



**HERITAGE
COUNCIL**
OF WESTERN AUSTRALIA

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)

- 2.4 Migrating
- 2.4.2 Migrating to seek opportunity
- 2.4.3 Migrating to escape oppression
- 4.1.2 Making suburbs
- 8.5.1 Preserving traditions and group memories
- 8.6.1 Worshipping together
- 8.6.2 Maintaining religious traditions and ceremonies
- 8.6.4 Making places for worship

HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 101 Immigration, emigration & refugees
- 104 Land allocation & subdivision
- 406 Religion
- 407 Cultural activities
- 501 World Wars & other wars
- 502 Refugees

11.1 AESTHETIC VALUE*

Serbian Orthodox Church of St. Sava is an outstanding example of an Orthodox Church built in the post World War Two period and as such is a fine example of the Post-War Ecclesiastical architectural style.¹ The distinctive curved form of the church, with its domed roof and stark white walls, set in landscaped gardens featuring a symmetrical arrangement of palm trees, concrete paths, green lawns, white masonry fence and boundary planting of conifers and shrubs, has an overall aesthetic quality that is both visually pleasing and peaceful. (Criterion 1.1)

Serbian Orthodox Church of St. Sava is an outstanding example of a church designed in the Christian Orthodox Church tradition whereby all elements are of religious symbolic importance. The church includes a number of ornate art works including mosaics to the bell tower; painted frescoes to the internal walls, ceilings

¹ Apperly, R., Irving, R., Reynolds, P. *A Pictorial Guide to Identifying Australian Architecture. Styles and Terms from 1788 to the Present*, Angus and Robertson, North Ryde, 1989.

and domes; gold chandeliers; and timber furniture, including a finely decorated iconostasis (icon stand) and throne, which are integral to an understanding of the place as a whole. (Criterion 1.2)

11. 2. HISTORIC VALUE

Serbian Orthodox Church of St. Sava illustrates the rich religious and cultural tradition Serbian migrants brought to Australia, and the continuation of those traditions in this country. (Criterion 2.1)

Serbian Orthodox Church of St. Sava is the second oldest Serbian Orthodox Church in Australia, and the first to be built in Western Australia. (Criterion 2.2)

Serbian Orthodox Church of St. Sava is associated with Archpriest Father Petar Rados OAM, who was instrumental in establishing the Serbian Orthodox community, parish and church in the early 1950s, and continues to conduct services at the church today. (Criterion 2.3)

11. 3. SCIENTIFIC VALUE

11. 4. SOCIAL VALUE

Serbian Orthodox Church of St. Sava is highly valued by the Serbian community for religious, spiritual, aesthetic, social and educational reasons. The use of the Serbian language for the liturgy contributes to the cultural identity of Serbian people in Western Australia. (Criterion 4.1)

Serbian Orthodox Church of St. Sava contributes to the sense of place for those members of the Serbian community in Perth who have worshipped there from its completion in 1955. (Criterion 4.2)

12. DEGREE OF SIGNIFICANCE

12. 1. RARITY

Serbian Orthodox Church of St. Sava is rare as the second oldest Serbian Orthodox Church in Australia, and the first to be built in Western Australia. Only one other Serbian Orthodox church can be identified as located within Western Australia.

12. 2 REPRESENTATIVENESS

Serbian Orthodox Church of St. Sava is a representative example of a church built by a migrant community from Eastern Europe in the post World War II period in Western Australia. As such the place demonstrates the establishment of migrant communities in Western Australia at that time, and the introduction of associated cultural activities, religious beliefs and architectural traditions. (Criteria 6.1 & 6.2)

12. 3 CONDITION

Serbian Orthodox Church of St. Sava is in good condition. There is no obvious evidence of deterioration and the building and grounds are maintained to a very high standard. The roof requires checking for evidence of leaks.

12.4 INTEGRITY

Serbian Orthodox Church of St. Sava has high integrity. The place continues in use for its original use as a place of worship.

12.5 AUTHENTICITY

Serbian Orthodox Church of St. Sava has high authenticity. Additional buildings have since been added to the site, and a western bell tower was added in 1974, however the church retains high authenticity.

13. SUPPORTING EVIDENCE

The documentation for this place is based on the heritage assessment completed by Robin Chinnery, Historian, and Rosemary Rosario, Architectural Heritage Consultant, of Heritage and Conservation Professionals, in 2011.

Amendments and/or additions by the State Heritage Office and the Register Committee.

13.1 DOCUMENTARY EVIDENCE

Serbian Orthodox Church of St. Sava comprises a Post-War Ecclesiastical style rendered masonry church (1954-55), with a western bell tower (1974), and a separate brick and tile Sunday School building (1962), with additions (1971, 1984), situated in landscaped gardens.

Following the establishment of the Swan River Colony in August 1829, the townsite of Perth was laid out between Mount Eliza and Heirisson Island, with the area to the north developing a little later, after the opening of the Fremantle to Guildford railway line in 1881. The area now known as Highgate started to slowly develop as a residential suburb in the 1880s, but began to expand rapidly from the 1890s in the wake of the Western Australian gold boom.

Serbian nationals began migrating to Western Australia during the late nineteenth century, attracted by the economic conditions and opportunities, and often finding employment in regional Western Australia and the mining industry.² During the Inter-War years, a considerable Serbian Community developed in the town of Kalgoorlie, as is evident in the many photographs and papers donated to the Battye Library by Peter Radanovich.

In the immediate post-World War Two years, European emigration to Western Australia exploded, with displaced persons from the former Eastern Bloc, forming just under 50 per cent of new arrivals to the state between 1949 and 1954.³ Immigrants from Yugoslavia, which included many Serbians, were the second highest in number, next to the Polish, to immigrate to Western Australia during this period.⁴

Migrant communities often established ethnic clubs or groups where they could share their experiences of life in the new country with people who understood the upheaval of migration. Religion was an excellent stimulant for the creation of such groups. Ethnic specific religious groups, such as the Serbian Orthodox church, provided support, advice and education to its members, an environment where information about the job market, housing and finances may be exchanged, as well as a place where the traditional language was spoken, cultural specific foods were eaten, and mass was conducted by a priest of the appropriate denomination.⁵

² Lukich, Nikola., *History of the first Serbian Orthodox Church in Australia*, textpacificpublishing, Pyrmont NSW, 2004, p. 35.

³ Peters, Nonja., *Milk and Honey: But no Gold*, UWA Press, Nedlands, 2001, p. 25.

⁴ *Ibid.*, p. 292.

⁵ *Ibid.*, p. 248.

Although there were Serbian communities living in Australia from as early as the late nineteenth century, the first Serbian Orthodox Church in Australia wasn't built until 1953, in Elanora Heights near Sydney in New South Wales. Until this point, the Serbian Orthodox community in New South Wales, like its counterpart in Western Australia, had not been significant enough in number to warrant, or fund, the construction of a purpose built church, and often shared the facilities of a local Anglican Church, or later a Russian or Greek Orthodox Church.⁶

In 27 January 1951, the first Serbian Orthodox church service was held in Western Australia, conducted by Archpriest Illija Bulovan, the chief Serbian Priest of Australia and New Zealand at the Greek Orthodox Church in Perth,⁷ to celebrate the festival of St Sava.⁸ The Serbian Orthodox Community of Western Australia continued to hold their congregation in the Greek Orthodox Church in Perth as well as a Church of England Chapel during the 1950s,⁹ as, at this time, there was no purpose built facility for Serbian Orthodox worship in the state.

Two West Australian Serbian Orthodox organisations were established and incorporated in 1953, the Serbian Orthodox Church., Inc., W. A, in May,¹⁰ and the Serbian Orthodox Church of St Sava Inc., in August.¹¹ By 1954, the Serbian Orthodox Church Inc., W. A [not of St Sava] had purchased land at 38 Marlborough Street in East Perth with the intention of building the first Serbian Orthodox Church in this State,¹² however construction of the modest Serbian Orthodox Church of Holy Trinity¹³ wasn't begun until January 1955, and when finished in 1956¹⁴ had failed in becoming the first Serbian Orthodox Church in Western Australia.

The Serbian Orthodox Church of St Sava Inc., was established under its Trustees Father P. Rados, N. Pavasovitch and M. Jeremich. Father Petar Rados arrived in Western Australia in 1952, and travelled 'the length and breadth of the State to visit his scattered congregation' of several hundred as well as holding services on Sunday at the local Young Christian Men's Association in Perth.¹⁵ In 1953, the Serbian Orthodox community were working towards raising funds for the construction of a church, this is likely to be the reason for Father Rados working at Royal Perth Hospital as a laboratory assistant, at this time. It is noted that the Serbian Orthodox parish did not yet have the means to support a priest.¹⁶

By early January 1954, the Serbian Orthodox community had raised enough money to begin construction of the first Serbian Orthodox Church in Western

⁶ Lukich, *History of the first Serbian Orthodox Church in Australia*, 2004, p. 60.

⁷ Based on the information in the HCWA database, and contemporary newspapers, the Greek Orthodox Church is likely to have been P4641 *Cathedral of St Constantine & St. Helene* in Northridge, which was the only Greek Orthodox Church in the metropolitan area at this time.

⁸ *West Australian* 27 Jan. & 29 Jan. 1951, p. 5 & p. 2 respectively.

⁹ *West Australian* 27 Jan. 1954 p.20.

¹⁰ *Sunday Times* 17 May 1953, p. 28.

¹¹ *Sunday Times* 23 August 1953, p. 6.

¹² *West Australian* 27 Jan. 1954, p. 20.

¹³ Also known as the Serbian Orthodox Church of St Trojca, and the Holy Trinity Church and School Community.

¹⁴ 'About Church' from *Serbian Orthodox Church, Church of Holy Trinity, Perth, Western Australia*, sourced from http://www.churchholyltrinity.com/about_church.php?en. Accessed on 4.11.2011.

¹⁵ Fr. Rados, quoted in *Sunday Times* 29 Nov. 1953, p. 3.

¹⁶ *Sunday Times* 29 Nov. 1953, p. 3.

Australia. On the 26 January 1954, Serbian Orthodox Church of St Sava Inc. purchased the vacant lot at 31 Smith Street Highgate, and on Sunday 31 January 1954 the Anglican Archbishop of Perth, Dr. R. W. H. Molin laid the foundation stone of the *Serbian Orthodox Church of St. Sava* after a blessing. 90 members of the Serbian community attended the ceremony, which was conducted by Father Rados in the Serbian language.¹⁷

The blessing of the foundation stone by the Anglican Archbishop symbolises the good relationship that existed between the Anglican Church and the Serbian Orthodox Church at this time. This relationship is likely to have stemmed from the two faiths sharing Anglican facilities until the Serbian facility was available. This relationship was cemented in 1951 when the chief Serbian Priest of Australia and New Zealand, Archpriest Illija Bulovan during his visited Perth and officially called on the Anglican Archbishop of Perth.¹⁸

The design of *Serbian Orthodox Church of St. Sava*, like other Orthodox Churches, accommodated the specific traditions of the Orthodox liturgy. The church is orientated east to west, to allow for the congregation to enter from the darkness of sin at the west into the light of trust at the east. The interior planning also takes on several pragmatic and symbolic functions, with the interior being split into three parts the Narthex, the Nave, and the Sanctuary, which reflects each parts function in the Divine Liturgy.

The entrance prayers of the Liturgy of Preparation takes place in the Narthex, followed by the main blessing, prayers and readings of the Liturgy of Catchment in the Nave. The Nave is absent of any pews, as it is considered disrespectful to sit during Divine services, and the open space is necessary for the bowing typical of Orthodox worship. At the far eastern end of the church, the Sanctuary is located, separated from the Nave with Iconstasis. The Sanctuary houses the Alter and thrones for the bishop and priests, and from here, the communion and prayer of the Liturgy of the Faithful is conducted followed by the dismissal.¹⁹

The church was completed by 1955, with a Cross being erected on the roof later the same year.²⁰ Archpriest Rados consecrated *Serbian Orthodox Church of St. Sava* on 1 January 1956.²¹ The Church, where the Serbian language was used in services, became an integral part of the life and culture of the Serbian community.

In 1962, the Serbian Orthodox Church built a brick and tile Sunday School to the rear of *Serbian Orthodox Church of St. Sava*, with an extension added to the south in 1971, reducing the open area between the Sunday School and the Church.²²

Other construction occurred in the 1970s, including the completion of a new bell tower to the western end of the *Serbian Orthodox Church of St. Sava* in 1974, and

17 *West Australian* 1 Feb. 1954, p. 6.

18 *West Australian* 27 Jan 1951, p. 5.

19 Deacon Daniel Swires; Welcome to the Orthodox Church: A Guided Tour <http://www.theologic.com/oflweb/inchurch/guidedtour.htm>

20 Annotation on plan, in 31 Smith Street, Highgate, City of Perth Building Permit 756/54.

21 Plaque at *Serbian Orthodox Church of St. Sava*, site visit, op. cit.

22 Proposed Additions to Sunday School, in 31 Smith Street, Highgate, City of Perth Building Permit 915/71.

the installation of four religious mosaics imported from Italy in 1979, above each external arch of the tower and one above the doors that entrance the Church.

In the early 1980s the church expanded its interests and acquired land to the north west of the *Serbian Orthodox Church of St. Sava* site, where it constructed the Serbian Orthodox Retirement Village facing Stirling Street with a path laid to provide a route through to the Church.²³ This remains the only Serbian Orthodox Retirement Village in Australia, and is not included as part of this assessment.

In 1995, *Serbian Orthodox Church of St. Sava* was included in the Municipal Inventory for City of Vincent and was subsequently added to its Town Planning Scheme in 1998.²⁴

In 2004, the well known Serbian artist Jovan Atanaskovic was brought to Perth to paint murals of religious subjects on the walls and ceiling of *Serbian Orthodox Church of St. Sava*. The completed murals, depicting religious and historical events, including the Battle of Kosovo, cover the ceilings and walls above the dado.²⁵

In 2004, Archbishop Rados was awarded the Order of Australia (OAM) for services to the Serbian Orthodox Church in Australia,²⁶ and continues to maintain strong ties with the *Serbian Orthodox Church of St. Sava* and still conducts services at the church today.

In 2011, the Serbian community of Western Australia celebrated 60 years since the first Serbian Orthodox Church service was held in the State. *Serbian Orthodox Church of St. Sava*, which has a congregation of about 400, continues in use for its intended purpose. The Church is highly valued by the Serbian community who will celebrate its 60th anniversary in 2014.²⁷

13.2 PHYSICAL EVIDENCE

Serbian Orthodox Church of St. Sava comprises a Post-War Ecclesiastical style rendered masonry church (1954-55), with a western bell tower (1974), and a separate brick and tile Sunday School building (1962), with additions (1971, 1984), located in landscaped gardens.

Site

Serbian Orthodox Church of St. Sava is located on the western side of Smith Street in the suburb of Highgate. The surrounding area features homes from the early twentieth century together with some more recent dwellings.

The church is situated on a lot of approximately 1,800 square metres, and is located centrally lot, set back approximately 9 metres from the Smith Street boundary. The front boundary is defined by a brick wall approximately 760mm high with brick piers extending a further 700mm with rendered masonry capping. Between the piers the wall features wrought iron panels with a pair of double gates at the southern side and a single gate in the centre. The double gates lead

²³ Father Rados, conversation with Robin Chinnery, site visit, 13 July 1998; & site visit, op. cit.

²⁴ HCWA database Place No. 08746.

²⁵ Father Sasa Stojanovic, op. cit.

²⁶ 'Medal (OAM) in the General Division', *The Age* 26 January 2004. Sourced from <http://www.theage.com.au/articles/2004/01/26/1074965445508.html>. Accessed on 7.11.11.

²⁷ *ibid.*

to a concrete driveway that extends along the southern side of the church to the rear of the lot. The single gate leads to a concrete path. The land falls to the front of the lot and there is a step inside the single gate. Low brick walls retain the ground on either side of the step.

The gardens to the front of the church comprise two palm trees growing symmetrically on either side of the entry path. Border planting along the inside of the front wall comprises conifers and rose bushes. The remainder of the area comprises lawn with concrete paths to the front and northern side of the church. The concrete path continues to the back of the church to the entry. A portico under the recently constructed bell tower has been covered the original entry.

Serbian Orthodox Church of St. Sava

Serbian Orthodox Church of St. Sava is a rendered, white painted, masonry building on limestone footings and clay roof tiles, approximately 9m wide and 23m long, excluding the bell tower.

The church roof and bell tower are dome topped, both constructed of flat metal panels with metal crosses on the top. The building has side porches to the north and south, both with tiled gabled roofs, slate steps and with wrought iron screens to the doors. A short flight of slate tiled steps on the outside of the building accessing a door on the south-eastern corner providing access to the Sanctuary. Entry to the church is via the bell tower portico at the western end.

Serbian Orthodox Church of St. Sava is a building in the Post War Ecclesiastical style.²⁸ The design of the building is influenced primarily by the philosophy of the Orthodox Church. Orthodox churches are generally oriented east/west, as is the case with the church of St. Sava. The main entrance is at the western end, symbolising the entrance of the faithful from the darkness of sin and into the light of truth.²⁹ There is a bell tower over the entrance, also a traditional element as different patterns of bell ringing are used for calling the faithful to prayer and at different times during services.³⁰ The bell tower at *Serbian Orthodox Church of St. Sava* comprises a rectangular masonry tower on an exposed aggregate concrete base. The lower portion of the tower is rectangular with four sides featuring coloured mosaics. Above this, the upper section of the bell tower is octagonal with a metal dome roof with an orthodox cross on the top. There is a further mosaic over the recent timber panelled entry door to the church.

In plan form *Serbian Orthodox Church of St. Sava* is rectangular with a curved wall around the Sanctuary at eastern end of the building. The symbolism of the form of the church is similar to other Christian churches. The rectangular form represents a ship conveying people through stormy seas and symbolises Christ conveying the congregation to the Kingdom of Heaven. The plan form of a cross symbolises the crucifixion, as with western churches³¹. *Serbian Orthodox Church of St. Sava* has porches on the northern and southern sides of the building that align with the central crossing under the main dome in the body of the church.

28 Apperly, R., Irving, R., Reynolds, P., op. cit., pp. 212-213.

29 Deacon Daniel Swires; Welcome to the Orthodox Church: A Guided Tour
<http://www.theologic.com/oflweb/inchurch/guidedtour.htm>

30 ibid.

31 Deacon Daniel Swires; Welcome to the Orthodox Church: A Guided Tour
<http://www.theologic.com/oflweb/inchurch/guidedtour.htm>

The porches provide secondary entrances to the building. There are pairs of timber doors to the north and south porches and further doors from the porches to the interior of the building.

The planning of the interior of *Serbian Orthodox Church of St. Sava* follows traditional principles, and comprises the narthex, the nave and the Sanctuary. The narthex was traditionally the place of instruction at the entrance to the nave and the place where penitents stood. The nave comprises the main body of the church and is separated from the Sanctuary by an icon screen with doors, called the 'iconostasis' or icon stand. The walls of the nave are decorated with icons and murals with hanging lit lamps (*lampadas*).³² The nave is the place for the congregation who, in the Serbian Orthodox Church, stand for services.

The narthex area of *Serbian Orthodox Church of St. Sava*, inside the western entrance, has a tiled floor and undecorated white rendered walls. There are pairs of casement windows on each side of the narthex. On the northern side an open area is used for selling candles and other items used for worship. On the southern side a fireproof recess has been installed for lighting candles. The nave of the church comprises the central area with a vaulted ceiling flanked by northern and southern aisles that have slightly lower flat ceilings. Above the crossing, located at the centre point of the nave, is a lantern with a large domed roof supported on four 400mm diameter marble columns. The floor of the nave is polished tongued and grooved Jarrah floorboards. The side walls are rendered with tongued and grooved panelling to dado height (1.45m) and painted white above. Windows to the side walls are located symmetrically with one on each side of the porches to the north and south elevations. These comprise a larger central window flanked by smaller windows on each side. Windows are vertical, with round arches to heads, and comprise small panes of obscure glass in timber frames. The western end wall of the nave is decorated with painted religious frescoes. There are also paintings over the side doors. The ceilings over the aisles are plain, while the vaulted ceiling along the centre of the nave is decorated with frescoes. This continues into the central dome over the crossing where a large elaborate gold chandelier decorated with religious pictures hangs. Four smaller gold chandeliers hang along the aisles.

There are no pews in the nave; however, several chairs have been placed around the side and back walls for use during services. There are two lecterns at the front of the nave and on the southern side is an elaborately carved timber throne. The bishop uses this during the liturgy when he is not serving³³. At the front of the nave are two steps up to the chancel in front of the Sanctuary. The floor in this area is constructed of light coloured timber and there is a circular pattern in the centre using both light and dark wood. The timber screen in front of the Sanctuary is flanked on either side by decorated timber wall panels. The screen has doors at each side that lead to the Sanctuary and central doors that open to reveal the altar to the congregation. The timber screen, or 'iconostasis', is decorated with paintings in the traditional manner.

The Sanctuary contains the altar, two side tables and a seat. The walls are semi-circular and painted with religious frescoes above the blue patterned painted dado. Above the altar the domed ceiling is painted with religious icons and

32 ibid.

33 ibid.

scenes. The altar holds a number of religious elements including the tabernacle and lighted candles. These elements feature the Orthodox Cross, which is slightly different in form to the crosses found in either Roman Catholic or Protestant churches. There is a window similar to the windows along the aisles of the church, on the end curved wall of the Sanctuary. This has a coloured leadlight cross in the central opening.

The symbolism of an Orthodox Church building represents the universe. The ceiling represents heaven, and the dome in the ceiling represents Christ looking down from heaven upon the assembled congregation. The floor represents the earth while the Sanctuary represents the meeting point between heaven and earth. The timber screen, or 'iconostasis' represents the veil in the Old Testament tabernacle, but this is no longer permanently closed having been opened by Christ and the doors in the centre of the screen now open to reveal the altar. The screen is decorated with religious icons of Christ, Mary and the saints representing the presence of Christ and the saints around the throne.³⁴ *Serbian Orthodox Church of St. Sava* is designed in accordance with these principles and includes extensive decoration of a high quality that forms an integral component of the fabric of the place.

Serbian Orthodox Church of St. Sava has very high authenticity and integrity and is in good condition. At the time of inspection, advice was provided that there are some leaks to the tiled roof. The Serbian Orthodox community uses the building for its original purpose and the fabric is as originally constructed together with improvements made subsequently as part of the ongoing use of the church. Additions include the bell tower built in 1974, mosaics added to the tower in 1979 and frescoes inside the church, which were painted in 2004.

Sunday School

The Sunday school is situated to the western side of the church, constructed in 1962 of light coloured brick with a concrete tiled roof. Concrete steps lead to the entry of the Sunday school which is opposite, and in line with, the entry to the church. The façade is symmetrically designed with timber framed windows flanking the entry door. The building comprises an open hall, kitchen, office, and toilets. There are additions on the northern and western sides of the building including a covered area with sliding glass doors that open to the lawn areas on the western side of the site. The Sunday school building is a utilitarian structure of no particular architectural style.

13.3 COMPARATIVE INFORMATION

Serbian Orthodox Churches in Western Australia

There are currently no Serbian Orthodox churches entered onto the State Register of Heritage Places, and no other Serbian churches have been included in the State Heritage Office database.

One other Serbian Orthodox Church has been identified as located in Western Australia. This is the Serbian Orthodox Church of Holy Trinity, also known as the Serbian Orthodox Church of St Trojca, and the Holy Trinity Church and School Community, at 38 Marlborough Street in East Perth. This church, constructed in

³⁴ Deacon Daniel Swires; Welcome to the Orthodox Church: A Guided Tour <http://www.theologic.com/oflweb/inchurch/guidedtour.htm>

1956 of brick and tile in the Late Twentieth Century Australian Nostalgic style, is not entered on the State Heritage Office database or the local Municipal Heritage Inventory. The Serbian Orthodox Church of Holy Trinity is significantly more modest in design and scale than *Serbian Orthodox Church of St. Sava*.

There are no other places associated with the Serbian Orthodox church or community in the State Heritage Office database.

Serbian Orthodox Churches in Australia

Excluding *Serbian Orthodox Church of St Sava*, thirty four Serbian Orthodox churches have been identified in Australia. This includes eleven in New South Wales, eleven in Victoria, six in Queensland, three in Australian Capital Territory, and three in South Australia.³⁵ Few of these were constructed in the post-World War Two period, although numerous Serbian Orthodox churches were built in the latter decades of the twentieth century.

The first Serbian Orthodox Church to be built in Australia is located at Elanora Heights near Sydney in New South Wales. The Serbian Orthodox Church of St Sava in Elanora Heights was constructed in 1953 just two years before *Serbian Orthodox Church of St. Sava* in Highgate was completed.

There is only one Serbian Orthodox Church listed on the Australian Heritage Places Inventory, which is the Free Serbian Orthodox Church at Forrest, ACT, built in 1964. The design for the church was based on a Church in a remote village in Serbia, is in the Late Twentieth Century Australian Nostalgic style.³⁶ The Free Serbian Orthodox Church at Forrest, ACT is also the only Serbian Orthodox church with an entry on the Register of National Estate (1996).

Orthodox Churches in Western Australia

Other Orthodox churches located in Western Australia includes those of Greek, Russian, Syrian, Macedonian, Romanian and Ethiopian denomination.

Greek Orthodox Churches are the most prominent Orthodox religion in the State Heritage Office database. This includes two places on the State Register:

- P348 *St Patrick's Anglican Church (fmr) & War Memorial*, Rathmines (1908); and,
- P4641 *Cathedral of St Constantine & St Helene*, Northbridge (1935).

In addition, there are 5 other Greek Orthodox Churches included in the State Heritage Office database. These are:

- P4959 Prevelly Greek Chapel (1978) – constructed of brick and stone to a design by S. Georgiou;
- P8599 Greek Orthodox Church of the Annunciation of Our Lady, West Perth (1916) - converted from an Anglican Church into a Greek Church in c.1970;
- P9230 Greek Orthodox Church of St Nektarios (Constantinople) (1987) - built in in the Late Twentieth Century Australian Nostalgic style;

³⁵ For details see Serbian Churches in Australia: <http://www.sowa.org.au/Church.html>

³⁶ Free Serbian Orthodox Church, Place Identifier 18025, Australian Heritage Places Inventory

- P10445 Greek Orthodox Church, Forrestfield (1980) - built in in the Late Twentieth Century Australian Nostalgic style; and,
- P13716 Michael Gabiel The Archangel Greek Orthodox Church, Beresford (1965) – constructed of brick and cement to a design by Michael Geronimos.

Other Orthodox Churches includes:

Russian Orthodox

- P11356 Russian Orthodox Church, Bayswater (1991) - a rendered brick church in the Late Twentieth Century Australian Nostalgic style, its traditional Russian design was copied from an existing church in Russia.

Syrian Orthodox

- St Ephraim Syrian Orthodox Church, Perth – Not included in the State Heritage Office database. No further information available.

Macedonian Orthodox

- P18035 St Nikola Macedonian Orthodox Church & Macedonian Welfare Centre, North Perth (1976) – constructed in the Late Twentieth Century Australian Nostalgic style.

Romanian Orthodox

- Romanian Orthodox Church of St Treime, Stirling – Not included in the State Heritage Office database. No further information available.

Ethiopian Orthodox

- Ethiopian Orthodox Church of Abuna Tekle Haimamot, Kenwick. – Not included in the State Heritage Office database. No further information available.

Conclusion

Serbian Orthodox Church of St Sava is the second oldest Serbian Orthodox Church in Australia, and the first to be built in Western Australia. Its elaborately decorative construction from 1954 is indicative of the arrival of Serbian migrants to Western Australia in the immediate post World War Two period, and the subsequent establishment of Serbian migrant communities. The place continues to be valued by the local Serbian community, and is of cultural heritage significance at a State and national level.

13.4 KEY REFERENCES

Deacon Daniel Swires *Welcome to the Orthodox Church: A Guided Tour*; <http://www.theologic.com/oflweb/inchurch/guidedtour.htm> has been used throughout the Physical Evidence to explain the principles of design of the Orthodox Church as they relate to the design of *Serbian Orthodox Church of St. Sava*.

13.5 FURTHER RESEARCH

Further research may reveal more information about the designer(s) and builders of the Church, and about the early frescoes and paintings.