



REGISTER OF HERITAGE PLACES - ASSESSMENT DOCUMENTATION

11. ASSESSMENT OF CULTURAL HERITAGE SIGNIFICANCE

The criteria adopted by the Heritage Council in November 1996 have been used to determine the cultural heritage significance of the place.

PRINCIPAL AUSTRALIAN HISTORIC THEME(S)

- 8.5.33 Making places for worship
- 8.6 Worshipping
- 8.6 Worshipping

HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 406 Religion
- 408 Institutions

11.1 AESTHETIC VALUE*

Church of the Holy Cross & Priest's Cell have a high degree of artistic and technical sophistication, both internally and externally, and exhibit a well resolved combination of architectural, symbolic and artistic motifs. (Criterion 1.2)

Church of the Holy Cross & Priest's Cell are excellent examples of Hawes' eclectic architectural style. (Criterion 1.2)

Church of the Holy Cross & Priest's Cell has a landmark quality in Morawa because of its unusual construction and prominent location at the corner of Davis and Dreghorn Street. (Criterion 1.3)

In association with the School, *Church of the Holy Cross & Priest's Cell* forms a precinct of early twentieth century Catholic buildings in Morawa. (Criterion 1.4)

11.2 HISTORIC VALUE

Church of the Holy Cross & Priest's Cell has a close association with the expansion of the activities of the Roman Catholic Diocese of Geraldton in the early part of the twentieth century. (Criterion 2.1)

* For consistency, all references to architectural style are taken from Apperly, Richard; Irving, Robert and Reynolds, Peter *A Pictorial Guide to Identifying Australian Architecture: Styles and Terms from 1788 to the Present*, Angus & Robertson, North Ryde, 1989.

Prominent ecclesiastical architect Monsignor John Hawes, who also supervised its construction, has designed *Church of the Holy Cross & Priest's Cell*. Hawes' life and works are eminent within the history of the Mid-West region of Western Australia. (Criteria 2.2 & 2.3)

Church of the Holy Cross & Priest's Cell has a close association with the architect Reginald Summerhayes who designed the 1966 church addition, consisting of a new sanctuary, sacristies and transepts to the west end which reversed the church axis. It is an excellent example of the skilful blending work of Summerhayes. (Criterion 2.3)

The church of *Church of the Holy Cross & Priest's Cell* demonstrates technical sophistication in the construction of the half dome over the sanctuary. (Criterion 2.4)

11. 3. SCIENTIFIC VALUE

11. 4. SOCIAL VALUE

Church of the Holy Cross & Priest's Cell is highly valued by the community of Morawa and surrounding districts as a place in which to celebrate religious observance and as an unusual and eclectic piece of architecture. (Criterion 4.1)

Church of the Holy Cross & Priest's Cell is one of a number of works by Hawes that form part of a significant collection. As a group, these buildings have considerable aesthetic and educational value. (Criterion 4.1)

Church of the Holy Cross & Priest's Cell is a significant tourist attraction associated with Hawes' life and work as well as a working church, and as such contributes to the Morawa community's sense of place. (Criterion 4.2)

12. DEGREE OF SIGNIFICANCE

12. 1. RARITY

Church of the Holy Cross & Priest's Cell is an example of the combination of Hawes' eclectic design principles with his personal involvement, at any level, in the construction of the place, and his subsequent use of the buildings as a priest. (Criterion 5.2)

12. 2 REPRESENTATIVENESS

The design of the church of *Church of the Holy Cross & Priest's Cell* is representative of Monsignor J. C. Hawes' distinctive style of church design. The Priest's Cell is associated with the Church of the Holy Cross due to its proximity and style, giving it a historical connection. While architecturally not as complex as the Church of the Holy Cross, the Priest's Cell has nevertheless an important role as a representative piece of domestic architecture by Hawes. (Criterion 6.2)

12. 3 CONDITION

Church of the Holy Cross & Priest's Cell as a whole is in good condition, with the Church of the Holy Cross being in sound condition. Work has been done on

both buildings, however the alterations of 1966 respect the 1933 portion of the Church of the Holy Cross.

12.4 INTEGRITY

Church of the Holy Cross & Priest's Cell has a high degree of integrity. The Church of the Holy Cross continues to function as a working church. The Priest's Cell is predominantly used as a tourist attraction.

12.5 AUTHENTICITY

Church of the Holy Cross & Priest's Cell is intact, and retains a high degree of authenticity. The 1966 additions to the Church of the Holy Cross (to the west end of the nave) are reasonably harmonious. The changes to the interior of the church were necessary due to the liturgical changes at the time, and demonstrate the evolution of use. The intrusive cement rendered plinth around the exterior of the base of the Priest's Cell can be reversed.

13. SUPPORTING EVIDENCE

Attached are key sections of the Supporting Evidence prepared by John Taylor Architect, 'Conservation Plan for Holy Cross Church & The Priest's Lodge', Morawa, Western Australia', for Holy Cross Parish, Morawa, October 1997.

13.1 DOCUMENTARY EVIDENCE

For a discussion of the Documentary Evidence refer to John Taylor Architect, 'Conservation Plan for Holy Cross Church & The Priest's Lodge', Morawa, Western Australia', for Holy Cross Parish, Morawa, October 1997.

13.2 PHYSICAL EVIDENCE

For a discussion of the Physical Evidence refer to John Taylor Architect, 'Conservation Plan for Holy Cross Church & The Priest's Lodge', Morawa, Western Australia', for Holy Cross Parish, Morawa, October 1997.

13.3 COMPARATIVE INFORMATION

For a discussion of the Comparative Information refer to John Taylor Architect, 'Conservation Plan for Holy Cross Church & The Priest's Lodge', Morawa, Western Australia', for Holy Cross Parish, Morawa, October 1997.

13.4 KEY REFERENCES

John Taylor Architect, 'Conservation Plan for Holy Cross Church & The Priest's Lodge', Morawa, Western Australia', for Holy Cross Parish, Morawa, October 1997.

13.5 FURTHER RESEARCH

Further research in respect to the current location of the 1933 baptismal font, the paint scheme employed in the 1933 interior, the location of the former coloured floor slabs, the building date of the choir gallery, the purpose of the arch opening in the north side of the former sanctuary, the possibly complete replacement of the roof tiles to the whole of the nave of the Church, and the

evaluation of the accumulated account/receipts notes from Morawa District Historical Society will be necessary. Better photographs of the original sanctuary and altar construction are required.