



PLANNING PROPOSAL

34 Flood Street, Bondi - Heritage Listing

Amendment to Schedule 5 and the Heritage Map of the Waverley Local Environmental Plan 2012

Planning Proposal Information

Council versions:

No.	Date	Version
1	18 May 2023	For the Waverley Local Planning Panel
2	24 May 2023	For the 6 June 2023 Council SPDC Meeting
3	8 June 2023	For submission to DPE seeking Gateway Determination, minor housekeeping changes
4	20 June 2023	Updated to rectify address and listing description

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EXECUTIVE SUMMARY

Waverley Council is required to maintain a list of Heritage Items and Heritage Conservation Areas that are significant to the local area under the Waverley Local Environmental Plan (WLEP) 2012.

A detailed Heritage Assessment of 34 Flood Street was prepared in May 2023 by Hector Abrahams Architects, finding that the Synagogue building towards the Flood Street frontage has heritage significance rendering it worthy of local heritage listing in the WLEP (Heritage Items in Schedule 5 and on the Heritage Map) and state heritage listing in the NSW State Heritage Register.

Specifically, the building fronting Flood Street at 34 Flood Street, Bondi meets 6 out of the 7 categories of heritage significance from the Burra Charter for listing on the State Register.

This Planning Proposal seeks to implement this listing, with the following changes:

Table 1 – Summary of Proposed Changes to the WLEP2012

WLEP2012 Provision	Existing	Proposed
Heritage Map	34 Flood Street, Bondi is not shown as a Heritage Item on the Heritage Map	34 Flood Street, Bondi is to be shown as a local Heritage Item on the Heritage Map
Schedule 5 Part 1 Heritage Items	34 Flood Street, Bondi is not listed in Schedule 5 Part 1 as a Heritage Item	34 Flood Street, Bondi is to be listed in Schedule 5 Part 1 as a local Heritage Item, with Lot 1 DP 1094020 referenced and a written description of 'Harry Seidler designed Synagogue building, interiors and exteriors'.

The building at the rear of the site, currently used ancillary to the Synagogue, and historically a rabbi's home, was not thoroughly investigated as part of the Heritage Assessment, so its heritage significance is unknown at this stage. Future investigations will be undertaken to assess its significance, and if found to be of significance a separate future Planning Proposal will be prepared seeking to alter the listing and inventory sheet for the site.

INTRODUCTION

Affected Land and Existing Development

The site subject of the Proposal is located at 34 Flood Street, Bondi (Lot 1 DP 1094020) and has an area of approximately 1,319.03m². The site has a primary frontage to Flood Street, and a secondary frontage to Anglesea Street.

34 Flood Street contains a building currently used as a Synagogue closer to the Flood Street frontage, and a detached structure ancillary to the Synagogue closer to the Anglesea Street frontage. The building closer to the Flood Street frontage has been identified to have heritage significance.

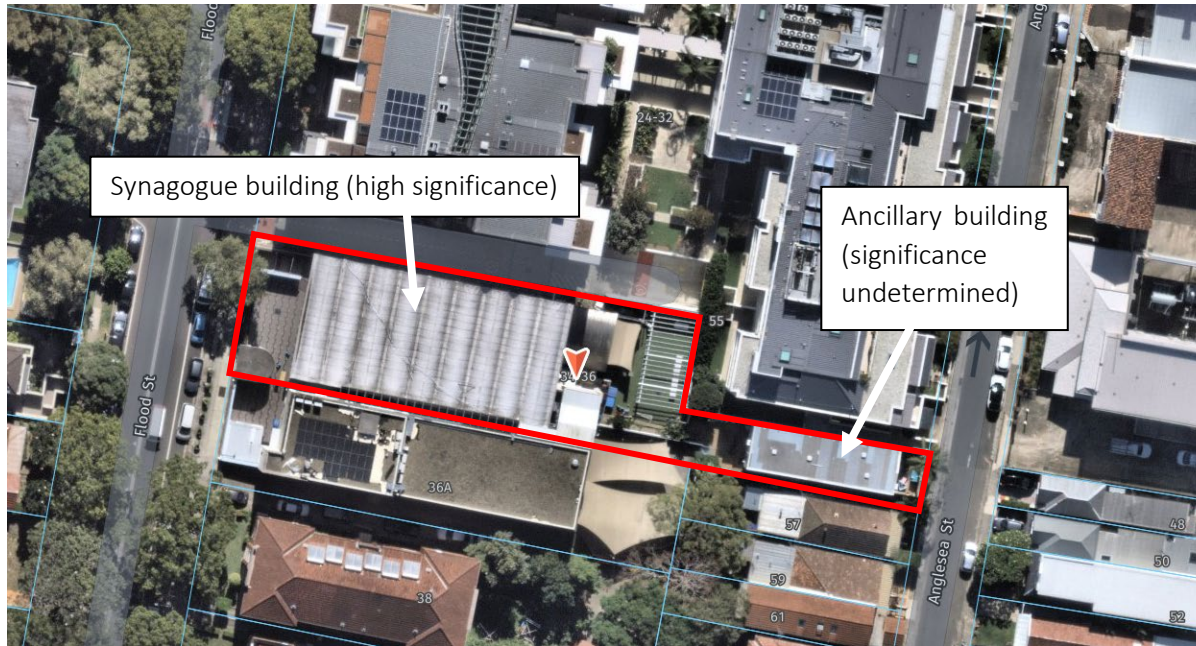


Figure 1 – Site of the Planning Proposal, 34 Flood Street, Bondi (NearMap, 2023)

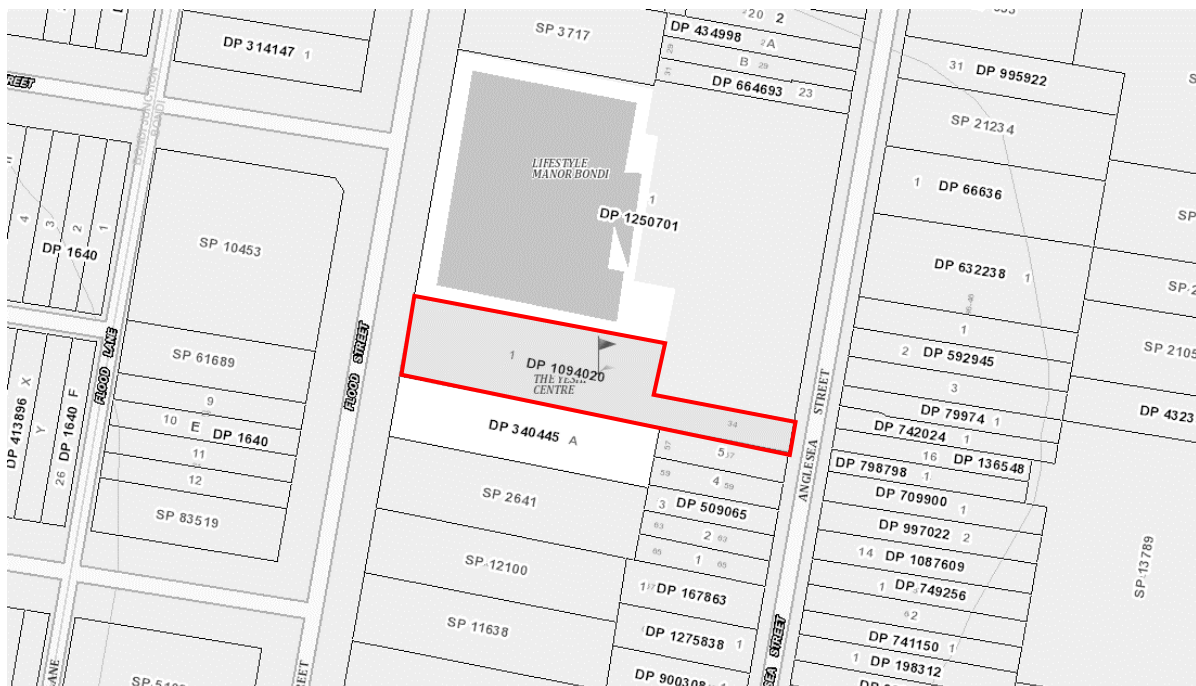


Figure 2 – Site of the Planning Proposal, 34 Flood Street, Bondi (SixMaps, 2023)

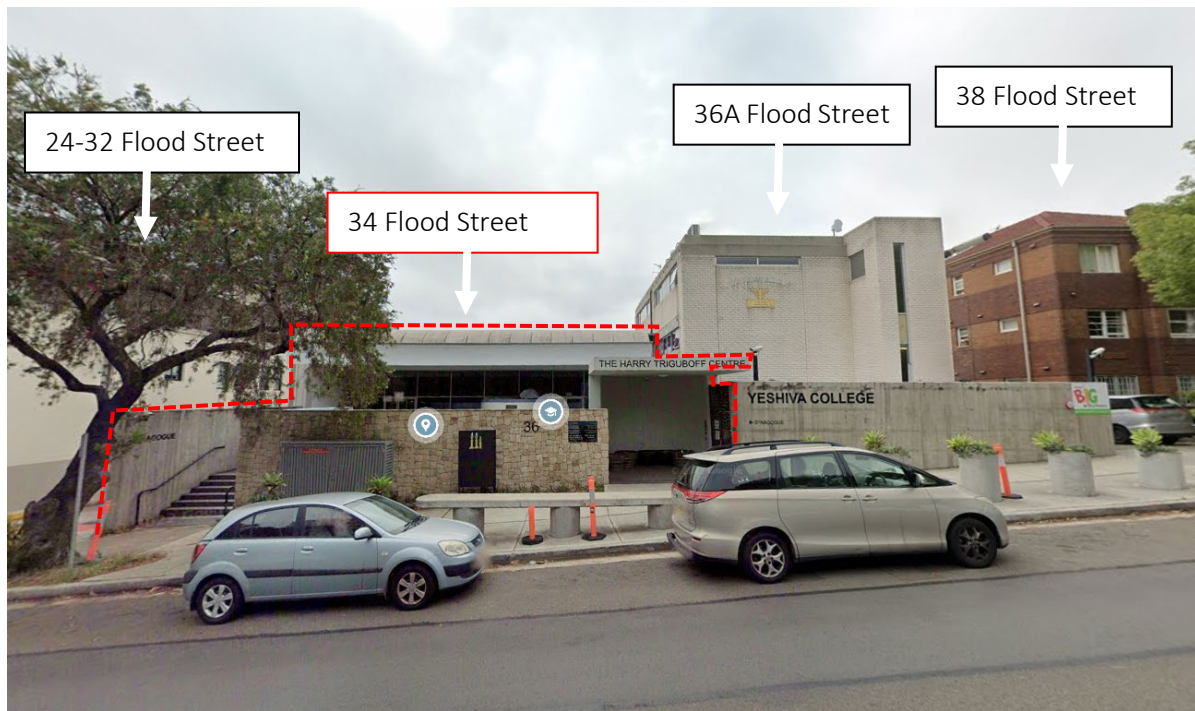


Figure 3 – Site of the Planning Proposal, 34 Flood Street, Bondi (Google Maps, 2020)



Figure 4 – Historic photo of Synagogue interior at 34 Flood Street, Bondi (Photo by Max Dupain)

Site Context

The site adjoins a building that was most recently used as an educational establishment, currently known as the Yeshiva College at 36A Flood Street to the south. A dwelling house at 57 Anglesea Street also abuts the site to its south. A multi-storey seniors housing development that shares vehicle access with 34 Flood Street to the north at 24-32 Flood Street.

Current Planning Controls

The site is currently not subject to any Heritage Item and Heritage Conservation Area listing but is adjacent to the Woodstock Heritage Conservation Area.

Background to this Planning Proposal

A proponent-led Planning Proposal seeking to change the land zone of 34 Flood Street, Bondi (PP-2022-676) was lodged with Waverley Council in 2022. During the assessment of PP-2022-676, the building at 34 Flood Street was identified by both Council and the community to have potential heritage significance.

A detailed Heritage Assessment of 34 Flood Street was prepared in May 2023 by Hector Abrahams Architects, finding that the Synagogue building towards the Flood Street frontage has heritage significance rendering it worthy of local heritage listing in the WLEP (Heritage Items in Schedule 5 and on the Heritage Map) and state heritage listing in the NSW State Heritage Register.

The Waverley Local Planning Panel (WLPP) considered the Planning Proposal on 24 May 2023 and supported the recommendation to list the subject building subject to minor changes which have since been addressed.

The building at the rear of the site, currently used as a structure ancillary to the Synagogue, and historically a rabbi's home, was not thoroughly investigated as part of the Heritage Assessment, so its heritage significance is unknown at this stage. Future investigations will be undertaken to assess its significance, and if found to be of significance a separate future Planning Proposal will be prepared seeking to alter the listing and inventory sheet for the site.

The Heritage Assessment found the building along the Flood Street frontage of 34 Flood Street to meet the NSW heritage assessment criteria in the following ways:

Criterion (a) An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area)

The building at 34 Flood St is historically significant as it evidences part of a distinct period for synagogue construction within NSW (c1957-60). The synagogue is associated with the post-war period of synagogue building and demonstrates a distinct phase of enlargement migration of the Jewish faith and culture within NSW. The establishment of the Talmudic College is part of the development of a distinctive locality of Jewish immigrants within the Waverley Local Government Area and facilitated the training of rabbis in Sydney reflecting the growth of the Jewish faith diaspora following World War II. Also, the construction of the synagogue is part of a historical pattern demonstrating the arrival of Jewish architects to NSW.

Criterion (b) An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area)

The original building at 34 Flood Street and its later development is evidence of the ongoing use of the place as a religious and civic site. The synagogue and 1979 school building addition reflects the broadening of institutions available to the Jewish faith community in NSW and the Waverley LGA; responding to migration patterns after World War II. The place maintains ongoing institutional associations with similar Jewish faith institutions in Brooklyn (New York) and Israel. As an institution the synagogue has an ongoing association with the broader Jewish community, by the training of Rabbis who engage with communities that are not congregants of the Orthodox 'Habad' philosophy.

The place is primarily associated with eminent modern architect Harry Seidler as the original design is his only religious building, although he did design Jewish sites, and demonstrates an important stage in Seidler's output and career as an early work of Civic architecture. The distinct roof form of the synagogue with its repeating thin shell concrete vaults is stylistically associated with principles of

Bauhaus design and Modernism with which Seidler is particularly associated. It is an outstanding example of the Modernist building forms produced and constructed by Seidler in collaboration with structural engineer Peter Owen Miller, of Miller, Milston and Ferris. This association began with c1950 Meller House (LEP item no. 1995), 37 The Bulwark, Castlecrag, and continued with the Igloo House c1951 (Williamson House, SHR item no. 01652) at Mosman. The Synagogue and Talmudical College is associated with this collaboration and is an important work which demonstrates their innovative achievement.

Notably, Allen Milston, also of Miller, Milston and Ferris, donated his time to the construction of the adjacent school building (the Malka Brender Building) and other synagogue projects in NSW. The Malka Brender building was constructed to the design of Mirvac founder Henry Pollack. Pollack was born in Poland to Russian parents and fled in 1939 to Lithuania. At the time of construction, 10% of enrolments at the Talmudical College were Russian Jewish migrants. The buildings educational and civic functions is evidence of the development of a diverse Jewish faith community in the Waverley LGA, and NSW more broadly, and its continued use as a school and place of worship continues to demonstrate this historical association.

The Synagogue and Talmudical College is associated with Abraham Rabinovitch. Rabinovitch, a businessman and philanthropist, was instrumental in the Jewish day school movement, which initiated the construction of similar Jewish institutions such as the North Bondi Hebrew School and Kindergarten (c1942-43) and Moriah College (c1952) in Sydney. Rabinovitch was the founder and chair of Sydney Talmudical College (now called Yeshiva College Bondi) who purchased the site on Flood Street in 1955 and commissioned Seidler to design the original college buildings. The ongoing use of the place for educational and worship purposes continue this significant associations.

The connection to the place with former Prime Minister Malcolm Fraser and prominent politician and judge Dr H.V. Evatt's is acknowledged as significant to the importance of the building but incidental as an association. In 1961, Dr Evatt attended opened the Sydney Talmudical College with buildings designed by Seidler.

Fraser opened the primary school building (Malka Brender Building) at Yeshiva College Bondi in 1980 while elected Prime Minister. Dr Evatt, paternal uncle of architect Penelope Seidler nee Evatt (married to Harry Seidler), acted as Foreign Minister in the Chifley and Curtin governments circa 1940s and contributed to the establishment of the United Nations and drafting of the Universal Declaration of Human Rights. In 1947, Dr Evatt chaired a special committee on Palestine which engendered the partition of Palestine. In 1949 as President of the UN General Assembly Dr Evatt oversaw the historic vote which admitted Israel as the 59th member of the United Nations. While these notable figures demonstrate the importance of the place as a Jewish institution their associations are merely incidental as they were not directly involved with the construction or design of the place.

Criterion (c) An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or in local area)

The place is an important work of eminent architect Harry Seidler who the historian Jennifer Taylor regards as “one of the major talents of Australian Architectural History”. It is significant to Seidler's architectural output, firstly as probably his first civic building, incorporating a civic external plaza space. Seidler went on to create plaza spaces of great importance in cities of the eastern coast.

Also, the building is significant for its technical and creative achievement using thin shell concrete. It is among the largest and most ambitious thin shell structure built in NSW in the immediate post-war period.

The distinctive roof form is significant as an architectural sculptural form, along with the curved stair, both of which are identified as indicative of the mastery of Harry Seidler by the eminent historian of Australian Modernism Philip Goad.

The shells are a technical innovation, in collaboration with structural engineer Peter Owen Miller (Miller, Milston, and Ferris). Particularly, the geometric configuration of the roof form is important in demonstrating Seidler's Bauhaus-inspired Modernist design. It is possible that the vaulted roof system was the largest in NSW from the same period. Seidler's design for the Igloo House (Williamson House) earlier in 1951, which is considered an influential example in Australia of innovative domestic design and construction, featured a smaller two-vault garage roof. Despite later alteration to finishes, and noting a fine complementary addition, the place retains the original form and characteristics of its pure spatial and structural concept.

The place also demonstrates in an early work, the Bauhaus principles for which Seidler is particularly identified, being the pupil, assistant and collaborator of Marcel Breuer. In this case the principles are clear to see in the abstract planning, and devising of pure space sculpted by structural form.

Criterion (d) An item has strong or special association with a particular community or cultural group in NSW (or local area) for social, cultural or spiritual reasons

The Synagogue and Talmudical College has been the focus of Jewish communal worship and education in Bondi since its construction in 1959. The place has strong and special associations with the Jewish faith community in Bondi for its ongoing use as a civic and religious building. The worship, educational and civic functions of the building demonstrate the continued use of the place for community in association with the Jewish community in Bondi. The place has social significance for its ongoing associations and continued use for Jewish educational purposes with the migrant Jewish in Bondi and Waverley.

Criterion (e) An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area)

It is possible that the vaulted roof system was the largest in NSW from the same period and has the potential to yield information regarding its construction and the performance of thin shell concrete over time.

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

The building is uncommon for the period due to its large thin shell concrete vaulted roof form. The place has rarity value as the only religious building by Seidler and as a surviving intact example of a post-war Modernist synagogue, which were once common across NSW particularly Eastern Sydney but are now smaller in number.

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

The place demonstrates the principal characteristics of its class as a post-war Modernist synagogue designed by a migrant architect. It is part of a small but important group of distinctive Modernist-style synagogues designed by migrant architects who established practice in NSW. The place is a relatively intact and surviving example of a post-war Modernist synagogue which is rare for its class.

Statement of Significance

The Heritage Assessment has provided the following Statement of Significance for 34 Flood Street, Bondi:

The building fronting Flood Street at 34 Flood Street, Bondi is significant as:

- *A seminal work in the development of the civic and sculptural concrete architecture of the pre-eminent Australian Modern architect Harry Seidler, displaying the application of Bauhaus principles for which he is known.*
- *The largest and best example of thin concrete shell technology of the 1950s in NSW.*
- *One of the most architecturally distinguished religious chambers of the immediate post-war period in New South Wales and one of the finest synagogues of the period.*
- *A historically important place in the development of Jewish religion in New South Wales in the post-war migration period and the first Talmudical school with integral synagogue.*
- *Highly representative of the history of post-war migration in New South Wales, behind the establishment of a new religious building and educational institution by a migrant community.*
- *A place held in high esteem by the Jewish community of Waverley and broader afield.*

PART 1 – OBJECTIVES AND INTENDED OUTCOMES

This Planning Proposal intends to provide statutory protection to a site of heritage significance (34 Flood Street) by amending Schedule 5 of the WLEP 2012 and associated Heritage Map to show the site as a local Heritage Item.

PART 2 – EXPLANATION OF PROVISIONS

This Planning Proposal seeks to amend the Waverley Local Environmental Plan 2012 as follows:

- Add 34 Flood Street, Bondi as a Heritage Item on the Heritage Map
- Add 34 Flood Street, Bondi as a Heritage Item in Schedule 5 Part 1

A detailed Heritage Assessment of 34 Flood Street was prepared in May 2023 by Hector Abrahams Architects, finding that the Synagogue building towards the Flood Street frontage has heritage significance rendering it worthy of local heritage listing in the WLEP (Heritage Items in Schedule 5 and on the Heritage Map) and state heritage listing in the NSW State Heritage Register.

The building at the rear of the site, currently used ancillary to the Synagogue, and historically a rabbi's home, was not thoroughly investigated as part of the Heritage Assessment, so its heritage significance is unknown at this stage. Future investigations will be undertaken to assess its significance, and if found to be of significance a separate future Planning Proposal will be prepared seeking to alter the listing and inventory sheet for the site.

It is important to clarify that the Yeshiva College has operated at both 34 and 36A Flood Street at different points in time. Currently the Yeshiva College is only operating at 36A Flood Street, a site that is not included in this heritage listing.

PART 3 – JUSTIFICATION OF STRATEGIC AND SITE-SPECIFIC MERIT

3.1 Strategic Merit

The proposal is considered to have strategic merit because it gives effect to the findings of a Heritage Assessment prepared by Hector Abrahams Architects, dated May 2023 which was commissioned in response to a Council resolution.

Section A – Need for the planning proposal (Strategic Merit)

This section establishes the need for a Planning Proposal in achieving the key outcomes and objectives. The set questions address the strategic origins of the proposal and whether amending the WLEP is the best mechanism to achieve the aims of the proposal.

1. Is the planning proposal a result of any strategic study or report?

Yes, the Planning Proposal is a result a Heritage Assessment prepared by Hector Abrahams Architects, dated May 2023.

2. Is the planning proposal the best means of achieving the objectives or intended outcomes, or is there a better way?

This Planning Proposal is the only means of achieving the objectives and intended outcomes – a local heritage listing in the WLEP 2012.

Section B – Relationship to strategic planning framework

3. Will the planning proposal give effect to the objectives and actions of the applicable regional or district plan or strategy (including any exhibited draft plans or strategies)?

The Planning Proposal aligns with the objectives and actions of the Region Plan A *Metropolis of Three Cities* and the *Eastern City District Plan*.

A Metropolis of Three Cities

The Planning Proposal has strategic merit and is consistent with the Greater Sydney Region Plan in that it will help to implement the following Objective:

- Environmental heritage is identified, conserved and enhanced (Objective 13)

Eastern City District Plan

The Planning Proposal has Strategic Merit and is consistent with the *Eastern Sydney District Plan* in that it will help to implement the following Planning Priority:

- Creating and renewing great places and local centres, and respecting the District’s heritage (Planning Priority E6)

Guide to preparing Planning Proposals

The Planning Proposal meets the Strategic Merit Test, the assessment is presented in Table 2.

Table 1 – Assessment of Proposal against Strategic Merit Test

Strategic Merit Test	
a) Does the proposal have strategic merit? Is it:	
Consistent with the relevant regional plan outside of the Greater Sydney Region, the relevant district plan within the Greater Sydney Region, or corridor/precinct plans applying to the site, including any draft regional, district or corridor/precinct plans released for public comment; or	Yes, it is consistent with Objective 13 of the Region Plan A Metropolis of Three Cities. It also aligns with Planning Priority E6 of the Eastern City District Plan.
Consistent with a relevant local council strategy that has been endorsed by the Department; or	It is not inconsistent with any local Council strategy that has been endorsed by DPE.

Responding to a change in circumstances, such as the investment in new infrastructure or changing demographic trends that have not been recognised by existing planning controls.	It responds to the findings of a recent Heritage Assessment, commissioned in response to attention brought to the site due to a recent Planning Proposal seeking to change its zone.
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4. Is the planning proposal consistent with a council LSPS that has been endorsed by the Planning Secretary or GSC, or another endorsed local strategy or strategic plan?

Waverley Local Environmental Plan 2012

The Waverley LEP has fifteen main aims that all Planning Proposals and development should be consistent with where applicable. This Planning Proposal is consistent with aim (g) of the Waverley LEP:

“To identify, conserve and enhance the cultural, environmental, natural, aesthetic, social and built heritage, and existing scenic and cultural landscapes of Waverley, including the curtilage of Centennial Park, for current and future generations.”

Waverley Local Strategic Planning Statement (March 2020)

Table 3 assessed the Planning Proposal against the relevant Planning Priority and actions.

Table 3 – Assessment of the Proposal against the Local Strategic Planning Statement

Direction: A city of great places	
Planning Priority 7: Recognise and celebrate Waverley’s unique place in the Australian contemporary cultural landscape	
1. Implement the recommendations of the Waverley Heritage Review into Council’s LEP and DCP, including stronger enforcements for curtilage and protecting the context of existing items	This Proposal is the mechanism for implementing the recommendations of a Heritage Assessment by Hector Abrahams Architects into Council’s LEP, an assessment that is ancillary to the wider Heritage Review. It is to be noted that the Waverley Heritage Review is a “live” and iterative document.
8. Develop strategies and programs that celebrate and share the local heritage and cultural stories of the Waverley area	The statutory listing of the 34 Flood Street as a heritage item will celebrate and share the sites local heritage and cultural story.

Waverley Community Strategic Plan 2018-2029

This Planning Proposal aligns with the community vision which is:

“A welcoming and cohesive community that celebrates and enhances our spectacular coastline, vibrant places, and rich cultural heritage”.

The Planning Proposal also aligns with the strategies presented in Table 5 below:

Table 4 – Assessment of Proposal against Waverley Community Strategic Plan

Goal 1.2: Preserve and interpret the unique cultural heritage of Waverley	
Strategies	Consistency
1.2.1 Maintain the unique cultural value and heritage	This Proposal will provide the mechanism that will ensure that local heritage is conserved and celebrated. By listing 34 Flood Street as a heritage item in

significance of key landmarks	the WLEP, the heritage significance of key landmarks in Waverley LGA will be protected.
Goal 5.2: Value and embrace Waverley's heritage items and places	
Strategies	Consistency
5.2.1 Protect, respect and conserve items and places of heritage significance within Waverley	This Proposal will provide the mechanism that will ensure that local heritage is conserved and celebrated. By listing 34 Flood Street as a heritage item in the WLEP, the heritage significance of key landmarks in Waverley LGA will be protected.

5. Is the planning proposal consistent with any other applicable State and regional studies or strategies?

There are no other relevant State or regional studies or strategies.

6. Is the planning proposal consistent with applicable SEPPs?

This Planning Proposal is consistent with applicable State Environmental Planning Policies. Table 5 assessed the Planning Proposal against the State Environmental Planning Policies (SEPPs).

Table 5 – Assessment of Proposal against the SEPPs

Title	Applicable	Consistent
Housing SEPP	N/A	Not inconsistent
Transport and Infrastructure SEPP	N/A	Not inconsistent
Primary Production SEPP	N/A	Not inconsistent
Biodiversity and Conservation SEPP	N/A	Not inconsistent
Resilience and Hazards SEPP	N/A	Not inconsistent
Industry and Employment SEPP	N/A	Not inconsistent
Resources and Energy SEPP	N/A	Not inconsistent
Planning Systems SEPP	N/A	Not inconsistent
Precincts SEPPs: Eastern Harbour City SEPP, Western Parkland City SEPP, Central River City SEPP and Regional SEPP	N/A	Not inconsistent
Codes SEPP	N/A	Not inconsistent

7. Is the planning proposal consistent with applicable Ministerial Directions (section 9.1 Directions)?

Ministerial Direction 3.2 Heritage Conservation

The Ministerial Direction 3.2 applies to this Planning Proposal. The Planning Proposal must contain provisions that facilitate the conservation of:

(a) items, places, buildings, works, relics, moveable objects or precincts of environmental heritage significance to an area, in relation to the historical, scientific, cultural, social, archaeological, architectural, natural or aesthetic value of the item, area, object or place, identified in a study of the environmental heritage of the area,

(b) Aboriginal objects or Aboriginal places that are protected under the National Parks and Wildlife Act 1974, and

(c) Aboriginal areas, Aboriginal objects, Aboriginal places or landscapes identified by an Aboriginal heritage survey prepared by or on behalf of an Aboriginal Land Council, Aboriginal body or public authority and provided to the relevant planning authority, which identifies the area, object, place or landscape as being of heritage significance to Aboriginal culture and people.

3.2 Site Specific Merit

This Planning Proposal is considered to have site-specific merit as it gives regard to and is expected to have a positive impact on the natural and built environment, and on the existing uses, approved uses and likely future uses of the land affected.

Guide to preparing Planning Proposals

The Planning Proposal meets the Site-specific Merit Test, the assessment is presented in Table 6.

Table 6 – Assessment of Proposal against Site Specific Merit Test

Site-specific Merit Test	
b) Does the proposal have site-specific merit, having regard to the following:	
The natural environment (including known significant environmental values, resources or hazards); and	This Proposal will not have any impacts on the natural environment.
The existing uses, approved uses, and likely future uses of land in the vicinity of the proposal; and	This Proposal will not inhibit development within Waverley. The Proposal will ensure the effective conservation of important heritage values of the LGA, and will allow reasonable development that supports and retains the heritage.
The services and infrastructure that are or will be available to meet the demands arising from the proposal; and	Not applicable as this Proposal will not result in the increase of infrastructure demand.
Any proposed financial arrangements for infrastructure provision.	Not applicable as this Proposal will not result in the increase of infrastructure demand.

Section C – Environmental, social and economic impact

8. Is there any likelihood that critical habitat or threatened species, populations or ecological communities, or their habitats, will be adversely affected because of the proposal?

This Planning Proposal does not propose any physical development and therefore the proposal would not have any adverse impacts on threatened species, populations or ecological communities.

9. Are there any other likely environmental effects of the planning proposal and how are they proposed to be managed?

There are unlikely to be any other environmental effects as a result of the Planning Proposal.

10. Has the planning proposal adequately addressed any social and economic effects?

No adverse economic or social impact is anticipated. Local communities value local heritage as it contributes to an area’s identity, sense of place and amenity. Local heritage usually relates more closely to people’s personal heritage too when compared with national icons.

While heritage listing can sometimes raise concerns around adverse economic or financial impacts to residents, the empirical evidence demonstrates that the protection of local heritage results in net positive economic impacts for local communities and councils. Heritage can encourage visitation and

tourism by shaping a place that makes for a desirable temporary visit, or permanent home or workplace.

Section D – Infrastructure (Local, State and Commonwealth)

11. Is there adequate public infrastructure for the planning proposal?

This consideration is not applicable to the Planning Proposal.

Section E – State and Commonwealth Interests

12. What are the views of state and federal public authorities and government agencies consulted in order to inform the Gateway determination?

Not applicable at this stage.

PART 4 – MAPPING

The Planning Proposal intends to alter the WLEP Heritage Map to show 34 Flood Street, Bondi as a Heritage Item.



Figure 5 – Excerpt from existing Heritage Map (WLEP 2012, Heritage Map - Sheet HER_004A)

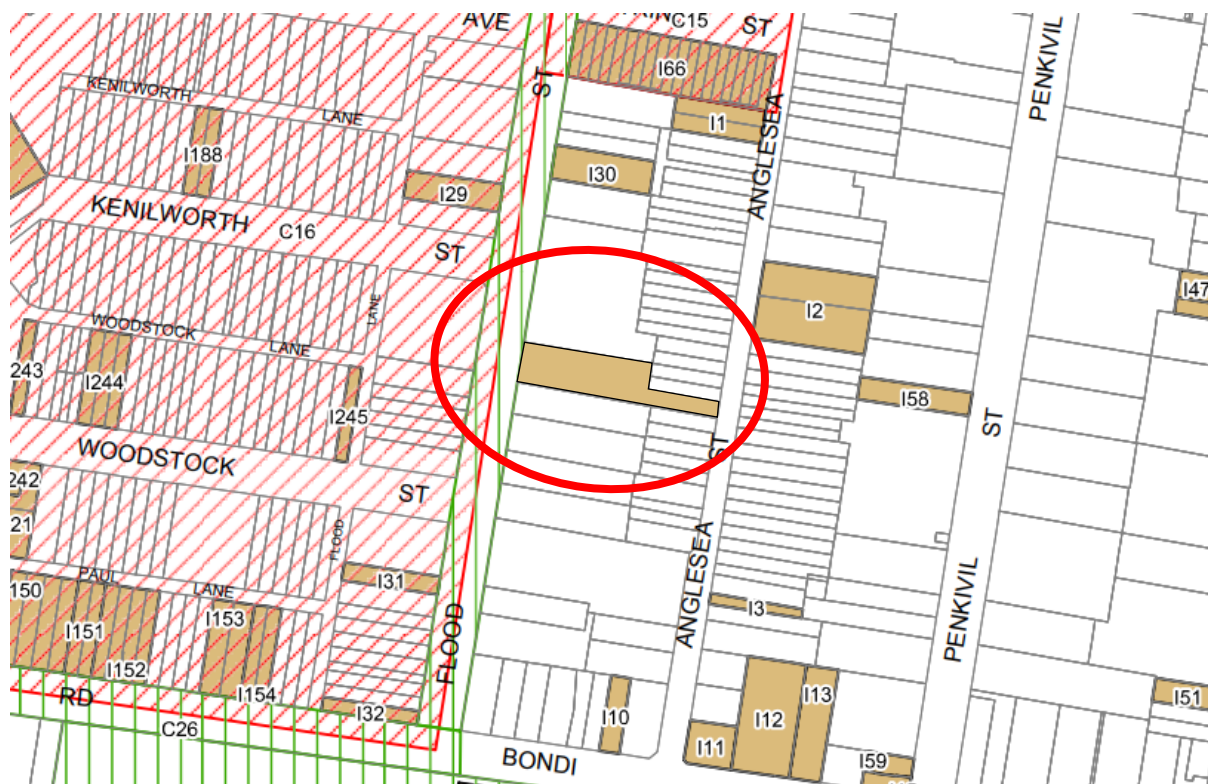


Figure 6 – Proposed change, showing 34 Flood Street as a Heritage Item

PART 5 – COMMUNITY CONSULTATION

Public exhibition is likely to include a display on the Council’s Have Your Say website and written notification to landowners. The Gateway Determination will specify the level of public consultation that must be undertaken in relation to the Planning Proposal.

Pursuant to Division 3.4 of the Act, a Planning Proposal must be placed on public exhibition for a minimum of 28 days, or as specified in the Gateway Determination for the proposal. The Planning Proposal Authority must consider any submissions made concerning the proposed instrument and the report of any public hearing (if required).

PART 6 – PROJECT TIMELINE

The following indicative project timeline will assist with tracking the progress of the Planning Proposal through its various stages of consultation and approval. It is estimated that this amendment to the WLEP will be completed by October 2023.

The detail around the project timeline is expected to be prepared following the referral to DPE for a Gateway Determination.

Table 7 – Indicative Project Timeline

Tasks	Timeframe and/or date
Consideration by Council	June 2023
Gateway Determination	July 2023
Pre-exhibition	July 2023
Public Exhibition	August 2023

Consideration of submissions	August 2023
Post-exhibition Review	September 2023
Submission to the Department for finalisation (where applicable)	September 2023
Gazettal of LEP amendment	October 2023

APPENDIX A – DRAFT INVENTORY SHEET

Item Details	
Name of Item	Synagogue and former Sydney Talmudical College premises building including interiors
Other Names/Former Names	Yeshiva College The Harry Triguboff Centre
Item Type	Built
Item Group	Synagogue and school
Item category	Education facility and religious building
Street Number	34
Street Name	Flood Street
Suburb/Town	Bondi
Local Government Area	Waverley
Property description	Lot 1 DP 1094020
Location	-33.891637 (Latitude) and 151.259096 (Longitude)
Current Use	Religious education
Former Use	Religious worship and education
Statement of Significance	<p>The synagogue and former Sydney Talmudical College premises building located at 34 Flood St Bondi satisfies significance thresholds for historic, associational, aesthetic, scientific, rarity and representative values at the State level. Additionally, it satisfies threshold for social significance at the local level.</p> <p>The synagogue and former Sydney Talmudical College premises building located at 34 Flood St, Bondi is significant as:</p> <ul style="list-style-type: none"> • A seminal work in the development of the civic and sculptural concrete architecture of the pre-eminent Australian modern architect Harry Seidler, displaying the application of Bauhaus principles for which he is most known. • The largest and best example of thin concrete shell technology of the 1950s in NSW. • One of the most architecturally distinguished religious chambers of the immediate post war period in New South Wales and one of the finest synagogues of the period. • An historically important place in the development of; Jewish religion in New South Wales, the post war migration period, as the first Talmudical school with integral synagogue. • Highly representative of the history of post war migration in New South Wales, being the establishment of a new religious building and educational institution by a migrant community. • A place held in high esteem by the Jewish community of Waverley and broader afield.
Level of Significance	State AND Local

Designer	Harry Seidler, architect, and Alan Milston, of P. O. Miller, Milston and Ferris, structural engineers																
Builder/maker	Not known																
Physical Description	The place is a rectangular modernist building located on a narrow allotment. It has a repetitive curved roof form. For detailed description see heritage assessment																
Physical Condition and Archaeological Potential	There is no known archaeological significance.																
Construction Years	1959-1961																
Modifications	See heritage assessment																
History	See heritage assessment																
Themes	<p>Guidelines from the NSW Heritage Office emphasise the role of history in the heritage assessment process. A list of state historical themes has been developed by the NSW Heritage Council, in <i>New South Wales Historical Themes Table showing correlation of national, state and local themes, with annotations Dated 4 October 2001</i>.</p> <p>The table below identifies fabric, spaces and visual relationships that demonstrate the relevant historic themes in evidence at the synagogue and former Sydney Talmudical College premises building located at 34 Flood St, Bondi.</p> <table border="1"> <thead> <tr> <th>Australian Theme</th> <th>NSW Theme</th> <th>Notes</th> </tr> </thead> <tbody> <tr> <td>Peopling Australia</td> <td>Ethnic influences</td> <td>The building at 34 Flood St, Bondi and its later development is evidence of the influences of Jewish culture within NSW.</td> </tr> <tr> <td>Peopling Australia</td> <td>Migration</td> <td>The building at 34 Flood St, Bondi and its later development is evidence of the pattern of synagogue construction by migrant architects in the 1950-1960s.</td> </tr> <tr> <td>Building settlements, towns and cities</td> <td>Town, suburbs and villages</td> <td>The land that the building at 34 Flood St occupies is evidence of subdivision patterns in Bondi and the Waverley LGA more broadly.</td> </tr> <tr> <td>Educating</td> <td>Education</td> <td>The building at 34 Flood St is evidence of the development of Jewish education across NSW.</td> </tr> </tbody> </table>		Australian Theme	NSW Theme	Notes	Peopling Australia	Ethnic influences	The building at 34 Flood St, Bondi and its later development is evidence of the influences of Jewish culture within NSW.	Peopling Australia	Migration	The building at 34 Flood St, Bondi and its later development is evidence of the pattern of synagogue construction by migrant architects in the 1950-1960s.	Building settlements, towns and cities	Town, suburbs and villages	The land that the building at 34 Flood St occupies is evidence of subdivision patterns in Bondi and the Waverley LGA more broadly.	Educating	Education	The building at 34 Flood St is evidence of the development of Jewish education across NSW.
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Educating	Education	The building at 34 Flood St is evidence of the development of Jewish education across NSW.															
Application of Criteria	The assessment criteria have prepared and applied in the form prescribed by the NSW Heritage Manual <i>assessing heritage</i>																

significance guideline (2022) and Australia ICOMOS, The Burra Charter: the Australia ICOMOS Charter for Places of Cultural Significance (2013)

Criterion (a) An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area)

The building at 34 Flood St is historically significant as one of seven surviving works from a distinct period for synagogue construction within NSW (c1957-60). The synagogue is associated with the post war period enlargement of migration of Jewish faith and culture within NSW. The establishment of the Talmudic College is part of the development of a distinctive locale of Jewish immigrants within the Waverley Local Government Area. It also facilitated the training of rabbis in Sydney reflecting the growth of the Jewish faith diaspora following World War II. Finally, the construction of the synagogue is part of a historical pattern demonstrating the arrival of Jewish architects to NSW, all of whom were modernists; Hugh Buhrich, Hans Peter Oser and Harry Seidler.

Inclusion Guidelines	Check
Shows evidence of a significant human activity	Yes
Is associated with a significant activity or historical phase	Yes
Maintains or shows the continuity of a historical process or activity	Yes
Exclusion Guidelines	
Has incidental or unsubstantiated connections with historically important activities or processes	No, the connections with Jewish migration to NSW and synagogue building are substantial.
Provides evidence of activities or processes that are of dubious historical importance	No, migration and the development of the Jewish faith and community within Australia following World War II is not dubious historical importance.
Has been so altered that it can no longer provide evidence of a particular association	No, still a synagogue and school and has been retained as a work of a migrant architect.

Level of Significance: State

Criterion (b) An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area)

The synagogue and former Sydney Talmudical College premises building and its later development is evidence of the ongoing use of the place as a religious and civic site. The building and its later

	<p>development addition reflects the broadening of institutions available to the Jewish faith community in NSW and the Waverley LGA; responding to migration patterns after World War II. The place maintains ongoing institutional associations with similar Jewish faith institutions in Brooklyn; New York, and Israel. As an institution the synagogue has an ongoing association with the broader Jewish community, by the training of Rabbis who engage with communities which are not congregants of the Orthodox 'Habad' philosophy.</p> <p>The place is primarily associated with eminent modern architect Harry Seidler as the original design is his only religious building, although he did design Jewish sites, and demonstrates an important stage in Seidler's output and career as an early work of Civic architecture. The distinct roof form of the synagogue with its repeating thin shell concrete vaults is stylistically associated with principles of Bauhaus design and Modernism with which Seidler is particularly associated. It is an outstanding example of the modernist building forms produced and constructed by Seidler in collaboration with structural engineer Alan Milston, of Miller, Milston and Ferris. This association began with c1950 Meller House (LEP item no. 1995), 37 The Bulwark, Castlecrag, and continued with the Igloo House c1951 (Williamson House, SHR item no. 01652) at Mossman. The synagogue and former Sydney Talmudical College premises building is associated with this collaboration and is an important work which demonstrates their innovative achievement.</p> <p>The synagogue and former Sydney Talmudical College premises building is associated with Abraham Rabinovitch. Rabinovitch, a businessman and philanthropist, who was instrumental in the Jewish day school movement, which initiated the construction of similar Jewish institutions such as the North Bondi Hebrew School and Kindergarten (c1942-43) and Moriah College (c1952) in Sydney. Rabinovitch was the founder and chair of Sydney Talmudical College (now called Yeshiva College Bondi) who purchased the site on Flood Street in 1955 and commissioned Seidler to design the original college buildings. The ongoing use of the place for educational and worship purposes continue this significant associations.</p> <p>The connection to the place with former Prime Minister Malcolm Fraser and prominent politician and judge Dr H.V. Evatt's is acknowledged as significant to the importance of the building but incidental as an association. In 1961, Dr Evatt attended opened the Sydney Talmudical College with buildings designed by Seidler.¹ Fraser opened the primary school building (Malka Brender Building) at Yeshiva College Bondi in 1980 while elected Prime Minister. ² Dr Evatt, paternal uncle of architect Penelope Seidler nee Evatt (married to Harry Seidler), acted as Foreign Minister in the Chifley and Curtin governments circa 1940s and contributed to the establishment of the United Nations and drafting of the Universal Declaration of Human Rights. In 1947, Dr Evatt chaired a special committee on Palestine which engendered the partition of</p>
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¹ Dr. EVATT OPENS COLLEGE FOR JEWISH STUDY (1961, September 1). *The Australian Jewish Herald* (Melbourne, Vic. : 1935 - 1968), p. 7. Retrieved May 10, 2023, from <http://nla.gov.au/nla.news-article265731010>

² P.M. OPENS NEW BUILDING AT YESHIVA (1980, May 8). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 1. Retrieved May 10, 2023, from <http://nla.gov.au/nla.news-article263286530>

	<p>Palestine.³ In 1949 as President of the UN General Assembly Dr Evatt oversaw the historic vote which admitted Israel as the 59th member of the United Nations. While these notable figures demonstrate the importance of the place as a Jewish institution their associations are merely incidental as they were not directly involved with the construction or design of the place.</p>	
	<p>Inclusion Guidelines</p>	<p>Check</p>
	<p>Shows evidence of a significant human occupation</p>	<p>Yes, as a synagogue building and school and is evidence of an ongoing use.</p>
	<p>Is associated with a significant event, person, or group of persons</p>	<p>Yes, with Seidler and his office; structural engineer Alan Milston of Miller, Milston, and Ferris; Abraham Rabinovitch; Henry Pollack (Pollack and Associates later Mirvac); the Jewish migrant community within NSW including Russian Jewish migrants.</p>
	<p>Exclusion Guidelines</p>	
	<p>Has incidental or unsubstantiated connections with historically important people or events</p>	<p>No, the connections direct and well documented.</p>
	<p>Provides evidence of people or events that are of dubious historical importance</p>	<p>No, the persons and events are significant to the cultural history of both NSW and the Waverley locality.</p>
	<p>Has been so altered that it can no longer provide evidence of a particular association</p>	<p>No, additions to the building are evidence of continued use as a synagogue which continue these associations.</p>
<p>Level of Significance: State</p> <p><i>Criterion (c) An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or in local area)</i></p> <p>The building located at 34 Flood St, Bondi is an important work of the eminent Australian architect Harry Seidler who the historian Jennifer Taylor regards as “one of the major talents of Australian architectural History”.⁴ It is significant to Seidler’s architectural output, firstly as probably his first civic building, incorporating a civic external plaza space. Seidler went on to create plaza spaces of great importance in cities of the eastern coast, preeminent among them is the Australia Square development (c.1962-1967).</p> <p>Also, the synagogue is important in Seidler’s work for its technical and creative emphasis using thin shell concrete vaulting. It is among the largest and most ambitious thin shell structure built in NSW in the</p>		

³ “Evatt Herbert”, *Australian Dictionary of Biography*, accessed May 8, 2023, <https://adb.anu.edu.au/biography/evatt-herbert-vere-bert-10131>

⁴ Jennifer Taylor, “Harry Seidler”, 623-624.

immediate post war period in collaboration with structural engineer Alan Milston (Miller, Milston, and Ferris).

The distinctive roof form is significant as architectural sculptural form, along with the curved stair, both of which are identified as indicative of the mastery of Harry Seidler by the eminent historian of Australian Modernism Philip Goad. Particularly, the geometric configuration of the roof form is important in demonstrating Seidler's application of Bauhaus principles and Oscar Neimeyer's influence. Notwithstanding, later alteration to finishes, and noting a fine complimentary addition, the place retains the original form and characteristics of its pure spatial and structural conception.

The place also demonstrates in an early non-domestic work, the Bauhaus architectural principles for which Seidler is particularly identified, being the pupil, assistant and collaborator of Marcel Breuer. In this case the principals are clear to see in the abstract planning, and devising of pure space sculpted by structural form.

Finally, it is also a leading surviving example of a post war modernist synagogue within NSW. It is one of the finest religious architectural works of its period.

Inclusion Guidelines	Check
Shows or is associated with, creative or technical innovation or achievement	Yes
Is the inspiration for a creative or technical innovation or achievement	Yes
Is aesthetically distinctive	Yes
Has landmark qualities	No, while the original forecourt design may have possibly had landmark value this has been compromised by later changes to the finishes and arrangement.
Exemplifies a particular taste, style or technology	Yes, the place is a good example of Seidler's post war Modernist design with large vaulted thin shell concrete roof form and abstract modernism planning.
Exclusion Guidelines	
Is not a major work by an important designer or artist	No, the place is a good example of eminent architect Harry Seidler and demonstrates a key technical development as structure with refined thin shell concrete vaulted roof.
Has lost its design or technical integrity	No, although the finishes have changed, and the liturgical layout, the Bauhaus design principles are not missing.
Its positive visual or sensory appeal or landmark and scenic	No, the landmark and scenic qualities have been degraded by

qualities have been more than temporarily degraded	later changes to the forecourt finishes but these are not permanent.
Has only a loose association with a creative or technical achievement	No, the association with structural engineer Alan Milston and the technical achievement of the large thin shell concrete vaulted roof system are direct and well documented.

Level of Significance: State

Criterion (d) An item has strong or special association with a particular community or cultural group in NSW (or local area) for social, cultural or spiritual reasons

The building located at 34 Flood St, Bondi has been the focus of Jewish communal worship and education in Bondi since its construction in 1959. The place has strong and special associations with the Jewish faith community in Bondi for its ongoing use as a civic and religious building. The worship, educational and civic functions of the building demonstrate the continued use of the place for community in association with the Jewish community in Bondi. The place has social significance for its ongoing associations and continued use for Jewish educational purposes with the migrant Jewish in Bondi and Waverley.

Inclusion Guidelines	Check
Is important for its associations with an identifiable group	Yes, the place is important to the local Bondi Jewish community.
Is important to a community's sense of place	Yes, the place has a strongly held association with the Jewish faith community in Bondi who largely migrated to Australia following WWII. The place is special for its purpose and function as a educational and religious institution.
Exclusion Guidelines	
Is only important to the community for amenity reasons.	No, the place demonstrates a strong association with the Jewish faith community of the Waverley LGA.
Is retained only in preference to a proposed alternative	No, the place is not preferred to be retained due to a proposed alternative.

Level of Significance: Local

Criterion (e) An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area)

It is possible that the vaulted roof system of the 1959 designed synagogue and former Sydney Talmudical College premises building was the largest in NSW from the same period. It has the potential to yield information regarding its construction and the performance of thin shell concrete over time. The roof form of the synagogue and former Sydney Talmudical College premises building located at 34 Flood St, Bondi meets the threshold for state significance.

Inclusion Guidelines	Check
Has the potential to yield new or further substantial scientific and/or archaeological information	Yes, there is potential that the shell form concrete roof could yield regarding its construction and performance.
Is an important benchmark or reference site or type	Yes, the thin shell concrete vaulted roof form is an important benchmark for technical and creative achievements.
Provides evidence of past human cultures that is unavailable elsewhere	No, evidence of Jewish faith cultures are available elsewhere in NSW.
Exclusion Guidelines	
The knowledge gained would be irrelevant to research on science, human history or culture	No. The place has potential to inform about the human history and culture of the Jewish community in NSW.
Has little archaeological or research potential	Yes. The site has been disturbed and there is little archaeological potential.
Only contains information that is readily available from other resources or archaeological sites	No. The thin shell concrete roof was likely the largest at the time of its construction.

Level of Significance: State

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

The synagogue and former Sydney Talmudical College premises building at 34 Flood St, Bondi is uncommon for the period due to its large thin shell concrete vaulted roof form. The place has rarity value as the only religious building by Seidler and as a surviving intact example of a post war modernist synagogue, which were once common across NSW particularly Eastern Sydney however are now smaller in number.



Inclusion Guidelines	Check
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	Provides evidence of a defunct custom, way of life or process	No.
	Demonstrates a process, custom or other human activity that is in danger of being lost	No.
	Shows unusually accurate evidence of a significant human activity	No.
	Is the only example of its type	No. It is not the only modern synagogue in NSW.
	Demonstrates designs or techniques of exceptional interest	Yes, it is one of only three Jewish related works by Seidler and the only building, the other two being garden and memorial structures. It is one of Seidler's earliest civic works and the abstract modernist plan form and thin shell concrete roof form is of exceptional interest.
	Shows rare evidence of a significant human activity important to a community	Yes. it is rare surviving post-war synagogue, many synagogues built after WWII particularly in the late 1950s to mid-1960s have been demolished.
	Exclusion Guidelines	
	Is not rare	No, is a rare surviving post-war modernist synagogue.
	Is numerous but under threat	Yes, it is rare surviving post-war synagogue, many synagogues built after WWII particularly in the late 1950s to mid-1960s have been demolished.
<p>Level of significance: State</p> <p><i>Criterion (g) An item is important in demonstrating the principal characteristics of a class of NSW's cultural or natural places or environments (or a class of the local area's cultural or natural places or environments)</i></p> <p>The synagogue and former Sydney Talmudical College premises building located at 34 Flood St demonstrates the principal characteristics of its class as a post war modernist synagogue designed by a migrant architect. It is part of a small but important group of distinctive modernist style synagogues designed by migrant architects who established practice in NSW. The place is a relatively intact and surviving example of a post war modernist synagogue which is rare for its class.</p>		
	Inclusion Guidelines	Check
	Is a fine example of its type	Yes, fine example of a Post War Modernist synagogue.

	Has the principal characteristics of an important class or group of items	Yes, demonstrates the principal characteristics of an abstract modernism plan form and as a post war synagogue with its arrangement (forecourts etc) and the ongoing use of the building for educational and worship purposes.
	Has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity	Yes, the place demonstrates attributes typical to an Orthodox synagogue including the menorah, bimah, ark, seating arrangement and partition of male and female congregants. The abstract modernist planning demonstrates a church plan typical of Bauhaus influence. The construction technique is an outstanding example of post war modernist design.
	Is a significant variation to a class of items	No. The place is a notable example in a group of post war synagogues designed by migrant architects.
	Is part of a group which collectively illustrates a representative type	Yes, part of a group of synagogues which collectively illustrates the characteristics of post war modernist design. The structure is representative of a synagogue designed a migrant architect within the post war period.
	Is outstanding because of its setting, condition or size	No, the setting, condition or size of the place is not considered outstanding. However, the barrel-vaulted roof form is likely to be the largest in size in NSW at the time of construction.
	Is outstanding because of its integrity or the esteem in which it is held	No, the place is outstanding for its integrity, which has been changed by later alterations and additions.
	Exclusion Guidelines	
	Is a poor example of its type	No, the place is not a poor example of its type as a synagogue.
	Does not include or has lost the range of characteristics of a type	No, while some later changes to the forecourt have lost the ability to demonstrate a religious and civic building the form and post war Modernist characteristics have largely been retained.

	Does not represent well the characteristics that make up a significant variation of a type	Yes, it does have the characteristics that make it a variation of post war synagogues in Sydney, including, distinctive modernist elements such as the systems-based plan form and vaulted thin shell concrete roof.
	Level of Significance: State	
Integrity	Largely intact	
Current Listings	Australian Institute of Architects (NSW Chapter), Register of Significant Buildings in NSW, Item No 4702711	
Comparative analysis	Due to the nature of the architecture and history of the synagogue and former Sydney Talmudical College premises building located at 34 Flood St, Bondi a number of comparisons can be drawn. Each of the schedules and lists stated below have been considered and discussed to some extent in the application of criteria. See below of all comparative schedules and lists.	

1.1. Relevant works by Harry Seidler

Jewish Architecture by Seidler			
Name of work	Location	Year	Significance/Description
Australia-Israel Friendship Forest Memorial  Figure 1 Australia-Israel Friendship Forest (Source: Shalom Crafter) ⁵  Figure 2 (Source: Harry Seidler: Four Decades of Architecture) ⁶	Israel	1990	An assembly place, and tribute to the at the time 40-year friendship between Australia and Israel. It is notable for commemorating the ongoing relationship between Australia and Israel. Description: Two stone paved plazas set in the foothills of the surrounding valley landscape addressing the southern panorama. The assembly point is accessed via an opening with concrete lintel and stonewalls, leading to steps down to a monument on the eastern wall. The western portion wall bears gold coloured metal lettering of the names of sponsors and patrons. The plazas are bounded by opposing retaining walls; one straight and the other curved.
Jewish Holocaust Memorial (Formerly Martyrs Memorial) in Rookwood Cemetery and Necropolis	East Street, Lidcombe, NSW 2141. (SHR #00718)	1969-1972	A monument commemorating the victims of the Nazi Holocaust of World War II. It was the first memorial monument of its kind erected by the NSW Jewry.

⁵ "Vision for the Wilderness Leadership Academy in Shorashim," *Shalom Crafter*, accessed May 17, 2023, https://shalomcrafter.weebly.com/wilderness-leadership-academy_old/category/all.

⁶ Kenneth Frampton and Phillip Drew, "Harry Seidler: Four Decades of Architecture," (London: Thames & Hudson Ltd 1992), 184.





Figure 3 Jewish Holocaust Memorial (Martyrs Memorial) Source: Heather Stevens 2019, Monument Australia.



Figure 4 Jewish Holocaust Memorial (Martyrs Memorial) (Source: Gary Heap 2021, Monument Australia).

For the monument Seidler worked with engineers Miller, Milston and Ferris.⁷


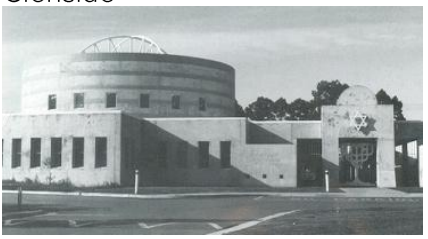
⁷ Martyrs memorial to be built at Rookwood, Sydney (1969, August 21). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 1. Retrieved May 17, 2023, from <http://nla.gov.au/nla.news-article263156299>

Relevant domestic architecture by Seidler			
<p>Meller House</p>  <p>Figure 5 Meller House (Source: State Heritage Inventory)</p>	<p>37 The Bulwark, Castlecrag NSW 2068 LEP #1995</p>	<p>1950</p>	<p>“37 The Bulwark is an excellent example of the early work of Australia's most eminent modern architect, Harry Seidler, AC. The house, with its level of integrity and with its position on the highest point of Castlecrag, overlooking Sailor's Bay is of a high level of aesthetic significance. It is a rare example of the architect's work in the area.”⁸ For this house Seidler worked with the engineers Miller, Milston and Ferris</p>
<p>Igloo House (Williamson House)</p>  <p>Figure 6 The Igloo House (Source: State Heritage Inventory)</p>	<p>65 Parriwi Road, Mosman NSW 2088 SHR #01652</p>	<p>1951</p>	<p>“Igloo House, dating from 1951, is of State aesthetic significance as an important early example of modern house design in Australia, which is innovative in its use of structural technology. It is significant for its association with its designer, leading Australian architect Harry Seidler, who had been a teenage refugee from Nazi oppression in the 1930s and who had trained as an architect in Canada before coming to Australia in 1948 to design a house for his immigrant parents. Igloo House is thus also a demonstration of the contribution of immigrant culture to Australia.”⁹</p>

⁸ “House (including original interiors) - Meller House,” State Heritage Inventory, accessed May 8, 2023, <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2660244>

⁹ “Igloo House, The,” State Heritage Inventory, accessed 8 May, 2023, <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5045139>.




1.2. A survey of Synagogues and Jewish Schools outside NSW

Synagogue	Location	Architect and construction	Significance/Description
Adelaide			
Beit Shalom Synagogue  Figure 7 Beit Shalom, Hackney Road Source: Adelaide Jewish Museum. ¹⁰	Hackney Road Adelaide	Architect unknown c. 1970 - 1979	Significant as a Liberal synagogue in Adelaide with the congregation forming in 1963. The synagogue was converted from a house. The synagogue has stained glass windows but is otherwise unremarkable.
Adelaide Hebrew Congregation in Glenside  Figure 8 Adelaide Hebrew Congregation Source: Adelaide Jewish Museum. ¹¹	13 Flemington St, Glenside SA 5065	Old synagogue built in 1850 (the building is no longer used as a synagogue) New synagogue at Glenside built c1989.	The old Adelaide Hebrew Congregation synagogue (located at 5-9 Synagogue Pl, Adelaide) was the first synagogue built in Adelaide and was the 'longest continuously used synagogue in the southern hemisphere'. ¹² A new synagogue was constructed in Glenside (pictured) in 1989 following the sale of the old synagogue. The new synagogue is of concrete construction with a curved wall to part of the principal façade.
Victoria			

¹⁰ "Beit Shalom Synagogue", Adelaide Jewish Museum, accessed May 17 2023, <https://adelaidejewishmuseum.org/features/beit-shalom-synagogue/>.


¹¹ "Adelaide Hebrew Congregation," Adelaide Jewish Museum, accessed May 17, 2023, <https://adelaidejewishmuseum.org/features/adelaide-hebrew-congregation/>.

¹² "History," Adelaide Hebrew Congregation, accessed May 17, 2023, <https://adelaidehebrew.com/about#block-ddb233bc420c0495b91c>

<p>Brighton Hebrew Congregation Synagogue</p>  <p>Figure 9 Brighton Hebrew Congregation Synagogue Source heritage ALLIANCE.</p>	<p>132 Marriage Road BRIGHTON EAST</p>	<p>Built 1950-53; 1965-66 Herbert Tisher (1950) Abraham Weinstock (1965-66).</p>	<p>The synagogue at 132 Marriage Road in Brighton East is a local item of historic, architectural, and aesthetic significance. Constructed in 1950-53, it was one of the first new synagogues built in Melbourne following WWII. The principal building was designed by Herbert Tisher, in 1950 (c1950-53). Abraham Weinstock added the substantial extension (c 1965-66). It has rarity value as the only example of a bold 1960s synagogue with its locality. It has aesthetic significance for its contemporary use of the bold hexagonal form as an expression of the star of David.¹³</p>
<p>Kew Jewish Centre (Bet Nachman Synagogue)</p>  <p>Figure 10 Kew Jewish Centre Source: Melbourne Photos Australia. ¹⁴</p> 	<p>53 Walpole Street, Kew, Boroondara City Local Item (Place ID 199790)</p>	<p>Louis Kahan c. 1963- 1965</p>	<p>Known for the site of the Kew Hebrew Congregation is has local historic significance for its ability to demonstrate the development of Jewish worship and culture in the City of Boroondara from 1949. As a collection of buildings including the Bet Nacham Synagogue (c1963-65) Norman Smorgon House which building envelope encompasses the remnant core of a brick residence (c1886) only with other associated buildings represent the development of a cohesive social, religious and cultural centre of the Jewish community (also of social significance) of Kew during the postwar period. It has rarity value as postwar example of a synagogue in the city of Boroondara and within Victoria. It is representative of a postwar Internationalist synagogue designed by émigré architects (Anthony A Hayden) and has local aesthetic significance of its distinctive use of pre-cast concrete, form composition, flat roof and expansive use of glazing.</p>

¹³ David Wixted and Simon Reeves, *City of Bayside Inter-War & Post-War Heritage Study, Volume 2 of 2* (North Melbourne: heritage ALLIANCE, 2010), 68, https://www.bayside.vic.gov.au/sites/default/files/2021-09/Volume%202_0.pdf.

¹⁴ "Kew Synagogue," Melbourne Photos Australia, accessed May 17 2023, <http://melbournedaily.blogspot.com/2014/03/kew-synagogue.html>.


<p>Figure 11 Figure 10 Kew Jewish Centre Source: Boroondara Planning Scheme.¹⁵</p>			
<p>St Kilda Hebrew Congregation Synagogue</p>  <p>Figure 12 St Kilda Hebrew Congregation Synagogue Source: Victorian Heritage Database.</p>	<p>10-12 Charnwood Grove, St Kilda, Port Phillip City. VHR H1968 Place ID 3467</p>	<p>Joseph Plottel c. 1926</p>	<p>“The St Kilda Hebrew Congregation synagogue is of state significance for architectural, aesthetic and historic reasons. It is architecturally and aesthetically significant as a highly distinctive stylistic representation of the Byzantine style. The scale and quality of the building and finishes are demonstrative of the development of the local Jewish community during the inter war period. The synagogue has historic significance primarily for its association with Rabbi Jacob Danglow who served the congregation 1905-1957. Is socially significant to the Jewish community of St Kilda from the inception of the congregation in 1871.”¹⁶</p>
<p>Former Mickveh Yisrael Synagogue and School</p>	<p>275-285 Exhibition Street Melbourne VHR H0766</p>	<p>Knight and Keer</p>	<p>“The City Free Kindergarten is a simple brick structure with pedimented gables, brick pilasters and arched windows with brick dressings. It was constructed in 1859-60 as a Jewish School for the Michveh Yisrael Synagogue. The architects were Knight and Keer who also designed Parliament House, Melbourne. The building was used for worship until 1877 and since then has served several uses. It became a kindergarten in 1920.</p>

¹⁵ “Kew Hebrew Congregation, 53 Walpole Street, Kew Statement of Significance,” Boroondara Planning Scheme, accessed May 17, 2023, <https://www.boroondara.vic.gov.au/media/59831/download?inline>.

¹⁶ “St Kilda Hebrew Congregation Synagogue”, Victorian Heritage Database, accessed April 19, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/3467>



Figure 13 Former Mickveh Yisrael Synagogue and School (Source: Victorian Heritage Database)

 <p>Figure 13 Former Mickveh Yisrael Synagogue and School (Source: Victorian Heritage Database)</p>			<p>This was one of the earliest synagogues in Melbourne and a surviving example of early building in the C.B.D. It is an interesting example of the conservative classical style and of the small scale work of Knight and Kerr. The projecting pediments with trapezoidal brackets are a distinctive and important motif and can be compared, with the same usage at 'D Estaville' in Kew, also by Knight and Kerr and erected in 1857. The building is essential to the character and historic quality of the neighbouring area. Windows on the Exhibition and Little Lonsdale Street facades have been deepened; windows down the other side remain intact. From an 1870 photo it seems that part of the pedimented end to Exhibition Street facade has been removed. The brickwork has been painted.”¹⁷</p>
<p>Synagogue, Melbourne Hebrew Congregation</p>	<p>Melbourne city 2-8 Toorak Road (Corner St Kilda Road), South Yarra</p>	<p>Nahum Barnet 1928- 1930</p>	<p>“Victoria's most prominent synagogue, in a style of twentieth century Baroque classicism with a Corinthian portico and striking copper dome suggestive of the composition of Palladio's Villa Capra. It was built in 1928-30 to the design of Nahum Barnet and is in very intact condition, with a richly designed interior in traditional form, including a women's gallery.”¹⁸</p>

¹⁷ “FORMER MICKVEH YISRAEL SYNAGOGUE AND SCHOOL,” Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/747>

¹⁸ “Synagogue - Melbourne Hebrew Congregation,” Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/65737>

 <p>Figure 14 Synagogue, Melbourne Hebrew Congregation Source: Victorian Heritage Database.</p>			
<p>Former Residence</p>  <p>Figure 15 32 Lord St Brunswick Source Victorian Heritage Database.</p>	<p>Melbourne City 32 Lord Street Brunswick</p>	<p>James Dolphin c 1911-1912</p>	<p>“A most unusual brick building, erected as a home for James Dolphin in 1911-12 but used as a synagogue and Sabbath School by the Brunswick Talmun Torah from 1942 until its closure in 1987, during which time it was the only synagogue north of the City of Melbourne. The building is notable for its extraordinary portico (of timber?) with oversized entablature supported on paired Ionic columns, its keyhole-shaped front door and windows giving a somewhat Moresque character; and elaborate joinery in the hall and principal rooms. The use of very large terracotta ventilating panels is also of interest.”¹⁹</p>
<p>East Melbourne Synagogue (Mickva Yisrael)</p>	<p>Melbourne City 494-500 Albert Street East Melbourne</p>	<p>Crough and Wilson c. 1877 - 1883</p>	<p>“Victoria's largest nineteenth century synagogue, containing a Bema, Tabernacle and other features in a highly intact state and of architectural interest especially for the interior of 1877, designed by Crough & Wilson. The space is surrounded on three sides by a Gallery carried on iron columns, each surmounted by an unusual arrangement of an impost block flanked by consoles (in the manner of the Badia at Fiesole, Italy); the face of the gallery is treated as a classical entablature with dentillation and the</p>

¹⁹ “Former Residence,” Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/66212>.



Figure 16 East Melbourne Synagogue
Source: Victorian Heritage Database.

balustrade is of swag-bellied cast iron. The main ceiling is panelled, with a dentillated and modillionated cornice and with a row of large and unusual ventilators marking the location of former suspended gas lights. The facade, completed in 1883 to the design of T J Crouch, is an imposing but not especially remarkable renaissance design with a pedimented centre panel projecting slightly and with dome-like hexagonal mansard roofs to either side.”²⁰



Former Mickveh Yisrael Synagogue and School

Melbourne City
275-285
Exhibition Street,
Melbourne

Knight and Kerr
1859

“The Former Mickveh Yisrael Synagogue and Hebrew School was constructed in 1859 to a design by the architects Knight and Kerr. It was used as such until 1877 when a new Synagogue was built in Albert Street, East Melbourne. It then became State School No 2030 until 1892, and subsequently had a number of educational, social welfare and child care uses. The building is a simple single storey brick structure on a basalt plinth, with

²⁰ “EAST MELBOURNE SYNAGOGUE,” Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/353>.

 <p>Figure 17 Former Mickveh Yisrael Synagogue and School (Source: Victorian Heritage Database).</p>			<p>pedimented gables, brick pilasters and arched windows with brick dressings.”²¹</p>
<p>Synagogue</p>  <p>Figure 18 2-4 Barkly St Ballarat East (Source: Victorian Heritage Database).</p>	<p>Ballarat City 2-4 Barkly Street, Ballarat East</p>	<p>T. B. Cameron 1861</p>	<p>“The Jewish Synagogue in Barkly Street, Ballarat was built in 1861 and designed by the local architect, T. B. Cameron for the Ballarat Hebrew congregation. The first Jewish service was held in the Clarendon Hotel, Lydiard Street, in 1853 as the Jewish community began to establish itself in Ballarat, two years after gold was discovered in the area. The growth of this community in the township of Ballarat resulted in the need for a permanent synagogue. Constructed in Barkly Street and consecrated in 1855, the first synagogue in Ballarat was a large, timber building, designed to accommodate a congregation of about two hundred. Two years later, about three hundred Jews were recorded as residing in Ballarat and the surrounding areas, with similar numbers in Bendigo and fewer in such towns as Geelong, Avoca and Castlemaine. In 1859 the Ballarat East Town Council requisitioned the land in Barkly Street and granted the congregation a replacement site at the corner of Barkly and Princess Streets. Private homes were used for religious services until the new synagogue, designed to</p>

²¹ “FORMER MICKVEH YISRAEL SYNAGOGUE AND SCHOOL,” Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/747>.

			<p>accommodate about three hundred and fifty people, was built, and consecrated in 1861.</p> <p>The Synagogue is a single storey rectangular building designed in a simple Renaissance Revival style with pedimented portico fronting a parapeted main hall. Paired Tuscan squared columns and pilasters support the portico, the tympanum of which contains the name of the congregation, Remnant of Israel(?) in Hebrew characters. Tuscan pilasters support the deep cornice of the main parapet and divide the side facades into bays. Simple, tall round-headed window openings flank the front portico and are positioned along the sides of the main hall.</p> <p>Remodelling was undertaken in 1878, including the extension of the women's gallery along the sides of the hall, and the addition of a second staircase to the gallery and ante-rooms towards the front of the building. Externally the latter are in a style consistent with that of the building.</p> <p>The Synagogue was originally constructed in face brickwork, with contrast provided by rendered pilasters, columns, pediment, window reveals and cornice. The entire building has since been rendered. The building was renovated in the 1960s and 1970s and is still in use as a synagogue."²²</p>
Former Synagogue	Geelong City 74 McKillip Street, Corner Yarra Stret, Geelong	Jones and Halpin 1861	<p>"The former Synagogue at Geelong was built in 1861 by builders Jones and Halpin to a design by Geelong architect John Young. The stucco rendered brick structure in classical revival style replaced an earlier structure constructed in 1854. The building is now used as an office."²³</p>

²² Synagogue," Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/58>.



²³ Former Synagogue," Victorian Heritage Database, accessed May 17, 2023, <https://vhd.heritagecouncil.vic.gov.au/places/68316>.



Figure 19 Former Synagogue
(Source: Victorian Heritage Database).

1.3. Synagogues and other notable Jewish architecture in New South Wales, in chronological order



Minor synagogues or those of no known designer are not included.



Building Name	Location	Architect	Significance or Description
<p>Great Synagogue</p>  <p>Figure 20 Great Synagogue (Source: State Heritage Inventory).</p>	<p>Castlereagh St SHR #01710</p>	<p>Thomas Rowe (1872); 1957 basement deepened and reconstructed as War Memorial Hall. 'Some intrusion, although the previous basement area appears to have been of little significance.'²⁴</p>	<p>Significant as likely the earliest surviving synagogue in New south Wales still in use. Built in the Victorian style it is elaborately decorated both internally and externally. It has excellent decorative mouldings, carved sandstone, metalwork, tiling and stained glass.</p>
<p>Newcastle Synagogue ²⁵</p>  <p>Figure 21 February 2023 (Source: Raynardthan Pontoh; Google Images).</p>	<p>122 Tyrrell St, The Hill NSW 2300 LEP #1608</p>	<p>Messrs Pepper & Jeater²⁶ 1927</p>	<p>Constructed in the At Deo style with dome, the stretcher bond brick contrasts against the white moulding. There is a circular stained-glass window decorated with the Star of David to the principal façade. The first floor entry has a porch which is flanked by two columns with lintel bearing Hebrew text.</p>

²⁴ "Great Synagogue," State Heritage Inventory, accessed May 8, 2023, <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5051584>

²⁵ "Newcastle Synagogue," State Heritage Inventory, accessed May 8 2023, <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2173970>



²⁶ "Newcastle Synagogue," State Heritage Inventory; "History," Newcastle Hebrew Congregation, accessed May 8, 2023, <https://www.newcastlehebrewcongregation.org/history.html>

<p>Emanuel Synagogue <i>Formerly Temple Emanuel Synagogue</i></p>  <p>Figure 22 Lippmann Partnership restoration (Source: Brett Boardman & Willem Rethmeier 2018, Lippman.com.au)</p>  <p>Figure 23 Emanuel Synagogue (Source: Dictionary of Sydney)</p>	<p>7 Ocean St, Woollahra</p> <p>LEP #519</p>	<p>1941 Principal synagogue by Lipson c1966 Second synagogue added by Bolot; Neuewg Synagogue (former chapel) 2018 Restoration of interior by Lippmann Partnership</p>	<p>Emmanuel Synagogue is of local historic significance as the first of only two Liberal Synagogues established in Sydney and shows the expansion of Liberal Judaism in Australia in the mid-20th century. Both synagogues on the site are associated with émigré architects Lipson and Bolot as examples of their respective works. The composition and materials of the forecourt are of local aesthetic significance. Emanuel Synagogue contributes to a group of Inter-War buildings on Ocean and Wallis Street. Emanuel Synagogue is of local social significance for its ongoing ability to meet the needs of its congregation. The Emmanuel Synagogue has rarity value as the only surviving early example of a Liberal Judaism synagogue in Australia and as intact surviving example of Lipson's work.</p>
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<p>Chevra Kadisha</p>  <p>Figure 24 Source: Sydney Chevra Kadisha.²⁷</p>	<p>172 Oxford St, Woollahra</p>	<p>Lipson & Kaad (Samuel Lipson) 1949-52</p>	<p>Notable as place of Jewish burial and funeral services. It was renovated c. 1949 – 1952 to the design of Samuel Lipson of Lipson and Kaad.</p>
<p>Nefesh Shul <i>Formerly Roscoe St Synagogue</i></p>  <p>Figure 25 Source: Nefesh Library and Community Centre.²⁸</p>	<p>54 Roscoe Street, Bondi</p>	<p>Unknown Possibly c1955-57</p>	<p>The original single storey synagogue was demolished to erect a three storied synagogue and community hub in 2021.</p>

²⁷ “Gallery,” *Sydney Chevra Kadisha*, accessed May 17, 2023, <https://sydney-chevra-kadisha.business.site/>.

²⁸ “New Building Images – June 2021,” *Nefesh Library & Community Centre*, accessed May 8, 2023, https://www.nefesh.org.au/templates/photogallery_cdo/aid/5154717/jewish/New-Building-Images-June-2021.htm.

<p>North Shore Synagogue <i>Formerly the Garden Synagogue</i> 29</p>  <p>Figure 26 North Shore Synagogue (Source: Wikipedia, 2015).</p>  <p>Figure 27 Max Dupain (Source: "Unloved Modern", Rebecca Hawcroft, Migrant Architects).</p>	<p>Treatts Road, Lindfield</p>	<p>Hans Peter Oser 1957</p>	<p>A modernist synagogue with skillion roof form, constructed with concrete besser blocks and cladding to principal northern façade. Northern façade is ornamented with menorah and Star of David.</p>
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²⁹ Undated extensions alterations and additions to synagogue building Killara, HP Oser. "TENDERS CALLED" Construction (Sydney, NSW : 1938 - 1954) 21 November 1951: 11. Web. 8 May 2023 <http://nla.gov.au/nla.news-article222887670>; Undated extension alteration and additions to building in Lindfield for North Shore Synagogue – plans etc HP Oser. "TENDERS CALLED" Construction (Sydney, NSW : 1938 - 1954) 30 April 1952: 13. Web. 8 May 2023 <http://nla.gov.au/nla.news-article223548112>; Undated extensions additions and alterations to building Lindfield for North Shore synagogue, HP Oser. "TENDERS CALLED" Construction (Sydney, NSW : 1938 - 1954) 7 May 1952: 10. Web. 8 May 2023 <<http://nla.gov.au/nla.news-article223548193>>.

 <p>Figure 28 Max Dupain (Source: "Unloved Modern", Rebecca Hawcroft, Migrant Architects).</p>			
<p>South Head Synagogue, at dover Heights <i>Closed in 2017 now Kehillat Kadimah</i>³⁰</p>  <p>Figure 29 Source: Architecture and Arts 1962³¹</p>	<p>626-666 Old South Head Road, Rose Bay</p>	<p>Neville Gruzman 1957-58 Gruzman building now demolished (demolition date unknown)</p>	<p>Gruzman's original design has since been demolished (date unknown), photographic evidence from that time shows curved stairs with balustrade and columns to what appears, the roof form eaves. It was described as 'ultra-modern'.³³</p>

³⁰ SOUTH HEAD & DISTRICT SYNAGOGUE (1950, November 16). *The Hebrew Standard of Australasia (Sydney, NSW : 1895 - 1953)*, p. 4. Retrieved May 5, 2023, from <http://nla.gov.au/nla.news-article131103411>; "Sydney Synagogue prevented from sacking Rabbi to close on Friday," Sydney Morning Herald, 2017, accessed May 5, 2023, <https://www.smh.com.au/national/nsw/sydney-synagogue-prevented-from-sacking-rabbi-to-close-on-friday-20170629-gx1c8d.html>; New Rose Bay Synagogue (1958, November 21). *The Australian Jewish Times (Sydney, NSW : 1953 - 1990)*, p. 1. Retrieved May 5, 2023, from <http://nla.gov.au/nla.news-article263068389>

³¹ Jennifer Hill and Elizabeth Gibson, *1480 – Strathfield Synagogue heritage Assessment* (Sydney: Architectural Projects, 2014), 184, <http://jewsofsw.info/heritagelists/StrathfieldHeritageAssesment.pdf>.



³³ New Rose Bay Synagogue (1958, November 21). *The Australian Jewish Times (Sydney, NSW : 1953 – 1990)*.

 <p>Figure 30 Max Dupain (Source: Series 31 - Religious - Synagogues, University of Melbourne) ³².</p>			
<p>Strathfield Synagogue ³⁴ <i>Formerly Holocaust and War Memorial Synagogue, no longer used as a synagogue.</i></p>  <p>Figure 31 Source: Strathfield Schule. ³⁵</p>	<p>19 Florence St, Strathfield LEP #1232</p>	<p>Hans Peter Oser 1959</p>	<p>The Strathfield Synagogue congregation was established on the site in 1949 and has local historic significance as it demonstrated the development of the Jewish population into Sydney suburban areas in the post war period. It is notable for associations with the Conference on Jewish Material Claims Against Germany and education in the growing Jewish Community in Strathfield in the mid-20th century. It has local aesthetic significance as a good example of well-known modernist émigré architect HP Oser. It is sustainably intact despite additions retaining synagogue elements including pendant lamps and plywood doors decorative with copper pulls and Menorah symbol. It has rarity value for its architectural style (in Strathfield) as the only surviving purpose-built synagogue from the post war period in the western suburbs of Sydney. It is representative of its class as an International Style synagogue designed by emigrant architect in the post war period.</p>

³² “Series 31 – Religious – Synagogues,” *University of Melbourne*, accessed May 8 2023, https://www.csec.esrc.unimelb.edu.au/image_viewer.htm?CSEC00900,4.

³⁴ “Strathfield Synagogue,” *State Heritage Inventory*, accessed May 5, 2023, <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2451115>.

³⁵ “The Synagogue – Past and Present,” *Strathfield Schule*, accessed May 5, 2023, <https://strathfieldschule.weebly.com/the-synagogue---past-and-present.html>.

 <p>Figure 32 Source: Strathfield Schule ³⁶</p>			
<p>Cremorne Synagogue</p>  <p>Figure 33 Source: onthehouse.com</p>	<p>12A Yeo St Neutral Bay</p>	<p>Hugh Buhrich 1958</p>	<p>A rectangular structure erected to the tabernacle plan form, Cremorne synagogue has a curved wall to centre of principal façade flanked by cladded terminating ends. It is decorated with the Star of David.</p>
<p>New Central Synagogue</p>	<p>Bon Accord Av, Bondi Junction</p>	<p>Samuel Lipson and Peter Kaad of Lipson & Kaad</p>	<p>The original design was a synagogue constructed from brick with two curved concrete lintels over the principal entrance</p>

³⁶ “The Synagogue – Past and Present,” *Strathfield Schule*.

Formerly Central Synagogue and War Memorial³⁷



Figure 34 Source: The Australian Jewish Times 1969.



Figure 35 Source: Central Synagogue (Sydney), Wikipedia.



1959; destroyed by fire in 1994

accessed via stair from street level. The original synagogue was demolished and rebuilt following a fire in 1994.

³⁷ Donors visit new synagogue (1969, August 7). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 7. Retrieved May 5, 2023, from <http://nla.gov.au/nla.news-article263155980>; NEW SYNAGOGUE IS "LARGEST IN AUSTRALIA" (1960, September 2). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 11. Retrieved April 14, 2023, from <http://nla.gov.au/nla.news-article263139279>; 1951 'Synagogue Meetings', *The Australian Jewish Herald* (Melbourne, Vic. : 1935 - 1968), 21 September, p. 2. , viewed 14 Apr 2023, <http://nla.gov.au/nla.news-article261423057>; New Site for Central Synagogue (1952, February 15). *The Hebrew Standard of Australasia* (Sydney, NSW : 1895 - 1953), p. 2. Retrieved April 14, 2023, from <http://nla.gov.au/nla.news-article130949924>; ³⁷ CENTRAL SYNAGOGUE SUPPLEMENT Why They Built The "New Central" (1960, September 2). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 7. Retrieved April 14, 2023, from <http://nla.gov.au/nla.news-article263139306>; CENTRAL SYNAGOGUE IN NEW HOME (1960, September 30). *The Australian Jewish News* (Melbourne, Vic. : 1935 - 1999), p. 3. Retrieved April 14, 2023, from <http://nla.gov.au/nla.news-article262395125>; "Architecture, our collection," *Jewish Heritage New South Wales*, accessed April 14, 2023, <http://www.jewsofnsw.info/architecture/>

<p>North Shore Temple Emanuel</p>  <p>Figure 36 Source: North shore Temple Emanuel³⁸</p>  <p>Figure 37 Source: Google Street view, accessed May 8 2023.</p>	<p>Chatswood Av, Chatswood</p>	<p>Unknown 1960</p>	<p>Original synagogue was constructed in 1960 and its designer is unknown. The existing North Shore Temple Emanuel Synagogue has likely been largely altered.</p>
<p>Bankstown Hebrew Synagogue</p>	<p>Meredith St, Bankstown</p>	<p>Harry Harold Smith</p>	<p>The second synagogue in Bankstown. Designed by Harold Harry Smith and completed in 1957. It was destroyed by fire in 1991. It</p>

³⁸ “Who are We?,” *North Shore Temple Emanuel*, accessed May 8 2023, <https://www.nste.org.au/about-us>

<p>Formerly Jewish Martyrs War Memorial Synagogue³⁹</p>  <p>Figure 38 Source: Canterbury Bankstown Local Studies Collection.</p>		<p>1957, destroyed by fire 1991.</p>	<p>is distinctive for its hexagonal form representative of the Star of David. It's entry way covered with concrete awning. Quite possibly the boldest post-war synagogue design in NSW had it survived. Its form exemplifies the expression of post war modernist émigré architects.</p>
<p>Coogee Synagogue</p>  <p>Figure 39 https://images.shulcloud.com/852/81116_large.jpg</p>	<p>121 Brook St, Coogee</p>	<p>Unknown 1960 rebuilt 2006</p>	<p>The architect of the original design is unknown, the synagogue was rebuilt in 2006.</p>
<p>Sephardi Synagogue</p>	<p>40 Fletcher St, Woollahra</p>	<p>Hugh Buhrich 1961, additions in 1962</p>	<p>Significant as the oldest Sephardi synagogue in Australia. The original design appears to be largely altered.</p>

³⁹ MODERN HOUSE OF WORSHIP Bankstown Synagogue (1960, March 25). *The Australian Jewish Times* (Sydney, NSW : 1953 - 1990), p. 8. Retrieved April 14, 2023, from <http://nla.gov.au/nla.news-article263136673>; "Architect of new ideas and much of Sydney," *Sydney Morning Herald*, 2009, accessed April 14, 2023, <https://www.smh.com.au/national/architect-of-new-ideas-and-much-of-sydney-20080716-gdsmad.html>.



Figure 40 Source:



Figure 41 Source: The Sephardi Synagogue, sephardi.org.au

Wolper Jewish Hospital



Figure 42 Source: Wolpher Hospital, Facebook.

Offices at the National Council of Jewish Women

Woollahra



Woollahra

Harold Harry Smith
1961

Harold Harry Smith
1963

Smith's 1961 design was part of a major expansion fo the existing hospital and there have been alterations and additions since this time.

Unable to locate image of Smith's 1963 design.

 <p>Figure 43 Hall Source: National Council of Jewish Women NSW.</p>			
<p>Cyril Rosenbaum Synagogue, Montefiore Home <i>On premises of aged care residence</i></p>	<p>Hunters Hill</p>	<p>Aaron Bolot 1964</p>	<p>Significant as the synagogue located at Montefiore Home which has provided aged care services to Jewish communities since 1889. Unable to locate image of Bolot's 1964 design.</p>
 <p>Figure 44 Source: Maroubra Synagogue. 40</p>	<p>635 Anzac Parade, Maroubra NSW 2035</p>	<p>Hugh Buhrich 1965</p>	<p>The original design has likely been altered. The existing synagogue has covered courtyard with roof supported by columns.</p>

⁴⁰ "About," *Maroubra Synagogue*, accessed April 17, 2023, <https://www.maroubrasynagogue.org.au/slide/about/>.



Figure 45 Source: Maroubra Synagogue.

1.4. Architecturally distinguished Places of Worship of the 1950s and 1960s in New South Wales

St Bernard's Catholic Church at Botany

Designed by Kevin Curtin in 1954

Caringbah Uniting Church

Loder and Dunphy c. 1959

St Andrews Presbyterian Church, Gosford NSW

Loder and Dunphy c.1960 demolished 2022

Polish War Memorial Chapel, Blacktown NSW

Michael Dysart 1967

Holy Trinity Memorial Church Canberra Act

Frederick Romberg of Grounds, Romberg and Boyd (1961)

Our Lady of Fatima Kingsgrove

Wentworth Memorial Church, Vaucluse

Don Gazzard and Partners

St Anthony's RC Church Marsfield,

Enrico Taglietti 1968

Six Churches by B Smith of McConnell Smith and Johnson

Chapel of St Pauls College, University of Sydney

Jim Kell, of Foyle Mansfield Jervis and McLurcan 1964

1.5. Concrete Shell Structures of the 1950s

Igloo House

Sydney Opera House Utzon and Anderson (unbuilt shell structure)

Kevin Borland House, Victoria

St Mary's Star of the Sea Darwin
1955-1962

Holy Family War memorial Church Queensland
1960-63

St Kevin's Dee Why
1959-61

1.6. Religious places built by migrant groups in NSW after World War II (a selection)

St Mina and St Minas Coptic Church Sydenham

The Gallipoli Mosque Granville

Polish War Memorial Chapel Blacktown

Sources	<p>See footnotes and heritage assessment for all sources including:</p> <p>Brady, Colin. <i>Talmudical College Heritage Study</i>. (Sydney: Waverley Council, 2023).</p> <p>Frampton, Kenneth and Phillip Drew. <i>Harry Seidler: Four Decades of Architecture</i>. (London: Thames & Hudson Ltd 1992).</p> <p>Nearmap. <i>34 Flood St, Bondi NSW 2026</i>. March 16, 2023. Nearmap.com . https://apps.nearmap.com/maps/#/@-33.8917100,151.2595700,18.00z,0d/V/20230316?locationMarker.</p> <p>SIX Maps. <i>Sydney 1943 Imagery: 34 Flood St, Bondi</i>. 1943. SIX Maps. https://maps.six.nsw.gov.au/.</p> <p><i>Environmental Planning and Assessment Act 1979 No 203 (NSW) Sch. 5 Pt. 2</i>. Waverley Council Local Environmental Plan 2012. https://legislation.nsw.gov.au/view/html/inforce/current/epi-2015-0020#sch.5-pt.2.</p> <p>McGinness, Mark. "He needed both wisdom and wits." <i>Sydney Morning Herald</i>, February 4, 2005. https://www.smh.com.au/national/he-needed-both-wisdom-and-wits-20050204-gdkmin.html</p>
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