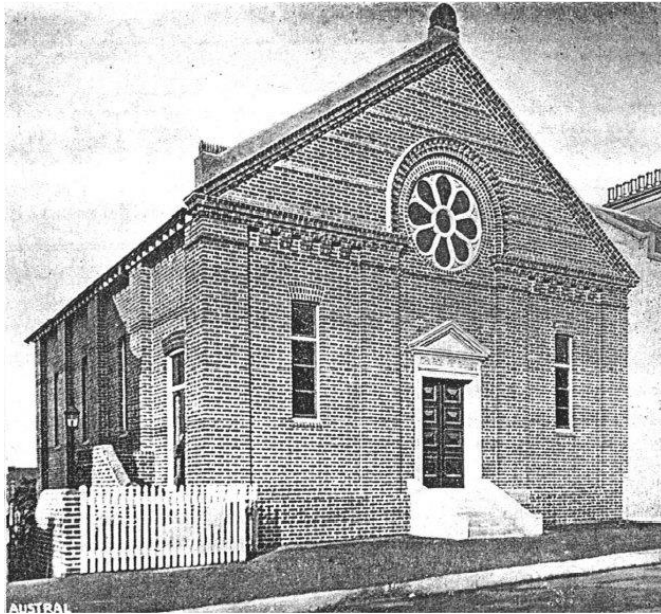


Figure 14: Photograph of the Church, date unknown. Note the presentation to Paddington Street, the timber picket fence and the stair entrance from the public domain. (Source: A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia, p.325)



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)

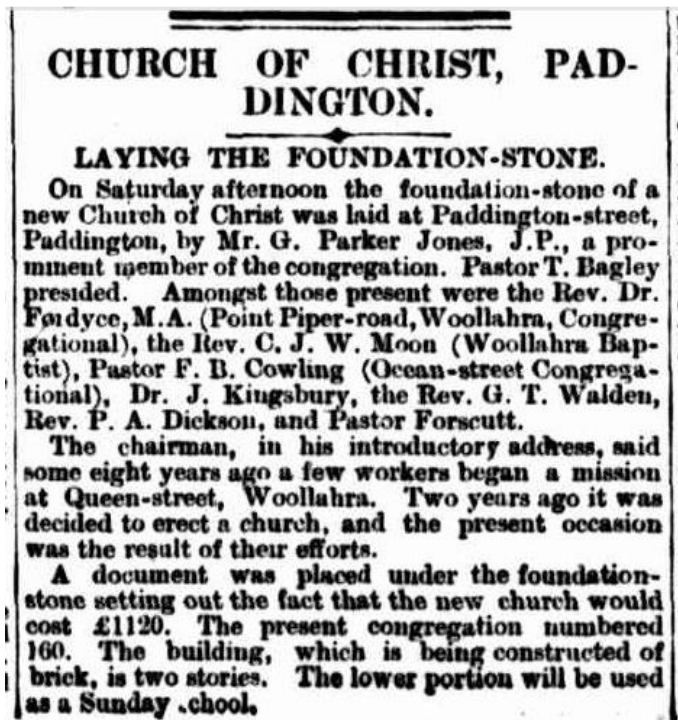


Figure 17: Article detailing the laying of the Foundation Stone. Printed in the Sydney Morning Herald on 11 November 1901, page 5. (Source: Trove, <https://trove.nla.gov.au/newspaper/article/14421832>)

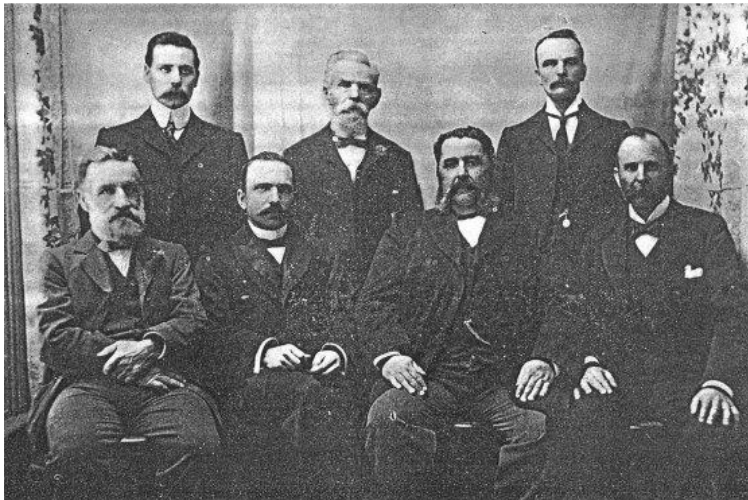


Figure 18: Photograph of the Officers of the Paddington Church, date unknown. Top row: G. Arnott, L. Lee, A. W. Shearston (Secretary). Bottom Row: G.P. Jones, T. Bagley (Evangelist), E.H. Fancourt, E. Lewis. (Source: A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia, p.324)

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 parapeted 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)

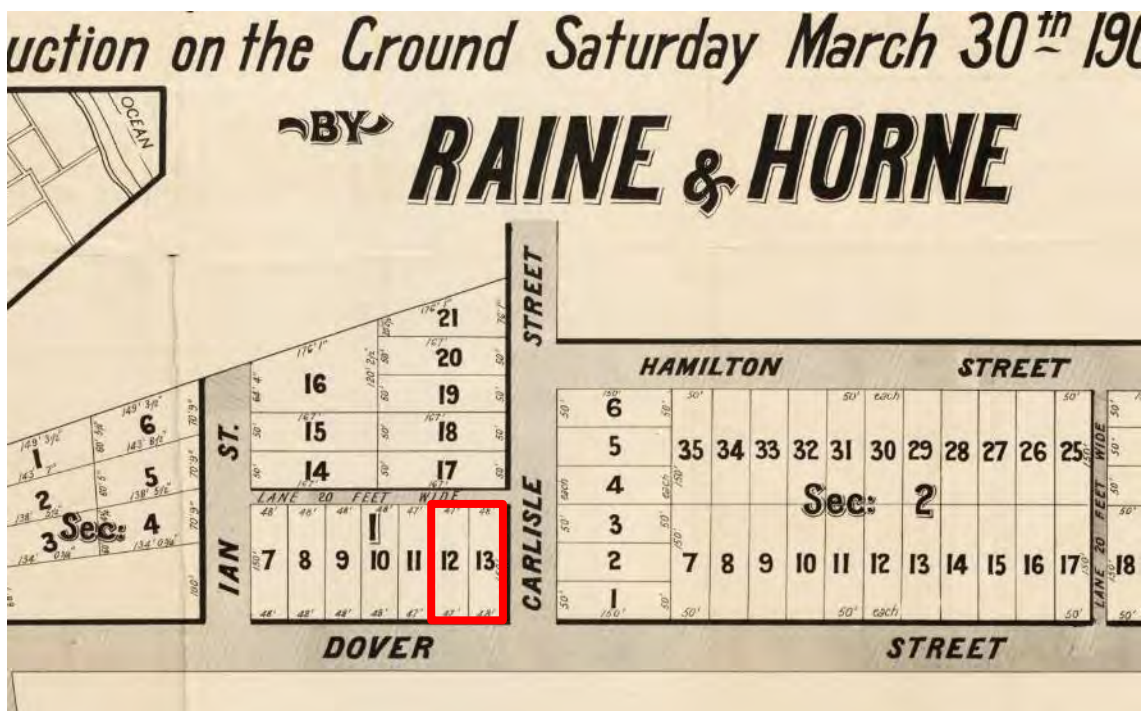


Figure 23: 1901 subdivision plan of the Carlisle Estate (NLA MAP LFSP 2410, Folder 151)



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)

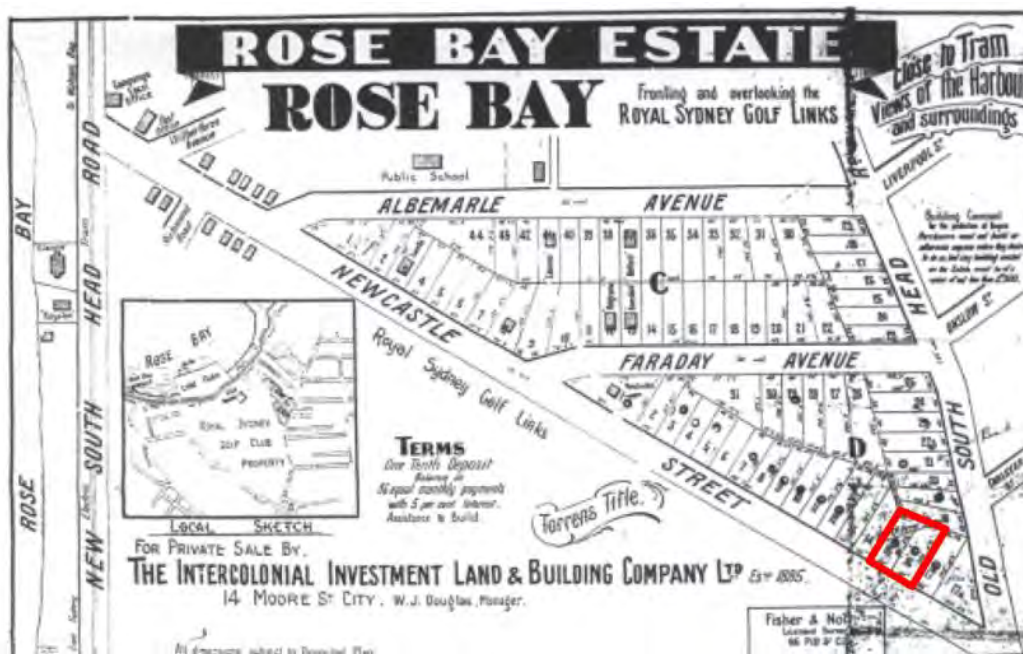


Figure 26: Rose Bay Estate subdivision plan (subject property outlined red) (Source: Woollahra Libraries Local History Collection)

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/CjU1sDhFij/>)

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 photograph 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 particularly 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.

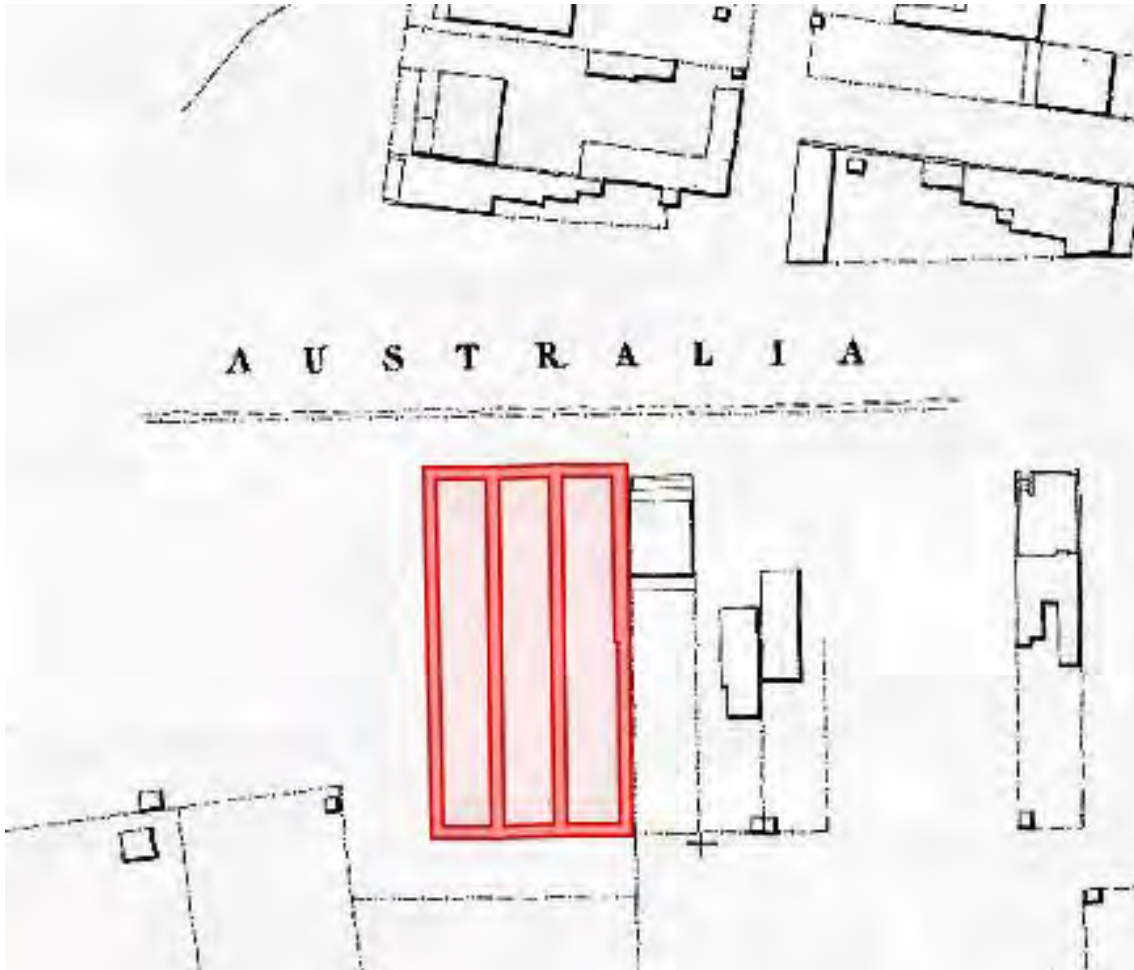


Figure 35: 1885-1895 Surveyor Generals Map of site

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

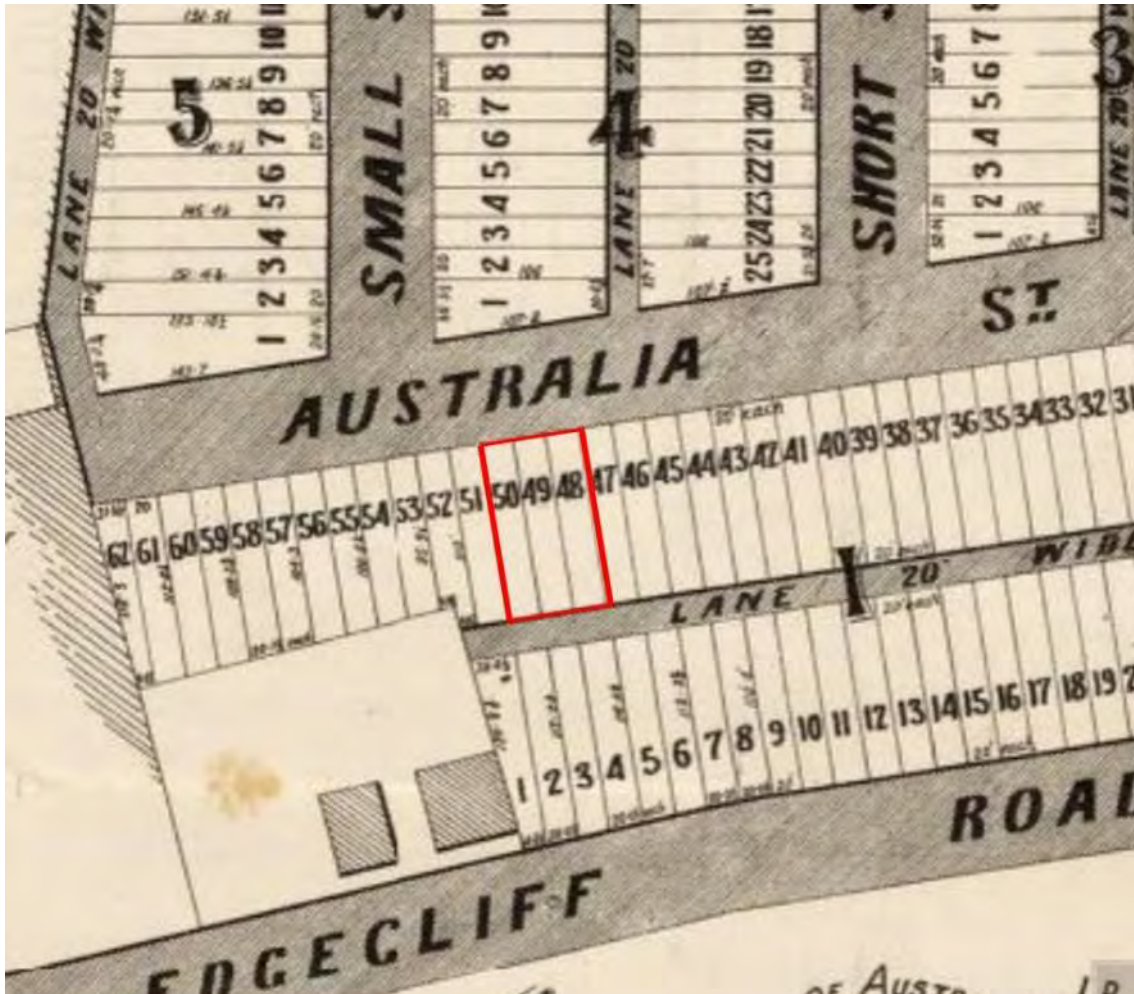


Figure 36: 1886 Edgecliff Estate Side A – Woollahra, with approximate location of site in red.



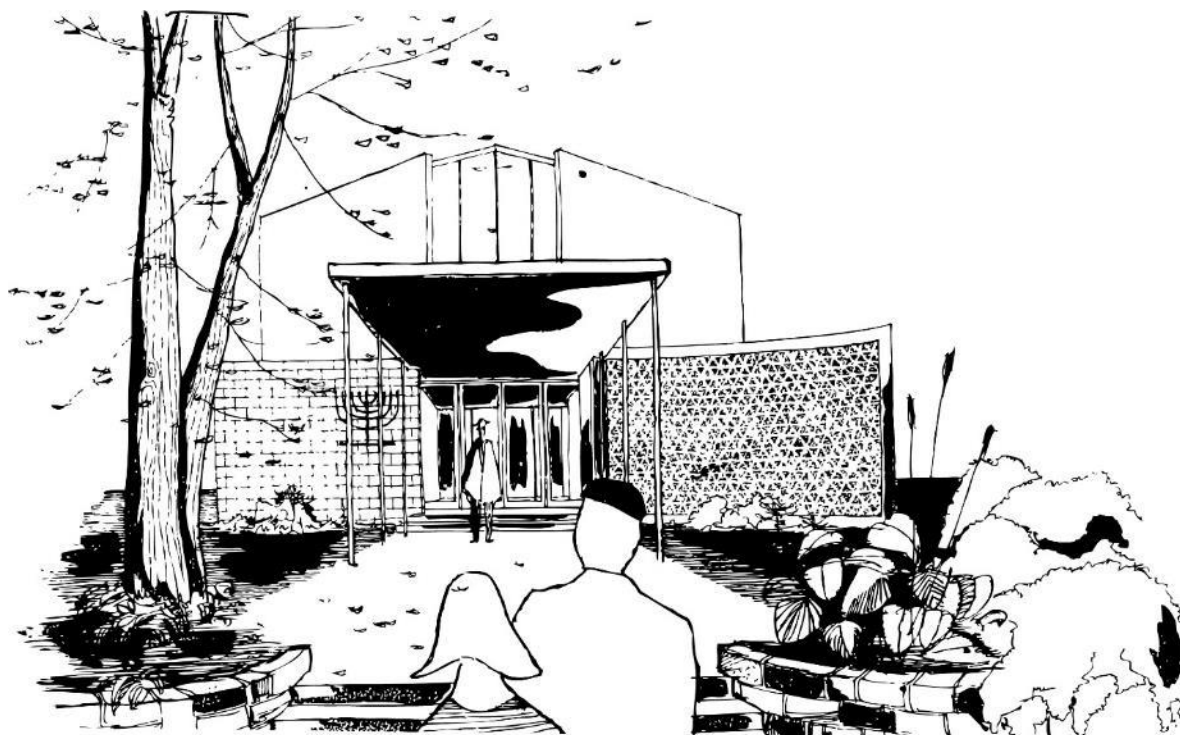
Figure 37: 1982 photo of synagogue
(Woollahra Local History Digital Archive)



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)

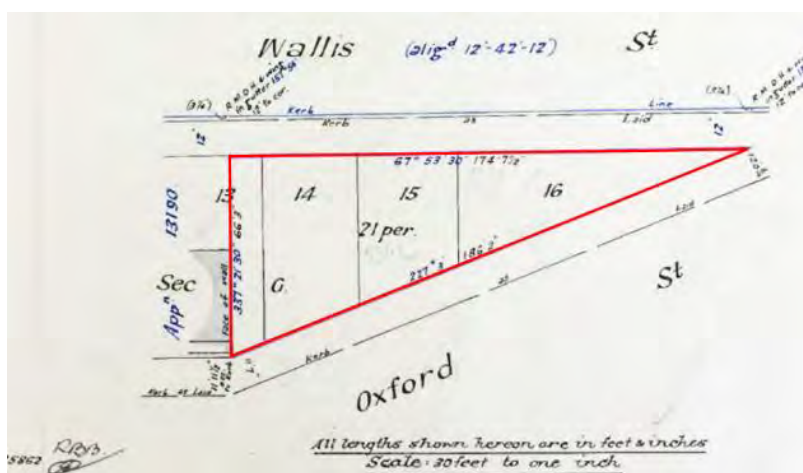


Figure 43: Plan showing Section G of the Wallis and Scott's subdivision in 1947 (Sydney Chevra Kadisha site outlined red). (Source: Certificate of Title – Volume 5648 Folio 151)

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.

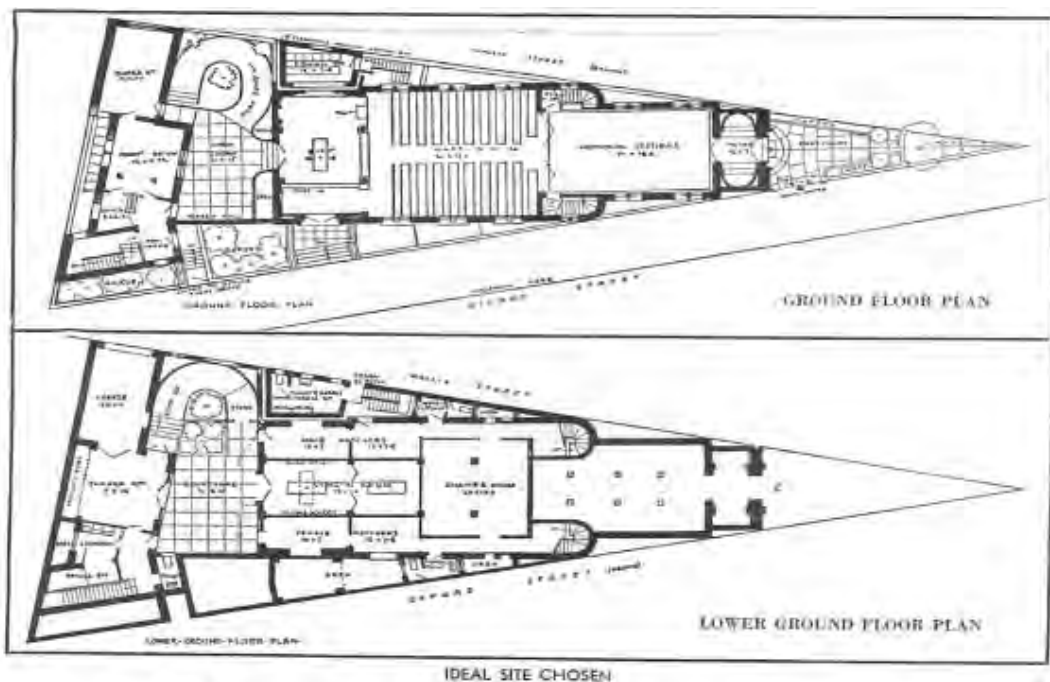


Figure 44: Architectural drawings of the Sydney Chevra Kadisha building.
(Source: Sydney Chevra Kadisha)

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 Vacluse suburb history

The area of Vacluse 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 Vacluse House, which was built by Sir Henry Brown Hayes and later occupied by Wentworth.



Figure 48: Early parish map showing Vacluse 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 Bemis to subdivide the southern and eastern parts of his estate into 94 villa allotments that were between two and six acres. The Vacluse Estate subdivision included new roads connecting the two government roads to South Head.

The Vacluse 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 Vacluse Estate was the Cooper Estate, which was not subdivided until the early 1850s. Beyond Wentworth's Vacluse 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 Vacluse. Between 1902 and 1915, fifteen separate releases from Wentworth's Vacluse Estate resulted in hundreds of town allotments being offered in the area.

Places of worship in Vacluse include St Michael's Anglican Church which was opened in 1877, the Vacluse 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 Vacluse Uniting Church

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



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

The Vauclose 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 Vauclose Estate. This church is the extant building that is located at the rear of the subject property at 3 Russell Street, Vauclose. 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 Vauclose Congregational Church 1839-1939*

³⁹ Bruce Pratt, *A Century of Service: The Story of Vauclose 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 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 1910.⁴⁴ 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 Vacluse Uniting Church Archives)



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



Figure 52: Historical photograph of the Vaocluse Congregational Church (extant building to rear of site prior to construction of 1960 church) (Source: The Story of Vaocluse 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 Vaocluse 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 post-war 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 post-war 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 Vacluse Uniting Church Archives)



Figure 54: Vacluse Uniting Church (formerly Vacluse 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.

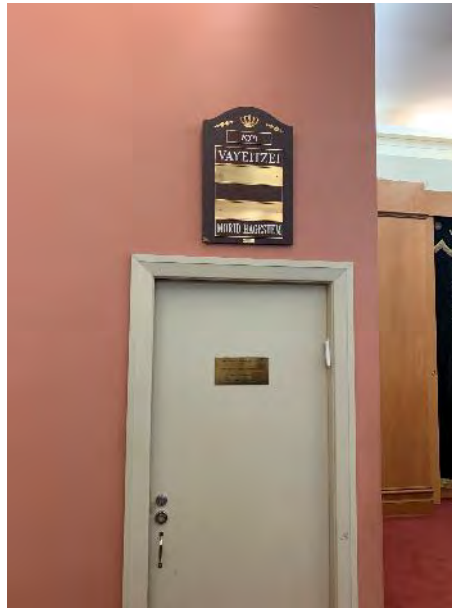


Figure 72: Detail view of memorial board



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

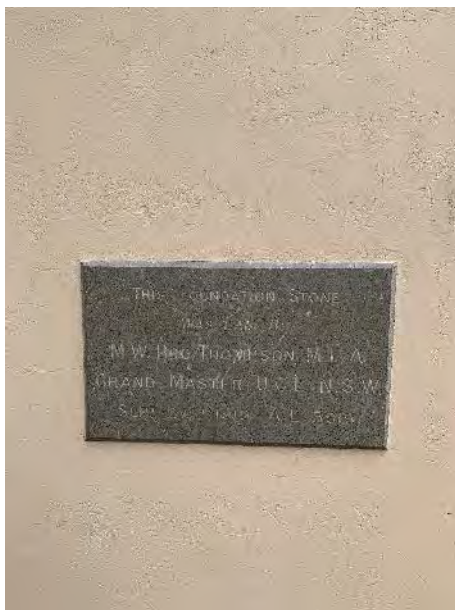


Figure 77: View of foundation stone dated 27 September 1919 on the exterior of the north-eastern elevation

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

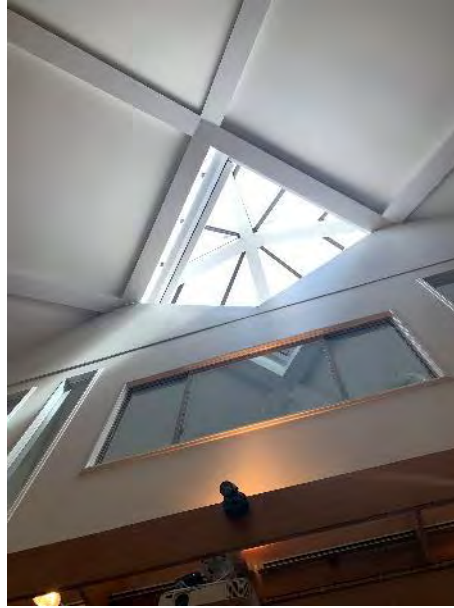


Figure 96: View of skylight in roof



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 storeys 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 vousssoirs.



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.

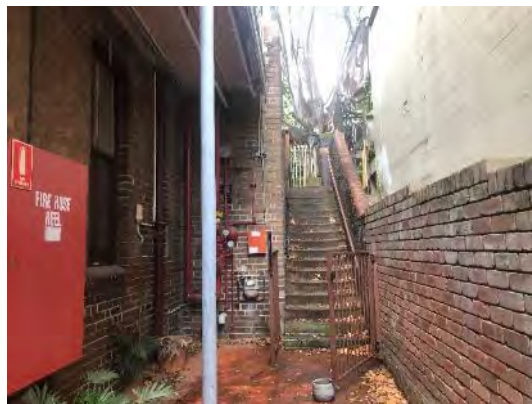


Figure 132: Stairs leading from street level to basement level on side (western) elevation at Paddington Church of Christ.



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.

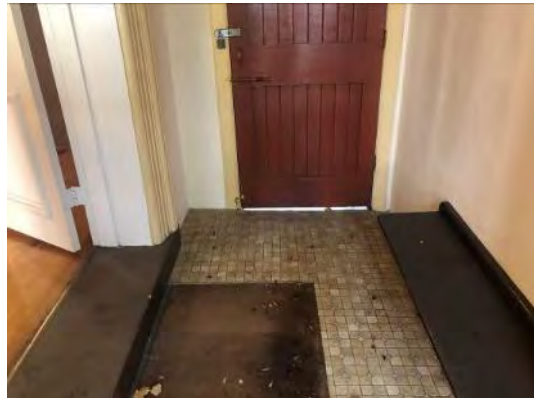


Figure 139: View of tiled flooring within entry porch to Paddington Church of Christ.



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.

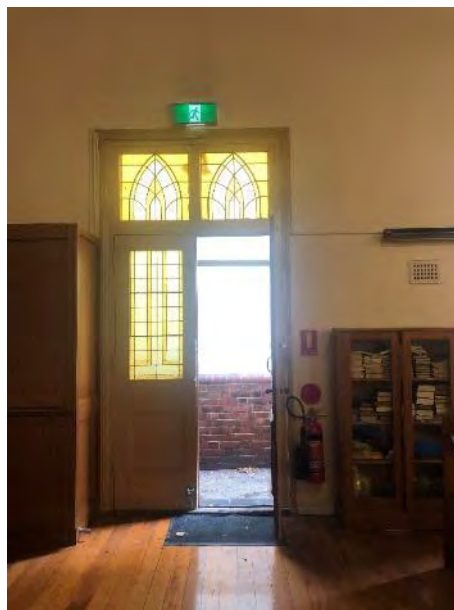


Figure 151: Detail view of side entry doors with amber colour leaded glass panes and fanlight within the Paddington Church of Christ.

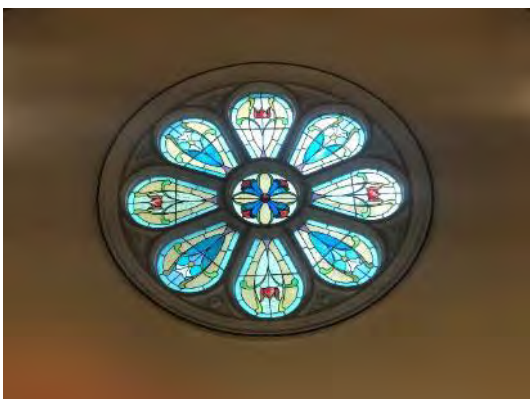


Figure 152: Detail view of stained glass rose window within Paddington Church of Christ.



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.

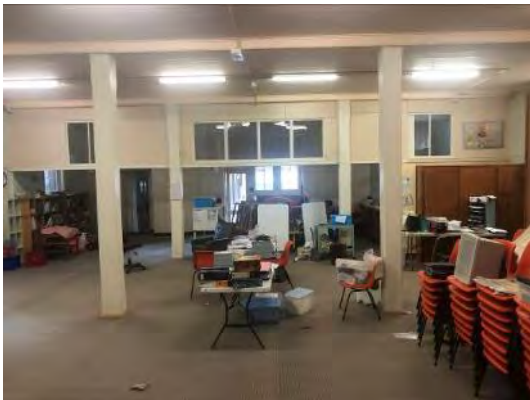


Figure 156: View of church hall within the Paddington Church of Christ.



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

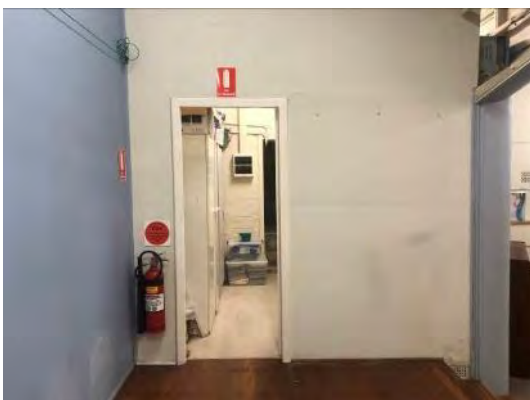


Figure 158: View along stage to church hall within the Paddington Church of Christ.

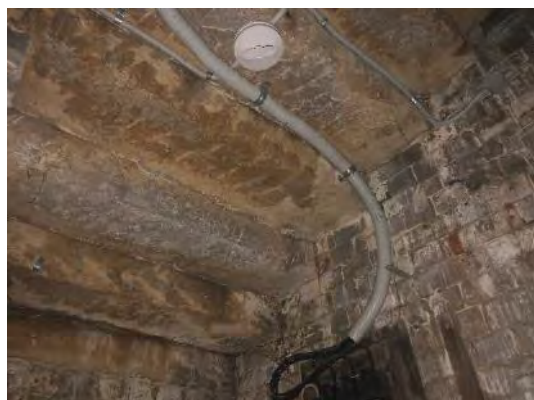


Figure 159: Detail view of underside of original sandstone stairs along western side of the church building.

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.

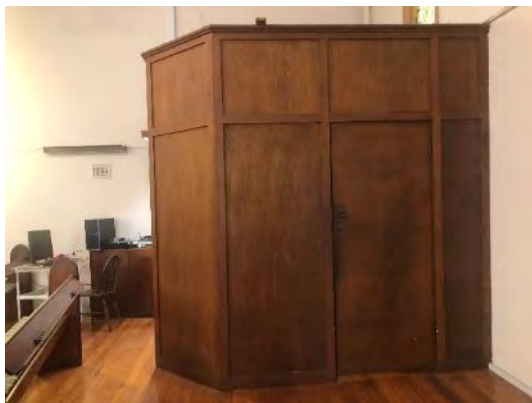


Figure 167: Detail view of timber panelling to office space located within the main church space.



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 beam 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 beam 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 Ashwin”.

“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

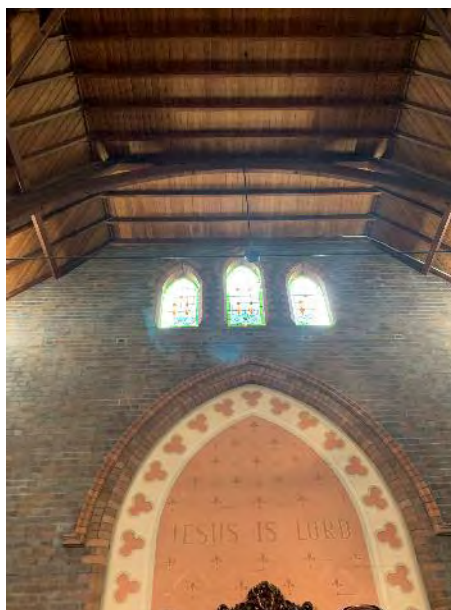


Figure 208: View of front of church above alter



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

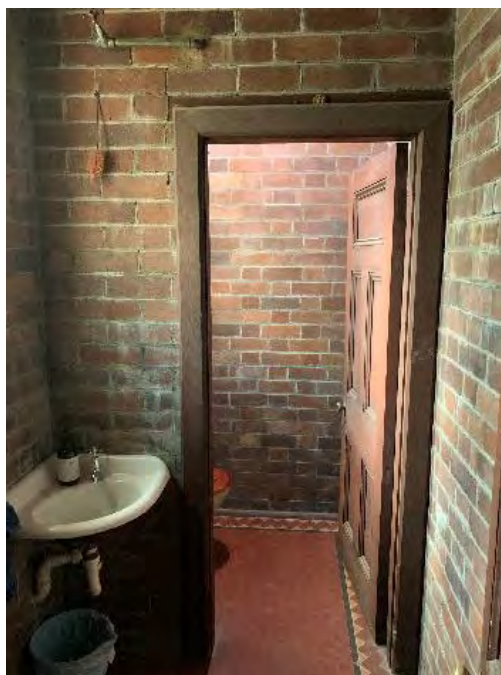


Figure 214: View of toilet at rear of church



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 from 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.

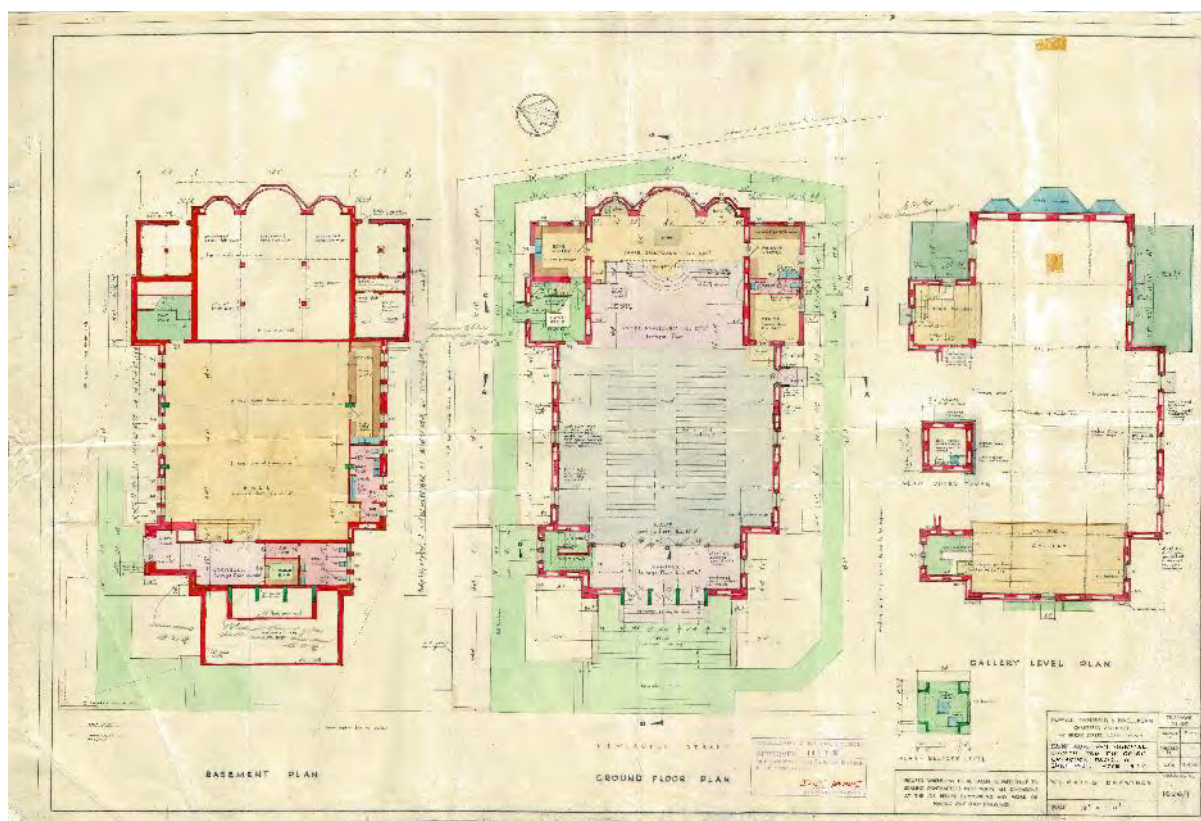
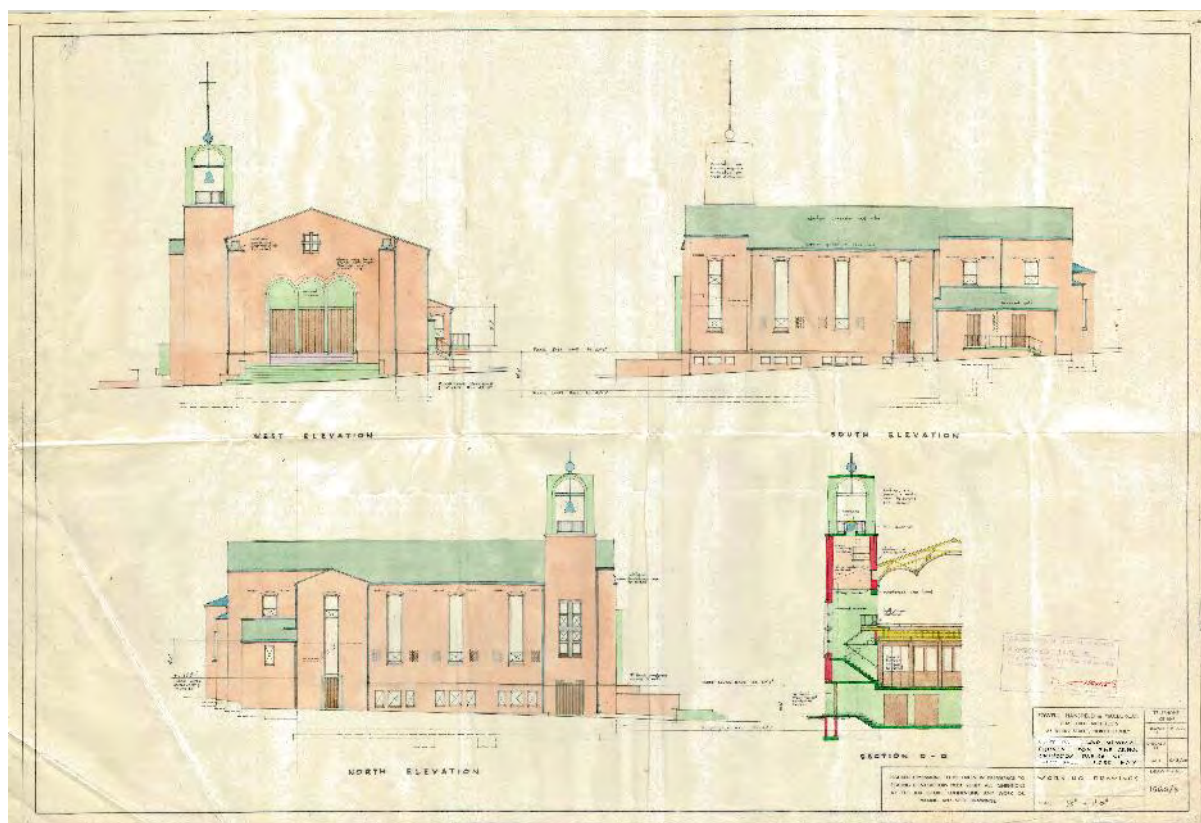


Figure 241: View looking north east across Newcastle Street towards the front (west) elevation of the St George Greek Orthodox Church.



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

8.3 Original plans



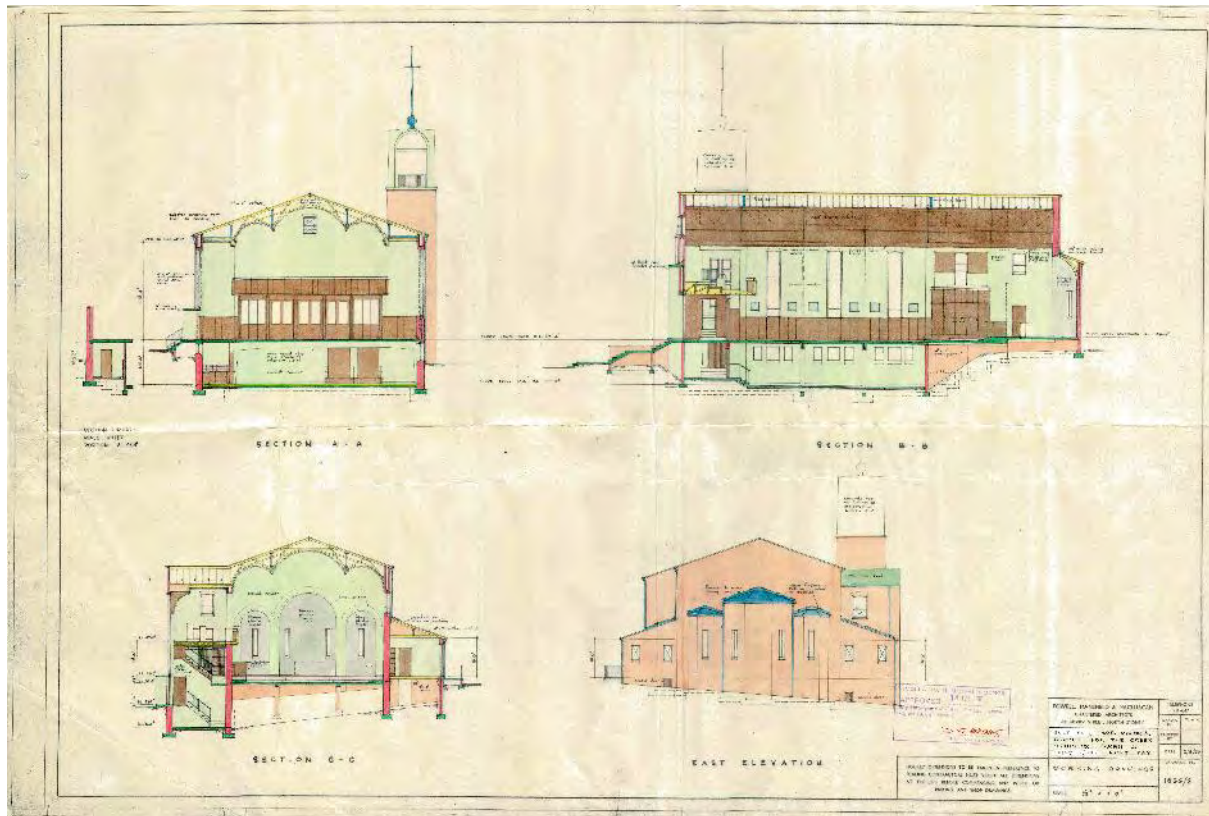


Figure 243: Original plans of the St George Greek Orthodox Church (Source: Woollahra Council Records)

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* – *iconostasias*) 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 wainscoting 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.

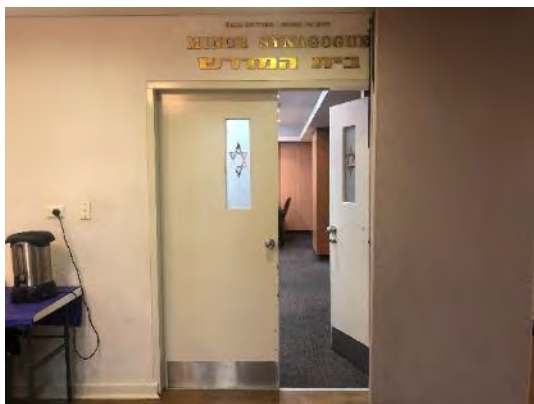


Figure 277: View of entry doors to minor synagogue within the Kehillat Kadimah Synagogue.



Figure 278: View within the minor synagogue.



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

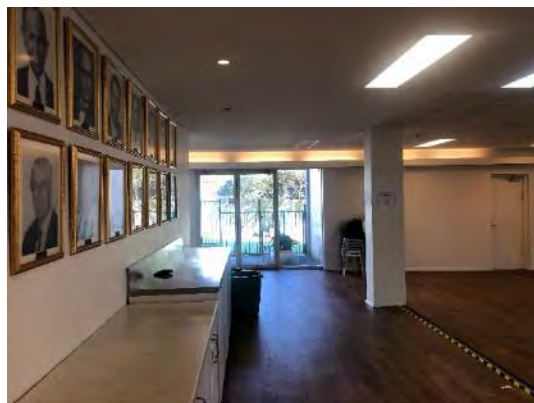


Figure 280: View across hall space within the Kehillat Kadimah Synagogue.

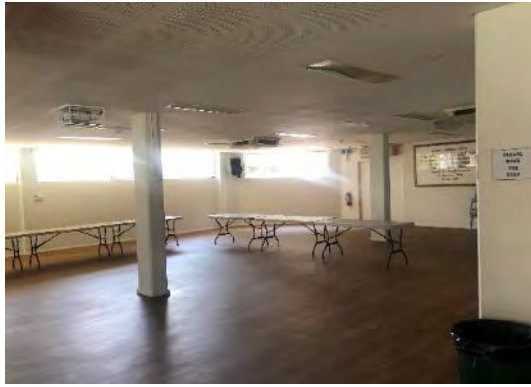


Figure 281: View across hall space within the Kehillat Kadimah Synagogue.



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.

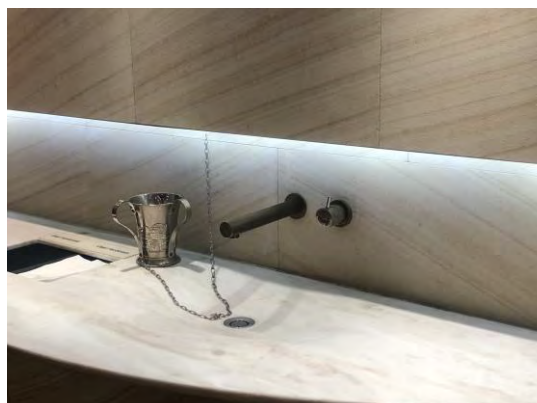


Figure 286: Two-handed vessel used in synagogue basin for ritual hand washing.

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.

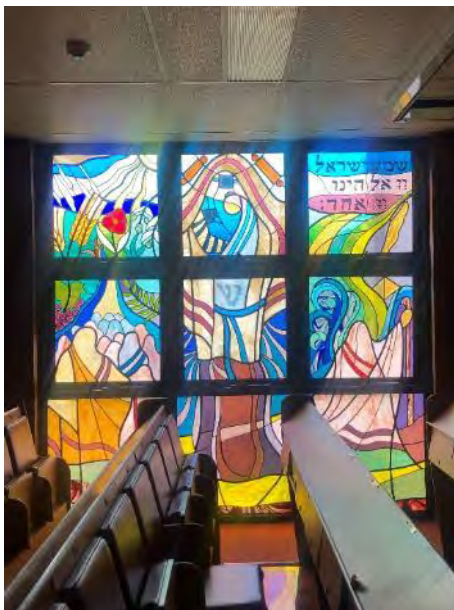


Figure 293: Detail view of leaded glass windows within the main synagogue.



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 along Fletcher Lane



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

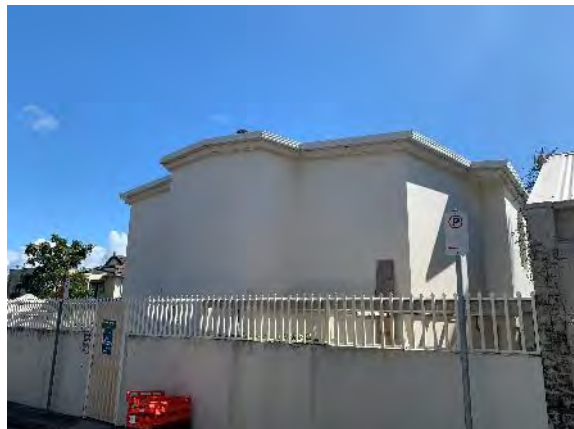


Figure 306: Rear of Sephardi Synagogue on Fletcher Lane



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.

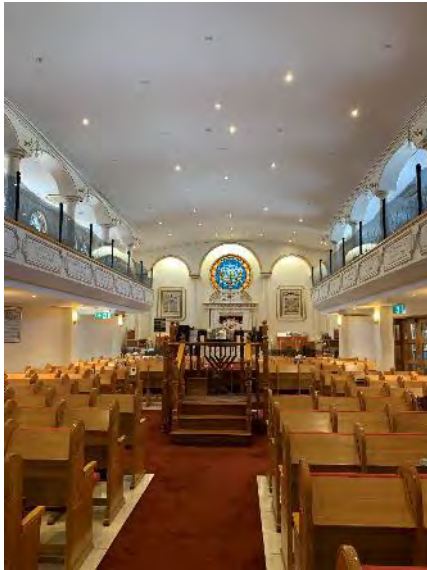


Figure 312: View of interior of Sephardi Synagogue



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 lectern 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

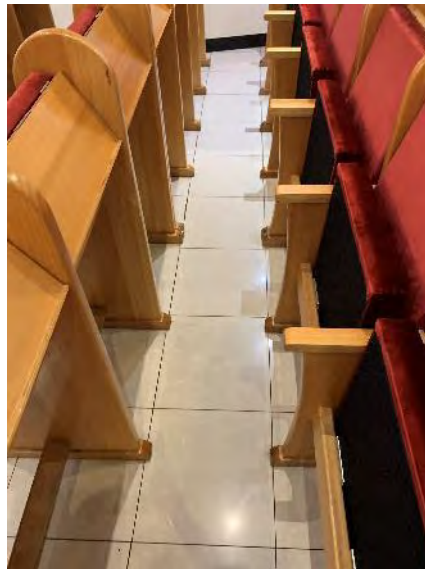


Figure 319: View of floor finish of Sephardi Synagogue



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



Figure 321: View of the lectern 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

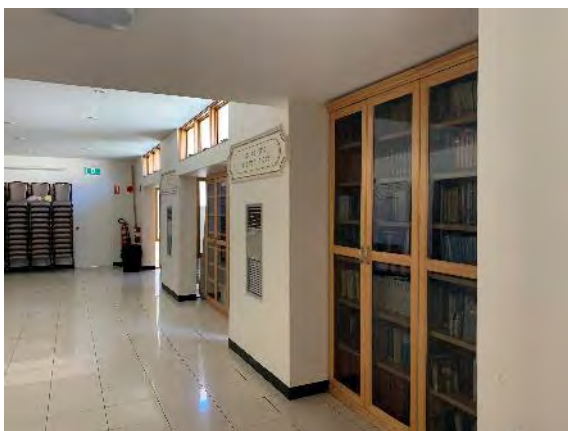


Figure 332: View of hall to the western side of Sephardi Synagogue

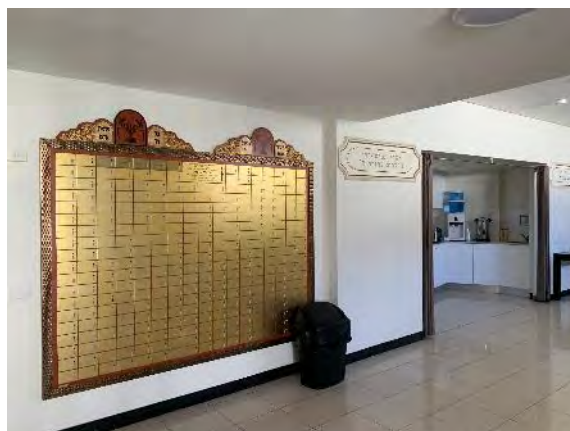


Figure 333: View of hall to the western side of Sephardi Synagogue

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.

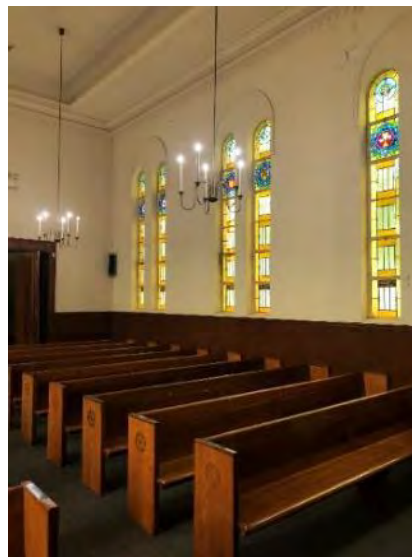


Figure 373: View within the nave interior showing timber pews, and leaded glass windows.



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

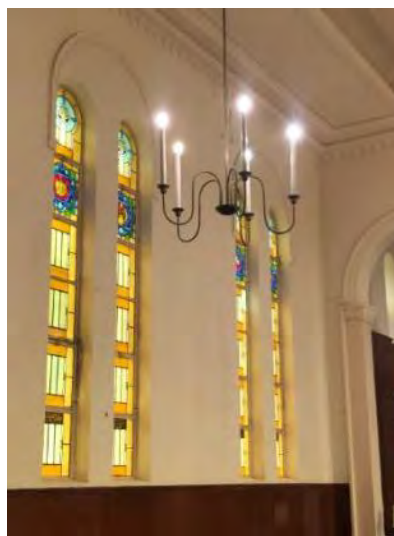


Figure 375: View within the nave interior showing decorative light fixtures.

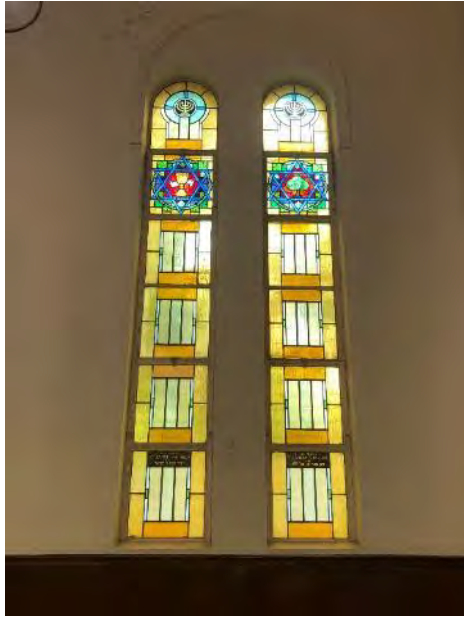


Figure 376: Detail view of decorative leaded and coloured glass window to the nave interior.



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.

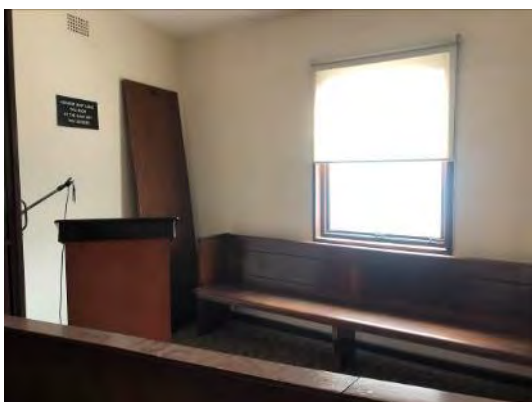


Figure 380: View of the Kohanim room located off the altar (separate).

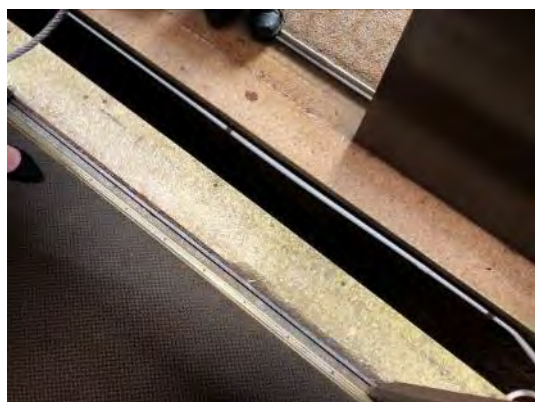


Figure 381: Detail view of flooring showing separation of the Kohanim room from the main chapel wing.



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.

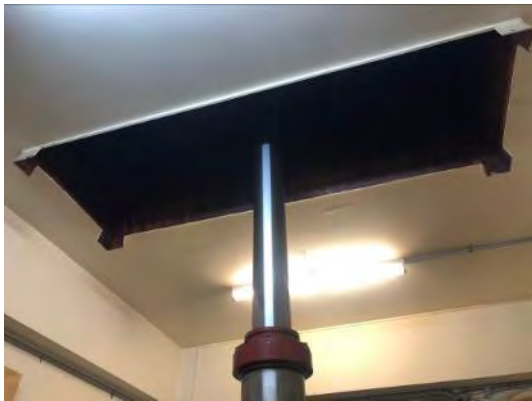


Figure 384: Detail view of hydraulic coffin lift from lower ground floor to altar level.



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.

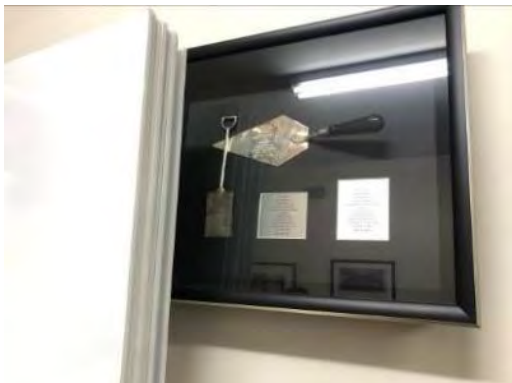


Figure 386: Framed commemorative trowel and spade located in the western wing, associated with the laying of the foundation stone.



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

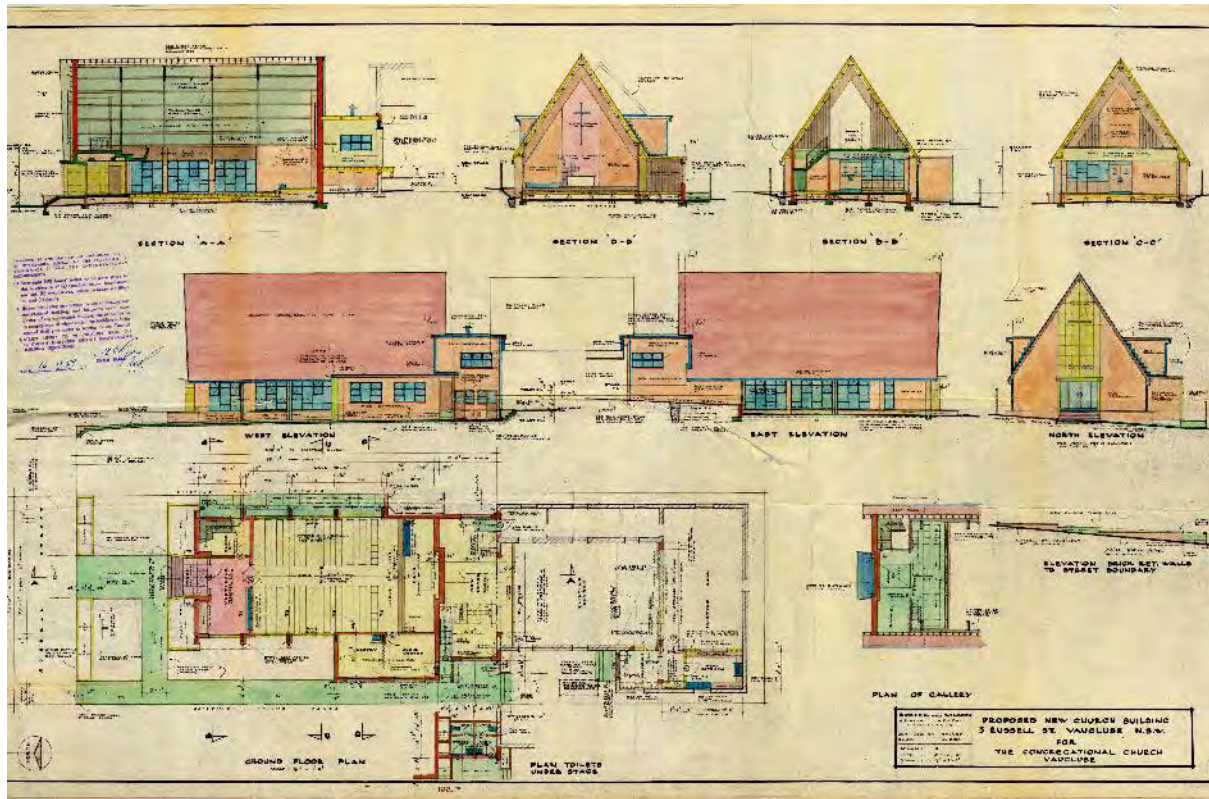


Figure 407: Original plans by Booker & Wilson for the 1960 A-frame church building (Source: Woollahra Council records)

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 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.



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.

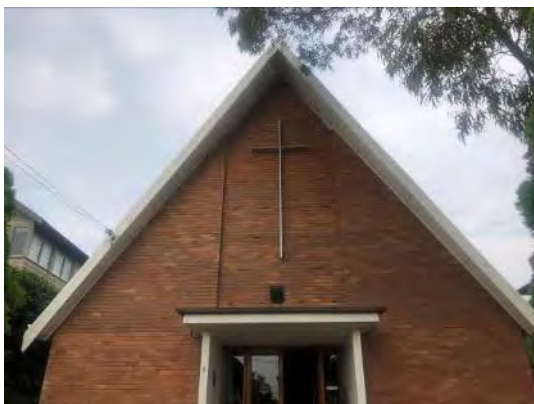


Figure 410: View to metal crucifix located above the main entry doors on front (north) elevation of the 1960 A-frame church.



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 Vacluse 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 Vacluse Uniting Church.



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

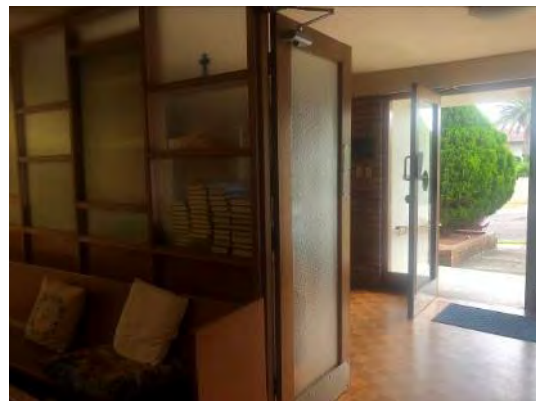


Figure 421: View showing vestibule and entrance doors to the Vacluse Uniting Church.

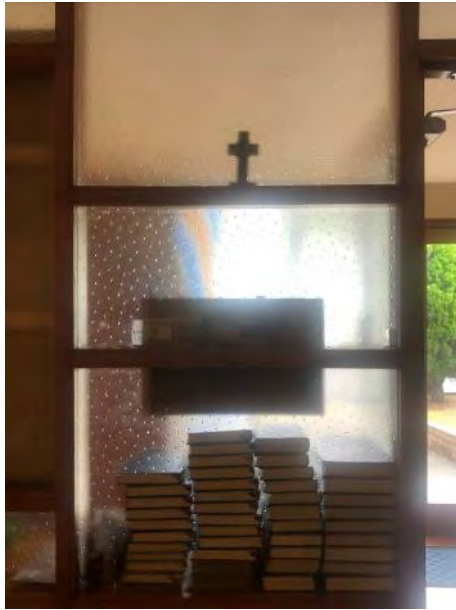


Figure 422: Detail view of frosted glass between the vestibule and nave.



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

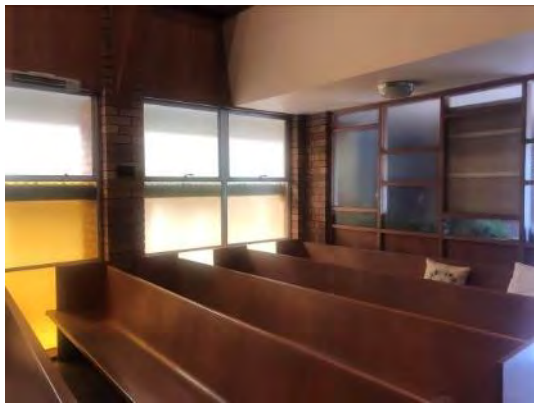


Figure 424: View of timber pews and frosted windows within the nave.

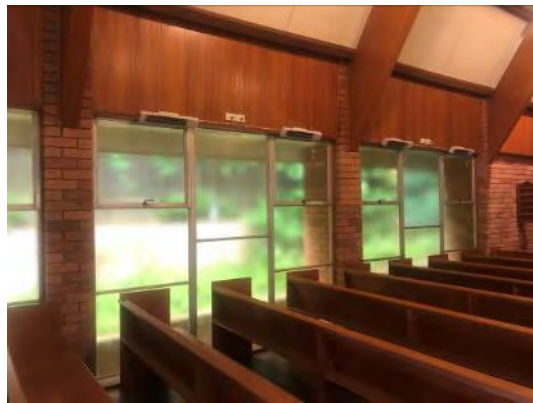


Figure 425: View of timber pews and frosted windows within the nave.

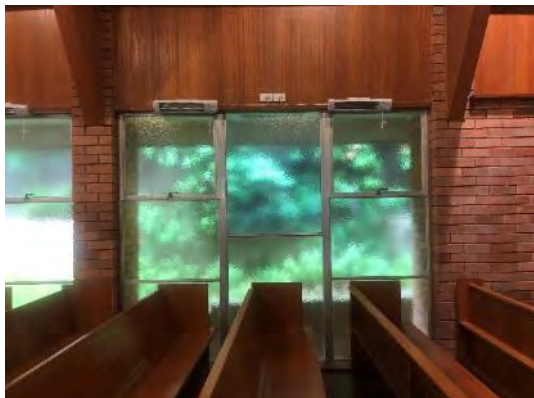


Figure 426: View of timber pews and frosted windows within the nave.

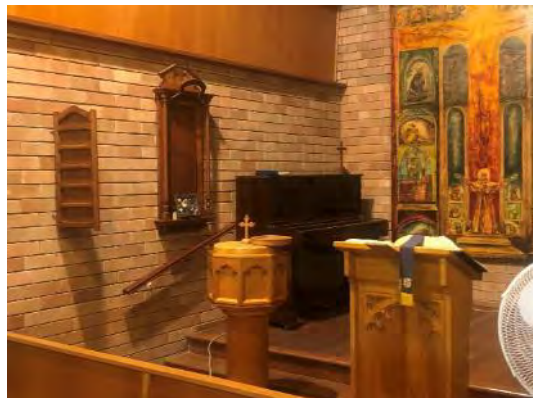


Figure 427: View of hymn and prayer boards, piano and lectern.



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



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

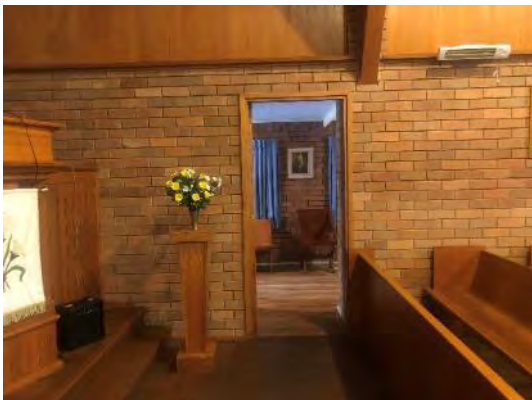


Figure 430: View from nave towards vestry located at side of church.



Figure 431: View within the vestry.



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

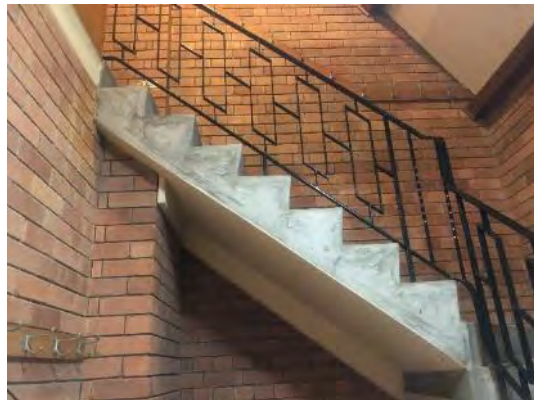


Figure 433: Internal stair with metal balustrade to gallery level.

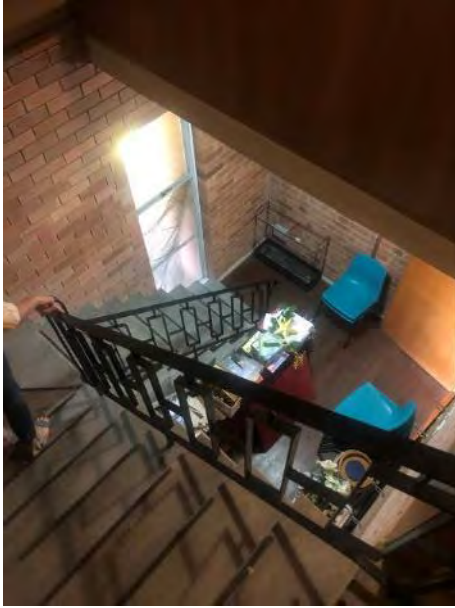


Figure 434: Internal stair to gallery level.



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).

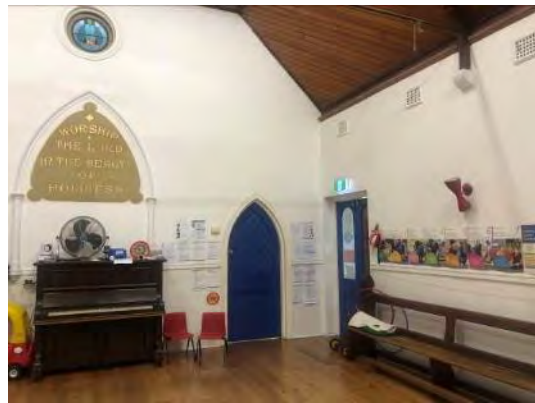


Figure 440: View of rear wall to main church space showing leaded glass highlight window, decorative mouldings and timber doors.



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.

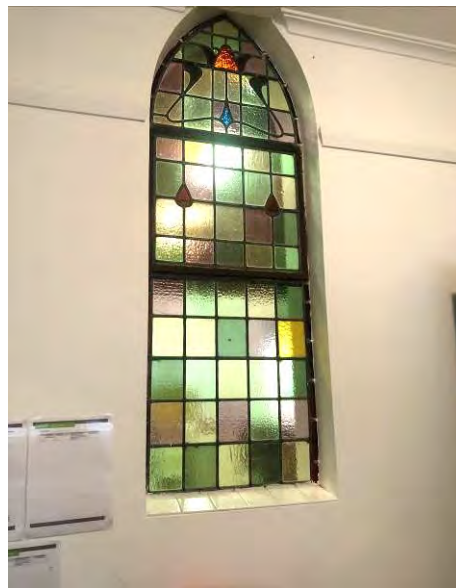


Figure 444: Detail view of leaded coloured glass window to main space within 1909 church building.

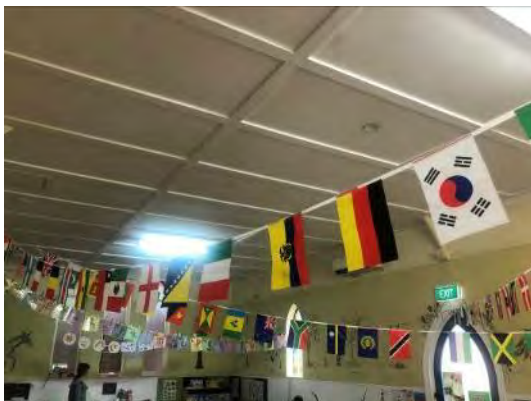


Figure 445: Interior view within modified space of the 1909 church building (now childcare facility).



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 Vacluse 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.

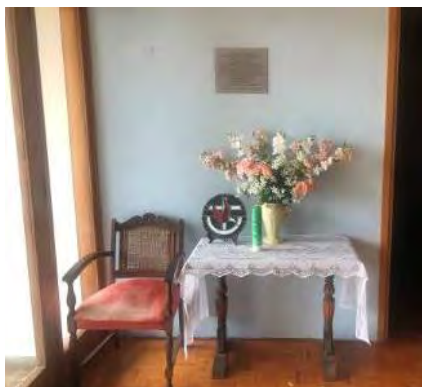


Figure 451: View of early timber furnishings within the vestibule.



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/~mqarmby/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.

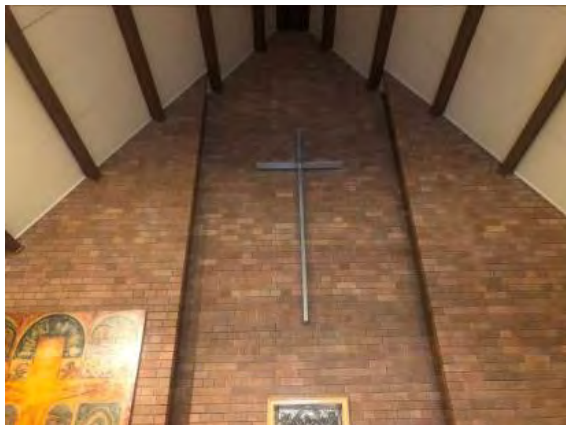


Figure 459: Detail view of metal crucifix fixed above the altar.



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 Vacluse Uniting Church.

12.8 Setting

The Vacluse Uniting Church is sited within a low-scale residential setting on the southern side of Russell Street, Vacluse. 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 Vacluse 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 <i>'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.</i> <i>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.</i>	 Views to Emanuel Synagogue on Ocean Street, Woollahra⁵⁰

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
	<i>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.</i> <i>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.</i> <i>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.</i> <i>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.</i> <i>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. [...]</i>	

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 <i>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.</i>	 View of All Saints Anglican Church⁵¹
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 <i>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</i>	 View of St. Columba Uniting Church⁵²

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
	<i>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.</i>	
Seventh Day Adventist Church - church, interiors and grounds	Address 219 Edgecliff Road, Woollahra Listing details Woollahra LEP 2014, Item No. 482 Statement of significance <i>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.</i>	 View of Seventh Day Adventist Church⁵³

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 Church⁵⁴
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, Woollahra⁵⁵

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 Church⁵⁶
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 <i>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</i>	 View of St Josephs Church⁵⁷

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
	<i>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.</i>	
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 Kincoppal⁵⁸

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 <i>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.</i> <i>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.</i> <i>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</i>	 View of Wentworth Memorial Church⁵⁹

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
	<i>the Wentworth mausoleum on the opposite side of this outcrop. The church represents a final phase in the historical development of the Vaocluse 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.</i>	
St Michael's Anglican Church—church and interiors, grounds, sandstone works, gateposts and iron arch, obelisk	Address St Michael's Place, Vaocluse Listing details Woollahra LEP 2014, Item No. 393 Statement of significance [Not available]	 View of front of church⁶⁰

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 <i>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 as a 'Wayside Chapel' for the local area.</i>	 View of main façade of church⁶¹
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 <i>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 by a notable colonial architect, Edmund Blacket and is recognised as one of his smaller important churches. The building 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</i>	 View of St Peter's Anglican Church⁶²

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
	<i>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.</i>	
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 chapel⁶³

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 Sea⁶⁴
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 <i>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. Anthony's, 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</i>	 View of former church⁶⁵

⁶⁴ Google Maps

⁶⁵ Google Maps

Site	Significance and contribution	Images
St. Marks Church Rectory— building and interiors, outbuildings , grounds, gardens, stone fence, gateposts, gate	<i>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.</i> Address 53 Darling Point Road, Darling Point Listing details Woollahra LEP 2014, Item No. 91 Statement of significance <i>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.</i> <i>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.</i>	 View of rectory⁶⁶

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 <i>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.</i> <i>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.</i>	 View of St. Marks Anglican Church⁶⁷

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
	<i>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.</i> <i>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.</i>	
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 <i>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</i>	 View of Rose Bay Uniting Church⁶⁸

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)	<i>extended by the Methodist community as the suburb around it was established and quickly developed.</i> <i>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.</i> <i>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.</i>	

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 church⁶⁹

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

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.

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 building⁷⁰

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 building⁷¹
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 building⁷²

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 building⁷³

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 Road⁷⁴

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 <i>'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 immediate local identities'.⁷⁵</i> 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 Street⁷⁶

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 <i>'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.'</i>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 Christ⁷⁹

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 <i>'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.'</i>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 Church⁸¹

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 <i>'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.</i> <i>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.</i>	 View to primary façade of Botany Uniting Church⁸³

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
	<i>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.</i>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 <i>'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.'</i>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 Church⁸⁵

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 <i>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</i> <i>St Francis Church has strong associations with the significant late nineteenth/early twentieth century architect John Bede Barlow.⁸⁶</i> 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 elevation⁸⁷

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 <i>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.</i> <i>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</i>	 View of the front elevation of the church⁸⁹

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

Site	Significance and contribution	Images
	<i>Church contains some significant memorial stained glass windows, church furniture and an organ.⁸⁸</i> 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 <i>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</i>	

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>

	<i>community and for its use as a social venue and for its use a 'Wayside Chapel' for the local area.</i> 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 church⁹⁰
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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. 156 Statement of significance <i>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</i>	

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
	<i>religious and social significance to the local community owing to its lengthy association with Presbyterian worship in Forbes.</i> 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 Church⁹¹
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 <i>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.</i> <i>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</i>	 View of church⁹²

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
	<i>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, John Burleigh Sharp, John Stiles.</i> <i>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.</i> <i>The William Davidson organ at St Clement's Church is considered to be an organ of unique tonal quality.</i> 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 <i>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.</i> 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 church⁹³

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. 144 Statement of significance <i>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.</i> 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 church⁹⁴

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. 1744 Statement of significance <i>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.</i> 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 church⁹⁵

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 <i>'Church to a significant ethnic community within Randwick City.'</i>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 Church⁹⁷

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/View/Item?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 Church⁹⁸

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 <i>'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.'</i>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 Sydney¹⁰⁰

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.northsydney Catholics.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 <i>'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.'</i>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 Bay¹⁰²

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](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 <i>'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.'</i>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, Marrickville¹⁰⁵

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/View/Item?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, Woollahra¹⁰⁶

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.2000¹⁰⁷

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=%20Kehillat%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 Road¹¹⁰

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](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 Synagogue on Anzac Parade¹¹¹  1960s image of original synagogue¹¹²

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 system¹¹³

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 synagogue¹¹⁵

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 synagogue¹¹⁶
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 Synagogue on Anzac Parade¹¹⁷

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 synagogue¹¹⁸  1965 image of original plywood roof system¹¹⁹

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 Road¹²¹

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](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 synagogue¹²²  1959 image of synagogue¹²³

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 <i>'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.</i> <i>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.</i>	 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
	<i>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.</i> <i>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.</i> <i>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.</i> <i>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.</i> <i>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</i> Comparative analysis	

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
	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 <i>'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 internal structural grid of unusual Turner system mushroom shaped</i>	 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
	<i>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.</i>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 Junction¹³¹

13.11 Vacluse Uniting Church

13.11.1 Places of worship within Woollahra LGA

There are no other places of worship that are comparable to the Vacluse 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 Street¹³²

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 Road¹³⁴

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 <i>'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.'</i>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, Warringah¹³⁸

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 <i>'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.'</i>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, Jindabyne¹⁴³

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 <i>'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.'</i>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, Crookwell¹⁴⁶

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 Church¹⁴⁷

¹⁴⁷ Churches of Australia, 'Sovereign Grace Bible Church', n.d. Accessed 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 Themes¹⁴⁸:

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 Themes¹⁴⁹:

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 Themes¹⁵⁰:

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 Themes¹⁵¹:

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 Themes¹⁵²:

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 Themes¹⁵³:

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. Practising 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 Themes¹⁵⁴:

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.	

Chevre Kadisha relates to the following NSW Historical Themes¹⁵⁵:

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 Themes¹⁵⁶:

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 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	• 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 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	✓ 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
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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
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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 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	• 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	
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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 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.

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
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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 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	• 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 • 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

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 a representative type • is outstanding because of its setting, condition or size	• 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 integrity or the esteem in which it is held	
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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 • 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 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

Guidelines for inclusion	Guidelines for exclusion
• is outstanding because of its integrity or the esteem in which it is held	

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 Vacluse Uniting Church

Criteria A – Historical significance

The Vacluse Uniting Church site, comprising the 1909 Congregational Church building and later A-frame church building that was constructed for the Vacluse 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 Vacluse, during which time a large number of churches were built across Sydney and wider NSW to cater for a growing population. Therefore, Vacluse Uniting Church would reach the threshold for local significance under this criterion. Vacluse 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	• has incidental or unsubstantiated connections with historically important activities or processes

✓ maintains or shows the continuity of a historical process or activity	- 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
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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 Vacluse Uniting Church would reach the threshold for local significance under this criterion.

The Vacluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The Vacluse 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. Vacluse 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 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 Vacluse Uniting Church would reach the threshold for local significance under this criterion.

The Vacluse Uniting Church would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

The Vaocluse Uniting Church site is of local heritage significance for its historical, aesthetic, social, rarity and representative heritage values.

Collectively, the former 1909 Vaocluse 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 Vaocluse 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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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)

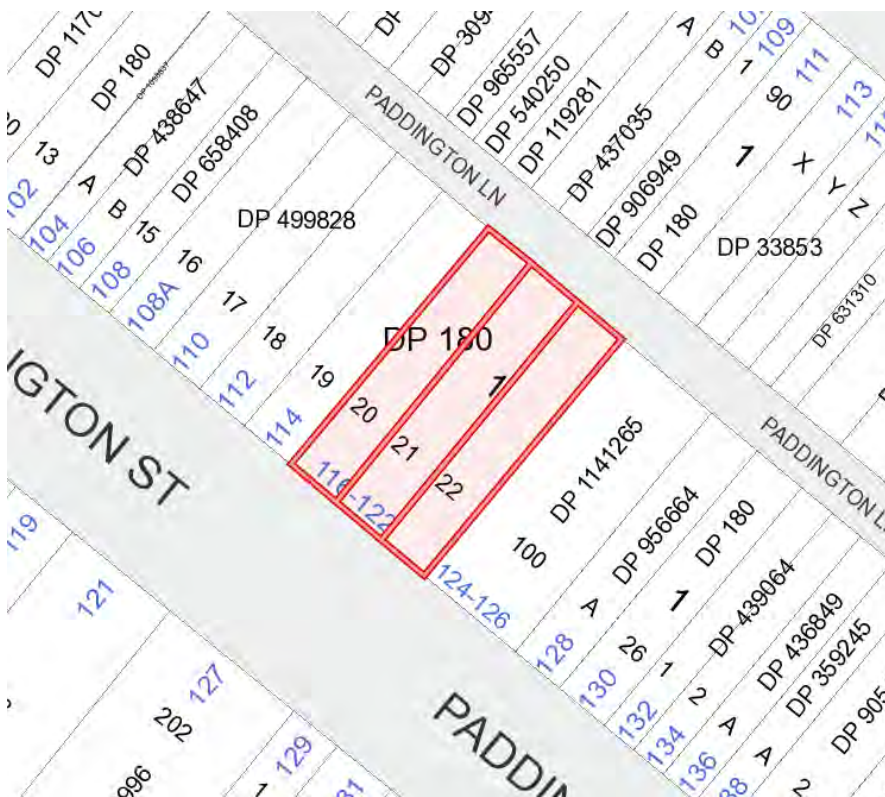


Figure 474: Cadastral map of Paddington Church of Christ (Source: Woollahra Council GIS Maps)



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)

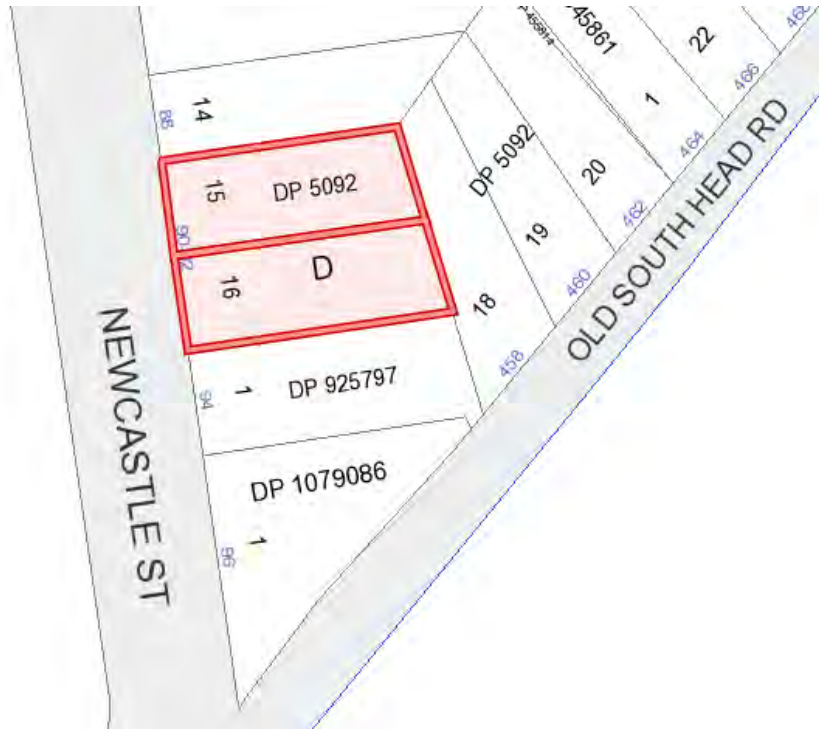


Figure 478: Cadastral map of St George Greek Orthodox Church, Rose Bay (Source: Woollahra Council GIS Maps)

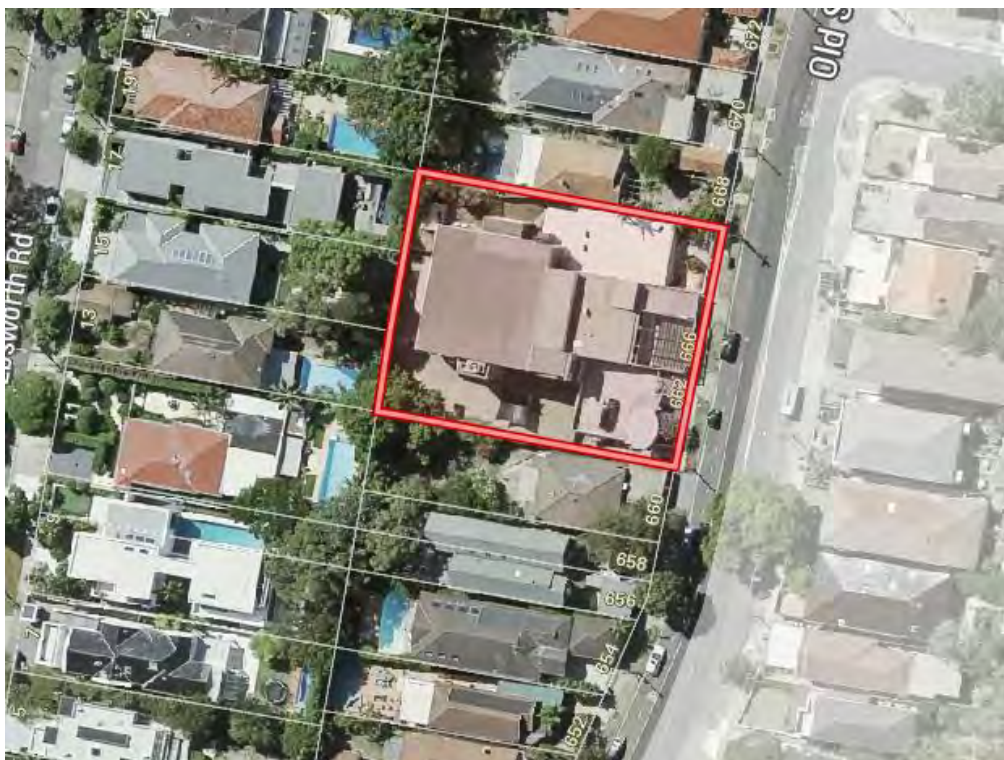


Figure 479: 2018 aerial photograph of Kehillat Kadimah Synagogue (Source: Woollahra Council GIS Maps)



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)

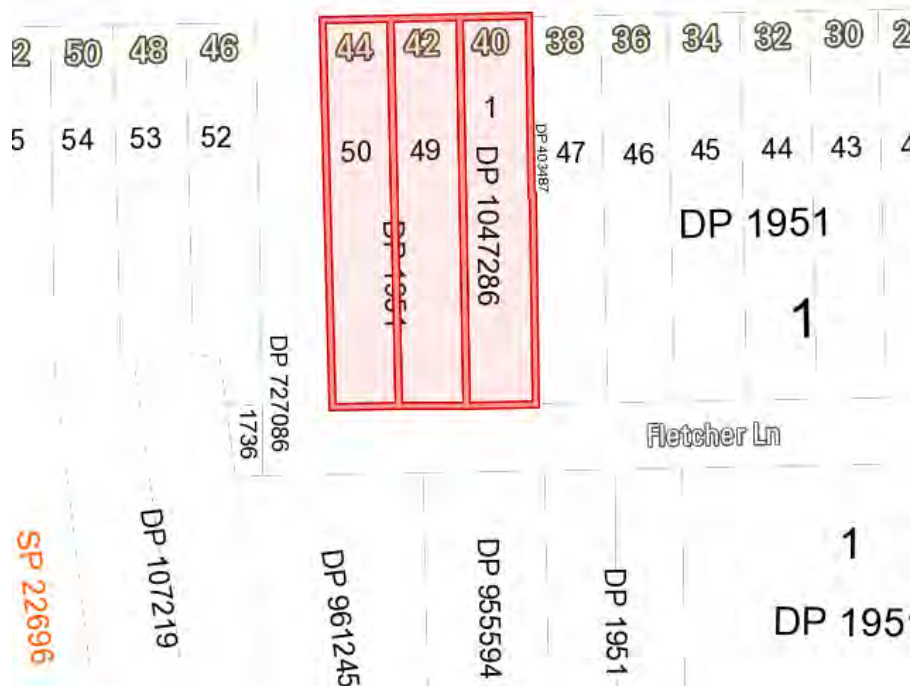


Figure 482: Cadastral map of Sephardi Synagogue (Source: Woollahra Council GIS Maps)



Figure 483: 2018 aerial photograph of Sydney Chevra Kadisha (Source: Woollahra Council GIS Maps)

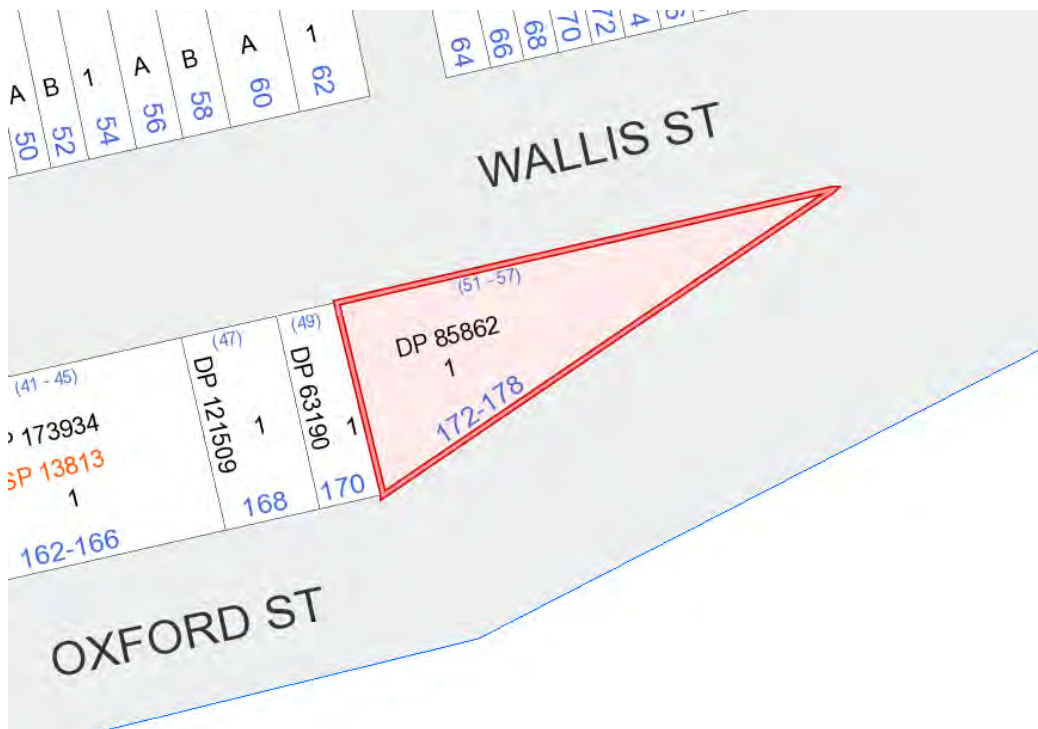


Figure 484: Cadastral map of Sydney Chevra Kadisha (Source: Woollahra Council GIS Maps)



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)

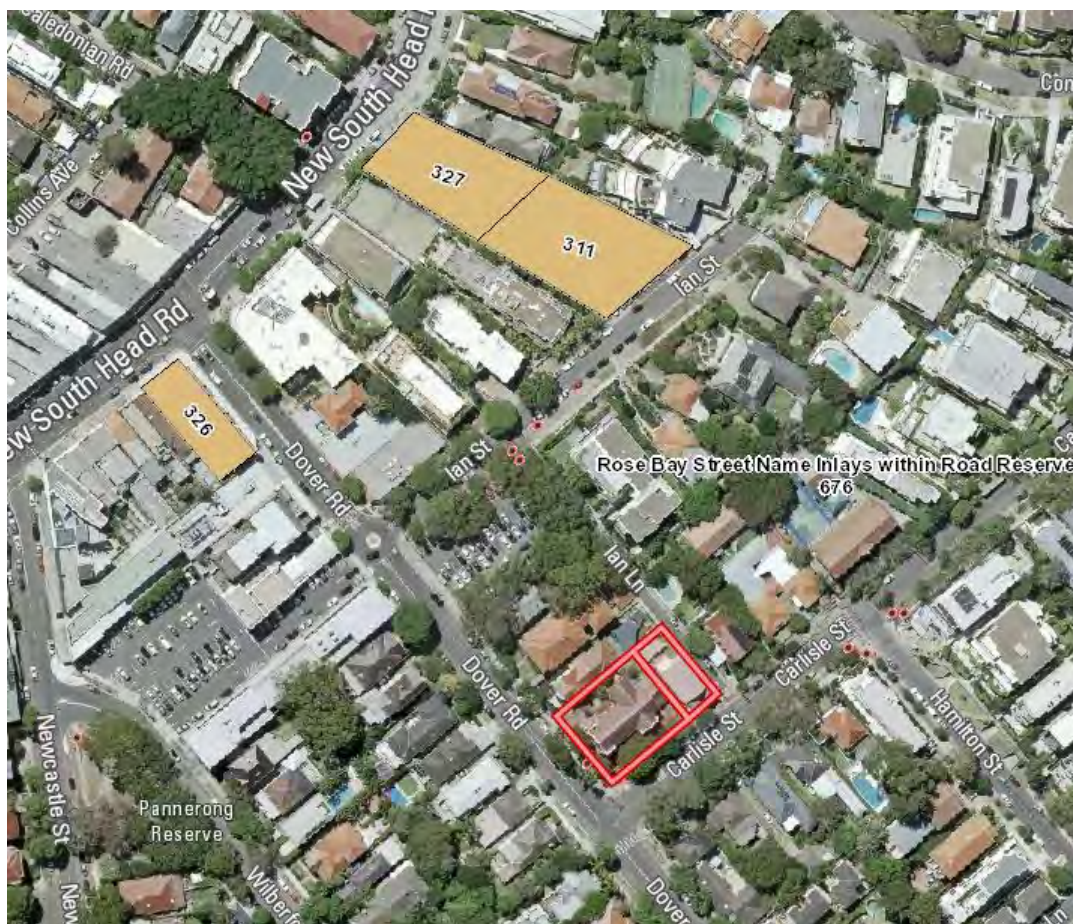


Figure 489: LEP Heritage items within the locality of St Andrews Scots Presbyterian Church
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

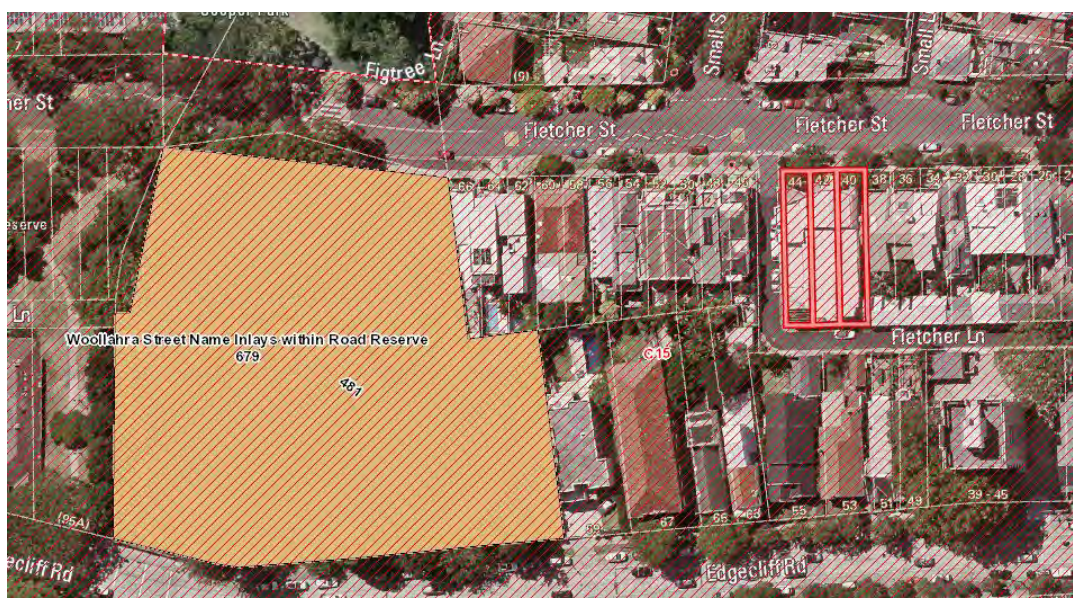


Figure 490: LEP Heritage items within the locality of Sephardi Synagogue
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

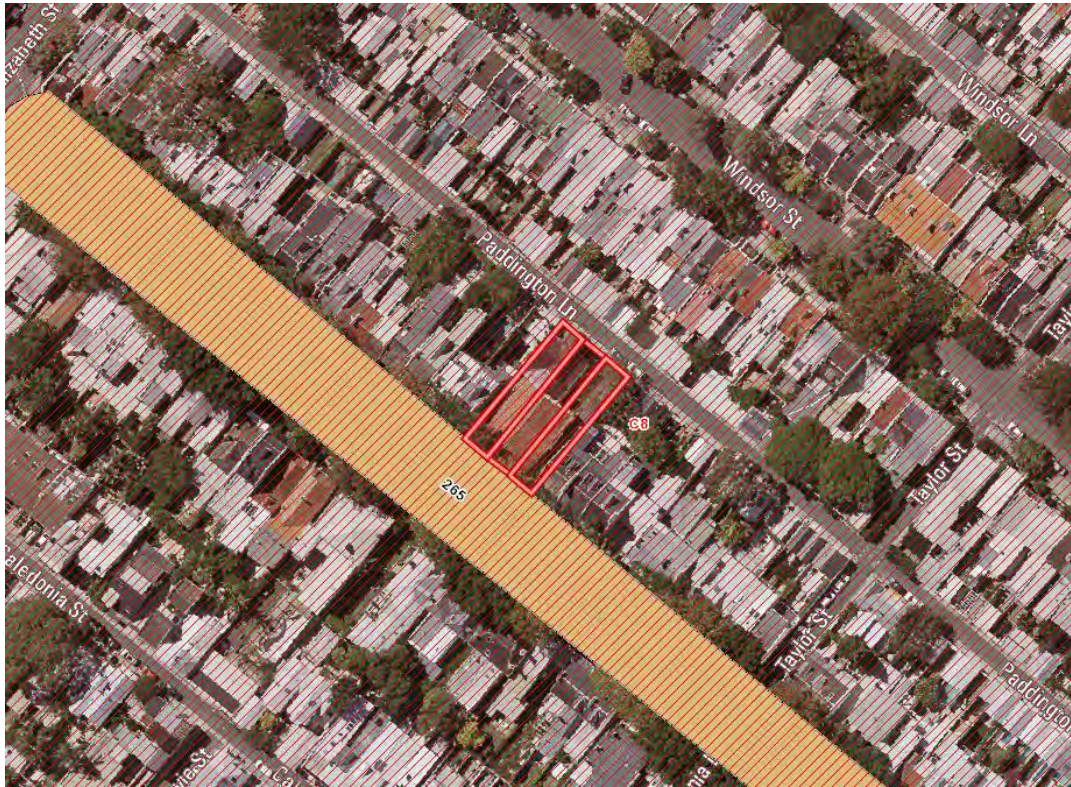


Figure 491: LEP Heritage items within the locality of Paddington Church of Christ
 (Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

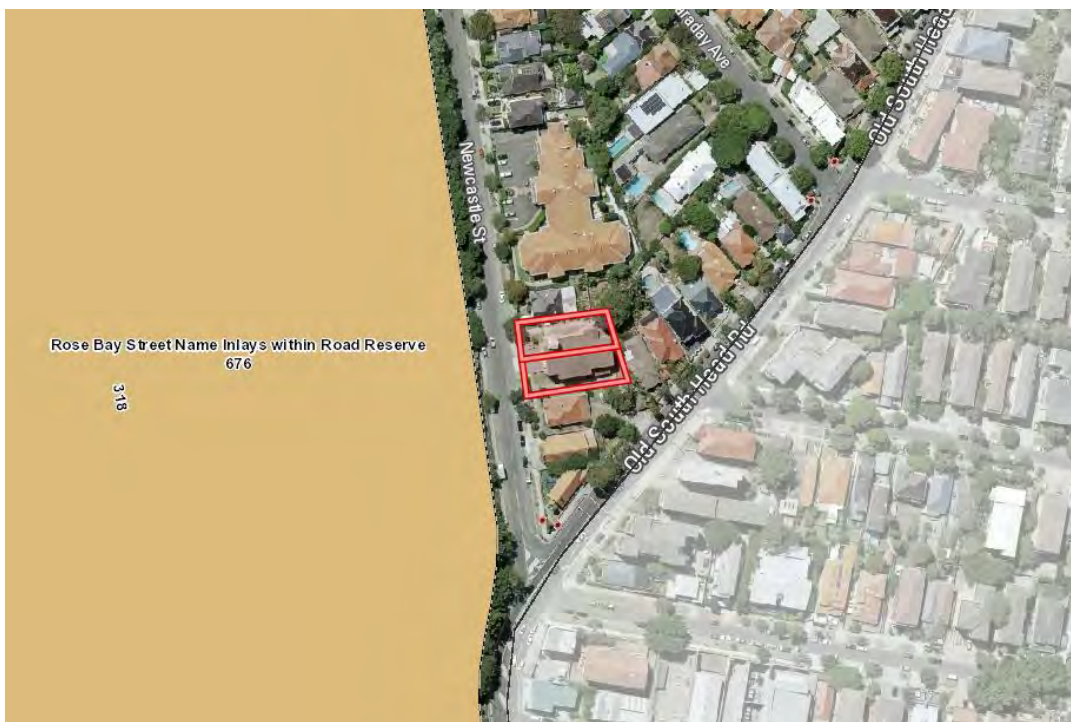


Figure 492: LEP Heritage items within the locality of St George Greek Orthodox Church
 (Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)



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)