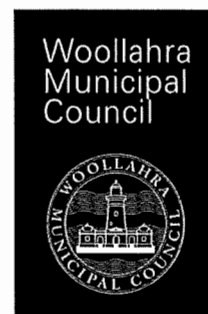


# Memorandum



ABN 32 218 483 245

Redleaf Council Chambers

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Date 27 March 2023

File No.

To The Mayor, Councillor Wynne  
All Councillors

CC Executive Leadership Team  
Manager Governance & Risk

From Governance Officer

**Subject LATE CORRESPONDENCE - COUNCIL MEETING -  
27 MARCH 2023**

Please find attached late correspondence relating to matters appearing on the Agenda for the Council Meeting to be held on Monday 27 March 2023. Correspondence received is listed below.

## 13. Environmental Planning Committee

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## 16. Notice of Motions

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LATE CORR	Item: R2	6
Previously forwarded to Cllrs	Y / N	
Meeting:	Council (EP)	
Date:	27 / 3 / 2023	

Councillor Merrill Witt

Re. Late Correspondence, 13.1 R2 Amended Motion:

*E. THAT Council receives and notes the recommendation for the St George Greek Orthodox Church, and staff further investigate the heritage significance of the complex having regard to the issues raised regarding religious freedoms, and that the community are engaged to establish if there are elements of the building that are appropriate for heritage listing.*

Below is some information that might be useful for informing debate on the above.

The Urbis heritage assessment of the St George Greek Orthodox Church in Rose Bay, commissioned by the board of the Church, **recommends that "a community engagement program involving a quantifiable survey is undertaken to ascertain the significant elements of the Church in the eyes of its community."**

The Urbis heritage assessment says that "social significance [of the Church] has not been formally assessed," and that "the Church may be of importance to the local Greek Orthodox community." It then goes on to say that **"the building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades, and may contribute to the community's sense of place."**

*The best way to ensure that this engagement takes place is to support the Amended Motion.*

The NSW Heritage Assessment Criteria place significant emphasis on the social or cultural significance of the site and its importance to NSW's cultural or natural history (or the cultural or natural history of the local area).

This can be demonstrated by showing that the item has:

- a strong or special association with the life or works of a person, or group of persons (criterion b)

and/or

- a strong or special association with a particular community or cultural group in NSW (or local area) for social, cultural or spiritual reasons (criterion d)

Whilst the Urbis heritage assessment does not recommend a local heritage listing, it surprisingly does a pretty good job in demonstrating how the Church meets the two criterion above, adding considerable colour to the Council's own heritage assessment of the Church's social, cultural and spiritual connections to the local community.

It notes, for example, that John Mansfield of Fowell, Mansfield & Maclurcan, the architectural firm that designed the Church, **"was born in Double Bay in 1906 and trained as an**

**architect under Leslie Wilkinson at the University of Sydney from 1929.** In addition to overseeing his firm's work on numerous Church related commissions, Mansfield himself specialised in the **remodelling of historic houses including Rona in Bellevue Hill, which is a local heritage-listed item.** He also restored the Sydney Town Hall and Kirribilli House.

The Urbis heritage assessment states that Fowell, Mansfield & Maclurcan "are not highly significant or prominent architects and no profile of the firm exists in the AIA archives (while this would be assumed for prominent and prestigious architecture firms)," but then lists **an impressive number of significant and award winning commissions by the firm.** These include:

- the Sydney County Council Building in 1960
- the Gladesville Bridge in 1965, which won the Royal Australian Institute of Architects civic design award.
- 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);
- St Neri's at Northbridge (1941) and
- St Paul's Church, Ryde (1934).

With respect to the local community's historic social connection to the Church building, the Urbis heritage assessment notes that fundraising efforts for its construction **attracted support from notable luminaries in the Greek community, citing a contemporaneous Daily Telegraph article that talked about "Greek women who played cards at the estate Florida in Rose Bay" to fundraise for the Church's building works.**

The property referred to above is the now demolished Villa Florida on Tivoli Avenue, which was owned at the time by Lady Jordan and was the venue for a Church fundraiser hosted by the Greek Society and attended by Madam Vrisikas, wife of the General-Consul of Greece. The public engagement process will likely shed more information on the extent of local involvement in these activities.

Importantly, at a recent black tie event to celebrate the Church's 60th anniversary in November of last year, the Archbishop Makarios acknowledged the support of parishioners, benefactors and donors of the St George Orthodox Church over the years:

*"I have no doubt that he [Saint George] is well-pleased with your noble endeavours to see this parish flourish as you bring God's light to this corner of Sydney," the Archbishop said.* (Greek Herald, 'Community is your heart': St George Rose Bay celebrates 60th anniversary by Adriana Simon, 22 November 2022).

## **'Community is your heart': St George Rose Bay celebrates 60th anniversary**



The importance of St George Greek Orthodox Church as a war memorial was also highlighted in a speech by the Honourable Margaret Beazley AC QC, Governor of New South Wales, who was the guest of honour at the 60th anniversary celebration. As reported in The Greek Herald:

*Ms Beazley spoke next about her "proxy connection" to the parish and stressed that whilst St George Rose Bay is not a legend, "it is legendary."*

*When I was thinking about you as a parish, your church as a place in our community, it did seem to me that three things were of particular importance. The first is community – that's your heart. It is your devotion at your church and as part of that community which binds you," Ms Beazley said.*

***"Also at the heart of this parish of St George is commemoration because it is a church which has been dedicated to service people, to Greeks, Greek Australians who have served in the Australian Defence Services... that is an extraordinary dedication."***

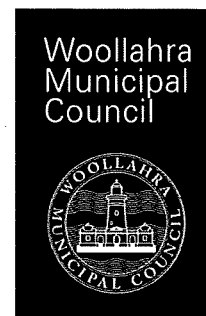
To further highlight the historic importance of the war memorial dedication, the Council's heritage assessment notes that:

*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.*

The Australian Government's 2015 Australian Heritage Strategy explained "**while many of our heritage assets belong to individuals or a local community, their values resonate widely and have significance to many people.**"

Undoubtedly, many people in the wider Woollahra municipality cherish the contribution that the community-oriented St George Greek Orthodox Church in Rose Bay has made to enriching the life of the local community. A potential heritage listing of the unique St George Greek War Memorial Church will likely be viewed by the public as important recognition of the Church's importance to our local community. A public engagement process, as recommended by the Amended Motion, will facilitate the testing of this assumption.

# Memorandum - Additional



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Date 27 March 2023

File No.

To The Mayor, Councillor Wynne  
All Councillors

CC Executive Leadership Team  
Manager Governance & Risk

From Governance Officer

**Subject** ADDITIONAL LATE CORRESPONDENCE - COUNCIL  
MEETING - 27 MARCH 2023

Please find attached late correspondence relating to matters appearing on the Agenda for the Council Meeting to be held on Monday 27 March 2023. Correspondence received is listed below.

## 13. Environmental Planning Committee

Item No.	Matter	Author	Page No.
R2	Heritage Listing of 5 Places of Worship	Councillor Toni Zeltzer	1

## 16. Notice of Motions

Item No.	Matter	Author	Page No.
16.2	The Uluru Statement	Councillor Sean Carmichael	75
16.2	The Uluru Statement	Councillor Matthew Robertson	82

Helen Tola

**From:** Toni Zeltzer  
**Sent:** Monday, 27 March 2023 1:05 PM  
**To:** Helen Tola  
**Subject:** Fw: Saint George Greek Orthodox Church - Heritage Listing  
**Attachments:** P0043644\_StGeorgeGOCRoseBay\_HeritageAssessment\_Nov2022.pdf; Statement - Spero Raissis.pdf

LATE CORRO	Item: <u>R2</u>
Previously forwarded to Cirs	<u>Y</u> / N
Meeting:	<u>Council EP</u>
Date:	<u>27 / 3 / 2023</u>

Can you please include this as late correspondence for tonight ( only the email as the attachments are lengthy and the councillors already have these.

The email is important as a summary.

---

**From:** [REDACTED]  
**Sent:** Monday, 27 March 2023 10:50 AM  
**To:** [REDACTED]  
**Subject:** Saint George Greek Orthodox Church - Heritage Listing

Dear Councillors,

By way of introduction, my name is Spero Raissis, and I am President of the Greek Orthodox Parish of St George. Before the Council at tonight's meeting, is a motion to heritage list the church building of our Parish. The Parish is a strong and growing part of the local community with many activities undertaken in the church building and hall. We feel that any heritage listing will inhibit the future needs of the Parish and may stifle its growth by confining the Parish buildings (interior and exterior) in their current form. As such the Parish is strongly opposed to any heritage listing.

The Parish engaged heritage experts Urbis who undertook a review of the heritage of Saint George Church against the criteria set by Woollahra Council, criteria within the Heritage Act 1977, and they concluded that St George did not warrant listing. I have attached that report for your review and urge you to adopt Urbis' conclusion as outlined below:

*This Heritage Assessment has reached the following conclusions:*

- *The St George Greek Orthodox Church was constructed in 1962 by the architecture firm Fowell, Mansfield and Maclurcan.*
- *The subject building does not exemplify any significant architectural style and does not reach the threshold of significance under the criteria identified within the Heritage Act 1977. The St George Greek Orthodox Church may have social significance to its community, however it is undetermined if this social significance is linked to the fabric of the building and it is recommended that community engagement is undertaken to determine the potential social significance.*

*Urbis have prepared the following statement of significance for the St George Greek Orthodox Church:*

*The St George Greek Orthodox Church Rose Bay was established in 1962 and was designed by the architecture firm Fowell, Mansfield and Maclurcan. The construction of the subject building does not represent the key period of historical development in Rose Bay or Woollahra more generally. While the construction of the Church coincides with the growth of the Greek Orthodox Church and Greek migration in the Post-War period the opening of the Church is not directly associated with a significant Greek settlement or cultural centre, as the Woollahra LGA was not a prominent place of Greek migration. While a Greek Orthodox Church, St George Greek Orthodox Church is not directly associated with a prominent Greek community or suburb which was a popular place of settlement in the Post-*



War period. While the St George Greek Orthodox Church was dedicated as a War Memorial Church and has plaques which commemorate the ANZACs of Greek origin, these plaques are not in prominent places, do not have a substantial role within the day-to-day use of the Church, and are not associated or celebrated further with special services on ANZAC Day or Remembrance Day.

The St George Greek Orthodox Church was designed by the Post-War Ecclesiastical architects Fowell, Mansfield and Maclurcan, however it does not demonstrate the key aspects of the Post-War Ecclesiastical style, nor the Byzantine style. A detailed comparative analysis has shown that the St George Greek Orthodox Church is not a fine or representative example of the work of Fowell, Mansfield and Maclurcan or of any significant architectural style. The interior of the Church is undecorated and all religious iconography or paraphernalia connected to the use of the building as a Greek Orthodox Church is moveable, not inherent within the building structure itself.

Although social significance has not been formally assessed, the Church may be of importance to the local Greek Orthodox community. The building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades, and may contribute to the community's sense of place. Noting the simple, unadorned nature of the building, as well as changes over time to meet the changing needs of its users, is likely that this social association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides. Urbis recommends that a community engagement program involving quantifiable survey is undertaken to ascertain the significant elements of the Church in the eyes of its community.

Therefore, the site does not demonstrate historical, associative, aesthetic, or technical significance, nor does it exhibit rarity or representative values. Therefore, Urbis have assessed that the St George Greek Orthodox Church does not reach the threshold of local significance and that community engagement should be undertaken to determine the potential social significance of the place prior to any potential listing on the Woollahra LEP 2014

I request that you consider the impact heritage listing will have on the Parish of St George both now and into the future and reject such listing. I will be attending and speaking at tonight's Council meeting and have attached my statement.

Thank you,

Spero Raissis  
President  
The Greek Orthodox Parish of Saint George, Rose Bay

--  
Greek Orthodox Christian Church of St George,  
90-92 Newcastle Street  
Rose Bay, NSW 2029  
Church Office: [REDACTED]  
Website: [REDACTED]  
[REDACTED]

Good evening,

By way of introduction my name is Spero Raissis, and I am the President of the Parish Council of the Greek Orthodox Parish of St George, Rose Bay. As you are aware our church building is currently subject to a potential local heritage listing.

I would like to speak to you briefly about the Parish of St George. Firstly, it is a registered charity, and not-for-profit. The church building and all its assets are owned by the local community. Under the parish constitution, membership is restricted to the local community, which is essentially the Woollahra Council area.

The Parish runs many community activities including a young mother's group, Greek language and dancing classes, a fellowship group for university students, and a seniors' social group, in addition to our regular Sunday services and sacraments - baptisms, weddings, and funerals. These activities are all run in the church and its hall, making it an active part of the Rose Bay community.

The parish's volunteer group is known as "St George Helping Hands", which helps to make meals for the disadvantaged at Our Big Kitchen in Bondi and helps distribute meals to the homeless in Martin Place among other activities. The parish's social media network is bringing people from across Sydney to our parish and to the local community.

We are an active and large part of the local council electorate. As you would all be aware we are approaching Easter, the holiest and busiest period of the church calendar. This year, as in past years, the Parish has applied to Woollahra Council to close the southern end of Newcastle Street on Orthodox Good Friday and Easter Saturday, as we expect attendance will greatly exceed the capacity of the church building, and that our parishioners will overflow, out of the church, and onto Newcastle Street.

St George is a healthy, thriving, and growing Parish. However, the Parish Council feels that the heritage listing of the church building may constrain the growth of the Parish. The inability of the Parish to expand the existing church building or replace it with a larger building would adversely affect our activities, community, and growth.

The church building itself on Newcastle Street as outlined in the Urbis report on page 62, ***"does not exemplify any significant architectural style."*** I, as well as many members of the

Parish have visited Orthodox churches in Australia, Greece, Turkey, and Israel. We as Greek Orthodox Christians do not see our church as an historically significant building due to its lack of Byzantine style or traditional Orthodox architecture.

There is nothing remarkable about the external church building, and therefore I request that it is not placed on a heritage list. The internal features of the church, its iconography and icon screen are all removable and would not be subject to the heritage listing.

The community does not believe that the Parish is linked to the fabric of the church building. There is a significant social and community aspect of attending church, lifelong friendships are formed, comradery and a general feeling of belonging when attending church. However, this community benefit cannot be heritage listed. The community benefit is not contained in the bricks, mortar, or design of the building but rather, the bricks and mortar surround the social significance. What happens inside our church building, in our church hall or on our church grounds is the glue that binds the community, not the glass or timbers or bricks from which the building has been constructed. The community and social benefit of the Parish is intangible and cannot be heritage listed.

I would like to emphasize that the heritage listing of the Greek Orthodox Parish of St George will not benefit the community but will rather constrain the growth of the Parish and will have a negative impact on the local community. We request that our future needs are considered, allowing us to make changes to the church building as our future congregation changes. On behalf of Father Gerasimos our Parish priest, the Parish Council, and the St George community, I request that the council not heritage list the church building.

Thank you.

The logo for URBIS, featuring the word "URBIS" in a bold, white, sans-serif font. The text is enclosed within a white square frame that is partially open on the right side. The background of the entire page is a vertical gradient transitioning from blue at the top to yellow at the bottom, with a white line forming a large 'L' shape that separates the top blue section from the bottom orange/yellow section.

# HERITAGE ASSESSMENT

St George Greek Orthodox  
Church | 90-92 Newcastle  
Road, Rose Bay

Gadigal Land

Prepared for

**BOARD OF THE SAINT GEORGE GREEK ORTHODOX  
CHURCH**

11 November 2022

**URBIS STAFF RESPONSIBLE FOR THIS REPORT WERE:**

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Project Code P0043644  
Report Number 01 For issue 11.09.2022

**Urbis acknowledges the important contribution that Aboriginal and Torres Strait Islander people make in creating a strong and vibrant Australian society.**

**We acknowledge, in each of our offices, the Traditional Owners on whose land we stand.**

All information supplied to Urbis in order to conduct this research has been treated in the strictest confidence. It shall only be used in this context and shall not be made available to third parties without client authorisation. Confidential information has been stored securely and data provided by respondents, as well as their identity, has been treated in the strictest confidence and all assurance given to respondents have been and shall be fulfilled.

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# 1. EXECUTIVE SUMMARY

Urbis has been engaged by the Board of Directors of St George Greek Orthodox Church to prepare the following Heritage Assessment for the St George Greek Orthodox Church, located at 90-92 Newcastle Street, Rose Bay (subject site). The subject site is located within the Woollahra Local Government Area (LGA) and is administered under the Woollahra Local Environmental Plan (LEP) 2014.

The subject site is not currently a listed heritage item and is not located in any Heritage Conservation Area listed on the Woollahra LEP 2014. However, the subject site has been proposed for listing by Woollahra Municipal Council as of 27 September 2022.

The Heritage Assessment has been prepared to assess the potential heritage significance of the subject site and determine if it may reach the threshold of local significance and therefore warrant listing on the Woollahra LEP 2014.

This Heritage Assessment has reached the following conclusions:

- The St George Greek Orthodox Church was constructed in 1962 by the architecture firm Fowell, Mansfield and Maclurcan.
- The subject building does not exemplify any significant architectural style and does not reach the threshold of significance under the criteria identified within the *Heritage Act 1977*. The St George Greek Orthodox Church may have social significance to its community, however it is undetermined if this social significance is linked to the fabric of the building and it is recommended that community engagement is undertaken to determine the potential social significance.

Urbis have prepared the following statement of significance for the St George Greek Orthodox Church:

The St George Greek Orthodox Church Rose Bay was established in 1962 and was designed by the architecture firm Fowell, Mansfield and Maclurcan. The construction of the subject building does not represent the key period of historical development in Rose Bay or Woollahra more generally. While the construction of the Church coincides with the growth of the Greek Orthodox Church and Greek migration in the Post-War period the opening of the Church is not directly associated with a significant Greek settlement or cultural centre, as the Woollahra LGA was not a prominent place of Greek migration. While a Greek Orthodox Church, St George Greek Orthodox Church is not directly associated with a prominent Greek community or suburb which was a popular place of settlement in the Post-War period. While the St George Greek Orthodox Church was dedicated as a War Memorial Church and has plaques which commemorate the ANZACs of Greek origin, these plaques are not in prominent places, do not have a substantial role within the day-to-day use of the Church, and are not associated or celebrated further with special services on ANZAC Day or Remembrance Day.

The St George Greek Orthodox Church was designed by the Post-War Ecclesiastical architects Fowell, Mansfield and Maclurcan however it does not demonstrate the key aspects of the Post-War Ecclesiastical style, nor the Byzantine style. A detailed comparative analysis has shown that the St George Greek Orthodox Church is not a fine or representative example of the work of Fowell, Mansfield and Maclurcan or of any significant architectural style. The interior of the Church is undecorated and all religious iconography or paraphernalia connected to the use of the building as a Greek Orthodox Church is moveable, not inherent within the building structure itself.

Although social significance has not been formally assessed, the Church may be of importance to the local Greek Orthodox community. The building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades, and may contribute to the community's sense of place. Noting the simple, unadorned nature of the building, as well as changes over time to meet the changing needs of its users, is likely that this social association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides. Urbis recommends that a community engagement program involving quantifiable survey is undertaken to ascertain the significant elements of the Church in the eyes of its community.

Therefore, the site does not demonstrate historical, associative, aesthetic, or technical significance, nor does it exhibit rarity or representative values.

Therefore, Urbis have assessed that the St George Greek Orthodox Church does not reach the threshold of local significance and that community engagement should be undertaken to determine the potential social significance of the place prior to any potential listing on the Woollahra LEP 2014.

## 2. INTRODUCTION

### 2.1. BACKGROUND & PURPOSE

Urbis has been engaged by the Board of Directors of St George Greek Orthodox Church to prepare the following Heritage Assessment for the St George Greek Orthodox Church, located at 90-92 Newcastle Street, Rose Bay (subject site). The subject site is located within the Woollahra Local Government Area (LGA) and is administered under the Woollahra Local Environmental Plan (LEP) 2014.

The subject site is not currently a listed heritage item and is not located in any Heritage Conservation Area listed on the Woollahra LEP 2014. However, the subject site has been proposed for listing by Woollahra Municipal Council as of 27 September 2022.

The Heritage Assessment has been prepared to assess the potential heritage significance of the subject site and determine if it may reach the threshold of local significance and therefore warrant listing on the Woollahra LEP 2014.

### 2.2. SITE LOCATION

The subject site is located at 90-92 Newcastle Street, Rose Bay within the local government area (LGA) of Woollahra. The subject site is located within Gadigal Country and in the boundaries of the Metropolitan Local Aboriginal Land Council (LALC). The site is legally described as Lot 15 and Lot 16 of Deposited Plan 5092.

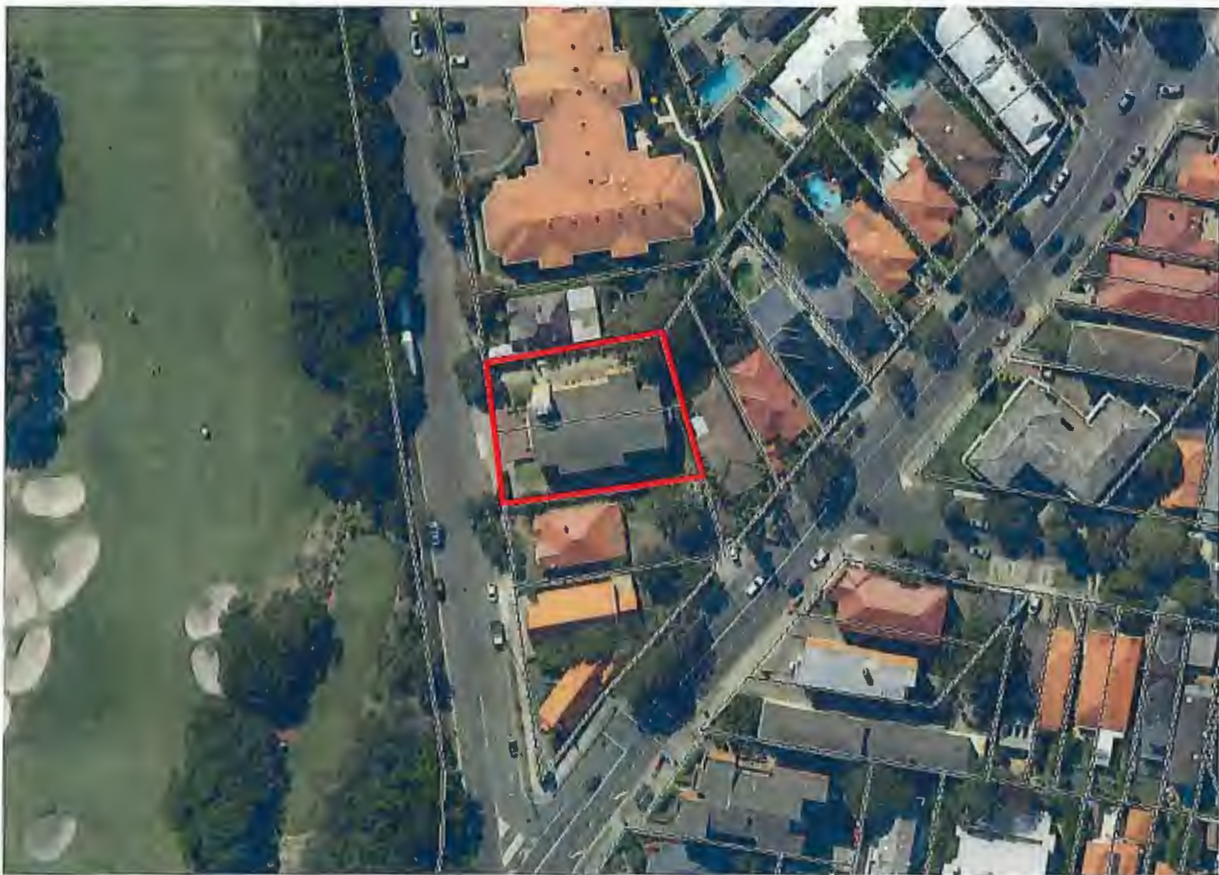


Figure 1 – Locality map with the subject site outlined in red.

Source: SixMaps

## **2.3. METHODOLOGY**

This Heritage Assessment considers the potential heritage significance of St George Greek Orthodox Church following a thematic and site-specific history, a site investigation (following site inspections carried out in November 2022), and in relation to comparable examples of the building typology.

The assessment of significance has been prepared in accordance with the NSW Heritage Division guidelines 'Assessing Heritage Significance' and has been guided by the principles of the Australia ICOMOS Burra Charter (2013).

## **2.4. AUTHOR IDENTIFICATION**

The following report has been prepared by Sarah Hawkins (Senior Consultant) and Anthony Kilias (Senior Consultant).

Unless otherwise stated, all drawings, illustrations and photographs are the work of Urbis.



### 3. PHYSICAL EVIDENCE

#### 3.1. SETTING

The subject site is located at 90-92 Newcastle Street, Rose Bay within the local government area (LGA) of Woollahra. The subject site is located within Gadigal Country and in the boundaries of the Metropolitan Local Aboriginal Land Council (LALC). The site is legally described as Lot 15 and Lot 16 of Deposited Plan 5092.

The subject site is located on the eastern side of Newcastle Street, a dual-carriageway street which connected New South Head Road in the north to Old South Head Road at the south, extending along the eastern boundary of the Rose Bay Golf Course. The subject site itself comprises of two rectangular allotments which have been amalgamated. The immediate setting of the area comprises low-density suburban development dating to the mid-20<sup>th</sup> century, directly opposite the undeveloped land of the Rose Bay Golf Course and with Newcastle Street featuring street plantings of various species.

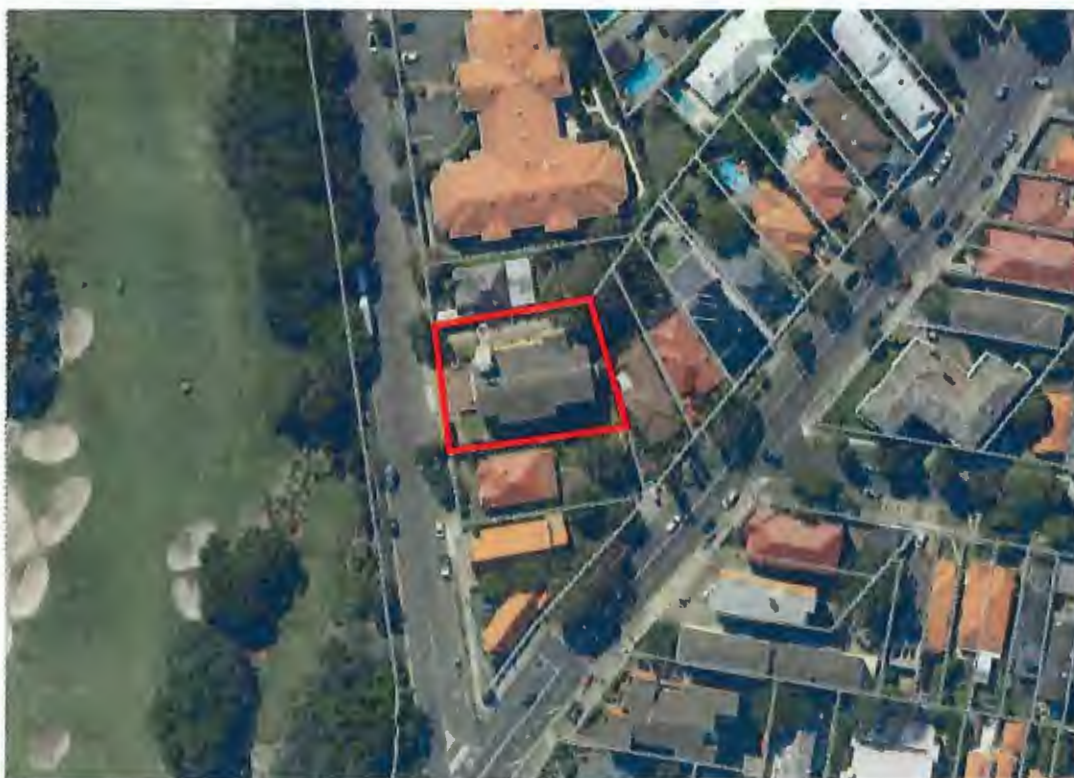


Figure 2 – Aerial view of the locality, with subject site outlined in red.

Source: SixMaps



Figure 3 – Dwelling adjacent to the subject site



Figure 4 – View north along Newcastle Street



## 3.2. SUBJECT SITE

### 3.2.1. Exterior

The subject site comprises a blond brick Church building which was constructed in 1962. The building, located on the east side of Newcastle Street, is oriented west with an outlook over the Rose Bay Golf Club on the opposite side of Newcastle Street. The building is currently used as a Greek Orthodox (Community) Church and community centre, for which it was purpose-built. The site does not feature any significant landscaping or plantings, with the street-fronting portion of the Lot comprising poured concrete. There is currently no vehicular access to the building and pedestrian access is directly off Newcastle Street and through the primary entrance on the western frontage.

The building features a broad front façade with low-pitched roof and is characterised by a protruding triple-arch entrance (rendered cream) and two double-height brick pilasters on the southern and northern corners of the principal elevation. The Church features a brick campanile bell tower with rendered open cupola on the northern side, with a freestanding cross atop the cupola. The building entrance is accessed via three landings of tiled concrete steps with steel handrails. The central arched portal functions as the primary entrance, however the two adjacent timber doorways remain operable. The doorways are recessed in from the arches, sheltered by deep rendered lintels. Each of the arches features motifs important to the Church, with the two outer arches including one larger central cross with five smaller crosses surrounding. The northern cross features Ancient Greek lettering (the language of the Church), while the southern cross includes a dual-fish motif – 'Ichthys' – which references the Biblical story of the multiplication of loaves and fishes.

The side elevations of the building feature vertical double-height windows with brick sills and stained-glass windows which were installed in 2021 and gifted from a parishioner. The brickwork also features breezeblock-style ventilation at the lower courses of the windows and two doors which provide access into the lower ground-floor community hall. The rear elevation of the Church features three protruding apses which correspond internally with recessed arches in the east wall at the sanctuary.



Figure 5 – General view of the primary facade



Figure 6 – Bell tower (campanile) and open cupola





Figure 7 – Foundation stone at primary façade



Figure 8 – North façade of the Church



Figure 9 – Low height windows looking into LG hall



Figure 10 – Stained glass windows on north façade





Figure 11 – Stained glass window on north façade



Figure 12 – Window with inbuilt cross-motif at north façade



Figure 13 – Rear (east) façade



### 3.2.2. Interior

The St George Church is entered through the central door on the western primary façade in which the visitor walks directly into the narthex, the vestibule connection. The narthex includes the timber staircase to the mezzanine floor on the north side; and there are timber icon stands (εικονοστάσια – *iconostasia*) either side at the entrance to the nave. The flooring throughout the Church is parquetry timber with loose rugs throughout, and tiled stairs which lead to the iconostasis and the sanctuary. The ceiling of the Church features a triple-vaulted timber board ceiling, while the walls have timber linings to the wainscoting and are rendered and overpainted above. The walls include some framed, painted icons, however do not feature the frescoes more typically found in Greek Orthodox Churches. There are vertically proportioned stained glass windows throughout the interior, and while the openings remain in the original locations, the glazing itself was installed in 2021 as a result of a donation to the Church.

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

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



Figure 14 – General view of Church interior



Figure 15 – North elevation interior



Figure 16 – Framed icons on south façade interior



Figure 17 – Timber ceiling





Figure 18 – Timber iconostatis at rear of the Church



Figure 19 – Icon at mezzanine level (west façade)

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



Figure 20 – General view of lower ground-floor hall



Figure 21 – Foyer space in LG hall



Figure 22 – Stage structure at east end of hall



Figure 23 – Storage at east side of hall

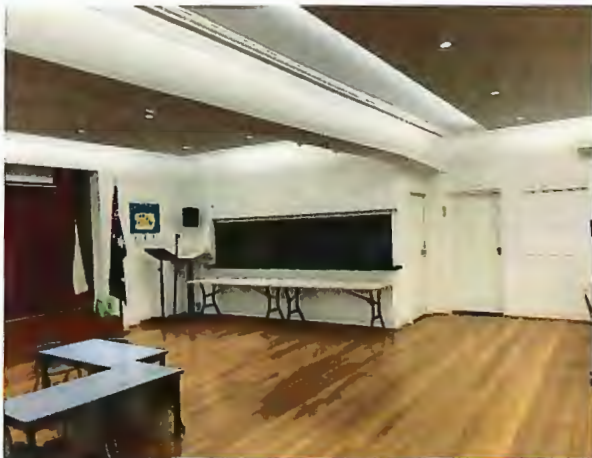


Figure 24 – LG hall kitchen



Figure 25 – Windows looking to northern courtyard

## 4. HISTORICAL CONTEXT

### 4.1. ABORIGINAL HISTORY

The traditional owners of the region around Rose Bay were the Gadigal, who cared for Country in this place for tens of thousands of years. Their close northern neighbours were the Birrabirragal, who occupied the land around Watson's Bay and South Head. Both clans spoke the Sydney language and were known as saltwater people, a complex and highly sophisticated society that were deeply connected to the ocean.<sup>1</sup> Today, these peoples are broadly known as the Eora nation, a name given to them by the colonists derived from the Sydney language word meaning 'here' or 'from this place'.<sup>2</sup>

Aboriginal people lived on the dunes at Rose Bay, camping near places with fresh water.<sup>3</sup> In the warmer months, shellfish and fish were the main source of food for the Aboriginal communities; men speared fish from the shore while the Eora fisherwomen fished from nawi (bark canoes) in all weathers. Eora fisherwomen were particularly skilled at navigating the waters of the harbour in the narrow canoes, often with several young children and a fire for cooking their catch.<sup>4</sup> The Gadigal also gathered tubers, roots and vegetables and hunted birds, possums and kangaroos all year round, reading the signs of the seasons to understand when the best types of food were available.

The arrival of colonists ravaged the local Aboriginal communities, with introduced diseases, alcohol and violent clashes devastating the population of Gadigal around the subject site. However, the Country around Rose Bay remained remarkably untouched by settlers, with most of the area remaining uncleared well into the 1800s. Survivors continued to fish from the local bays and practice culture, with a ritual combat area recorded at Rose Bay until the 1820s. Various small Aboriginal settlements remained in the area (including at Rose Bay) until the 1850s, though increased development limited access to resources and important cultural spaces.<sup>5</sup> Relationships were strategically built with various colonists in the area allowing them to continue living around their land.

In the late 1800s, many Aboriginal people moved to the camp at La Perouse and the Woollahra LGA began to develop more extensively. During the early to mid-1900s, Aboriginal women from La Perouse and across the state worked as domestic servants in the affluent houses of Rose Bay, Paddington and Vaucluse.<sup>6</sup>

Today, the Aboriginal communities of the Woollahra area continue their deep connections to the land, with archaeologists, historians and elders working collaboratively with Woollahra Council to better understand their shared histories.

### 4.2. SUBURB HISTORY

Rose Bay was named after Governor Arthur Phillip's friend and mentor, George Rose, who served as the joint secretary of the British treasury at the time of the First Fleet and later as the treasurer of the navy.

The first European settlers at Rose Bay were convict workers who arrived in 1805 to operate salt boilers near the coast. In the early 1800s, a succession of titles was granted to the early settlers, including military officer Captain John Piper. Born in Maybole, Scotland, Piper arrived in the colony on the "Pitt" in February 1792 and served as an ensign in the New South Wales Corps. Piper was appointed a magistrate by Governor Lachlan Macquarie (b.1762 – d.1824) in 1819 and chairman of directors of the Bank of New South Wales in 1825.





Figure 26 - An extract of an undated (post 1816) Parish of Alexandria Map indicating holders of the original land grants, the approximate location of the subject site is indicated by the red circle.

Source: Land Registry Services, A. O. Map No. 185

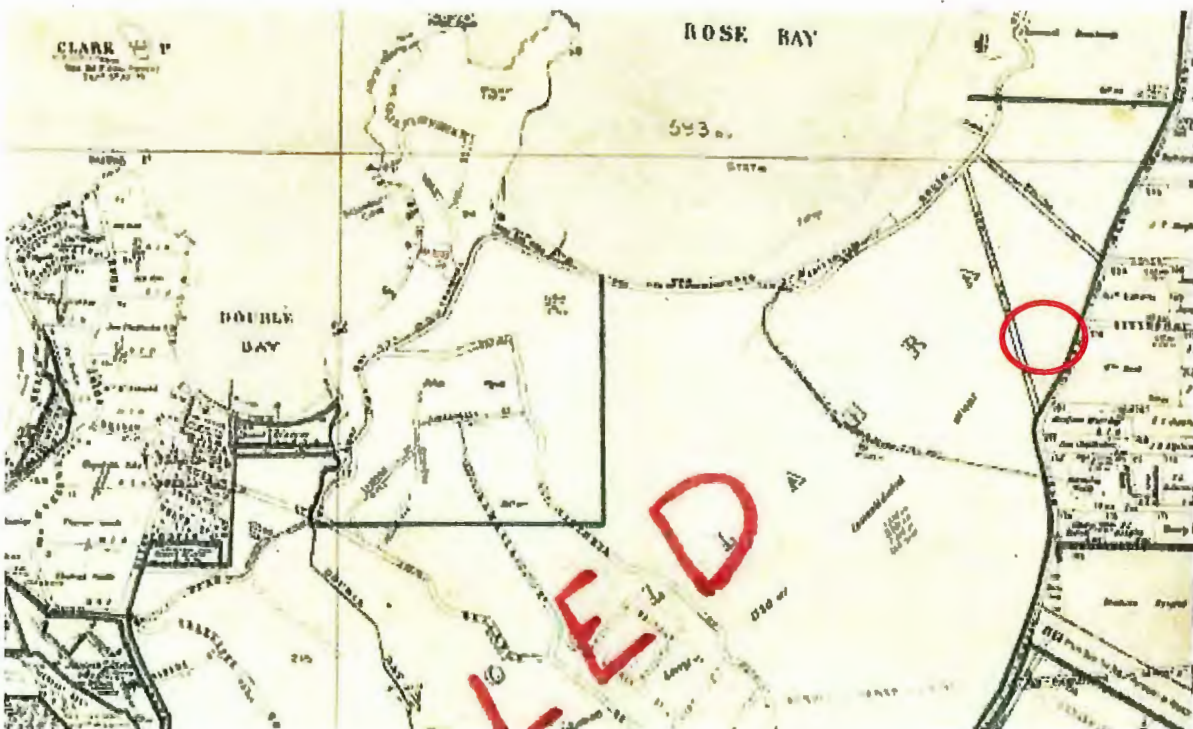


Figure 27 - An extract of the Parish of Alexandria Map indicating the extent of the consolidated grant held by Daniel Cooper and Solomon Levy, 1900, the approximate location of the subject site is indicated by the red circle.

Source: Land Registry Services, Parish of Alexandria, County of Cumberland, Metropolitan Land District Map, Sheet 1

Piper amassed his estate by acquiring smaller land grants along Rose Bay. By 1826, his land holdings at Point Piper measured 1,190 acres. A road was later constructed to connect the estate to the city. The road traversed from South Head Road (now Oxford Street) through Woollahra, Paddington and Double Bay along Ocean Avenue, William Street and New South Head Road to Point Piper.

When Piper was besieged with financial difficulties in the mid-1820s, merchants Daniel Cooper and Solomon Levey first advanced him funds, but later Piper was forced to sell his land holdings to repay the loan. The firm of Cooper and Levey was involved in importing, exporting, shipbuilding, shipowner, whaling, sealing and wool buying. The sale of the 1130-acre Point Piper estate to the partners was completed on 22 March 1830 for 2,550 pounds.

Cooper and Levey's title to the land was confirmed in 1830 and it became the sole property of Daniel Cooper in 1847. When Daniel Cooper died in 1853, his nephew (also named Daniel Cooper) inherited great wealth from the estate. Daniel Cooper (nephew) was appointed trustee of the Point Piper Estate which his uncle had bequeathed to his nephew's son (also named Daniel Cooper). Cooper was responsible for the management of the estate until his son's twenty-first birthday in 1869.

In 1904, the Rose Bay Land Company Limited secured a block lying between New South Head Road, Old South Head Road, Newcastle Street and O'Sullivan Road from Raine and Horne, agents for Sir Daniel Cooper's son for 84,000 pounds. The property was purchased in conjunction with the Royal Sydney Golf Club, where the company would construct a club house, tennis courts and bowling greens.

The Royal Sydney Golf Links subdivision took place in the early twentieth century and the first shops, schools and churches were constructed thereafter. In 1905, an electric tram line connecting Edgecliff to the Rose Bay Wharf was completed. The tram extension was the first permanent electric line in the Sydney tramway system. In 1928, a grand suburban cinema called the Rose Bay Wintergarden was completed to house the Sydney Film Festival. The cinema was designed by Henry White, architect for the State Theatre in Market Street.

Flying boat services commenced at Rose Bay in 1934. The first scheduled England-Australia flight, operated by Qantas Empire Airways, left Southampton for Rose Bay Water Airport on 26 June 1938. During World War II, the Rose Bay base was used extensively by American and Australian air forces as troop transports.

After the war, flights were made to Singapore, Norfolk Island, Lord Howe Island, Fiji and New Caledonia from a small seaplane terminal on the Rose Bay foreshore. The flying base was shuttered in the late 1970s.

### 4.3. THE GREEK COMMUNITY & THE GREEK ORTHODOX CHURCH IN AUSTRALIA

#### 4.3.1. Early Greek Settlement in NSW

Greek settlers first arrived in New South Wales in the late 1810s, bringing with them their culture and religion, with the formation of the Sydney Greek Orthodox Community in 1897.<sup>1</sup> By the 1910s a strong Greek-Australian presence was felt in numerous Sydney suburbs, notably Redfern, Newtown, Paddington, Balmain and Manly, with smaller – yet growing – populations in Double Bay, Woollahra, Waverley, Coogee, Kensington, the Inner West, Kogarah and even Parramatta and Hornsby.<sup>2</sup> While there is limited mention of Greek settlement within Rose Bay, the suburb was home to one of the first Greek businesses in Sydney. Vretos Margetis arrived in Rose Bay in 1903 and began to operate a small theatre in Rose Bay, where he features his own

*"short, black and white silent 'newsreels'. Many 'newsreels' featured functions within the Greek community such as weddings and christenings, proving popular for Greek families seeking entertainment, while the theatre provided the community with a venue for socialising. The Rose Bay theatre operated by Margetis was only one of the many theatres owned and managed by Greeks throughout New South Wales."*<sup>3</sup>

Migration was at a steady rate. In 1924, the Australian Federal Government has capped the annual migration quote from Greece to 1200, with numbers typically not reaching this number.<sup>4</sup> Geopolitical influences which led migration to Australia to increase included rising conflict between Greece and Turkey in mid-1922, and

<sup>1</sup> C. Turnbull, C. Valiotis & I. Tyrrell, 2001. 'Beyond the Rolling Wave: A Thematic History of Greek Settlement in New South Wales'. NSW Heritage Office, Sydney: Australia

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

the restriction of migration to the United States in 1924. Even in the early 1900s, "anxiety" over Turkish nationalism or national disasters in region also boosted migration.<sup>5</sup>

Despite growing migration, departures back to Greece were still common, largely on account of long-term unemployment, language difficulties, and other difficulties associated with life in Australia. Employment in particular was difficult, with employment often limited to Greek owned businesses. Other reasons for returning included desire to contribute to war efforts as the Balkan League was formed in 1912 and conflict broke out in Thessaloniki and Northeast Greece against Turkish occupation. These forces were also reinforced by Australian volunteers who served in the Royal Hellenic Forces.<sup>6</sup>

Despite some challenges, there were a number of significant Greek institutions established by the 1900s. The Union of Greek Women were established in the early 1900s and donated to the Greek War Effort during the Balkan Wars (1912-3); the Greek Orthodox Community of New South Wales was established in 1898; the Greek Orthodox Metropolis was established in 1924; the Australian Archdiocese established in 1959; the Athenian Club established in 1911; and the Hellenic Club in 1924.

Following the Second World War, settlement boomed in today's Greek-Australian heartland in the inner-west suburbs of Marrickville, Enmore, Newtown, Redfern, Dulwich Hill and Canterbury. By 1971 approximately 93% of Greek-Australians lived in metropolitan areas, contrasting with statistics from only 20 years earlier in which 43% lived in rural towns.<sup>7</sup>

### 4.3.2. Greece & the ANZACs

As noted above, Greek military presence and geopolitical factors have been connected to the history of Greek migration to and from Australia, most notably through the Balkan Wars (1912-13), and it is now well-recognised that the ANZAC forces were comprised of multi-cultural and diverse soldiers and troops. World War 1 (1914-1918) strengthened the connection between Australia and Greece, as follows:

*"On the 4<sup>th</sup> of March 1915, over 3,000 Australian soldiers, troops, nurses and medical staff landed on the Greek Island of Lemnos, which was provided as a base for Australian and New Zealand forces for hospitals, supplies and refuge. Lemnos was the main staging area for supporting allied troops throughout World War One in Gallipoli.*

*Throughout this great war, over 300 Australian nurses who were all volunteers for this great cause, served on the Island in over 10 hospitals. When Australian troops finally retreated from Gallipoli in December 1915, they returned to Lemnos to find solace and rest. To this day, Lemnos is the site of 2 Commonwealth War Graves, where many Australians are buried."*<sup>8</sup>

<sup>5</sup> *Ibid.*

<sup>6</sup> Greek Australian Alliance 1899-2016. 100<sup>th</sup> Anniversary Macedonian Front 75<sup>th</sup> Anniversary Battles of Greece and Crete, p.2.

<sup>7</sup> *Ibid.*

<sup>8</sup> The Lemnos, n.d. *Lemnos and the Anzacs*. Accessed online 8/11/2022 at:

<http://thelemnos.com.au/anzacs/#:~:text=Lemnos%20and%20the%20ANZAC's&text=On%20the%204th%20of%20March,for%20hospitals%2C%20supplies%20and%20refuge.>





AUSTRALIAN WAR MEMORIAL

H00212

Figure 28 – Unidentified Australian soldiers in front of a shanti on the island of Lemnos, 1915.

Source: Australian War Memorial, AWM H00212 Accessed online: <https://www.awm.gov.au/collection/C44563>



Figure 29 – Australian nurses arriving at Lemnos, 1915.

Source: State Library of New South Wales, cited in NeosKosmos accessed online: <https://neoskosmos.com/en/2019/04/26/news/community/anzac-day-lemnos-role-remembered-in-greece-and-australia/>

To this day ANZAC Day services are commemorated annually at these War Grave sites at Lemnos, being the Allied Cemetery at Moudros. It is estimated that 646 ANZAC troops are buried or memorialised in Greece at Phaleron, Athens, Rhodes and Souda Bay in Crete.<sup>9</sup> In 1927 a Soldier Settlement near Shepparton in Victoria was named Lemnos to commemorate the Island.



Figure 30 – The Moudros Memorial at Lemnos

Source: Neos Kosmos, accessed online: <https://neoskosmos.com/en/2019/04/26/news/community/anzac-day-lemnos-role-remembered-in-greece-and-australia/>

The Greek Australian Alliance 1899-2016 summarised the involvement of Greek-Australians within the ANZAC forces:

*1914-1918: Approximately 90 Greek Australians served on Gallipoli and the Western Front. Some were born in Athens, Crete, Castellorizo, Kythera, Ithaca, Peloponnesus, Samos and Cephalonia, Lefkada and Cyprus and others in Australia. They were joined by Greek Australian nurses, including Cleopatra Jonson (Ioanou), daughter of Antoni Ioanou, gold miner of Moonan Brook, NSW.<sup>10</sup>*

As the Gallipoli mission unfolded into turmoil, 300 guerilla soldiers from Crete were sent under the Command of Pavlos Gyparis to attack the Gulf of Saros, therefore creating a diversion with lured the Ottomans and enabled the Australian 1<sup>st</sup> Brigade to advance on Lone Pine.<sup>11</sup>

<sup>9</sup> Chrysopoulous, P., April 23 2021. 'Greek Island of Lemnos Commemorates Anzac Day'. *Greek Reporter*. Accessed online 8/11/2022 at: <https://greekreporter.com/2021/04/23/anzac-day-lemnos/>

<sup>10</sup> Greek Australian Alliance 1899-2016, p.2.

<sup>11</sup> *Ibid*, p.5.

### 4.3.3. Growth of the Greek Orthodox Church in Australia

Of the establishment of the Church in Australia, the International Directory stated the following:

*"A priest from the Island of Samos named Dorotheus Bacaliaros arrived in Melbourne, and then came to Sydney... no sooner did the Orthodox people see here a priest with his gown, long hair, and his patriarchal beard, then they naturally felt a great joy. Most of them had been deprived of hearing the divine service in their own language since they left their last place of above... this priest succeeded, in the midst of many obstacle and financial difficulties, in erecting the Greek Church in Sydney."<sup>12</sup>*

The first Greek Orthodox Church in Australia was built in Surry Hills, on Bourke Street, and known as Ayia Trias (Holy Trinity). Archimandrite Seraphin Phocas travelled to Australia from Jerusalem to head the church and administered the first address to the congregation following the opening.<sup>13</sup> Phocas was chosen as he represented a link between the migrant communities of Greece, Syria and Lebanon which has established the Church. Prior to the construction of Ayia Trias, Greek Orthodox services had been held at various other churches across Sydney, mainly led by Father Dorotheos, from Samos.<sup>14</sup>

By the 1920s, the community which had celebrated the opening of Ayia Trias together only 20 years earlier was fractured. The Syrian migrants left the church to found their own as the Greek-speaking members of the church turned to the Church of Greece for priestly appointments, and membership to Ayia Trias was restricted to those of Greek descent in New South Wales and Queensland. Following World War I, a large influx of Greek-speaking migrants came to Sydney, following eviction from Turkey by the Government of Ankara. The result was that the Patriarchate of Constantinople enforced their right of jurisdiction over the Greek communities globally, resulting in the establishment of Greek Orthodox Metropolis of Australia and New Zealand in 1924.<sup>15</sup>

Christopher Knetes was the first Metropolitan and wrote of the difficulties of being so, with Australia having *"one of the largest provinces of the Church, and undoubtedly has the smallest population... The Orthodox population of this extended area balances between 9,000 or 10,000 so therefore it will be seen that there is a tremendous task for an archbishop."*<sup>16</sup> Controversy arose between the Church and Greek Orthodox communities, spurred by the originals of Church leaders in Greece – with Knetes being from Samos, and the Greek Orthodox Community traditionally dominated by Kytherians.<sup>17</sup>

The Greek Orthodox Metropolis of Australia and New Zealand officially became the Archdiocese of Australia and New Zealand in 1959. This was under the leadership of Metropolitan Ezekiel, who was elevated to Archbishop as a result, although Knetes has been referred to as Archbishop prior to this.<sup>18</sup> At the time, the Archdiocese held authority over the Greek communities of Australia, New Zealand, India and the 'Far East', with 130,000 members in Australia alone.<sup>19</sup> The Church experienced a period of growth following this, with the number of parishes expanding from 19 to 89 by 1965 within Australia.<sup>20</sup> The combined churches of New Zealand and Australia separated in 1970, and the Greek Orthodox Archdiocese of Australia was formed.

The Anglican Church had been a friend to the Greek Orthodox community throughout the establishment of the Orthodox Church in Australia. Anglican Church authorities had lent their space to Orthodox parishioners and priests and even assisted in the acquisition of Churches, such as the Church of St. George for the community of Port Pirie and the current Greek Archdiocese Church on Cleveland Street in Redfern.<sup>21</sup>

In 1976 the Greek Archdiocese celebrated its 50<sup>th</sup> anniversary in Australia and today the Archdiocese comprises 15 parishes, 20 parish communities and has contributed substantially to Australian culture and Greek-Australian life.

<sup>12</sup> Knetes, Christopher, 1927. *International Directory: The Greek Orthodox Church in Australia*, pg.401-407.

<sup>13</sup> The Daily Telegraph, 17 April 1899. *The Greek Orthodox Church*, pg. 7.

<sup>14</sup> C Turnbull, C. Valiotis & I. Tyrrell, 2001.

<sup>15</sup> *Ibid.*

<sup>16</sup> The Canberra Times, 7 March 1991. *History*, p. 12.

<sup>17</sup> C. Turnbull, V. Valiotis & I. Tyrrell, 2001; Knetes, Christopher 1927.

<sup>18</sup> Knetes, Christopher, 1927.

<sup>19</sup> The Canberra Times, 21 November 1959. *New Greek Orthodox Bishop Appointed*, pg. 2.

<sup>20</sup> The Canberra Times, 4 December 1965. *Orthodox Conference*, p. 15.

<sup>21</sup> Knetes, Christopher, 1927.



## 4.4. SUBJECT SITE

### 4.4.1. Early History

Newcastle Street was established in 1875 and utilised to connect Old South Head in the south (which followed the eastern beaches) with the New South Head Road in the north. This resulted in land subdivision and saw subsequent development in the area. In 1893 the Royal Sydney Golf Club was founded opposite the subject site. The land was further subdivided at the turn of the century.

The subject site was purchased by Hermann Gustav Otto Landahl<sup>22</sup> who built a dwelling c.1910 known as Sonoma. The dwelling was demolished in 1962 for construction of the St George Greek Orthodox Church. The land was sold on two occasions: once in 1911 to Charles Bailey and again in 1928 to Francis Perrottet. The land was then purchased by The Greek Orthodox Parish of St Paul, Rose Bay on 29 May 1958.<sup>23</sup>

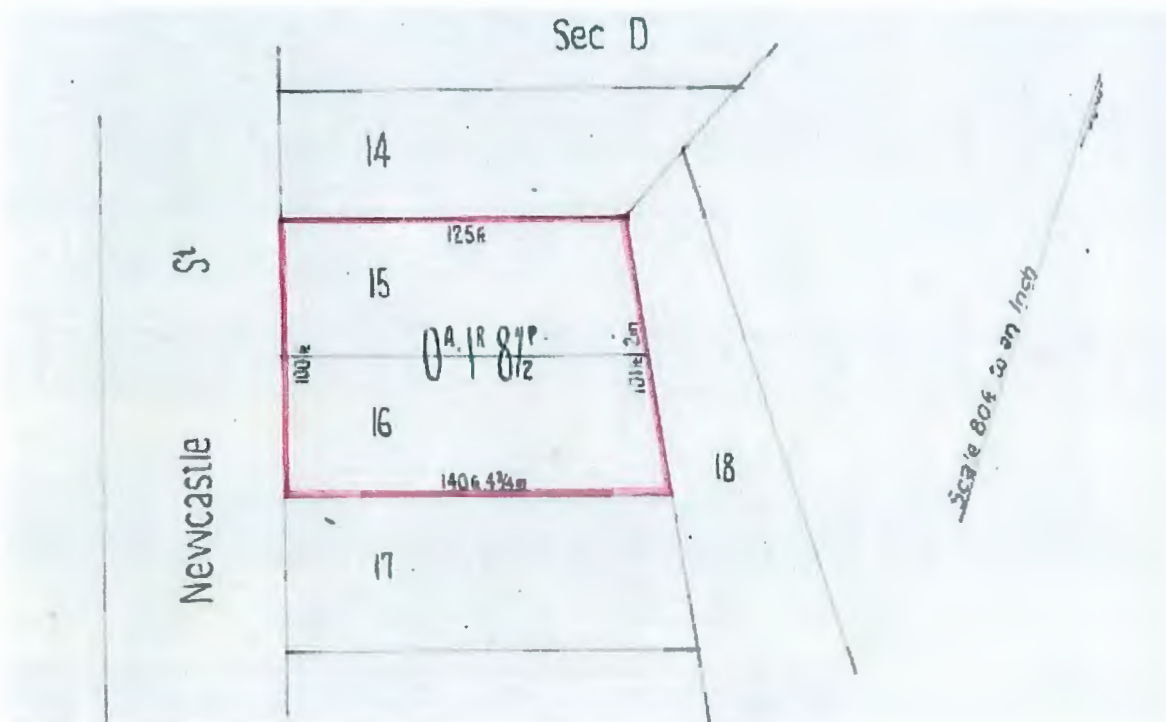


Figure 31 – The land purchased by Landahl in 1910

Source: Vol-Fol 2045-168

### 4.4.2. St George Greek Orthodox Church

As noted above, the subject site was purchased by The Greek Orthodox Parish of St Paul, Rose Bay on 29 May 1958.<sup>24</sup> A mortgage was taken out from the Bank of New South Wales in September 1961 which enabled the construction of the Church itself. As above, Post-War migration had bolstered the number of Greek migrants within Sydney although this was largely concentrated in the Inner West of Sydney and South of Sydney, with little historic evidence for a growing Greek demographic in Rose Bay or even the surrounding suburbs within Woollahra. One historic report within *The Daily Telegraph* details the fundraising efforts of Greek women who played cards at the estate *Florida* in Rose Bay. These efforts appear to have been organised through the Greek Society (based on Castlereagh Street) by Lady Jordan (the owner of *Florida* at the time) with Madam Vrisikas, wife of the General-Consul of Greece and did not appear to

<sup>22</sup> Vol-Fol 2045-68

<sup>23</sup> *Ibid*, Transfer No. H860445

<sup>24</sup> *Ibid*, Transfer No. H860445

comprise local Greek women.<sup>25</sup> However, apart from this, there is very little historical documentation which attests to Greek life in Rose Bay which may have increased the demand for a Greek Orthodox Church in the area.

The earliest discussions for a Church within the community started in 1956 and the site was then purchased two years later. The Building Application for the Church was lodged and approved in 1960 (BA1960/745), designed by Fowell, Mansfield and Maclurcan however no original plans have been located. It is uncertain if there was a particular connection between the Church and the architectural firm, or if they were simply selected as experienced Church architects. The architectural firm however largely specialised in Catholic Churches. The primary façade design encapsulated two plaques which commemorate the ANZAC forces, reading:

#### Northern Plaque

*ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΦΕΩΡΓΙΟΥ (The Holy Church of St George)*

*This foundation stone of the Greek Orthodox War Memorial Church was laid on 23<sup>rd</sup> April 1961 by his Eminence Archbishop Ezekiel*

#### Architects

*Fowell Mansfield and Maclurcan*

#### Builders

*Girvan Bros Pty Ltd*

#### Southern Plaque

*This plaque commemorating the dedication of this church as a war memorial to Australian Soldiers of Greek origin who laid down their lives for Australia as members of the Armed Forces of the Commonwealth of Australia in the Two World Wars and Australian Servicemen who died in Greece during the Second World War whilst members of the armed forces of the Commonwealth of Australia was unveiled by His Excellency Lieut. General Sir Eric Woodward KCMG CB CBE DSO Saturday 24<sup>th</sup> November 1962*

The Church was consecrated by Archbishop Ezekiel.



Figure 32 – Consecration of the Foundation Stone, 1962

Source: St George Rose Bay on Instagram: <https://www.instagram.com/p/CkqF0obMDF5/>

<sup>25</sup> *The Daily Telegraph*, 19 December 1940, 'Providing Comforts for Greek Soldiers'. Accessed online: <https://trove.nla.gov.au/newspaper/article/248820213?searchTerm=rose%20bay%20greek>





1962

Figure 33 – St George Rose Bay upon completion

Source: St George Rose Bay on Instagram: <https://www.instagram.com/p/CjU1IsDhFij/>



Figure 34 – 1965 Aerial imagery of the subject site showing the newly constructed Church

Source: Department of Customer Service Historical Aerials Viewer

Following the opening of the Church, there were early modifications as detailed in BA1963/193. There is little historical documentation detailing the opening of the Church; early alterations or additions; or even functions, beyond the broadcasting of Greek-Australian socialite marriages within the *Australian Women's Weekly*. These records however do not provide photographs of the Church interiors or exterior.



Figure 35 – Aerial imagery of the Church in 1982

Source: Department of Customer Service Historical Aerials Viewer



Several alterations and additions were undertaken over the following years. These included:

- BA 1984/1094
- BA 1986/392
- BA 1991/310
- DA 309/2002 for Alterations and Additions to the existing place of worship, which included the extension of the southern plane of the Church to incorporate an administration area



Figure 36 – 2005 aerial imagery of the site showing the addition to the south

Source: Department of Customer Service Historical Aerial Imagery Viewer

Notable additions or alterations on site included the inclusion of new stained-glass windows which were installed in 2021; the installation of a metal spiral staircase to provide access to the belltower; and the recent renovation of the lower ground-floor community hall.

## 4.5. THE ARCHITECTS: FOWELL, MANSFIELD & MACLURCAN

The architectural firm Fowell, Mansfield and Maclurcan are regarded by Apperley et al., as key practitioners of the Post-War Ecclesiastical style.<sup>26</sup> The firm was formed by Joseph Charles Fowell, Donald Maclurcan and John Mansfield.

### 4.5.1. Joseph Fowell

Joseph Charles Fowell was a Catholic Australian born architect who trained under Leslie Wilkinson at the University of Sydney from 1919. In 1926 Fowell partnered with Kenneth McConell and together they won a competition to design B.M.A House and also designed St Anne's Shrine in Bondi which received the 1935 Sulman Award. Fowell designed over forty churches in New South Wales and Victoria and mostly designed

<sup>26</sup> *Ibid.*



Catholic Churches. He was a fellow of the Royal Australian Institute of Architects; served as vice-president in 1941-2 and 1946-7 and later received its gold medal in 1962.

#### **4.5.2. John Mansfield**

John Mansfield was born in Double Bay in 1906 and trained as an architect under Leslie Wilkinson at the University of Sydney from 1929. Initially Mansfield was a modest architect, designing additions to the Tudor House School at Moss Vale and a Georgian mansion at Vaucluse. He joined Fowell in 1939 and later joined the National Trust of Australia. Here he specialised in the remodelling of historic houses, altering Rona, (Bellevue Hill), Springfield (Goulburn), and Harrington Park (Narellan), and also redecorated and restored the Sydney Town Hall and Kirribilli House. Additionally, he specialised in educational buildings throughout the Eastern Suburbs, Waverley and North Sydney.

#### **4.5.3. Donald Maclurcan**

Donald Maclurcan studied architecture at the Sydney Institute of Technology in Ultimo and after serving in World War II he returned to Sydney to work as an architect. Here he joined Fowell and Mansfield as a partner in 1946 and had a particular interest in civic works, working for the Snowy Mountains Engineering Authority, the Department of Main Roads and Railways, and the Metropolitan Water Sewerage and Drainage Board. Also a Catholic, Maclurcan was a member of the Catholic Building and Finance Committee; was the President of the Illuminating Engineers; and was the first Chairman of the Zoological Parks Board of NSW. He was appointed a Knight Commander of the Order of Saint Gregory by the Catholic Church.

#### **4.5.4. Fowell, Mansfield & Maclurcan**

Fowell's firm was joined by John Mansfield in 1939 and Donald Maclurcan in 1946, operating as Fowell Mansfield and Maclurcan. In 1962 they were joined by O.R. Jarvis. The firm designed the Sydney County Council Building in 1960 and the Gladesville Bridge in 1965, which won the Royal Australian Institute of Architects civic design award.

Church buildings designed by Fowell Mansfield and Maclurcan included the Orient Line Building (2-6 Spring Street, 1943); St Augustine's Church (Meehan Street, Yass, 1956); P&O, Church of St Rose (Collaroy Plateau, 1967); the Memorial Chapel and Studies Wing at St Paul's College (The University of Sydney) and St Neri's at Northbridge (1941) and St Paul's Church, Ryde (1934).

Enquiries at the Australian Institute of Architects (NSW) archives has not found any profile for the firm of Fowell, Mansfield & Maclurcan.

## 5. COMPARATIVE ANALYSIS

### 5.1. INTRODUCTION

This comparative analysis section provides two key comparative analyses to evaluate the heritage significance of St George Greek Orthodox Church, Rose Bay. The comparative analysis comprises two parts: a comparative analysis of places of worship designed by the architects Fowell, Mansfield & Maclurcan; followed by a comparative analysis of Greek Orthodox Churches within Sydney.

### 5.2. FOWELL, MANSFIELD & MACLURCAN & THE POST-WAR ECCLESIASTICAL STYLE

#### 5.2.1. Preamble

##### 5.2.1.1. Fowell, Mansfield & Maclurcan

For a background history on Fowell, Mansfield and Maclurcan please refer to Section 3.6.4. Overall, Fowell, Mansfield and Maclurcan are recognised as prominent practitioner of the Post-War Ecclesiastical style, having designed numerous religious buildings, yet also involved in adaptive reuse and civil infrastructure projects.<sup>27</sup> Across the firm, the three partners appear to have had vastly differing interests and areas of architectural expertise. Fowell and Maclurcan – both practicing Catholics – designed numerous Churches, particularly Catholic churches in the mid-20<sup>th</sup> century, which typically expressed qualities of the Post-War Ecclesiastical style, which (as discussed in Section 3.6.2) was heavily influenced by austerity, modernism, the Internationalist style.

The work of Fowell prior to the mid-20<sup>th</sup> century was highly traditional with influences of Gothic and Romanesque styles. His early works (arguably also his most important) include the British Medical Association (BMA) Building, St Anne's Catholic Church at Bondi, St Mary's at North Sydney demonstrate typical characteristics of the Inter-War Gothic style, with decorative masonry and features. From the 1940s the firm began to design more restrained, stripped modernist structures utilising simple brickwork, bold forms and large proportions, with relatively limited religious iconography.

This comparative analysis has sought to focus on religious buildings designed by Fowell, Mansfield & Maclurcan, with particular preference given to structures located within Inner Sydney, notably Woollahra and neighbouring LGAs; buildings which have attributed heritage significance; and structures which are of a similar architectural style.

In addition to the structures noted below, prominent alterations and additions by Fowell, Mansfield & Maclurcan which have been omitted from this comparative analysis include:

- Alterations to Baxter's Lodge (Sydney LEP 2012 I86 and University of Sydney s170 Register) and the Parramatta Road Lodge (University of Sydney s170 Register) at the University of Sydney;
- Relocation and rebuilding of the St Charles Borromeo Catholic Church and Cemetery, which was originally designed by Augustus Pugin (Ryde Local Environmental Plan 2014 I147)
- Hemsley House, forming part of the St Luke's Hospital Group at Elizabeth Bay (Sydney LEP 2012 I599)

##### 5.2.1.2. Post-War Ecclesiastical Style

The Post-War Ecclesiastical Style brought about a period of austerity and loss of skilled workforces in the period following World War II (1939-1945), and subsequently, the grandeur, expense and intricacy of 'Revival' styles were no longer desired and seen as 'shams'.<sup>28</sup> Combined with the growing popularity of modernism and the International style, the days of grand religious structures were gone. However, Church bodies and communities still expected that a Church should "look like a Church."<sup>29</sup> This was first expressed through stripped versions of Medieval Churches comprising face brick yet retaining Medieval forms, with buttresses, crenellations and lancet and/or quatre-foil windows and the Cross-Church form with apse,

<sup>27</sup> Apperley, R., et al., 1989, p.271.

<sup>28</sup> Apperley, R., et al., 1989, p.212.

<sup>29</sup> *Ibid.*

bellowers, and narthex.<sup>30</sup> More 'Unorthodox' forms diverged from this and became a rectangular or circular shape which served the purpose of bringing the congregation and clergy closer together. As summarised by Apperley et al., the Post-War style had the following characteristics:

*The style was applied to educational as well as religious buildings; simplified interpretations of medieval architecture, including continuation of Inter-War trends.*

#### **Exterior Characteristics**

*Massing simple and often asymmetrical, even though planning tended to be traditionally symmetrical. Insistent verticality. Towers sometimes attenuated, sometimes traditional. Needle-like spires arising from low-pitch roofs. Walls commonly of undecorated face brickwork. Low-pitch roofs. Pointed arch forms interpreted as shallow inverted V-shapes.*

## **5.2.2. Comparative Analysis**

A select group of places of worship designed by Fowell, Mansfield & Maclurcan has been compiled below in Table 1.

Table 1 – Comparative examples – Places of worship designed by Fowell, Mansfield & Maclurcan

St Anne's Church, North Bondi	
<b>Address</b>	60 Blair Street, North Bondi
<b>Date Established</b>	1934
<b>Architect</b>	Fowell and McConnell
<b>Heritage Listing</b>	NSW State Heritage Register (SHR 01706) Waverley Local Environmental Plan 2012 (L376) Royal Australian Institute of Architects Register (4703278) Register of the National Trust of Australia

#### **Statement of Significance**

*St Anne's Church is of State significance as a fine and representative example of the Inter-war Romanesque style. A Catholic church largely built in the 1930s but completed in the 1960s to the competition-winning design of Joseph Fowell and Kenneth McConnel, the decorative scheme is restrained but features highly-crafted timber, brick and sandstone detailing. It has a careful integration of furniture and fittings also largely designed by the architects that includes an ingenious and possibly unique ventilation system (recently dismantled but stored on site). Winner of the Royal Australian Institute of Architects' 1935 Sulman Award, this is the only church to win this prestigious award as a complete design, and has been described as 'perhaps the highlight of ecclesiastical architecture in interwar Sydney'. Its representative significance is enhanced by its continuing role and positioning as a landmark element in a church-school precinct of buildings. This precinct also represents the establishment of the Bondi Beach Parish of the Catholic Church and its importance as a place of worship for the local Catholic community through several generations.*

<sup>30</sup> Ibid.

### St Anne's Church, North Bondi



Figure 37 – St Anne's Church, North Bondi exterior

Source: Wikipedia, photograph by 'Collywolly'<sup>31</sup>



Figure 38 – Interior of St Anne's Church

Source: Ry Lim<sup>32</sup>

### St Mary's Church, North Sydney

<b>Address</b>	264 Miller Street, North Sydney
<b>Date Established</b>	1939
<b>Architect</b>	Fowell, McConnell and Mansfield
<b>Heritage Listing</b>	North Sydney LEP 2014 (I0971) Register of the Australian Institute of Architects (ID 4700815)

#### Statement of Significance

*The prime Catholic Church in North Sydney and the direct successor to the original Catholic church on this site. An impressive and remarkable building of monumental scale in a prominent location.*

<sup>31</sup> 'Collywolly', 5 November 2018. 'St Anne's Catholic Church, 60 Blair Street, Bondi, New South Wales.' Accessed online [https://en.wikipedia.org/wiki/File:St\\_Anne%27s\\_Catholic\\_Church\\_Bondi-2.jpg](https://en.wikipedia.org/wiki/File:St_Anne%27s_Catholic_Church_Bondi-2.jpg)

<sup>32</sup> Ry Lim, n.d. 'St Anne's Catholic Church.' Churches Australia. Accessed online: <https://www.churchesaustralia.org/list-of-churches/denominations/catholic/directory/7282-st-anneand%2339%3Bs-catholic-church>



### St Mary's Church, North Sydney



Figure 39 – St Mary's Church exterior

Source: Peter Liebeskind<sup>33</sup>



Figure 40 – Interior of St Mary's Church

Source: Peter Miller<sup>34</sup>

### St Paul's Memorial Chapel & Studies wing, St Paul's College, University of Sydney

<b>Address</b>	City Road, St Paul's College, Camperdown
<b>Date Established</b>	1960
<b>Architect</b>	Fowell, Mansfield and Maclurcan
<b>Heritage Listing</b>	Register of the Australian Institute of Architects (ID 4703278)
<b>Statement of Significance</b>	

N/A

Note: St Paul's Memorial Chapel is identified by Apperley et al. as a key example of the Post-War Ecclesiastical style

<sup>33</sup> Peter Liebeskind, 2017. 'St Mary's Church. Churches Australia. Accessed online: <https://www.churchesaustralia.org/list-of-churches/denominations/catholic/directory/7326-st-maryand%2339%3Bs-church>

<sup>34</sup> Peter Miller, 2019 'St Mary's Catholic Church – North Sydney.' Flickr. Accessed online: <https://www.flickr.com/photos/64210496@N02/48326274447>

### St Paul's Memorial Chapel & Studies wing, St Paul's College, University of Sydney



Figure 41 – St Paul's Memorial Chapel exterior

Source: St Paul's College<sup>35</sup>



Figure 42 – Interior of St Paul's Chapel

Source: St Paul's College<sup>36</sup>

### St Joseph's Catholic Church, Neutral Bay

<b>Address</b>	16 Lindsay Street, Neutral Bay
<b>Date Established</b>	1941
<b>Architect</b>	Fowell, Mansfield and Maclurcan
<b>Heritage Listing</b>	Not Listed
<b>Statement of Significance</b>	
	N/A

<sup>35</sup> St Paul's College, n.d. 'Chapel and North Quad.' Accessed online: <https://www.stpauls.edu.au/home/chapel-and-n-quadr/>

<sup>36</sup> St Paul's College, n.d. 'Chapel.' Accessed online: <https://www.stpauls.edu.au/chapel/>

### St Joseph's Catholic Church, Neutral Bay



Figure 43 – St Joseph's exterior

Source: Wikimedia Commons, 'Sardaka'<sup>37</sup>



Figure 44 – St Joseph's Interior

Source: Network for Good<sup>38</sup>

### Holy Family Roman Catholic Church, Parkes

<b>Address</b>	29 Currajong Street, Parkes
<b>Date Established</b>	1942
<b>Architect</b>	Fowell, Mansfield and Maclurcan
<b>Heritage Listing</b>	N/A
<b>Statement of Significance</b>	
	N/A

<sup>37</sup> 'Sardaka', 2012. 'St Josephs, Neutral Bay, Sydney.' Accessed online: [https://commons.wikimedia.org/wiki/File:\(1\)\\_St\\_Josephs\\_Catholic\\_Church.jpg](https://commons.wikimedia.org/wiki/File:(1)_St_Josephs_Catholic_Church.jpg)

<sup>38</sup> Network for Good, St Joseph's Rose Bay. Accessed online: <https://www.networkforgood.com.au/>



### Holy Family Roman Catholic Church, Parkes



Figure 45 – Holy Family Roman Catholic Church

Source: *Church Histories*<sup>39</sup>



Figure 46 – Interior of the Holy Family Roman Catholic Church

Source: *Holy Family Parish Parkes on Facebook*

### St Raphael's War Memorial Catholic Church, Queanbeyan

<b>Address</b>	47 Lowe Street, Queanbeyan
<b>Date Established</b>	1956
<b>Architect</b>	Fowell, Mansfield and Maclurcan
<b>Heritage Listing</b>	N/A
<b>Statement of Significance</b>	
	N/A

<sup>39</sup> Australian Christian Church Histories, 2022. 'Parkes, NSW – Holy Family Catholic.' Accessed online: <https://www.churchhistories.net.au/church-catalog/parkes-nsw-holy-family-catholic>

### St Raphael's War Memorial Catholic Church, Queanbeyan



Figure 47 – Exterior of St Raphael's

Source: Henry Moulds for Places of Pride, AWM<sup>40</sup>



Figure 48 – Interior of St Raphael's

Source: John Huth for Australia's Christian Heritage<sup>41</sup>

### St Joseph's Roman Catholic Church, Uralla

<b>Address</b>	14 Bridge Street, Uralla
<b>Date Established</b>	1967
<b>Architect</b>	Fowell Mansfield and Maclurcan
<b>Heritage Listing</b>	Uralla Local Environmental Plan 2012 I23

#### Statement of Significance

*New St Joseph's Catholic Church is a striking testament to its era of construction in the late 1960s and when there was a surge in population growth providing a confidence to build a new church and use a modernist architectural style. It remains in use by its congregation and the adjoining school. This is the only building of this architectural style in the Uralla Shire, and there are no other Catholic war memorial churches in New England. Construction of the church as a war memorial provides the opportunity to research the diversity of war memorials found throughout Uralla, the wider district and New England Region.*

<sup>40</sup> Henry Moulds, n.d. St Raphael's War Memorial Church. Places of Pride. Accessed online: <https://placesofpride.awm.gov.au/memorials/263652>

<sup>41</sup> John Huth, 2017. St Raphaels Catholic Church. Australia's Christian Heritage. Accessed online: <https://www.churchesaustralia.org/list-of-churches/denominations/catholic/directory/2447-st-raphaeland%2339%3Bs-catholic-church>



### St Joseph's Roman Catholic Church, Uralla



Figure 49 – Exterior of St Joseph's

Source: John Huth for Churches Australia<sup>42</sup>

### St Augustine's Church, Yass

<b>Address</b>	Meehan Street, Yass
<b>Date Established</b>	1941
<b>Architect</b>	Fowell and McConnell
<b>Heritage Listing</b>	N/A

#### Statement of Significance or Description

St Augustine's is a simple mid-century ecclesiastical structure with a 40ft nave constructed with 'light golden' brick face, supported with reinforced concrete columns internally. The clerestory windows are elongated rectangular forms with a low pitched arch. Towards the rear of the cruciform structure there is are transepts of a lower height. The interior was finished with a timber clad ceiling and the chapel was decorated with decorative coloured ceramic tiling. The side chapels housed stone altars and the high altar was place in front of a timber reredos.

The foundation stone for St Augustine's was set in April 1954<sup>43</sup> The design was influenced by the bishop who wanted to emphasise the "vertical motif" The church's bell was repurposed from an older version of St Augustine's located across the street, it was moved to the new bell tower in 1955. The church also houses a collection of four sculptures by Tom Bass AM, commissioned by Archbishop Young.

The church was significant to the local Catholic community who raised over £3500 to cover the costs of its construction in 1954. It was opened by archbishop Sir Guilford Young, who had been the youngest archbishop in the world. While the structure of St Augustine's is relatively simple, it showcases the vertical motif common to many mid-century churches in New South Wales.

<sup>42</sup> John Huth 2018, St Joseph's Catholic Church. Accessed online: <https://www.churchesaustralia.org/list-of-churches/denominations/catholic/directory/4127-st-josephand%2339%3Bs-catholic-church>

<sup>43</sup> *The Sydney Morning Herald*, 6 April 1954, p.12. accessed via <http://nla.gov.au/nla.news-article18418736>

St Augustine's Church, Yass



Figure 50 – Exterior of St Augustine's Church

Source: Paul McCarthy Wikimedia Commons<sup>44</sup>

### 5.2.3. Discussion

The St George Greek Orthodox Church in Rose Bay was designed by Fowell, Mansfield & Maclurcan, and opened in 1962. As such, this places the St George Orthodox Church as the second 'youngest' Church within the body of work of Fowell, Mansfield & Maclurcan. The firm's early Churches (St Anne's and St Mary's) are relatively traditional in style and materials as Inter-War Churches which had not yet been impacted by societal changes which resulted in the development of the Post-War Ecclesiastical style, notably Post-War modernity and austerity. The firm's first foray into Post-War Ecclesiastical style – a significant modern style popular for approximately half a century of which Fowell, Mansfield & Maclurcan were practitioners of some prominence – occurred in the early 1940s with the design and construction of St Augustine's Church (Yass), St Joseph's Church (Neutral Bay), and the Holy Family Roman Catholic Church (Parkes). As such, the St George Greek Orthodox Church is a late example within the body of work of Fowell, Mansfield & Maclurcan, with key prominent examples of the Post-War Ecclesiastical style predating St George's by approximately 20 years. St George Greek Orthodox Church is largely contemporaneous with the examples of Post-War Ecclesiastical architecture provided in the comparative examples above, however the St George Greek Orthodox Church (as will be discussed below) cannot be considered a fine or early example of this style of architecture, as it has been noted above that the style had been practiced by Fowell, Mansfield and Maclurcan for approximately 20 years prior to their design of St George.

Stylistically, the St George Greek Orthodox Church does not demonstrate the key qualities of the work of Fowell, Mansfield & Maclurcan or the Post-War Ecclesiastical style of which they were somewhat known practitioners. The other examples noted within this comparative analysis more clearly demonstrate characteristics of the Post-War Ecclesiastical style, notably large massing of brickwork, vertical 'slit' style windows, freestanding crosses, medieval inspired campaniles, and Romanesque towers. It is noted that the examples included within this comparative analysis are excellent examples of this style and of the work of Fowell, Mansfield & Maclurcan (and are, accordingly, afforded protection as heritage items). Comparatively, the St George Greek Orthodox Church features very few characteristics of this style. Furthermore, the St George Greek Orthodox Church does not exemplify the landmark qualities seen at all other comparative examples (perhaps with exception to the St Paul's Chapel, noting the prominent Victorian character of its setting which required a more restrained response to a modern addition).

Example Churches seen in this comparative analysis feature prominent massing and scale, with large proportions often further exacerbated by their placement on podiums or raised ground. The landmark qualities and power attributed to the buildings is often intensified by plain brick walls and skewed balance of solid and void to thick masonry walls. This contrasts with St George at Rose Bay. The St George Greek Orthodox Church features comparatively modest proportions and height, with the bulk and massing of the Church reduced by the triple-arched protruding entrance and shallow-pitched roofline, the contrast of the

<sup>44</sup> Paul McCarthy, 2005. *St Augustine's Church (Catholic)*, Meehan St, Yass. Accessed online: [https://en.wikipedia.org/wiki/Joseph\\_Charles\\_Fowell#/media/File:StAugustinesYass.JPG](https://en.wikipedia.org/wiki/Joseph_Charles_Fowell#/media/File:StAugustinesYass.JPG)



render against the brickwork, and the presence of the open cupola upon a belltower (reminiscent of Spanish Mission or Inter-War Mediterranean styles rather than the typical Romanesque influence) which is proportionate to the height of the building, rather than dominating it in height, as is seen at other examples, notably St Augustine's. Perhaps their finest example of the Post-War Ecclesiastical style is the St Paul's Chapel at the University of Sydney which utilised a distinctive form, concrete and steel materiality, and is characterised by the bold and bright stained glass windows, which comprise much of a façade and clearly demonstrate principles of modernity in an architectural expression.

By contrast, St George is heavily restrained, featuring limited decorative elements at both the exterior or interior, therefore veering from many other examples shown above. The St George Church furthermore shies from many of the distinctive bold forms, shapes and proportions which characterise the Post-War Ecclesiastical style, including any circular, arched or A-frame forms or colossal fleches which ordinarily contribute to the landmark qualities and architectural/aesthetic significance of the style.

Internally, the St George Greek Orthodox Church is not a fine example of the work of Fowell, Mansfield & Maclurcan. The St George Church – other than relatively simple timber-lined vaulted ceiling – is very restrained. The spatial volume of the room and the lack of decorative elements embedded within the architecture of the building itself, do not contribute to a sense of grandeur typical of religious buildings and seen at many of the other examples of Fowell, Mansfield and Maclurcan's work. Typically, the interior architectural designs of Fowell, Mansfield and Maclurcan has utilised grand and ornate altar forms (such as large, recessed stone altars and arches) to portray a sense of grandeur and of the sacred. This is expressed successfully at all other Church examples by the architects, even at the St Paul's College Chapel, in which the highly decorative stained glass presents a distinctive modern altar. The elements which contribute to interiors of the St George Orthodox Church largely include the *iconostasis* and the various icons upon the walls. It is noted that these elements – all of which are central to the practicing of the Church as a Greek Orthodox Church – are moveable items which are portable, not fixed within the building, and which – while being of paramount importance to the function and use of the Church – do not form part of the inherent architectural expression of the Church. Therefore, any important interior aesthetics at the Church is directly connected to the use of the Church rather than the architecture itself.

The interior and exterior of the Church has furthermore been altered – and therefore has experienced a reduction in integrity – through the ongoing alterations and additions to the building, notably the replacement of all stained-glass windows.

As such, the St George Greek Orthodox Church, as a late and relatively pedestrian example of the works of Fowell, Mansfield & Maclurcan, does not demonstrate the key characteristics of the firm's work, nor of the Post-War Ecclesiastical style. The St George Greek Orthodox Church does not demonstrate the landmark qualities, distinctive architectural expression, nor external or internal design components which typically characterise the works of Fowell, Mansfield & Maclurcan and the Post-War Ecclesiastical style more broadly.

### 5.3. GREEK ORTHODOX CHURCHES & LATE-20<sup>TH</sup> CENTURY IMMIGRANT NOSTALGIC STYLE IN SYDNEY

#### 5.3.1. Preamble

##### 5.3.1.1. Byzantine Style

The Byzantine style appeared in the 4<sup>th</sup> century AD and initially combined elements of the Hellenic/Roman Basilica with typical architectural features popular in the (former) eastern Roman Empire in Constantinople.<sup>45</sup> Reaching the West through portable illustrations and travelling tradesmen, the Byzantine style rapidly travelled throughout Italy and through to Spain, where it became popular particularly in Tuscany, Venice, and Sicily.<sup>46</sup>

Key elements of the style include domed ceilings; (often freestanding) belltowers; elliptical and centrally planned internal spaces, such as the Cross-Plan; and use of thick mortar layers to create a monolithic

<sup>45</sup> Britannica, n.d. 'Byzantine architecture.' *Encyclopedia Britannica*. Accessed online: <https://www.britannica.com/art/Byzantine-architecture>

<sup>46</sup> Kostoff, S., 1995. *A History of Architecture Settings and Ritual*, p.295, 318.

appearance to masonry facades. Also common was the presence of a squinch; pendentive; coffered ceilings; and richly inlaid decorative elements featuring marble, tiles or gold.<sup>47</sup>

Each of these elements refer to early Roman and Christian basilica in the first few centuries AD.<sup>48</sup> Notably, the Byzantine architectural style is entangled with the presence of Byzantine mosaics, which are "physically inseparable from the architectural frame of their buildings, their placement takes advantage of [the] frame of their buildings, their placement takes advantage of this frame to set up a ceremonial hierarchy of parts basic to the theatre of liturgy housed therein, and their subject informs this theatre with precise theological meaning."<sup>49</sup>

Throughout the Medieval period ecclesiastical architecture was broadly divided in different styles, with the Byzantine style contrasting with Gothic architecture. In this period, the cross-in-square design of Churches and the decorative mosaics and frescos were reduced in density.<sup>50</sup> Elements of the Byzantine style became popular again in the early 20<sup>th</sup> century to some extent, with some elements of Byzantine-Islam architectural styles appearing in Inter-War Spanish Mission and Mediterranean styles.<sup>51</sup>

### 5.3.1.2. Late-20<sup>th</sup> Century Immigrant Nostalgic Style

The Late 20<sup>th</sup>-Century Immigrant Nostalgic style can be broadly read as the replication of traditional foreign architectural forms within Australia. As Post-War migration boomed, migrant families initially settled in Australia in poor-quality cramped housing in industrial suburbs, and upon finding their feet after years of labour, came to purchase their own land and were finally able to build houses for themselves and their families.<sup>52</sup> As Apperley et al. state, the 'Immigrant Nostalgic' style was born from the ambition to show a "recollection of the culture from which they had come."<sup>53</sup>

### 5.3.2. Comparative Analysis

A select group of Greek Orthodox Churches in Sydney has been compiled below.

Table 2 – Comparative examples – Greek Orthodox Churches in Sydney

Saints Constantine & Helen Greek Orthodox Church	
Address	366-378 King Street, Newtown
Date Established	1856-62
Architect	N. Trengrove
Style	Victorian Academic
Heritage Listing	Sydney Local Environmental Plan 2012 (L1015)
Statement of Significance	

*The Saints Constantine and Helen Church is an early building for Newtown and a good example of a mid Victorian Academic Style church which makes a positive contribution to the streetscape. The site dates from the key period of development for King Street and the Newtown area as a direct result of subdivision of large villa estates. It has a strong association with the history of Congregational Worship and education*

<sup>47</sup> Britannica, n.d. 'Byzantine architecture.'

<sup>48</sup> Kostoff, S., 1995, p.318-9.

<sup>49</sup> Kostoff, S. 1995. *A History of Architecture Settings and Ritual*, p.8-9.

<sup>50</sup> Kostoff, S., 1995 p.395.

<sup>51</sup> Apperley, R., Irving, R., and Reynolds, P., 1989. *A Pictorial Guide to Identifying Australian Architecture: Styles and Terms from 1788 to the Present*.

<sup>52</sup> Apperley, R., et al., 1989, p.271.

<sup>53</sup> *Ibid*.

### Saints Constantine & Helen Greek Orthodox Church

*among the working class residential population of Newtown in the 19th and early 20th centuries. It has been associated with the Greek Orthodox Church since the 1970s.*



Figure 51 – Saints Constantine & Helen Greek Orthodox Church, Newtown exterior

Source: Sydney City - Blogspot<sup>54</sup>



Figure 52 – Interior of Saints Constantine & Helen Greek Orthodox Church

Source: Flickr, photograph by 'Newtown Graffiti'<sup>55</sup>

### St Catherine Greek Orthodox Church

<b>Address</b>	180 Coward Street, Mascot
<b>Date Established</b>	1993
<b>Architect</b>	Unknown
<b>Style</b>	Late 20 <sup>th</sup> -Century Immigrant Nostalgia / Ecclesiastical
<b>Heritage Listing</b>	-

<sup>54</sup> '25 October 2020. 'Newtown, church hall.' Accessed online <https://sydney-city.blogspot.com/2020/10/newtown-church-hall.html>

<sup>55</sup> Newtown Graffiti, 2 February 2013. 'Greek Orthodox Church, III.' Flickr. Accessed online: [https://www.flickr.com/photos/newtown\\_graffiti/8436991865](https://www.flickr.com/photos/newtown_graffiti/8436991865)



### St Catherine Greek Orthodox Church



Figure 53 – St Catherine Greek Orthodox Church, Mascot exterior

Source: Churches Australia<sup>56</sup>



Figure 54 – Interior of St Catherine Greek Orthodox Church

Source: Ava Me Photography<sup>57</sup>

### St Raphael's Greek Orthodox Church

<b>Address</b>	29 Forbes Street, Liverpool
<b>Date Established</b>	c.1967
<b>Architect</b>	Unknown
<b>Style</b>	Late-20 <sup>th</sup> century Byzantine Revival
<b>Heritage Listing</b>	-

<sup>56</sup> Churches Australia, n.d. 'St. Catherine Greek Orthodox Church.' Accessed online <https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7172-st.-catherine-greek-orthodox-church>

<sup>57</sup> Ava Me Photography, n.d. 'st catherine greek orthodox mascot.' Accessed online: <https://avamephotography.com.au/tag/st-catherine-greek-orthodox-mascot/>



### St Raphael's Greek Orthodox Church



Figure 55 – St Raphael's Greek Orthodox Church, Liverpool exterior

Source: Peter Liebeskind - Churches Australia<sup>58</sup>



Figure 56 – Interior of St Raphael's Greek Orthodox Church

Source: Greek City Times<sup>59</sup>

### St Nicholas Greek Orthodox Church

<b>Address</b>	205 Livingstone Road, Marrickville
<b>Date Established</b>	1966
<b>Architect</b>	Unknown
<b>Style</b>	Late-20 <sup>th</sup> century Byzantine Revival
<b>Heritage Listing</b>	Inner West Local Environmental Plan 2022 (I1255)

#### Statement of Significance

*This is a major landmark in the area, the towers and domes being visible from many points in the Municipality. It is representative of the strong influence exerted by the large Greek population of the area and is an important item illustrating [sic] the changing social and cultural character of Marrickville.*

<sup>58</sup> Peter Liebeskind, 5 January 2018. 'St Raphael's Greek Orthodox Church.' Churches Australia. Accessed online <https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7026-st-raphaeland%2339%3Bs-greek-orthodox-church>

<sup>59</sup> Greek City Times, n.d. Accessed online: <https://greekcitytimes.com/2021/05/05/greek-church-liverpool-closed/>

### St Nicholas Greek Orthodox Church



Figure 57 – St Nicholas Greek Orthodox Church, Marrickville exterior

Source: Maskym Kozlenko Wikimedia Commons<sup>60</sup>



Figure 58 – Interior of St Nicholas Greek Orthodox Church

Source: Orthodox Times<sup>61</sup>

### St Nectarios Greek Orthodox Church

<b>Address</b>	26 Railway Parade, Burwood
<b>Date Established</b>	1879
<b>Architect</b>	William Boles
<b>Style</b>	Victorian Free Gothic
<b>Heritage Listing</b>	Burwood Local Environmental Plan 2012 (I96)

#### Statement of Significance

*St. Nectarios Greek Orthodox Church has historic significance as the first Methodist Church in Burwood, built in c.1879 in the Victorian Free Gothic style and since c.1970, the church has continued as a Greek Orthodox Church. The church significantly retains its overall scale, form and character and architectural qualities such as a symmetrical facade featuring a projecting gabled entry porch flanked by small bays with slate covered roofs, stone wall buttresses and pinnacles, a large decorative rose window, pointed arched leadlight windows with pointed labels and decorative stone tracery. The church has social significance for the part it played in the influx of migrants into the local community and for its use in religious activity and social events.*

<sup>60</sup> Maksym Kozlenko, 17 November 2007. Greek Orthodox Parish of Saint Nicholas, Marrickville. Accessed online: [https://commons.wikimedia.org/wiki/File:Greek\\_Orthodox\\_Parish\\_of\\_Saint\\_Nicholas,\\_Marrickville.jpg](https://commons.wikimedia.org/wiki/File:Greek_Orthodox_Parish_of_Saint_Nicholas,_Marrickville.jpg)

<sup>61</sup> Orthodox Times, 30 April 2021. Accessed online: <https://orthodoxtimes.com/the-vespers-of-the-descent-from-the-cross-at-st-nicholas-marrickville-sydney/>



### St Nectarios Greek Orthodox Church

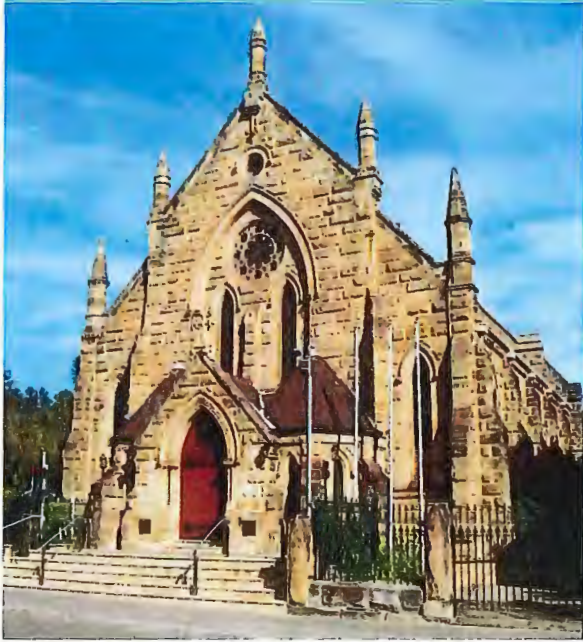


Figure 59 – St Nectarios Greek Orthodox Church, Burwood exterior

Source: J Bar Wikimedia Commons<sup>62</sup>



Figure 60 – Interior of St Nectarios Greek Orthodox Church

Source: Greek Herald<sup>63</sup>

### Church of the Resurrection of Christ, Our Lady of the Myrtles and St Elesia

<b>Address</b>	16-20 Belgrave Street, Kogarah
<b>Date Established</b>	Unknown
<b>Architect</b>	Unknown
<b>Style</b>	Post-War Ecclesiastical / Byzantine Revival
<b>Heritage Listing</b>	-

<sup>62</sup> J Bar, 26 August 2007. Burwood Greek Orthodox Church. Accessed online: [https://commons.wikimedia.org/wiki/File:Burwood\\_Greek\\_Orthodox\\_Church.JPG](https://commons.wikimedia.org/wiki/File:Burwood_Greek_Orthodox_Church.JPG)

<sup>63</sup> Markellos Petropoulos, 8 September 2020. The Greek Herald. Accessed online: <https://greekherald.com.au/community/church/st-nectarios-burwood-marks-50th-anniversary-with-touching-ceremony/>



### Church of the Resurrection of Christ, Our Lady of the Myrtles and St Eles



Figure 61 – Kogarah Greek Orthodox Church, exterior

Source: J Bar Wikimedia Commons<sup>64</sup>



Figure 62 – Interior of Kogarah Greek Orthodox Church

Source: Skipping Stone Photography<sup>65</sup>

### Holy Trinity Greek Orthodox Church

<b>Address</b>	626-630 Bourke Street, Surry Hills
<b>Date Established</b>	1898
<b>Architect</b>	CR Summerhayes
<b>Style</b>	Inter-War Romanesque
<b>Heritage Listing</b>	NSW State Heritage Register (SHR 01816) Sydney Local Environmental Plan 2012 (L1452)

#### Statement of Significance

*The Ayia Trias (Holy Trinity) Greek Orthodox Church has state significance as the first dedicated Greek Orthodox church to be built in Australia. Constructed in 1898 to serve the growing migrant Orthodox community in Sydney, the Holy Trinity Church (along with the land it sits on and the adjacent priest's residence) was funded entirely by the congregation. Since the late nineteenth century when the early members migrated and settled in Sydney, the church has been a centre of stability to its congregation and a place where people could meet and practice their traditional culture, values and language. The subsequent interaction and support network was essential to the settlement of these communities in Australia and, as a result, the Holy Trinity Greek Orthodox Church has been a dedicated place for Christian Orthodox worship for over 100 years.*

<sup>64</sup> J Bar, 1 April 2007. Kogarah. Accessed online: [https://commons.wikimedia.org/wiki/File:Kogarah\\_Greek\\_Orthodox\\_1.JPG](https://commons.wikimedia.org/wiki/File:Kogarah_Greek_Orthodox_1.JPG)

<sup>65</sup> Skipping Stone Photography, n.d. Accessed online: <https://christening.skippingstone.com.au/blog/2014/10/16/geoffrey-greek-orthodox-christening-sydney>

### Holy Trinity Greek Orthodox Church



Figure 63 – Holy Trinity Greek Orthodox Church, Surry Hills exterior

Source: *The Dictionary of Sydney*<sup>66</sup>

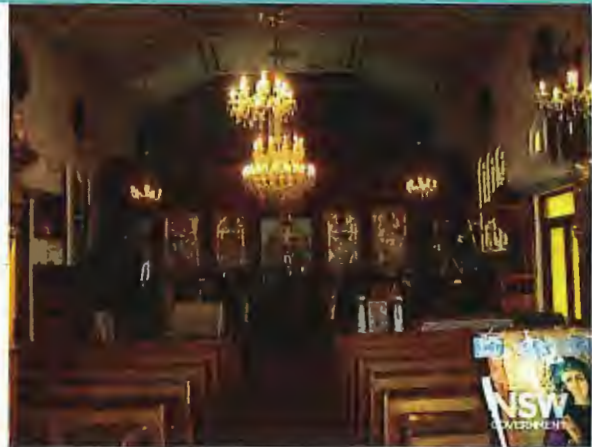


Figure 64 – Interior of Holy Trinity Greek Orthodox Church

Source: *NSW State Heritage Inventory*<sup>67</sup>

### Saint Paraskevi Greek Orthodox Church

<b>Address</b>	47-51 Balmoral Street, Blacktown
<b>Date Established</b>	1986
<b>Architect</b>	Unknown
<b>Style</b>	Late-20 <sup>th</sup> century Byzantine
<b>Heritage Listing</b>	-

<sup>66</sup> Jenny McInerney, 2009. 'Holy Trinity Greek Orthodox church, Bourke Street, Surry Hills 2009' *The Dictionary of Sydney*. Accessed online: <https://dictionaryofsydney.org/media/3014>

<sup>67</sup> Lucy Moore, January 2010. 'Church interior with view towards altar'. *NSW State Heritage Inventory*. Accessed online: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5055453>



Saint Paraskevi Greek Orthodox Church



Figure 65 – Saint Paraskevi Greek Orthodox Church, Blacktown exterior

Source: Churches Australia<sup>68</sup>



Figure 66 – Interior of Saint Paraskevi Greek Orthodox Church

Source: Facebook<sup>69</sup>

Saint Gerasimos Greek Orthodox Church

Address	21 Henry Street, Leichhardt
Date Established	1986
Architect	Unknown
Style	Late-20 <sup>th</sup> century Byzantine Revival
Heritage Listing	-

<sup>68</sup> N.d. 'St Paraskevi Greek Orthodox Church' Churches Australia. Accessed online: <https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/6317-st-paraskevi-greek-orthodox-church>

<sup>69</sup> Saint Paraskevi Greek Church Blacktown. Facebook. Accessed online: <https://www.facebook.com/SaintParaskeviGreekOrthodoxChurchBlacktown/photos/a.538188219555836/6316888111685789/?type=3>



### Saint Gerasimos Greek Orthodox Church



Figure 67 – Saint Gerasimos Greek Orthodox Church, Blacktown exterior

Source: Churches Australia<sup>70</sup>



Figure 68 – Interior of Saint Gerasimos Greek Orthodox Church

Source: The Wedding Architect<sup>71</sup>

### St Sophia & Three Daughters Greek Orthodox Church

<b>Address</b>	411A Bourke Street, Surry Hills
<b>Date Established</b>	1880
<b>Architect</b>	William Boles
<b>Style</b>	Victorian Gothic Revival
<b>Heritage Listing</b>	Sydney Local Environmental Plan 2012 (I1433)

#### Statement of Significance

*This church has an important example of a surviving non-conformist chapel interior. The rear school house and library express the educational role of the church.*

<sup>70</sup> 2020. 'St Gerasimos Greek Orthodox Church' Churches Australia. Accessed online: <https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7001-st-gerasimos-greek-orthodox-church>

<sup>71</sup> N.d. The Wedding Architect. Accessed online: <https://theweddingarchitect.com.au/greek-orthodox-christening-photographer-sydney-ecco-ristorante-elias/>

St Sophia &amp; Three Daughters Greek Orthodox Church



Figure 69 – St Sophia & Three Daughters Greek Orthodox Church, Surry Hills exterior

Source: *St Sophia & Three Daughters Greek Orthodox Church* <sup>72</sup>



Figure 70 – Interior of St Sophia & Three Daughters Greek Orthodox Church

Source: *Google Business Site* <sup>73</sup>

### 5.3.3. Discussion

The comparative examples of other Greek Orthodox Churches demonstrate the long and successful history of the Greek-Australian community in Sydney, including both the purchase of older Church buildings (built by different denominations in the late-19<sup>th</sup> or early-20<sup>th</sup> century) as well as the construction of purpose-built Churches funded by the Greek Archdiocese and the broader Greek-Australian community. St George Greek Orthodox Church in Rose Bay belongs to this latter category of community-funded Churches which were built to serve the local Greek Orthodox population, most of which were notably established in the post-War period following the large wave of Greek and Cypriot migration to Australia.

Stylistically, the comparative examples show a diversity of architectural expression which largely relate to the period of construction. The older Church buildings – most of which were established by other denominations prior to being purchased by the Greek Orthodox Church – are relatively typical, if not uninteresting, examples of late-19<sup>th</sup> century Churches which invoked characteristics of the Gothic Revival style (with Saint Nectarios in Burwood providing perhaps the most refined and expressive example).

<sup>72</sup> N.d. St Sophia & Three Daughters Greek Orthodox Church. Accessed online: <https://stsophia.org.au/about/>

<sup>73</sup> N.d. St Sophia & Three Daughters Greek Orthodox Church, Surry Hills. Accessed online: <https://stsophiaparish.business.site/>

The later, post-War buildings which were purpose-built as Greek Orthodox Churches, on the other hand, make clear references to the Byzantine style and, at their exteriors, include domed rooflines, belltowers (often on either side of the main building, providing a sort of 'framing' device), and the use of masonry (or blockwork) construction to create a monolithic appearance at the exterior. From the above examples, this language is most clearly expressed at Saint Gerasimos in Leichhardt, Saint Nicholas in Marrickville, and Saint Catherine in Mascot. With the exception of the singular, open belltower, St George in Rose Bay cannot be said to meaningfully exhibit any of these key characteristics of the Byzantine style.

It is, however, at the interiors of the Churches where the Byzantine style is – or is not – most evident. To varying degrees, the comparative examples presented above take advantage of the building envelope as framing device, enabling the set up of the ceremonial hierarchy of parts with respect to circulation, frescoes, and other decorative devices. The elaborate richness of the Byzantine aesthetic is, from the above examples, most clearly expressed at Saint Catherine in Mascot, St Sophia & Three Daughters in Surry Hills, Church of the Resurrection of Christ, Our Lady of the Myrtles and St Eleasa in Kogarah, Saints Constantine and Helen Church in Newtown, Saint Nectarios in Burwood, and Saint Raphael in Liverpool (although all of the examples contain examples of the elaborate fresco and decorative work typical of Byzantine-style Churches). In comparison, St George in Rose Bay is notable for its absence of any such permanent ornamentation, with all decorative elements related to moveable carved timberwork (which is found in all Greek Orthodox Churches and, in some instances – such as at Saint Nectarios – is brass, not timber).

While the Byzantine influences remain largely visible across most of the post-War comparative examples, it is nonetheless evident that these Church buildings draw on other trends brought in by Greek and Cypriot immigrants in the post-War period. To varying extents, all of these post-War Churches exhibited characteristics of Immigrant Nostalgia, most notably through the use of arches and columns (some with Classical-inspired capitals). With the inclusion of St George in Rose Bay, each of the post-War examples contain aesthetic signifiers of 'Greekness' (noting that some of the examples express this aesthetic more than others). St George in Rose Bay represents a pared-back – if pedestrian – example of this 'Greek' style, with the only notable feature being the expressed trio of arches at the front entry.

Similar to other Greek Orthodox Churches (Saints Constantine & Helen in Newtown, St Sophia & Three Daughters in Surry Hills, among others), St George in Rose Bay also serves important community functions alongside the primary Church use. St George houses a reception hall (with commercial kitchen) and a small Greek language school in the basement level of the building.



## 6. SIGNIFICANCE ASSESSMENT

### 6.1. WHAT IS HERITAGE SIGNIFICANCE?

Before making decisions to change a heritage item, an item within a heritage conservation area, or an item located in proximity to a heritage-listed item, it is important to understand its values and the values of its context. This leads to decisions that will retain these values in the future. Statements of heritage significance summarise the heritage values of a place – why it is important and why a statutory listing was made to protect these values.

### 6.2. HERITAGE LISTING

The subject site is not listed under the Woollahra LEP 2014 and is not located within any HCA listed on the Woollahra LEP 2014. The subject site is located directly opposite one item of local significance listed on the Woollahra LEP 2014, being the *Royal Sydney Golf Club – Clubhouse and interiors, grove of approx.. 20 Broad-Leafed Paperbarks along Norwich Road (I318)*.



Figure 71 – Extract of heritage map with the subject site outlined in red

Source: Woollahra LEP 2014 Heritage Map HER\_006

### 6.3. SIGNIFICANCE ASSESSMENT

The Heritage Council of NSW has developed a set of seven criteria for assessing heritage significance, which can be used to make decisions about the heritage value of a place or item. There are two levels of heritage significance used in NSW: state and local. The following assessment of heritage significance has been prepared in accordance with the 'Assessing Heritage Significance' guides.

Note: where Urbis concurs with Council's assessment (or parts thereof), this has been directly transposed into the revised assessments.

Table 3 – Assessment of Heritage Significance

Criterion	Council Assessment	Urbis Assessment
<p><b>A – Historic</b></p> <p><i>An item is important in the course or pattern of the local area's (or NSW's) cultural or natural history</i></p>	<p><i>As part of the Rose Bay Estate subdivision of the former Point Piper Estate, the St George Greek Orthodox Church at Rose Bay has local historical significance for its ability to reflect the rapid pattern of development of Rose Bay in the post-World War One era and the growing presence of migrant communities that settled in the area during this time.</i></p> <p><i>The St George Greek Orthodox Church has local historical significance as an example of a church that was commissioned in NSW to honour the service of Australian soldiers of Greek heritage who lost their lives in World War One and World War Two and also Australian soldiers who lost their lives in Greece during World War Two. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</i></p>	<p>The St George Greek Orthodox Church, Rose Bay, was constructed in 1962, following the purchase of the land at 90-92 Newcastle Street in 1958 and the subsequent demolition of the earlier c.1910 dwelling, <i>Sonoma</i>. The construction of the Greek Orthodox Church is not associated with the key period of development in the area, being the subdivision of the Rose Bay Estate from the late 1800s and in the early 1900s.</p> <p>From 1945 following the end of the Second World War (1939-1945), a boom in migration from central and Eastern Europe resulted in a new wave of multicultural migrants to various parts of Sydney. Greek migration in particular increased in this period, however historical documentation including statistical Census data shows that there was limited settlement of Greek people in the Eastern Suburbs (including Rose Bay) and Sydney city, with outer, semi-industrial suburbs such as Marrickville, Belmore, Kogarah, and parts of Randwick proving the most popular areas for settlement. These areas developed a strong Greek presence and cultural centres.</p> <p>While the construction date of the St George Greek Orthodox Church coincides with this period of Post-War migration, this historical event had little impact or influence on the Woollahra LGA. The construction of the St George Greek Orthodox Church has a dubious historical connection with this period of settlement and does not reflect the growing presence of migrant communities in Sydney during the post-War period.</p> <p>It is recognised that the Greek-Australian story of cooperation and collegiality in the First (1914-1918) and Second World Wars (1939-1945) more broadly is significant, however, the</p>



Criterion	Council Assessment		Urbis Assessment	
			<p>connection to Greek Orthodox ANZACs at St George Church Rose Bay is irresolute, limited to an external plaque and regular prayers within Church services. The motivation for the inclusion of these plaques and dedication of the Church as a War Memorial is unsubstantiated and was not able to be determined from historical research or the Archives of St George Greek Orthodox Church itself. Furthermore, the built form and use of the Church maintains no meaningful association with this history.</p> <p><b>Therefore, the subject site does not reach the threshold of local significance.</b></p>	
	<p><u>Guidelines for Inclusion</u></p> <p>shows evidence of a significant human activity <input type="checkbox"/></p> <p>is associated with a significant activity or historical phase <input checked="" type="checkbox"/></p> <p>maintains or shows the continuity of a historical process or activity <input checked="" type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p>has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/></p> <p>provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/></p> <p>has been so altered that it can no longer provide evidence of a particular association <input type="checkbox"/></p>	<p><u>Guidelines for Inclusion</u></p> <p>shows evidence of a significant human activity <input type="checkbox"/></p> <p>is associated with a significant activity or historical phase <input type="checkbox"/></p> <p>maintains or shows the continuity of a historical process or activity <input type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p>has incidental or unsubstantiated connections with historically important activities or processes <input checked="" type="checkbox"/></p> <p>provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/></p> <p>has been so altered that it can no longer provide evidence of a particular association <input type="checkbox"/></p>
<b>B – Associative</b>	<p>The St George Greek Orthodox Church is significant for its association with migrant communities that settled in NSW following World War One. Since its construction and</p>		<p>The St George Greek Orthodox Church has been a place of worship which has facilitated continuity and celebration of Greek customs, religious practice, and traditions in Sydney's</p>	



Criterion	Council Assessment	Urbis Assessment
<i>An item has strong or special associations with the life or works of a person, or group of persons, of importance in the local area's (or NSW's) cultural or natural history</i>	<p><i>consecration, the church building has been the focus for worship and the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs.</i></p> <p><i>The St George Greek Orthodox Church has significance for its associations with Australia's defence history. The church is dedicated as a war memorial that provides a place of commemoration for Australian soldiers of Greek heritage who lost their lives in World War One and World War Two, and also Australian soldiers who lost their lives in Greece during World War Two. The church is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</i></p>	<p>Eastern suburbs since its construction and consecration in 1962. While the place has been used by the Greek Orthodox Community, the St George Greek Church is not at the centre of one of the many Sydney suburbs which have large and significant Greek populations which changed the character of the area following Post-War migration throughout the mid-20<sup>th</sup> century. The St George Greek Orthodox Church has not served as a focal point of cultural, educational and philanthropic life in a large Greek community nor has it been essential for the ongoing practice and celebration of their customs, traditions and language in Woollahra, as there has not been a demonstrable or significant Greek community within this part of Sydney.</p> <p>While the St George Greek Orthodox Church was dedicated as an ANZAC Memorial, this is an unsubstantiated, incidental connection with Australia's military history. The only physical embodiment of this memorial is two simple stone plaques on the front façade of the building, which are not situated in a prominent location. Preliminary interviews with the Church Board and parishioners have noted that there is no ongoing connection with the ANZAC legacy, with no additional or special services held on ANZAC Day or on Remembrance Day. The War Memorial and ANZAC connection is not reinforced elsewhere throughout the Church and the naming of the Church as St George – a military Saint – is coincidental and historical documentation notes that the Church was consecrated and named as the Church of St George prior to the decision to dedicate it as a War Memorial Church.</p>

Criterion	Council Assessment		Urbis Assessment	
			Therefore, the subject site does not reach the threshold of local significance.	
	<u>Guidelines for Inclusion</u> shows evidence of a significant human occupation <input type="checkbox"/> is associated with a significant event, person, or group of persons <input checked="" type="checkbox"/>	<u>Guidelines for Exclusion</u> has incidental or unsubstantiated connections with historically important people or events <input type="checkbox"/> provides evidence of people or events that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association <input type="checkbox"/>	<u>Guidelines for Inclusion</u> shows evidence of a significant human occupation <input type="checkbox"/> is associated with a significant event, person, or group of persons <input type="checkbox"/>	<u>Guidelines for Exclusion</u> has incidental or unsubstantiated connections with historically important people or events <input checked="" type="checkbox"/> provides evidence of people or events that are of dubious historical importance <input checked="" type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association <input type="checkbox"/>
<b>C – Aesthetic</b> An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in the local area (or NSW)	The St George Greek Orthodox Church is a fine example of the work of the prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan. Joseph Charles Fowell is 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 and Maclurcan. Within its surroundings streetscape setting, the church has landmark qualities. Therefore, St George Greek		The St George Greek Orthodox Church building was designed by Fowell, Mansfield & Maclurcan, who were an Inter-War and mid-century architecture firm who specialised in the Post-War Ecclesiastical style. The firm however are not highly significant or prominent architects and no profile of the firm exists in the AIA archives (while this would be assumed for prominent and prestigious architecture firms). The firm designed several Church buildings throughout NSW, generally of the Post-War Ecclesiastical style, a modern style which flourished after the end of the Second World War and was characterised by austerity, modernity, and Internationalism. The St George Greek Orthodox Church does not demonstrate the key characteristics of the Post-War Ecclesiastical style nor of the Byzantine Style, and is not a fine example of the work of	



Criterion	Council Assessment	Urbis Assessment
	<p><i>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.</i></p>	<p>Fowell, Mansfield and Maclurcan, as demonstrated by a comparative analysis of their works.</p> <p>The St George Greek Orthodox Church is a modest and unadorned (for a religious building) example of a Greek Orthodox Church. The design of the Church building has little influence from the Byzantine style, with these influences combined with standard post-War design language and finishes (including, to some extent, the Immigrant Nostalgia). The Church itself cannot be identified as a true Church in the Byzantine style, as it diverges from the typical Basilica form, omits key architectural elements such as domes, and – arguably most importantly – has not been designed from the inside out to accommodate significant icons and moveable elements, which in a true Byzantine style Church must be located in particular, sacred parts of the Church and led to the development of the typical Byzantine form.</p> <p>The building therefore is not readily recognisable as a Greek Orthodox Church. This is clearly demonstrated when comparing St George to other Greek Orthodox Churches found throughout Sydney. It is a modest structure which does not demonstrate true landmark qualities, nor the sense of grandeur and otherworldliness which was expressed through decorative elements, large scale, and domineering materiality.</p> <p>Internal fabric &amp; elements which are most closely associated with typical Greek Orthodox Churches are the moveable items (carved timber iconostasis, framed paintings of icons, and other items), the likes of which are found in all Greek Orthodox Churches around the world. The absence of any elaborate decorative features (such as <i>polyeleos</i> style chandeliers or</p>



Criterion	Council Assessment		Urbis Assessment	
			<p>frescoed walls), together with the simple open plan and the other ordinary finishes, results in an aesthetically simple place of worship when compared to other examples of Greek Orthodox Churches.</p> <p><b>Therefore, the subject site does not reach the threshold of local significance.</b></p>	
	<p><u>Guidelines for Inclusion</u></p> <p>shows or is associated with, creative or technical innovation or achievement <input type="checkbox"/></p> <p>is the inspiration for a creative or technical innovation or achievement <input type="checkbox"/></p> <p>is aesthetically distinctive <input checked="" type="checkbox"/></p> <p>has landmark qualities <input checked="" type="checkbox"/></p> <p>exemplifies a particular taste, style or technology <input type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p>is not a major work by an important designer or artist <input type="checkbox"/></p> <p>has lost its design or technical integrity <input type="checkbox"/></p> <p>its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded <input type="checkbox"/></p> <p>has only a loose association with a creative or technical achievement <input type="checkbox"/></p>	<p><u>Guidelines for Inclusion</u></p> <p>shows or is associated with, creative or technical innovation or achievement <input type="checkbox"/></p> <p>is the inspiration for a creative or technical innovation or achievement <input type="checkbox"/></p> <p>is aesthetically distinctive <input type="checkbox"/></p> <p>has landmark qualities <input type="checkbox"/></p> <p>exemplifies a particular taste, style or technology <input type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p>is not a major work by an important designer or artist <input checked="" type="checkbox"/></p> <p>has lost its design or technical integrity <input type="checkbox"/></p> <p>its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded <input type="checkbox"/></p> <p>has only a loose association with a creative or technical achievement <input type="checkbox"/></p>
<p><b>D – Social</b></p> <p>An item has strong or special association with a particular community or cultural group in the local area (or NSW) for</p>	<p>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</p>		<p>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</p>	

Criterion	Council Assessment	Urbis Assessment
social, cultural or spiritual reasons	<p>religious activities for more than five decades providing an important part in the community's sense of place.</p> <p>The St George Greek Orthodox Church also has social significance for its ability to recognise and commemorate members of Australia's Greek community who served and lost their lives defending Australia during World War One and World War Two, and Australian soldiers who fought in Greece during World War Two. Demonstrative of this social significance, the building is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</p>	<p>religious activities for more than five decades providing an important part in the community's sense of place.</p> <p>The connection to Greek Orthodox ANZACs is limited to an external plaque and regular prayers within Church services. The built form, in and of itself, maintains no meaningful association with this history, although it is recognised that this is an important part of the Greek-Australian story (albeit one which can be just as easily communicated outside the physical confines of the Church). The Church does not hold any special services on ANZAC Day or Remembrance Day to further commemorate the ANZACs.</p> <p>Preliminary conversations with the Church Board have revealed a connection with the movable heritage and the sense of community rather than with the fabric or building itself and this could be further explored through a formal community engagement process and subsequent analysis of the results.</p> <p>As such, while it is likely that the site would be able to demonstrate social significance at the local level for its importance to the Greek-Australian community in the vicinity of the Church, it is likely that this association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides.</p> <p><b>Therefore, it is strongly recommended that the social significance of the place be further investigated in order to reach a definitive conclusion prior to listing of the building on the Woollahra LEP 2014.</b></p>
	<p><u>Guidelines for Inclusion</u></p> <p><u>Guidelines for Exclusion</u></p>	<p><u>Guidelines for Inclusion</u></p> <p><u>Guidelines for Exclusion</u></p>



Criterion	Council Assessment		Urbis Assessment	
	is important for its associations with an identifiable group <input checked="" type="checkbox"/>	is only important to the community for amenity reasons <input type="checkbox"/>	is important for its associations with an identifiable group <input checked="" type="checkbox"/>	is only important to the community for amenity reasons <input type="checkbox"/>
	is important to a community's sense of place <input checked="" type="checkbox"/>	is retained only in preference to a proposed alternative <input type="checkbox"/>	is important to a community's sense of place <input checked="" type="checkbox"/>	is retained only in preference to a proposed alternative <input checked="" type="checkbox"/>
<b>E – Research potential</b>  An item has potential to yield information that will contribute to an understanding of the local area's (or NSW's) cultural or natural history	It is considered that any archaeological potential on the site would have been removed during the construction of the existing church building with basement level. The building does not yield any potential for technical or scientific research information that would not be available from other sources. St George Greek Orthodox Church would not meet the threshold for local or State significance under this criterion.		It is considered that any archaeological potential on the site would have been removed during the construction of the existing church building with basement level. The building does not yield any potential for technical or scientific research information that would not be available from other sources.  <b>Therefore, the St George Greek Orthodox Church does not meet the threshold for local or State significance under this criterion.</b>	
	<u>Guidelines for Inclusion</u>	<u>Guidelines for Exclusion</u>	<u>Guidelines for Inclusion</u>	<u>Guidelines for Exclusion</u>
	has the potential to yield new or further substantial scientific and/or archaeological information <input type="checkbox"/>	the knowledge gained would be irrelevant to research on science, human history or culture <input type="checkbox"/>	has the potential to yield new or further substantial scientific and/or archaeological information <input type="checkbox"/>	the knowledge gained would be irrelevant to research on science, human history or culture <input type="checkbox"/>
	is an important benchmark or reference site or type <input type="checkbox"/>	has little archaeological or research potential <input checked="" type="checkbox"/>	is an important benchmark or reference site or type <input type="checkbox"/>	has little archaeological or research potential <input checked="" type="checkbox"/>
	provides evidence of past human cultures that is unavailable elsewhere <input type="checkbox"/>	only contains information that is readily available from other resources or archaeological sites <input type="checkbox"/>	provides evidence of past human cultures that is unavailable elsewhere <input type="checkbox"/>	only contains information that is readily available from other resources or archaeological sites <input type="checkbox"/>
<b>F – Rarity</b>	The St George Greek Orthodox Church is the only example of its type in the Municipality. While there are numerous Greek		The St George Greek Orthodox Church is the only Greek Orthodox Church located within the present-day boundaries of	



Criterion	Council Assessment	Urbis Assessment
<i>An item possesses uncommon, rare or endangered aspects of the local area's (or NSW's) cultural or natural history</i>	<p><i>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.</i></p> <p><i>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.</i></p>	<p>the Woollahra LGA, however this should not equate to fulfilling the criterion of rarity value. The neighbouring LGAs of the City of Sydney and Waverley contain heritage-listed Greek Orthodox Churches within its section of Paddington) which have been demonstrated to be more significant examples of Orthodox Churches and are less than 5km from the subject site. By nature, a church is a particular type of institutional building which provide a singular service for the benefit of the wider public and accordingly, few are required within certain districts, which accounts for the small number of Orthodox Churches within Woollahra and should not be conflated as rarity.</p> <p>It is also noted that Metropolitan Sydney has over 30 Greek Orthodox Churches, located in areas which have sufficient Greek Orthodox populations to serve. As such, while many are located in the inner- and outer-western suburbs, there also remain a number of Greek Orthodox Churches within the inner east and south. As such, as a typology they cannot be considered rare, relative to the population of Greek Orthodox people more broadly.</p> <p>Furthermore, the comparative analysis within this Heritage Assessment has demonstrated that the St George Greek Orthodox Church is not a rare example of the works of Fowell, Mansfield and Maclurcan, nor of the Post-War Ecclesiastical style, with several examples of greater importance within the vicinity of the subject site.</p> <p>With respect to the ANZAC connection, it has been previously established that nothing relating to the built form – aside from two stone plaques – is understood as embodying this</p>

Criterion	Council Assessment		Urbis Assessment	
			<p>association. The building itself is a pedestrian example of a Greek Orthodox Church.</p> <p>On this basis, the threshold for rarity value cannot be meaningfully fulfilled.</p>	
	<p><u>Guidelines for Inclusion</u></p> <p>provides evidence of a defunct custom, way of life or process <input type="checkbox"/></p> <p>demonstrates a process, custom or other human activity that is in danger of being lost <input type="checkbox"/></p> <p>shows unusually accurate evidence of a significant human activity <input type="checkbox"/></p> <p>is the only example of its type <input checked="" type="checkbox"/></p> <p>demonstrates designs or techniques of exceptional interest <input type="checkbox"/></p> <p>shows rare evidence of a significant human activity important to a community <input type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p>is not rare <input type="checkbox"/></p> <p>is numerous but under threat <input type="checkbox"/></p>	<p><u>Guidelines for Inclusion</u></p> <p>provides evidence of a defunct custom, way of life or process <input type="checkbox"/></p> <p>demonstrates a process, custom or other human activity that is in danger of being lost <input type="checkbox"/></p> <p>shows unusually accurate evidence of a significant human activity <input type="checkbox"/></p> <p>is the only example of its type <input checked="" type="checkbox"/></p> <p>demonstrates designs or techniques of exceptional interest <input type="checkbox"/></p> <p>shows rare evidence of a significant human activity important to a community <input type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p>is not rare <input checked="" type="checkbox"/></p> <p>is numerous but under threat <input type="checkbox"/></p>
<b>G – Representative</b>	<p>The St George Greek Orthodox Church is fine and representative of the ecclesiastical buildings designed by architectural practice Fowell Mansfield &amp; Maclurcan. The</p>		<p>The St George Greek Orthodox Church is found to be a poor example of its type, embodying scant features of the Byzantine style in which other Greek Orthodox Churches are designed.</p>	



Criterion	Council Assessment	Urbis Assessment		
<p>An item is important in demonstrating the principal characteristics of a class of the local area's (or NSW's):</p> <ul style="list-style-type: none"><li>▪ cultural or natural places; or</li><li>▪ cultural or natural environments</li></ul>	<p>church is also a fine example of a Greek Orthodox War Memorial Church that was constructed in the post-war era to commemorate the loss of life that was experienced across the country during World War One and World War Two. 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.</p>	<p>The building is a simple, gable-roofed structure (noting that domed roofs are much more typical of Greek Orthodox Churches) with a somewhat atypical yet relatively modest belltower with open cupola, and internally contains none of the elaborate decorative ornamentation which would usually be expected of a Greek Orthodox Church.</p> <p>The building was designed by architects Fowell, Mansfield &amp; MacLurcan – records of whom are not kept by the Australian Institute of Architects Archives – who designed a number of ecclesiastical structures in NSW in the post-War period. A comparative analysis of St George Greek Orthodox Church to a selection of their other works has found that this particular building is demonstrably not one of their better works but, rather, is a pedestrian example of a suburban church building which was, likely, not designed with a great deal of regard for the typical Byzantine language of Greek Orthodox churches.</p> <p>As a war memorial church, the only physical embodiment of this aspect of the history of the place is found in stone plaque at the primary façade, but nowhere else across the building. As such, it is not the church building itself which demonstrates associations with Greek Orthodox ANZACs but, rather, the intangible memorialising of these fallen soldiers.</p> <p>Accordingly, the criterion for representative value cannot be fulfilled.</p>		
	<p><u>Guidelines for Inclusion</u></p> <p>is a fine example of its type <input checked="" type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p>is a poor example of its type <input type="checkbox"/></p>	<p><u>Guidelines for Inclusion</u></p> <p>is a fine example of its type <input type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p>is a poor example of its type <input checked="" type="checkbox"/></p>



Criterion	Council Assessment		Urbis Assessment	
	has the principal characteristics of an important class or group of items <input type="checkbox"/>	does not include or has lost the principal characteristics of a type <input type="checkbox"/>	has the principal characteristics of an important class or group of items <input type="checkbox"/>	does not include or has lost the principal characteristics of a type <input checked="" type="checkbox"/>
	has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity <input type="checkbox"/>	does not represent well the characteristics that make up a significant variation of a type <input type="checkbox"/>	has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity <input type="checkbox"/>	does not represent well the characteristics that make up a significant variation of a type <input checked="" type="checkbox"/>
	is the only example of its type <input type="checkbox"/>		is the only example of its type <input type="checkbox"/>	
	is a significant variation to a class of items <input checked="" type="checkbox"/>		is a significant variation to a class of items <input type="checkbox"/>	
	is part of a group which collectively illustrates a representative type <input type="checkbox"/>		is part of a group which collectively illustrates a representative type <input type="checkbox"/>	
	is outstanding because of its setting, condition or size <input type="checkbox"/>		is outstanding because of its setting, condition or size <input type="checkbox"/>	
	is outstanding because of its integrity or the esteem in which it is held <input type="checkbox"/>		is outstanding because of its integrity or the esteem in which it is held <input type="checkbox"/>	

## 6.4. STATEMENT OF SIGNIFICANCE

The St George Greek Orthodox Church Rose Bay was established in 1962 and was designed by the architecture firm Fowell, Mansfield and Maclurcan. The construction of the subject building does not represent the key period of historical development in Rose Bay or Woollahra more generally. While the construction of the Church coincides with the growth of the Greek Orthodox Church and Greek migration in the Post-War period the opening of the Church is not directly associated with a significant Greek settlement or cultural centre, as the Woollahra LGA was not a prominent place of Greek migration. While a Greek Orthodox Church, St George Greek Orthodox Church is not directly associated with a prominent Greek community or suburb which was a popular place of settlement in the Post-War period. While the St George Greek Orthodox Church was dedicated as a War Memorial Church and has plaques which commemorate the ANZACs of Greek origin, these plaques are not in prominent places, do not have a substantial role within the day-to-day use of the Church, and are not associated or celebrated further with special services on ANZAC Day or Remembrance Day.

The St George Greek Orthodox Church was designed by the Post-War Ecclesiastical architects Fowell, Mansfield and Maclurcan however it does not demonstrate the key aspects of the Post-War Ecclesiastical style, nor the Byzantine style. A detailed comparative analysis has shown that the St George Greek Orthodox Church is not a fine or representative example of the work of Fowell, Mansfield and Maclurcan or of any significant architectural style. The interior of the Church is undecorated and all religious iconography or paraphernalia connected to the use of the building as a Greek Orthodox Church is moveable, not inherent within the building structure itself.

Although social significance has not been formally assessed, the Church may be of importance to the local Greek Orthodox community. The building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades, and may contribute to the community's sense of place. Noting the simple, unadorned nature of the building, as well as changes over time to meet the changing needs of its users, is likely that this social association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides. Urbis recommends that a community engagement program involving quantifiable survey is undertaken to ascertain the significant elements of the Church in the eyes of its community.

Therefore, the site does not demonstrate historical, associative, aesthetic, or technical significance, nor does it exhibit rarity or representative values.

## 7. CONCLUSION

Urbis has been engaged by the Board of Directors of St George Greek Orthodox Church to prepare the following Heritage Assessment for the St George Greek Orthodox Church, located at 90-92 Newcastle Street, Rose Bay (subject site). The subject site is located within the Woollahra Local Government Area (LGA) and is administered under the Woollahra Local Environmental Plan (LEP) 2014.

The subject site is not currently a listed heritage item and is not located in any Heritage Conservation Area listed on the Woollahra LEP 2014. However, the subject site has been proposed for listing by Woollahra Municipal Council as of 27 September 2022.

The Heritage Assessment has been prepared to assess the potential heritage significance of the subject site and determine if it may reach the threshold of local significance and therefore warrant listing on the Woollahra LEP 2014.

This Heritage Assessment has reached the following conclusions:

- The St George Greek Orthodox Church was constructed in 1962 by the architecture firm Fowell, Mansfield and Maclurcan.
- The subject building does not exemplify any significant architectural style and does not reach the threshold of significance under the criteria identified within the *Heritage Act 1977*. The St George Greek Orthodox Church may have social significance to its community, however it is undetermined if this social significance is linked to the fabric of the building and it is recommended that community engagement is undertaken to determine the potential social significance.

Urbis have prepared the following statement of significance for the St George Greek Orthodox Church:

The St George Greek Orthodox Church Rose Bay was established in 1962 and was designed by the architecture firm Fowell, Mansfield and Maclurcan. The construction of the subject building does not represent the key period of historical development in Rose Bay or Woollahra more generally. While the construction of the Church coincides with the growth of the Greek Orthodox Church and Greek migration in the Post-War period the opening of the Church is not directly associated with a significant Greek settlement or cultural centre, as the Woollahra LGA was not a prominent place of Greek migration. While a Greek Orthodox Church, St George Greek Orthodox Church is not directly associated with a prominent Greek community or suburb which was a popular place of settlement in the Post-War period. While the St George Greek Orthodox Church was dedicated as a War Memorial Church and has plaques which commemorate the ANZACs of Greek origin, these plaques are not in prominent places, do not have a substantial role within the day-to-day use of the Church, and are not associated or celebrated further with special services on ANZAC Day or Remembrance Day.

The St George Greek Orthodox Church was designed by the Post-War Ecclesiastical architects Fowell, Mansfield and Maclurcan however it does not demonstrate the key aspects of the Post-War Ecclesiastical style, nor the Byzantine style. A detailed comparative analysis has shown that the St George Greek Orthodox Church is not a fine or representative example of the work of Fowell, Mansfield and Maclurcan or of any significant architectural style. The interior of the Church is undecorated and all religious iconography or paraphernalia connected to the use of the building as a Greek Orthodox Church is moveable, not inherent within the building structure itself.

Although social significance has not been formally assessed, the Church may be of importance to the local Greek Orthodox community. The building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades, and may contribute to the community's sense of place. Noting the simple, unadorned nature of the building, as well as changes over time to meet the changing needs of its users, is likely that this social association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides. Urbis recommends that a community engagement program involving quantifiable survey is undertaken to ascertain the significant elements of the Church in the eyes of its community.



Therefore, the site does not demonstrate historical, associative, aesthetic, or technical significance, nor does it exhibit rarity or representative values.

Therefore, Urbis have assessed that the St George Greek Orthodox Church does not reach the threshold of local significance and that community engagement should be undertaken to determine the potential social significance of the place prior to any potential listing on the Woollahra LEP 2014.

## 8. DISCLAIMER

This report is dated 11 November 2022 and incorporates information and events up to that date only and excludes any information arising, or event occurring, after that date which may affect the validity of Urbis Pty Ltd (**Urbis**) opinion in this report. Urbis prepared this report on the instructions, and for the benefit only, of Board of the Saint George Greek Orthodox Church (**Instructing Party**) for the purpose of a potential heritage listing (**Purpose**) and not for any other purpose or use. To the extent permitted by applicable law, Urbis expressly disclaims all liability, whether direct or indirect, to the Instructing Party which relies or purports to rely on this report for any purpose other than the Purpose, and to any other person which relies or purports to rely on this report for any purpose whatsoever (including the Purpose).

In preparing this report, Urbis was required to make judgements which may be affected by unforeseen future events, the likelihood and effects of which are not capable of precise assessment.

All surveys, forecasts, projections and recommendations contained in or associated with this report are made in good faith and on the basis of information supplied to Urbis at the date of this report, and upon which Urbis relied. Achievement of the projections and budgets set out in this report will depend, among other things, on the actions of others over which Urbis has no control.

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This report has been prepared with due care and diligence by Urbis and the statements and opinions given by Urbis in this report are given in good faith and in the reasonable belief that they are correct and not misleading, subject to the limitations above.