

# Woollahra heritage inventory

Based on the NSW Heritage Office State Heritage Inventory sheet

| ITEM DETAILS                               |   |                                |  |
|--|---|--------------------------------|--|
| <b>Name of Item</b>                        | Current name of the item.<br><b>Temple Emanuel Synagogue – synagogue complex of building and grounds</b>  |                                |  |
| <b>Other Name/s<br/>Former Name/s</b>      | Previous names or common names.<br><u>Temple Emanuel</u>  |                                |  |
| <b>Item type<br/>(if known)</b>            | Archaeological, Built, Landscape, Movable/Collection, Area/Group/complex.<br>Built  |                                |  |
| <b>Item group<br/>(if known)</b>           | <u>Temple Emanuel Synagogue Complex</u>   |                                |  |
| <b>Item category<br/>(if known)</b>        |   |                                |  |
| <b>Area, Group, or<br/>Collection Name</b> | Name of the area, group or collection to which the item belongs.  |                                |  |
| <b>Street number</b>                       | Street number OR distance from nearest town if non-urban.<br><b>7 - 9</b>   |                                |  |
| <b>Street name</b>                         | Street name OR direction from nearest town if non-urban.<br><b>Ocean St</b>   |                                |  |
| <b>Suburb/town</b>                         | Provide suburb, town or nearest town.<br><b>Woollahra</b>   | <b>Postcode</b><br><b>2025</b> |  |
| <b>Local Government<br/>Area</b>           | Local government area/s.<br>Woollahra   |                                |  |
| <b>Property<br/>description</b>            | Folio identifier for sites (Lot & DP)<br>Lot 8, DP 18228; Lots 1, 3, 4 DP 189813; Lot 1 DP 206058   |                                |  |
| <b>Owner</b>                               | Name of owner if government or "Private" if in private ownership.<br><u>Temple Emanuel Synagogue Congregation</u>   |                                |  |
| <b>Current use</b>                         | Current use of the item - be brief.<br><u>Progressive Synagogue, Conservative Synagogue, Kindergarten and Day Care plus administration</u>  |                                |  |
| <b>Former Use</b>                          | Former major uses of the item including the original use - be brief.<br>Liberal Synagogue   |                                |  |
| <b>Statement of<br/>significance</b>       | <p><u>Temple Emanuel Synagogue is of high historical significance as the first of only two Liberal Synagogues established in Sydney, and as such, demonstrates the development of Liberal Judaism in Australia manifesting during major global events occurring in Europe. Liberal Judaism was relatively new in Australia in 1941, having been introduced by some of the growing number of European Jewish refugees. This in itself was a new phenomenon – until the 1930's, European Jews represented only a small percentage of Australian Jewry. The Emanuel Synagogue was the second liberal congregation to be established in Australia, following the lead of the Temple Beth Israel in Melbourne established in 1931.</u></p> <p>The Synagogue was constructed in 1941, during WWII and as such demonstrates a strong determination within the Jewish community during a period when materials, supply and labour were constrained. It also indicates a strong affirmation of Jewish faith and identity at a time when the European Jewry was facing intense persecution. The site has continuously been used for Jewish worship and to service the Jewish community in the eastern suburbs since 1941.</p> <p>The Synagogue, designed by Samuel Lipson, is of high cultural significance as an outstanding example of his work and a rare example of his use of this style, as Lipson is associated with in the Inter-War Functionalist and Art Deco style of architecture. The <u>Nouwog Synagogue, designed by Aaron Bolot, who was a member of the Temple Emanuel congregation, is of cultural significance as an accomplished example of his work. The choice of the Functionalist style is significant in itself and reflects not only the work of Lipson at the time, and the European influences then acting on his architecture, but also the fact that it was designed for a progressive, forward-thinking congregation, many of whom had close ties to Europe, where this style was already being used for Synagogue architecture.</u></p> <p><u>Temple Emanuel Synagogue is also associated with a number of mid-twentieth century Sydney Jewish community members who were instrumental in the establishment of the synagogue, including Cecil Luber, Gordon Kessing and Rabbi Schenk, among others.</u></p> <p><u>Temple Emanuel Synagogue is of high aesthetic significance as a distinguished work of architecture,</u></p> |                                |  |

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|                       | <p>characterised by its formality, dignity, classical influences and pleasing proportions. The composition of the forecourt entry to the site is a successful public space and creates a sense of occasion. <del>Temple Emanuel</del> <u>Synagogue</u> is part of a cohesive group of Inter-War buildings in the vicinity.</p> <p><del>Temple Emanuel</del> <u>Synagogue</u> is of high social significance for its association with the Liberal Jewish congregation and because it has continuously served as a place of worship and instruction since 1941.</p> <p><u>The Neuweg Synagogue, designed by Aaron Bolot, who was a member of the Emanuel Synagogue congregation, is of cultural significance as an accomplished example of his work.</u></p> <p><u>The complex also contains a semi-detached Victorian villa (6 Woods Avenue) and an established Morton Bay Fig tree, both listed as heritage items in Schedule 3 of Woollahra LEP.</u></p> <p><u>In 2010 a development application was approved (DA 09/355) which includes demolition of the Neuweg Synagogue, partial demolition of no. 6 Woods Avenue, demolition of other minor buildings and previous additions on the site, a new Conservative Synagogue, new basement carpark, new buildings and new blast walls. The stained glass windows from the Neuweg Synagogue will be retained.</u></p> |   |
| Level of Significance | State <input type="checkbox"/>   | Local <input checked="" type="checkbox"/> |

| DESCRIPTION          |   |
|----------------------|---|
| Designer             | Name of the principal designer of the item, this may be an individual and/or company name.<br>Samuel Lipson, Aaron Bolot  |
| Builder/ maker       | Name of the builder or maker of the item, this may be an individual and/or company name.<br>A.W. Edwards Pty Ltd  |
| Physical Description | <p>Describe the item's main physical features, including surroundings and contents.</p> <p>The main focus of the site is the Synagogue, designed by Samuel Lipson and constructed in 1941. It is a two storey, face brick modern Inter-War <del>Stripped Classical</del> <u>Functionalism</u> styled religious building, featuring a high parapeted façade offset by a tower feature. The <del>Temple Emanuel</del> <u>Synagogue</u> is set well back from the Ocean Street entry to create a dramatic backdrop and dominate the substantial forecourt it creates between the street and the main façade. Running along the northern edge of the forecourt and fronting Ocean Street is the former chapel, known as the Neuweg Synagogue, designed by Aaron Bolot and constructed in 1966. The Neuweg Synagogue, which is appropriately deferential to the <del>Temple Emanuel</del> <u>Synagogue</u>, is an accomplished work of architecture. The composition of the forecourt, the principal façade of the <del>Temple Emanuel</del> <u>Synagogue</u> and the Neuweg Synagogue is a striking feature of the place and immediately creates a sense of occasion when the site is entered from Ocean Street. Following the completion of the <del>Temple Emanuel</del> <u>Synagogue</u>, the forecourt was landscaped with trees, lawns and twin flagged paths <u>that led to the</u> through the forecourt towards the <del>Temple Emanuel</del> <u>Synagogue</u>. There were entrance gates of wrought iron designed to be in keeping with the <del>Temple Emanuel</del> <u>Synagogue</u>. By 1958, the Memorial Garden was completed including providing shade trees. The forecourt is now paved and used for parking, with a small garden running along the southern side of the Neuweg Synagogue and mature Cypress Pine Trees distinguish the southern boundary.</p> <p>The principal façade of the <del>Temple Emanuel</del> <u>Synagogue</u> is a dignified and dramatic modern composition, with a projecting tower feature on the southern side. The building is faced with salmon tinted bricks, with a slight texture, a portion laid in stretcher bond and a portion with two stretchers and a header in each course. At intervals in the latter, headers are embossed with symbolic patterns. [Decoration and Glass Nov 1941 p10] Placed on the front elevation and above the main entrance doors, are moulded decorative cement panels showing religious motifs in low relief. The floor level of the Synagogue is raised above ground level to create a podium, articulating the sacred realm of the platform, separate from the secular world below. The raised foyer is entered via a wide set of stairs, paved with sawn sandstone, which are the device used to mark the transition from the forecourt to the main entrance porch. The entry to the Synagogue is via three pairs of entry doors, constructed of Queensland maple, with a vertical panel of amber tinted, figured rolled glass offset in each door. Each pair of doors is deeply recessed between brick piers, splayed in plan, and the recess extends vertically to a reinforced concrete hood, with fanlights over each pair of doors. The vertical emphasis of the entry detail and the repetition of the three sets of doors denote the public nature of the building and the classically inspired composition of the entry is both striking and inviting.</p> |

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The large vestibule is the full width of the porch and retains a high degree of original and early fabric. Details include the decorative fibrous plaster ceiling with its series of symbols in low relief which has been refurbished and fibrous plaster domes accommodating the light fittings. The walls are lined in a wainscot of Queensland walnut. The floor was originally covered in asphalt tiles in four colours, arranged in a geometrical pattern and these have since been replaced and the pattern reinterpreted in the new covering. Two sets of double doors access the two aisles of the auditorium. There is a stair to one side to the gallery and a passage with a minor entry from the side elevation now accessing a later addition. Male and female toilets are accessed from the vestibule, as is a front office used by the Rabbi and cloak room under the stair. Alterations were made to the Vestibule in 2002.

The auditorium is the focus of the building, with an internal floor to ceiling height of almost 30 feet (10m). It is a grand space, with three tall stained glass windows, each individually designed, glazed with figured, rolled glass on either side of the space and the Star of David within a square memorial window at the base. The auditorium was designed to seat 500 people in pews of Queensland Maple. The floor ramps slightly leading to the dais. The ark, pulpit, reading desk and altar are finished in New Guinea Walnut. Originally, the Rabbi's room and toilet were located behind the dais. However, a later addition to the Synagogue by Samuel Lipson changed the configuration behind the dais to create a flexible additional space that can be combined with the auditorium when required. The walls are rendered, with a fibrous plaster canopy in the ceiling to enhance the acoustics within the auditorium. The colour scheme within the auditorium incorporates the natural finish of the timbers and veneers. The walls and ceiling are painted in a light umber colour and the carpet is a deep blue. Natural light filters in through the stained glass and figured rolled glass windows. The artificial lighting of the interior incorporated concave glass discs which ensure the casting of an even light without shadows.

The roof is framed with steel trusses and tiled. Parapet brick walls conceal box gutters. The main suppliers of building materials were Wunderlich Ltd for bricks, tiles and metal letters, Art Plasto Co for fibrous plaster wall and ceiling linings, Arnold & Sons Pty Ltd for sawn stone steps, paving and thresholds, Dunlop Perdrau Rubber Co Ltd for rubber flooring, AGE for electrical fittings and Australian Window Glass Pty Ltd for the 'Insulux' glass bricks.

The Synagogue was extended in 1954 to the east and south to a design by Samuel Lipson. The additions included enlarging the auditorium on the ground floor, with movable screens between the original auditorium and the extended space to enable the two spaces to be divided. When one large space is required, the dais is movable. The original choir balcony, over the dais, on the first floor was retained and new classrooms were constructed over the extended auditorium. The balcony over the original vestibule was altered and new stairs and ancillary rooms were added to the southern side of the original building and the vestibule tiles were replaced. The alterations and additions to the Synagogue, although designed by Samuel Lipson, are inferior to the original building. The materials are of lesser quality and the form is not as well articulated.

The siting and form of the Neuweg Synagogue is a particularly thoughtful and sensitive response to the layout of the site, defining the external forecourt space by providing its northern wall, proportions and focus on the principal façade of the 1941 Synagogue. The position of the Neuweg Synagogue and its original entry from Ocean Street responds to the established built alignment along the eastern side of Ocean Street, further emphasising the forecourt, as an opening in the built edge of the street. The original architectural form of the Neuweg Chapel is based on the 'chapel; central aisle' form. This vertical axis relates to the main entrance form off Ocean Street which is no longer used. The form itself does not follow the liturgical needs of the reform movement. The bimah, or altar was moved to face north, in an attempt to face Jerusalem – a liturgical requirement – and to create a wider rectangular form for the congregation to gather around. This form has limitations in the present building, as there is no room to expand, other than into the courtyard, which would then block the entrance to the main Conservative Synagogue.

The 1966 Neuweg Synagogue also uses Jewish symbols as decorative elements, including the intricately detailed modern stained glass windows, which were added over a period of time, after the building was completed. These windows commemorate other members of the congregation, who may not have had direct associations with the Neuwegs. The building is constructed from parapeted textured face bricks, with four sets of double arched stain glass windows over precast cement panels (south only, as this façade faces the forecourt) between brick piers to the northern and southern

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|--|---|--|--------------------|--|--------------|--------------------------|
|  | <p>facades. The brickwork extends to a brick on edge coping at the top of the parapet wall, concealing the speeddeck roofing on timber framing. The brickwork, awning and door details derive from the earlier Lipson work. The original entrance porch, no longer in use, fronts Ocean Street and has two feature panels of three inch sawn sandstone facing and a precast cement scroll over a set of timber entry doors. The auditorium, in quite a different style to the exterior of the Chapel, features precast cement columns supporting three arches, plywood panelling, Queensland maple pews and polished timber floors. The <del>dais</del> dais is carpeted and the ark, located on the eastern wall, is faced in plywood panelling between fixed plate glass.</p> <p>The site is a battle axe block and extends to the south of the Synagogue, behind three properties fronting Ocean Street, each containing Inter-War apartment blocks. This main body of the site is surrounded by properties and contains later buildings and extensions to the 1941 Synagogue building associated with the evolving services provided to the community, such as the kindergarten. The site extends eastward to Woods Avenue, which provides a pedestrian entry to the rear of the site and contains a semi-detached Victorian villa and an established Morton Bay Fig tree, both listed as heritage items, in Woollahra LEP 1995 Schedule 3 WLEP.</p> <p>To the north, the site extends past the rear of the Neuweg Synagogue, with a lot fronting Kilminster Lane and containing an extension to the 1941 Synagogue building, designed by Bolot and constructed in 1966 to accommodate administration, offices and meeting rooms. This facility is now inadequate for the needs of the Synagogue. The administration building was an expedient and less sympathetic addition to the 1941 Synagogue and is not architecturally significant. The kindergarten was constructed in 1954 to facilitate the continued use of the <del>Temple Emanuel</del> Synagogue by the community. It is not of contributory value to the identified heritage significance of the site.</p> <p><u>The physical description is based on site conditions prior to any changes approved by DA09/355. Refer to notifications section below.</u></p> |  |                    |  |              |                          |
| <b>Physical condition and archaeological potential</b> | <p>Brief description of the physical condition (excellent, good, fair, poor) or archaeological potential (high, medium or low). Note that evaluation of the integrity and/or authenticity of the item is carried out as part of the assessment process on page 4.</p> <p>The buildings are generally in excellent or good condition. Archaeological potential is low.</p>   |  |                    |  |              |                          |
| <b>Construction years</b>                              | <b>Start year</b><br>1941   |  | <b>Finish year</b> |  | <b>Circa</b> | <input type="checkbox"/> |
| <b>Modifications and dates</b>                         | <p>List all significant modifications and relevant dates with a brief description including the level of intrusion (considerable, some, little or none).</p> <p>1954 Additions to the Synagogue, kindergarten building constructed<br/> 1966 Neuweg Synagogue constructed, administrative block addition constructed<br/> 1967 Redecoration of the Synagogue and John Owen Klippel Memorial Hall, interior lining panelled and a public address system installed.<br/> 2002 Alterations to the vestibule of the 1941 Synagogue, including replacing floor coverings, refurbishment of doors and windows, upgrading of emergency signage, refurbishment of ceilings and lights, removal of wall and doorway to hall and refurbishment of timber panelling.<br/> In addition, numerous alterations and additions have been made to the site over the years, as well as purchasing additional properties to amalgamate with the existing site.<br/> <u>2010: Development Application 09/355 involving substantial changes to the existing Emanuel Synagogue Complex was approved on 5 May 2010. The approved development application includes: the demolition of the Neuweg Synagogue, demolition of the minor additions to the south of the main Synagogue, demolition of the kindergarten building, adaptive re-use of the administration wing addition to the north of the Synagogue, creation of a basement level within the existing footings beneath the foyer of the Synagogue, partial demolition of the Woods Ave terrace and the addition of a new structure to the north of the terrace house. The proposal includes the construction of a new Conservative Synagogue and childcare facility over, a new community building within the existing forecourt, a basement carpark under the forecourt with entry from Ocean St and blast walls along the Ocean Street frontage, northern boundary and Kilminster Lane. In the final development approval the stained glass windows from the Neuweg Synagogue were required to be retained and re-used on site, and the proposed blast wall to Ocean Street was deleted.</u><br/> <u>Development has not taken place at the time of this listing update.</u></p>   |  |                    |  |              |                          |
| <b>Further comments</b>                                | <p>Any further information relevant to the significance of the item.<br/> This can also be in the form of an attachment.<br/> Further research and analysis undertaken during the preparation of the Conservation Management Plan will contribute to an understanding of the place.</p>   |  |                    |  |              |                          |

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|                         | <u>Note: Draft Conservation Management Plan for Emanuel Synagogue 7 – 9 Ocean Street, June 2008, by Weir Phillips (Architects and Heritage Consultants) was submitted with DA09/355.</u>   |
|-------------------------|--|
| HISTORY                 |  |
| <b>Historical notes</b> | <p>Provide a brief history here. Identify significant people, places and dates associated with the item. Also include provenance information (movable or collection items) includes the location, operational environment, and/or environmental context of the item. List events, including dates, relevant to the significance of the item. This can also be in the form of an attachment if there is insufficient space. These historical notes should include the author, date and position (page, reel, negative number etc) of the reference source, and the full reference information should be entered into the Information Sources table on page 5.</p> <p>The <del>Temple Emanuel</del> Liberal Emanuel Synagogue congregation was established in 1938 and was a local branch of the World Union for Progressive Judaism of London. For the first few years, the Liberal Jewish Congregation of Sydney met and held services at a number of locations within the City of Sydney and in March 1940, an appeal was launched for funds with which to purchase land and construct a purpose built synagogue.</p> <p>In April, 1940, the battleaxe property at Ocean Street was purchased. The property had been part of the former rear garden of Coreen College, which fronts Wallis Street. Samuel Lipson was appointed Honorary Architect for the proposed building and G.S. Keesing (Copeman, Lemont and Keesing Architects) was appointed Honorary Consulting Architect. It is not known what contribution was made by G.S. Keesing in the briefing or design of the Synagogue.</p> <p>Although Australia was at war, it was decided to construct the <del>Temple</del> Synagogue as soon as practicable, given the extraordinary large numbers of worshippers attending services held throughout 1939. Lipson provided a complete scheme for a synagogue, schoolrooms and social hall. However, in view of the wartime emergency, only the synagogue was proceeded with and on a slightly restrained scale.</p> <p>The inaugural dedication service for the Synagogue was held in August 1941. The building was set back from the main street frontage of Ocean Street, with the foreground landscaped with trees, lawns and twin flagged paths. Entrance gates of wrought iron were also erected on the street frontage. Lipson noted this '<i>spacious approach and the beautiful setting in what will ultimately be a very fine garden</i>'.</p> <p>In 1954, the Synagogue was reworked by Lipson and enlarged to include the John Owen Memorial Hall, which served as the Temple Religion School. The Memorial Garden was completed in 1958 and is located in the forecourt along the southern side of the Neuweg Synagogue. The Gerald de Vahl Davis Education Centre was completed in 1962 and is used as the kindergarten during the week and the religious school on weekends.</p> <p>In 1966, the Neuweg Memorial Chapel was constructed on the northern side of the main forecourt, designed by Aaron M. Bolot, a member of the <del>Temple Emanuel</del> Synagogue congregation. The administration extension to the 1941 Synagogue was also designed by Bolot and constructed in the same year, 1966 and provided additional space for offices, schoolroom accommodation and the bridal room for weddings. [Clive Lucas, Stapleton and Partners Pty Ltd, Temple Emanuel Heritage Assessment and Impact Statement, 30 June 1999 p3-6]</p> |

| THEMES   |   |
|--|---|
| <b>State historical theme (if known)</b>           | <p>Most applicable Heritage Office historic theme.</p> <p>Religion - Activities associated with particular systems of faith and worship</p> <p>Ethnic influences - Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples.</p> <p>Creative Endeavour - Activities associated with the production and performance of literary, artistic, architectural and other imaginative, interpretive or inventive works; and/or associated with the production and expression of cultural phenomena; and/or environments that have inspired such creative activities.</p> |
| APPLICATION OF CRITERIA                            |   |
| <b>Historical significance</b><br>SHR criteria (a) | <p>An item is important in the course, or pattern, of Woollahra's cultural or natural history</p> <p><del>Temple Emanuel</del> Synagogue is the first Liberal Synagogue congregation established in New South Wales. The <del>Temple Emanuel</del> Synagogue was the first purpose built premises constructed by the</p>  |

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|  | <p>congregation and was the direct expression of community needs in response to the atrocities of WWII felt, worldwide by the Jewish community.</p> <p>Being constructed during the early 1940s demonstrates the strength of purpose of the congregation, considering the constraints on materials and labour supply at the time. The only major buildings commenced and completed during the early 1940s related directly to the military or the injured. [Jahn p145]</p> <p><i>Temple Emanuel Synagogue is of high significance within this criterion.</i></p>   |
| <b>Historical association significance</b><br>SHR Criteria (b) | <p>An item has strong or special association with the life or works of a person, or group of persons, of importance in Woollahra's cultural or natural history.</p> <p>The 1941 Synagogue is an accomplished item within the body of work by the architect Samuel Lipson. The Neuweg Synagogue is an example of the work of Aaron M. Bolot. Both are recognised as outstanding 20<sup>th</sup> century Australian architects.</p> <p>Samuel Lipson (1901-1995) was born in Scotland, to Lithuanian Jewish parents, trained at Glasgow School of Arts and in 1918 was employed as an articled student by Honeyman &amp; Keppie, the same firm Charles Rennie Mackintosh had entered 20 years previously. Lipson was particularly impressed by the Modern School of Dutch Architecture and the work of Dudok. [Jahn, Graham 1997 Sydney Architecture p226] Arriving in Sydney in 1925, Lipson worked for the Sydney Branch of the Department of Works, with Leslie Wilkinson on the School of Tropical Medicine at Sydney University and the MacMaster School of Veterinary Science. Lipson's most important work in the early stage of his career was the remodelling of the Head Office of the Commonwealth Bank in Martin Place, a sumptuous Beaux-Arts building of immense civic presence. Internally it is detailed in a lavish neo-classical style. [Jahn, Graham 1997 Sydney Architecture p226, 117] In the mid-1930s, Lipson joined with Peter Kaad to form Lipson &amp; Kaad Architects and together they formed one of the most fashionable practices of the Inter-War period, producing such buildings as the Hastings Deering Car Service Station (1937) and the Hoffnung Building (1938). Many of the works of this period were photographed by Max Dupain, a personal friend of Lipson.</p> <p>Aaron M. Bolot (1900-1989) was a contemporary of Samuel Lipson. He was born in Crimea of Russian Jewish parentage and the family emigrated from Vladivostok to Australia in 1911. He was the recipient of the Queensland Institute of Architects Gold Medal, upon graduation from Brisbane's Central Technical College in 1926. Bolot moved to Sydney in the 1930s and set up a private practice and occasionally worked on a freelance basis, including working for Walter Burley Griffin for a 6 month period, during which time he worked on the design of the Pymont and Willoughby Incinerators. He designed the apartment blocks Hillside, 412 Edgecliff Rd, Woollahra built in 1936 (with E.C. Pitt) and 17 Wylde Street, Potts Point built 1948-50. Both are local heritage items and considered landmark buildings. He designed a number of theatres, including the Randwick Ritz. Bolot was important in the dissemination of new 'modern' ideas in architecture. He was actively involved in the Jewish community and he spent 30 years on the Board of the Montefiore Home. He was on the Board of the friends of the Hebrew University of Jerusalem and was a member of the Temple Emanuel congregation.</p> <p><u>Temple Emanuel Synagogue</u> is associated with a number of mid-twentieth century Sydney Jewish community members, who were instrumental in establishing a Liberal Synagogue in Sydney. [Clive Lucas Stapleton Partners] <u>These include Cecil Luber, Gordon Kessing and Rabbi Schenk.</u></p> <p><i>Temple Emanuel Synagogue is of moderate significance within this criterion.</i></p> |
| <b>Aesthetic significance</b><br>SHR criteria (c)              | <p>An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in Woollahra.</p> <p><del>The building</del> <u>Emanuel Synagogue</u> represents one of the finest works by the recognised 20<sup>th</sup> century architect Samuel Lipson. The style of the Synagogue is characterised by its formality, the division of the principal facade into vertical bays indicating classical origins and its symmetrical massing which creates a fundamentally classical composition and dignity. The principal façade is subtly decorated. For example, the use of bespoke modelled bricks, containing Jewish symbols, not readily noticeable until closer inspection, giving the façade and building a layering of detail and meaning. The design is distinguished by its use of natural materials, exemplifying a concern for their intrinsic structural</p>   |

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|  | <p>expressiveness, intricate detailing and craftsmanship. Internally the Synagogue is an example of excellent design and workmanship.</p> <p>The forecourt entry to the site with its strong composition of textured brick buildings and trees is a very successful architectural forecourt. The composition of the forecourt, <u>which includes</u> the entry façade of the 1941 Synagogue and the Neuweg Synagogue is a striking feature of the place and immediately creates a sense of occasion when the site is entered from Ocean Street.</p> <p><del>Temple Emanuel Synagogue</del> is part of a cohesive group of Inter-War buildings on Ocean Street and Wallis Street, which are comparable in scale and choice of materials.</p> <p><u>Note: Refer to section on modification and dates for works associated with DA09/0355.</u></p> <p><del>Temple Emanuel Synagogue</del> <i>is of high significance within this criterion.</i></p>  |
| <b>Social significance</b><br>SHR criteria (d)             | <p>An item has strong or special association with a particular community or cultural group in Woollahra for social, cultural or spiritual reasons.</p> <p><del>Temple Emanuel Synagogue</del> is associated with the Liberal Jewish Congregation in Sydney and has continuously served as a place of worship and instruction since completion in 1941. The place includes many memorials to this effect. [Clive Lucas Stapleton &amp; Partners 1999] <u>The site has a long history of evolution to meet the needs of the congregation, which has helped to create and maintain its social significance. The site has significance for its ongoing ability to serve the congregations needs for education, social activities, commemorative activities and outreach programs, as well as progressive worship.</u></p> <p><del>Temple Emanuel Synagogue</del> <i>is of high significance within this criterion.</i></p>  |
| <b>Technical/Research significance</b><br>SHR criteria (e) | <p>An item has potential to yield information that will contribute to an understanding of Woollahra's cultural or natural history.</p> <p><del>The building Emanuel Synagogue</del> has been constructed to traditional techniques and materials for the period. However, the excellent workmanship and bespoke design of individual elements may have some value in yielding further information on techniques.</p> <p><del>Temple Emanuel Synagogue</del> <i>is not of significance within this criterion.</i></p>  |
| <b>Rarity</b><br>SHR criteria (f)                          | <p>An item possesses uncommon, rare or endangered aspects of Woollahra's cultural or natural history.</p> <p><del>Temple Emanuel Synagogue</del> is an example of originality of decoration and excellence of craftsmanship of the original 1941 Synagogue and, to a lesser extent, the 1966 Neuweg Synagogue. <u>The Emanuel Synagogue is the only surviving early example of a synagogue built for the development of Liberal Judaism in Australian, as the Temple Beth Israel has been demolished.</u></p> <p>The 1941 Synagogue is a surviving and intact example of the work of Samuel Lipson. It is designed in a style that can be described as Inter-War Functionalist or Inter-War Stripped Classical. It is certainly influenced by the Classical tradition, as well as the Modern Dutch use of moulded face brick, particularly the work of the Dutch architect, Dudok. <del>However, it is a rare example of the style within Lipson's body of work, as he is most often associated with the Inter-War Functionalist Style and Art Deco Style of architecture.</del></p> <p><del>Temple Emanuel Synagogue</del> <i>is of moderate significance within this criterion.</i></p> |
| <b>Representativeness</b><br>SHR criteria (g)              | <p>An item is important in demonstrating the principal characteristics of a class of Woollahra's cultural or natural places or cultural or natural environments.</p> <p><del>Temple Emanuel Synagogue</del> is representative of and embodies and demonstrates the development and importance of the Jewish faith and culture in the eastern suburbs during the 20<sup>th</sup> century.</p> <p><del>Temple Emanuel Synagogue</del> <i>is of moderate significance within this criterion.</i></p>   |
| <b>Integrity</b>   | <p>The degree to which the item retains the aspects which make it significant under the criteria above.</p> <p>The 1941 Synagogue is largely intact and the 1966 Neuweg Synagogue is largely intact.</p>  |
| <b>HERITAGE LISTINGS</b>                                   |   |
| <b>Heritage listing/s</b>                                  | <p>Other Local, State, Commonwealth statutory listing or non-statutory listings for this item.</p> <p><u>The Moreton Bay Fig on the site</u> is listed as a heritage item, Schedule 3 Woollahra Local Environment Plan gazetted 26 May 2008</p>   |



# Woollahra heritage inventory

Based on the NSW Heritage Office State Heritage Inventory sheet

|  |   |
|--|---|
|  | 1941 Synagogue by Samuel Lipson is listed on the RAI register of 20 <sup>th</sup> Century Buildings 4702964   |
|  | 1966 Neuweg Synagogue by Aaron M. Bolot has been identified as a potential item by the RAI for their register of 20 <sup>th</sup> Century Buildings |

## INFORMATION SOURCES

Include conservation and/or management plans and other heritage studies.

| Type               | Author/Client                             | Title  | Year      | Repository                                       |
|--------------------|---|--|-----------|--|
| Report             | Clive Lucas, Stapleton & Partners Pty Ltd | Assessment of Heritage Significance                                | 1999      | Woollahra Local History Collection               |
| Book               | Graham Jahn                               | A Guide to Sydney Architecture                                     | 1997      | published  |
| Reference data     | RAIA                                      | Inventory Listing and biographies of Samuel Lipson and Aaron Bolot |           | RAIA   |
| Architectural Docs | Samuel Lipson<br>Aaron M. Bolot           | 14/41, 102/54, 754/65, 756/65, 1101/66                             | 1941-1966 | Woollahra Council Records                        |
| Periodical article | Robert Staas and Mandy Jean               | Oral History Interview Samuel Lipson                               | 1994      | Architectural Bulletin Magazine May 1994 pp16-19 |
| Periodical article |   | Temple Emanuel   | 1941      | Decoration and Glass November 1941 pp8-13        |

## RECOMMENDATIONS

|                        |   |
|------------------------|---|
| <b>Recommendations</b> | <p>Suggestions for conservation actions and/or future control, particularly where a threat may exist.</p> <p>It is recommended that <del>a</del> the existing Draft Conservation Management Plan be <u>prepared regularly updated</u> for the site, buildings, memorials and movable items of <del>the Temple Emanuel Synagogue</del>.</p> <p>Opportunities for new structures and elements should be sympathetic and complementary in design to the Synagogue and its important relationship to the forecourt (and the Neuweg Synagogue <u>if remaining</u>).</p> <p><b>Conservation Policy</b></p> <p>Where proposed work requires prior consent from Woollahra Council, the applicant must include a statement of heritage impact addressing the proposed work as part of the development application package.</p> <p>Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.</p> <p><u>Any future</u> <del>The</del> conservation management plans for the site will provide comprehensive policies for appropriate conservation, restoration, demolition and new work.</p> |
|------------------------|---|

## SOURCE OF THIS INFORMATION

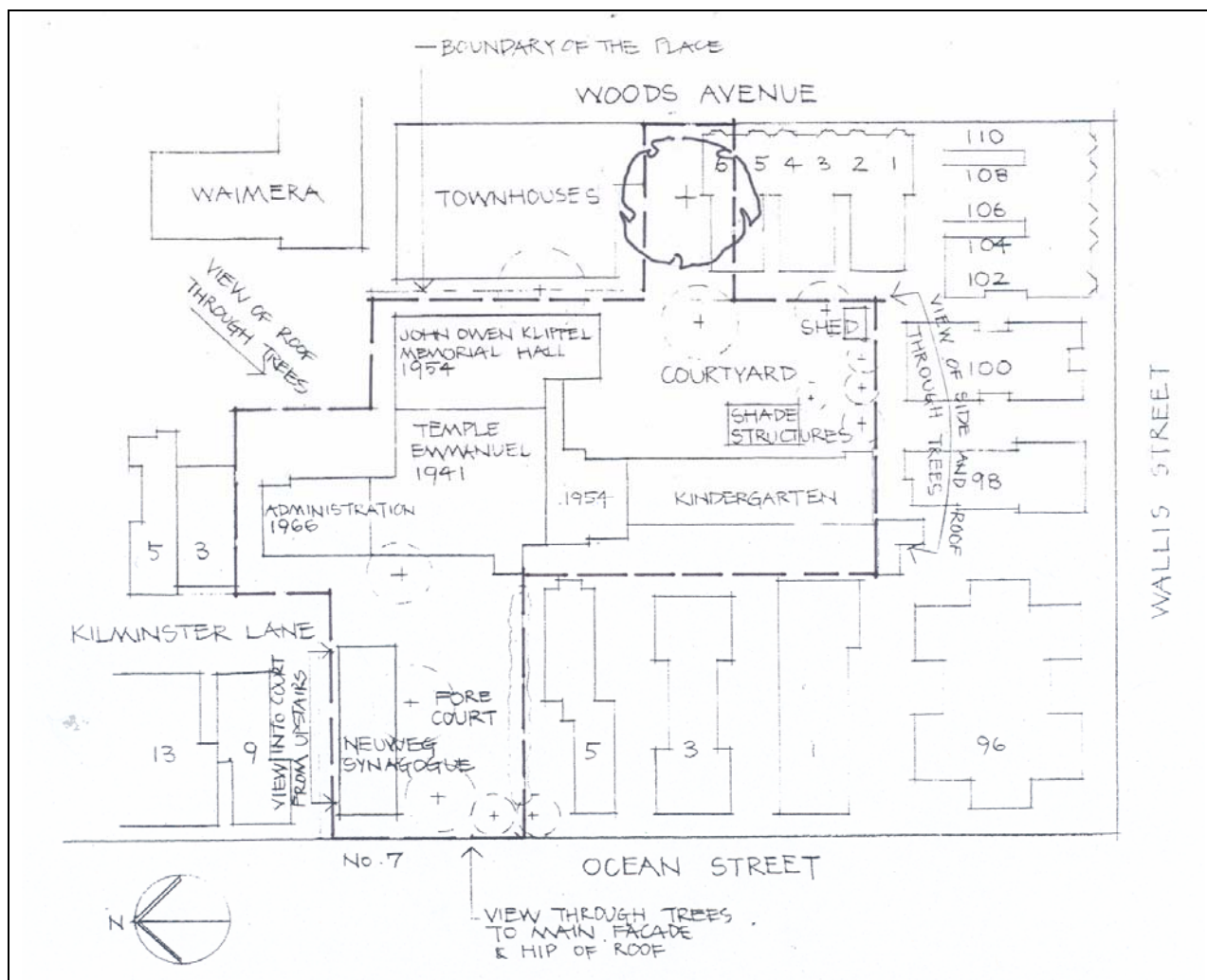
To be completed if this form is part of a heritage study or report

|   |  |   |                             |
|---|--|---|-----------------------------|
| <b>Name of Study or report</b>              | Name of heritage study, conservation plan, nomination, EIS, etc.           | <b>Year of study or report</b>          |                             |
| <b>Item number in study or report</b>       | Location or number of this item in the above study.                        |   |                             |
| <b>Author of Study or report</b>            | Name of company, consultancy, person who prepared the study.               |   |                             |
| <b>Inspected by</b>                         | Name/s of the person/s who carried out the on site assessment of the item. |   |                             |
| <b>NSW Heritage Manual guidelines used?</b> |  | Yes <input checked="" type="checkbox"/> | No <input type="checkbox"/> |
| <b>This form completed by</b>               | Name of person who completed this form.                                    | <b>Date</b>                             |                             |
|   | Graham Brooks & Associates Pty Ltd   | 2005                                    |                             |
|   | Jodi Ayre – Strategic Heritage Officer                                     | 2006                                    |                             |
|   | Susan O'Neill – Strategic Heritage Officer                                 | 2008                                    |                             |
|   | Sara Reilly – Strategic Heritage Officer                                   | 2011                                    |                             |



# Woollahra heritage inventory

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Site Diagram by Clive Lucas Stapleton & Partners Pty Ltd 1999, amended by Susan O'Neill, Woollahra Council 2008

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## IMAGES

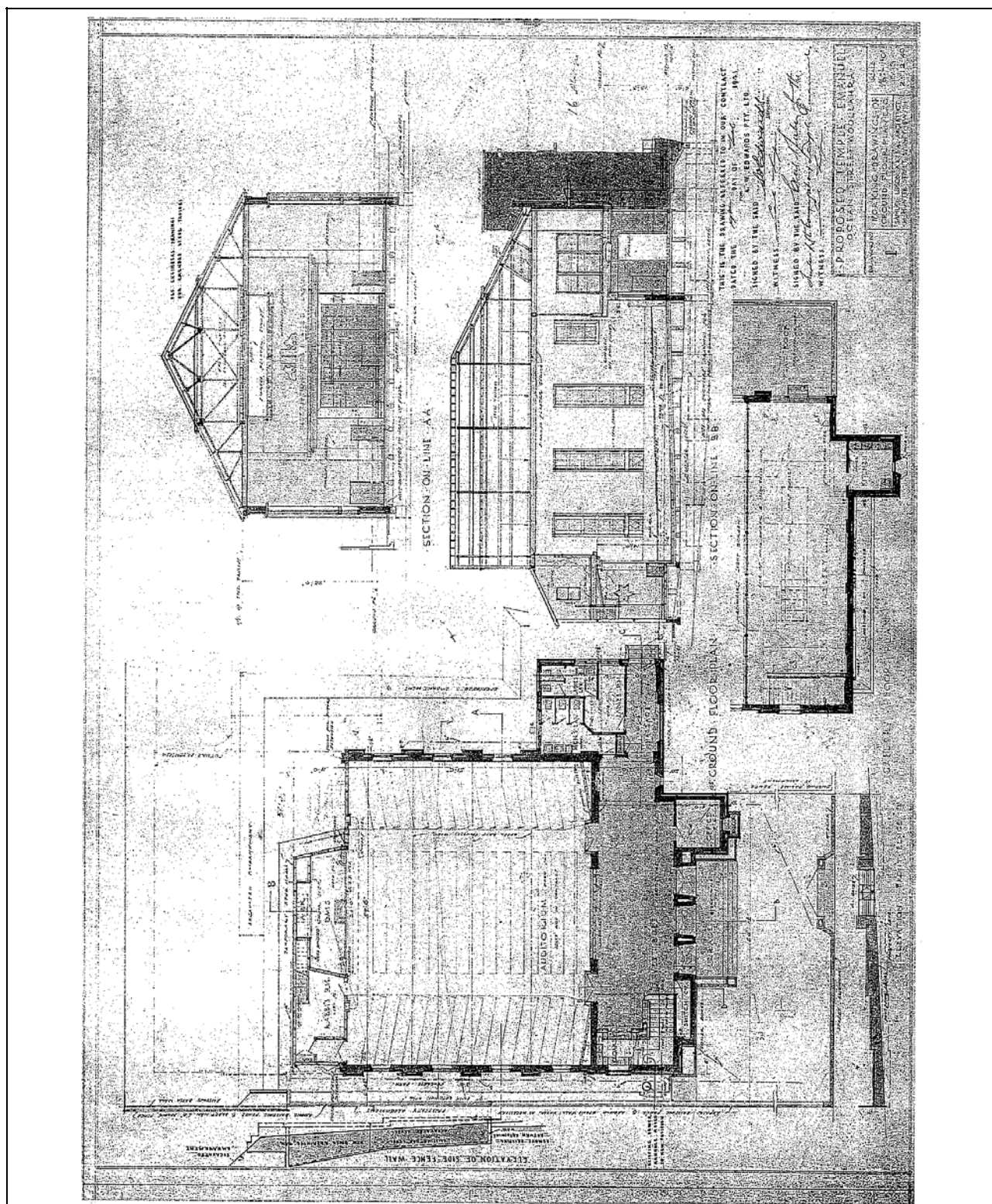
|               |   |          |     |                        |     |
|---------------|---|----------|-----|------------------------|-----|
| Image caption | Photographic Recording 2002, view towards the principal façade of the 1941 Synagogue and forecourt and detail of entry to main sanctuary. |          |     |                        |     |
| Image year    | 2002  | Image by | WMC | Image copyright holder | WMC |



# Woollahra heritage inventory

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|               |   |          |               |                        |             |
|---------------|---|----------|---------------|------------------------|-------------|
| Image caption | BA 102/54 Samuel Lipson's architectural documentation for Synagogue |          |               |                        |             |
| Image year    | 1941  | Image by | Samuel Lipson | Image copyright holder | WMC Records |







## *Woollahra heritage inventory*

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Please supply images of each elevation, the interior and the setting.

|                      |   |                 |  |                               |                  |
|----------------------|---|-----------------|--|-------------------------------|------------------|
| <b>Image caption</b> | Decoration and Glass Periodical November 1941 |                 |  |                               |                  |
| <b>Image year</b>    | 1941  | <b>Image by</b> |  | <b>Image copyright holder</b> | Mitchell Library |

