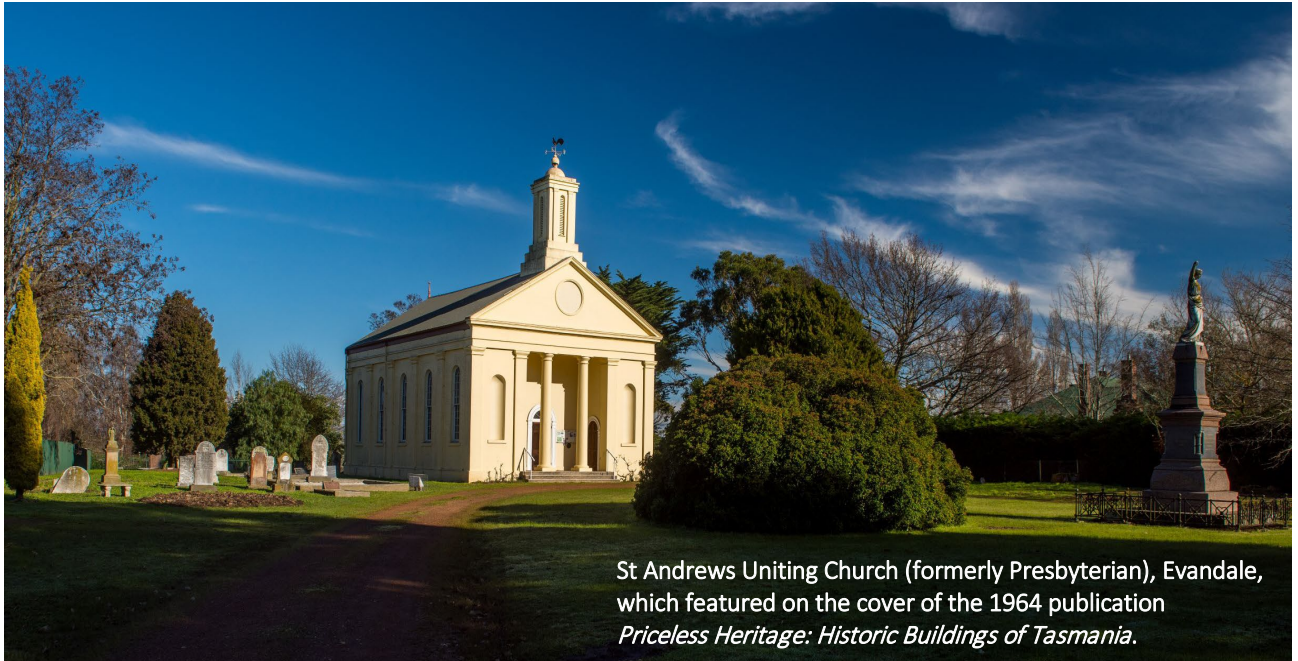




Practice Note No 12

MANAGING HISTORIC PLACES OF WORSHIP



St Andrews Uniting Church (formerly Presbyterian), Evandale, which featured on the cover of the 1964 publication *Priceless Heritage: Historic Buildings of Tasmania*.

This Practice Note provides advice on managing historic places of worship including moveable heritage items that are an integral part of the place’s historic cultural heritage significance including community attachments. It covers the adaptation and disposal of places of worship by religious organisations as well as their adaptation for new uses. The advice supports the Tasmanian Heritage Council’s *Works Guidelines*, which provides guidance on seeking approval for works to a place entered in the Tasmanian Heritage Register. The Heritage Council recommends involving professionals with expertise in historic heritage management when planning any major changes to a heritage place.

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Introduction

Places of worship are important landmarks and an integral part of the social infrastructure of local communities across Tasmania. While many continue to be used by their original founders, numerous places of worship have been closed, deconsecrated and sold as a consequence of changes in the religious beliefs and practices or changes in social demographics – particularly in rural populations. Some have been taken over and adapted by a different denomination or religion and so continue to function as a place of worship, while others are being used for a variety of non-religious purposes.

This Practice Note provides advice on the management of these heritage places and the moveable heritage items that are an integral part of the place's historic cultural heritage significance including community attachments. The Heritage Council recognizes the need for places of worship to evolve as their users adopt contemporary practices relevant to new audiences. It also recognizes the need to ensure that if a place of worship closes and transfers into private ownership, the heritage values are understood, respected and retained while allowing for adaptation to support a new use. These heritage values include social values which embrace community sentiments about the place.

The Heritage Council endeavours to proactively assist the owners of heritage places to maintain, develop and adapt them, so that they continue to be functional, accessible and in use. Our *Works Guidelines* provide direction on how places can be changed in a way that preserves a place's heritage values. Heritage Tasmania also has heritage advisors who are available to provide free guidance early in the planning phase.

Significant meanings, including spiritual values, of a place should be respected. Opportunities for the continuation or revival of these meanings should be investigated and implemented. Australia ICOMOS Burra Charter, 2013, Article 24.2.



War memorial built into the front of the Anglican Church in Exeter. It is common for church interiors to have honour boards commemorating the sacrifices of service personnel, and there are often strong community attachments to these elements.

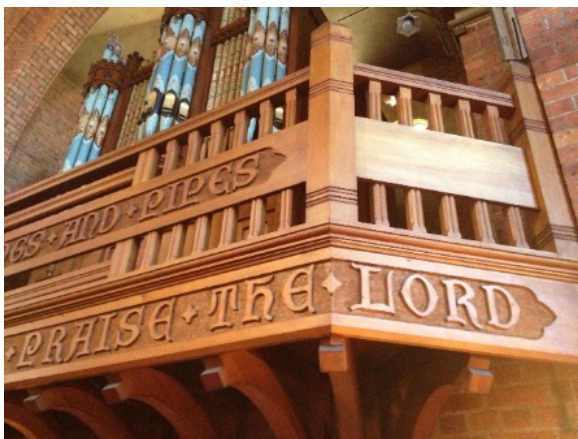
Good conservation practice places a strong emphasis on understanding the significance of an historic building before a change is made. When drawing up proposals to alter their place of worship, congregations and others with responsibility for the building should think through what the requirements are, the likely impact of the proposed changes on the building's special interest and strive to ensure that changes can be made without damaging that special interest. Writing Statements of Significance, from The Church of England's Church Care website (2006).



Former Methodist Church, Ross.

The value of places of worship

Places of worship have long served as beacons of cultural, religious and community identity. Various known as churches, chapels, tabernacles, gospel halls, synagogues, lodges, temples or mosques, places of worship reflect the faith, aspirations and investment of earlier generations. They are valued as places of religious practice and rites of passage, communal gathering, and as repositories of community memory. They also represent the skills of local builders, artisans and artists who contributed to their making. They showcase fine masonry, glorious stained glass, elegant metalwork, and joinery embellished with exquisite carving. Many of these buildings are the most creative outputs of Tasmanian architects, and a small number are built to plans conceived in England and made to fit the constraints of building sites on the opposite side of the world. For these reasons, places of worship have come to be recognized as an important part of our historic cultural heritage.



Organ loft in Holy Trinity Church, Launceston: fine joinery and wood carving.

Many are landmark buildings or focal points that aid wayfinding in cities, towns and rural environments and contribute to the local 'sense of place'. Often seen in a natural or landscaped setting, sometimes located next to or near a cemetery, places of worship are appreciated for their aesthetic qualities and have long been favoured as subjects for drawings and photographs. The quiet of their interiors provide refuge and an environment conducive to spiritual and aesthetic contemplation. Many continue to provide spaces imbued with spiritual meaning for the continuation of religious observance and social gathering. Even after they cease to be used for worship, most of these places continue to be valued by the community for spiritual or social reasons.



St Thomas Anglican Church, Avoca, a landmark building.

These places of worship were built at a time and by communities different from today. Consequently, the meaning that these places hold for a community may have changed. In many instances, their historic cultural heritage significance has been elevated but their spiritual value diminished. As places of historic cultural heritage significance, expectations exist that they are protected and managed so that this significance, including a sense of their original meaning, is sustained. This requires an awareness of, and appropriate responses to, a number of factors that may threaten to erode these values through alteration of the place's physical fabric, removal of associated items, or by other means.

Maintenance as a place of worship

Continuation of the original use is the best way to perpetuate the cultural heritage values of a place of worship. This will necessarily involve upkeep of the building and its facilities. In attending to this, some of the main challenges that the custodians of a place are likely to face are:

- finding funds to develop and implement annual maintenance plans
- having the personnel to keep “on top of” an annual maintenance regime
- knowing what work needs to be done and accessing contractors with the relevant trade and craft skills
- securing the place to limit the risk of theft, vandalism or arson.

Funds: Beyond funds raised by the congregation or denomination, there are a number of strategies that may be employed to generate funds including:

- producing income streams from the wider community through subscriptions or crowd-funding
- generating funds through local sponsorship, fund-raising campaigns or bequests
- raising funds through the subdivision and sale of parts of the property, or through tenanting of under-utilised space
- transferring custody of the place to an organization that has the necessary financial backing or legal ability to hold, raise and account for funding secured
- obtaining one-off or occasional funding from grants or a loan scheme such as the Heritage Places Renewal Loan Scheme (visit www.cg.tas.gov.au) or Tasmanian Community Fund (visit <http://www.tascomfund.org>).

It is important that maintenance issues are addressed promptly as a defect neglected too long can lead to major damage that is costly to repair. Note: An intentional act or omission that leads to the loss of community, cultural or heritage values of a place entered on the Heritage Register may result in an order or a fine.

St Lukes Anglican Church, Sunday School



The Sunday School building at St Lukes Anglican Church in Campbell Town is now used as a charity shop to raise funds for the church. Its 1950s clay tile roof was recently replaced with traditional corrugated galvanised iron because of maintenance problems arising from the design of the tiles. New gutters and downpipes were also fitted to replace the old ones that were broken and beyond viable repair. A grant from the Tasmanian Community Fund covered much of the cost of this work.

Personnel: Congregations that need additional personnel or volunteers to assist with maintenance needs may like to consider the following options:

- attracting assistance from members of the local community in exchange for free access to space for community meetings, events or functions
- sharing maintenance tasks with the custodians of nearby places of worship
- seeking assistance from a heritage architect or experienced volunteer to prepare a maintenance schedule, checklist and specifications for routine maintenance tasks
- engaging a local building contractor or a team of properly briefed volunteers to assist with regular maintenance checks and attend to basic upkeep.

Specialist advice: Some work to places of worship will require specialist knowledge and skills, for example, the repair of stonework or stained glass windows. Engaging the services of a heritage architect or museum conservator may assist in fully understanding the historic cultural heritage values of the place of worship and the associated moveable heritage items, including community attachments.

The Heritage Council's *Works Guidelines* and *Practice Notes on Moveable Heritage* and *Managing the Heritage Values of Cemeteries* also provide information and guidance that may assist. Heritage Tasmania's advisors can provide further advice in response to any questions about the conservation of a heritage place.

The Heritage Council's online Heritage Services Directory provides details of a range of specialist consultants, contractors and artisans.

There may be many people who are not part of your congregation but nevertheless care about your building who would be willing to offer their time and skills. One way to harness the interests, skills and fundraising potential of volunteers is to set up a Friends Group which can relieve the burden on those who need to concentrate on worship and mission. Caring for places of worship, English Heritage (now Historic England), 2010.

Security: Encouraging public visitation to places of worship builds the public's appreciation and respect for a place's heritage values, which will discourage vandalism. Passive surveillance by the community is an effective means of deterring and responding to acts of vandalism, arson or theft. This can be facilitated by keeping lines of view to the place clear of obstacles and by fitting motion-sensor lighting. Closed circuit television cameras can also be used to improve security, assisting in monitoring and acting as a deterrent to vandalism.



Stone head stop carved by Daniel Herbert, St Lukes Uniting Church in Bothwell. Where stonework requires conservation, specialist skills are needed.

Insurers consider that places of worship are more secure if they are left open during daylight hours since thieves and vandals do not then have to break in, causing damage. Criminals may be deterred if they think they can be seen. Making sure contents cannot be easily removed will deter opportunistic theft. Having someone in the building while it is open or asking neighbours to be watchful will make the building more secure but their personal safety must be carefully considered. Caring for places of worship, English Heritage (now Historic England), 2010.



St Andrews UCA, Evandale: an interior demonstrating the liturgical practices of its Presbyterian heritage.

Managing changes to liturgical practice

Even where a place continues to be used for its original purpose by the founding denomination or another religious group, changes may be required to accommodate the evolving requirements and liturgical practices of a congregation. There are many examples of the Heritage Council approving works to improve access, adjust layouts and update amenities to better suit contemporary needs.

In planning for changes, decisions need to have regard for, and give reasonable priority to, protecting the place's historic cultural heritage significance including community attachments to the place. A statement of significance prepared by an experienced cultural heritage practitioner will assist in planning the work to have minimal impact on the fabric or spaces that contribute to the place's significance. The 'fabric' of the place includes landscape elements, building components and fittings, furniture, objects and records (ie: moveable heritage), as described in the definition of 'place' in section 3 of the *Historic Cultural Heritage Act 1995*.

A statement of significance explains the aesthetic, historic, scientific, social or spiritual value that the place has for past, present or future generations. The statement is based on a study and analysis of the physical, documentary, oral and other evidence relating to the place against accepted significance criteria. Australia ICOMOS Burra Charter, 2013, Articles 1.2 and 26.1.

Where impact from change is unavoidable, plan the work to:

- be reversible (ie: the changes can be undone in future without the loss of significant fabric, which may be achieved by the careful dismantling and storage of significant fabric removed, and minimizing cutting or drilling into significant fabric)
- minimise the impact on significant spaces by using glass and avoiding full height partitioning
- retain significant character by designing new work to be visually recessive, in keeping with the surroundings
- not conceal or intrude on significant detail or spatial characteristics of the place.

In some instances it may be desirable to visually isolate new work from the old by using obviously different design forms or materials, but care must be taken to not create a visual intrusion with the new work.

Further guidance on appropriate outcomes for works to heritage places can be found in the Heritage Council's *Works Guidelines*.

Wellspring Anglican Church, Sandy Bay



A major extension to the Wellspring Anglican Church in Sandy Bay provides a new auditorium that met the contemporary needs of the congregation, and a new parish centre. A highly contemporary design was chosen for the auditorium. Set back from the road, the new building is subservient in height to the Church, whilst being unmistakably new with the extensive use of glass and steel. The auditorium replaced mid-20th Century additions that were of no heritage value.

Liturgical Exemptions

For places of worship entered on the Tasmanian Heritage Register, works solely for liturgical purposes are exempt from the normal approval requirements, however the Heritage Council encourages denominations and churches to discuss proposed changes with Heritage Tasmania and seek advice.

Whilst it will depend upon the circumstances in each case, the following examples of works are generally considered to constitute works which are solely for liturgical purposes and for which approval is not required:

- the internal rearrangement of furnishings where this is needed to accommodate changes to liturgical practice
- installation of new furnishings or fixtures that relate to religious observance and worship practices.

However:

- works to create new spaces, or improve amenity, access or safety, will in most cases not be considered as being “required solely for liturgical purposes” and will require Heritage Council approval
- repair works to significant heritage fabric (e.g. stained glass windows or organs) may also require approval if significant heritage fabric is likely to be altered with consequent effect on the place’s significance.

Staff at Heritage Tasmania can provide advice on whether approvals are required and how best to minimize impacts on the place’s historic cultural heritage significance, including those cases where works are proposed to be undertaken for liturgical purposes. The Heritage Council’s *Works Guidelines* and Practice Notes on *Managing the Heritage Values of Cemeteries* and *Moveable Heritage* also provide valuable advice.

“A person must not carry out any heritage works unless those heritage works have heritage approval” [but this does not apply where] “heritage works to a registered place of worship ... are required solely for liturgical purposes.” Section 35, *Historic Cultural Heritage Act 1995*

Places of worship from earlier centuries have generally been altered or rearranged a number of times in their history to meet changing needs and the evidence of change is often part of our appreciation of them. The process of change has not, however, been a neutral one: alterations which were once acceptable may now be regrettable, while people may be content with certain changes today which in the past would not have been permitted. The need for consent to make alterations provides a means of managing change which recognises the importance of sustaining and enhancing the values of listed places of worship for this and future generations. *New Work in Historic Places of Worship*, English Heritage (now Historic England), 2012.

St Marks Anglican Church, Deloraine



In 2013, two flat screen televisions were installed in St Marks Anglican Church, Deloraine, to replace a large drop down screen that had been used for projection of the worship leaders during church services. Although the television screens are not in keeping (visually) with the traditional liturgical fittings of the church building, they can easily be removed when superseded by other technology or otherwise no longer required.

The Tasmanian Heritage Council provided a Certificate of Exemption for this installation as it was considered to be solely for liturgical purposes.

Image by Rev Joshua Skeat

Protecting items of moveable heritage

Moveable heritage can encompass a wide range of items, from silverware, furniture, memorial boards, altars, pulpits and fonts. Preparing an inventory of items that have special association and meaning for the congregation and community, as well as those that contribute to the place's historic cultural heritage significance, will assist in making good decisions about which items should be kept at the place because they contribute to its significance, as well as the appropriate disposal actions for the other items. The inventory should include:

- an image or images of the item
- a description of the item, including what it is made of, dimensions and artisan if known
- provenance details
- recommendations for retention or disposal.

Including statements of significance will also assist in making decisions on what to keep and what might be relocated or disposed.

If a place of worship is entered on the Heritage Register, it is recommended that a copy of the moveable heritage inventory be provided to Heritage Tasmania for review. This should happen before any decision is made to dispose or relocate items, as Heritage Council approval may be required to remove certain items from the place. For significant items that are proposed to be removed from the place, it will assist the Heritage Council if it can be demonstrated why retaining the item at the place is not viable or appropriate. The Heritage Council may request that an extant record of a church interior be made before items are disposed of, as outlined in the Heritage Council's Practice Note 'Procedure for Extant Recording of a Heritage Place'.

St Johns Presbyterian Church, Hobart



St Johns Presbyterian Church (1841-43) is recognised as having aesthetic significance for both its external architecture and its interior ecclesiastical fixtures, fittings and furnishings associated with worship and commemoration. Removing pews or other furnishings (ie: moveable heritage) from such an interior seriously erodes the place's heritage values. The impact that internal changes have on heritage values may be lessened if the furniture is re-arranged in such a way that it can be reinstated in the future. This may require the temporary removal of specific items, and any such removal should ensure that the items remain at the property and are identified as significant components of the church.



As a general policy, it is preferable to retain at the place those moveable heritage items that contribute to the historic cultural heritage significance of the place, unless retention makes the items vulnerable (for example, a church organ can be safely retained on site, while a chalice may be vulnerable to eventual loss). If retention on site is not possible, alternative options include:

- **Distributing to donors:** Where items have been loaned, donated or the subject of a bequest to a particular property, these items may need to be returned to the original donor, or their representative
- **Relocating to a nearby ecclesiastical property:** Where it can be demonstrated that retention on site is not appropriate, the preference is for items to be relocated to a nearby ecclesiastical property
- **Relocating to a museum or other curated space:** Where neither retention nor relocation to another ecclesiastical property is available, the items may be removed to a secure and appropriate location managed by the religious authority (e.g. a denomination with its own centralized museum), or gifted to a local museum.

Former St Albans Church, Parkham



When St Albans at Parkham was no longer required by the Anglican Church, the property was acquired by a community organisation which manages it for ongoing community use. Practically all of its moveable heritage items have been retained at the place.

Former St James Church, Waratah



Following its de-consecration, the new owners of St James church were keen to recover culturally significant moveable heritage items that had been disposed of, including bell, pulpit, baptismal font, harmonium and pews. The building is now used as an arts and crafts outlet and local history centre, but is also occasionally used for weddings, funerals or special worship services.



Historic image courtesy TMAG
Bottom image by Anne Dunham

Managing changes in ownership and use

A denomination or local community may decide to close, deconsecrate and sell a place of worship, because it is no longer needed, cannot be sustained for economic reasons or it is no longer fit for purpose.

Beginning the disposal process with a solid understanding of a community's attachment to the place and its historic cultural heritage significance will ensure that the disposal process is managed well and is respectful of sensitivities. Community consultation at an early stage in the process is also important.

Engaging a suitably qualified cultural heritage practitioner (eg: an historian or architect specialising in heritage or, for moveable heritage, a museum curator) to develop a statement of significance is a valuable first step. The practitioner can also provide advice on the relative value of the place's component parts, including its moveable heritage, as well as advice on the potential for adaptive reuse.

For places of high or outstanding historic cultural heritage significance, it is recommended that a Conservation Management Plan (CMP) be developed. More information is available on the Heritage Council's website. It is also recommended that this advice or CMP be forwarded to Heritage Tasmania for review and comment before it is released to prospective purchasers. Taking these steps provides you and the community with confidence that future decisions on changes to the place have regard for, and will be in the interests of, protecting the place's historic cultural heritage significance.

A small number of highly significant places of worship may have little potential for adaptive reuse without seriously compromising heritage values. Such places may be better preserved in the custody of an organization whose focus is the management of one or more heritage places with the object of ensuring protection of these places for the enjoyment of the current and future generations.

Most places of worship can accommodate some internal change, but there will be cases where the nature or quality of the interior is such that there is little scope for internal adaptation. These cases should be identifiable through the preparation of a statement of significance. In general, the rarer or more complete a historic interior, the stronger will be the case for its preservation.

New Work in Historic Places of Worship, English Heritage (now Historic England), 2012

Church, Netherlands



The Groningen Historic Churches Foundation in the Netherlands was established in 1969, and now manages more than 90 churches, including this one at Westernieland. Its approach is in most cases to preserve the churches without alteration, allowing daily public access (usually by having the key available at a nearby house), and encouraging continued community use of the buildings. This has enabled churches that were no longer needed by the denomination to survive intact and continue to be accessible to the public.



Adapting places for new uses

Current and former places of worship will always be capable of adaptation for new uses and functions, though some might be better suited to adaptation than others. The Heritage Council has approved works that have allowed former places of worship to be adapted for use as private homes, restaurants, cafes, galleries and offices, each with their own particular needs. Experience has shown that private owners take great pride in how they have helped breathe new life into a former place of worship, give it a new use, continue to present it to the public and share the stories of the place in a way that sustains these elements of Tasmania's historic environment.

When contemplating a change of use, being mindful of community attachment to the place will assist in adapting the place in a way that is respectful of those attachments, the place's heritage features and its historic cultural heritage significance. Ways to respect these values include:

- maintaining the way in which the place was historically presented in the streetscape or landscape
- adaptive reuse that complements the heritage character, spaces and fabric of the place
- adaptive reuse that respects community values and heritage features
- maintaining public appreciation of and access to the place
- subdivision that respects important historical connections.

Places of worship comprise approximately five per cent of the places entered in the Tasmanian Heritage Register. It is estimated that one in five of these places are now in private ownership and used as a home, café, gallery, retail outlet or office.

Historic presentation: Places of worship often have austere landscaping and no or low fences of a formal character. Changes to this style of landscaping through embellishment, introducing new elements such as terraces for outdoor seating, utility needs such as sheds or car parking, or signage requires careful consideration to minimise impacts to the historic presentation of the place.

Subdivision: It is preferable to plan subdivisions to ensure that the various parts of a place retain important physical or visual relationships (e.g. views between a cemetery and a church). In some situations this may be achieved by providing rights of way or discreet boundary markers that do not visually separate the related parts.

Former St Andrews Church, Perth



Empty and deconsecrated, this church has been adapted for use as a private residence without compromising its streetscape character. A modern addition is discretely located on the far side, screened from the side street by a mature hedge. Positive changes have been made to the outward presentation of the place including the repainting of the church exterior, replacement of the roof cladding in traditional short sheet galvanised iron, and a new fence of sympathetic detail.

Complementary: Some new uses will be complementary to a former place of worship by harnessing the place's character as the setting for the new functions. These types of uses more readily enable key features including significant moveable heritage to be retained. Where furnished interiors are highly significant, more care is required to minimise impacts to the heritage values of the place and its components. Different areas or spaces within the place will have relatively greater or lesser significance. A design that results in more change to the area of lesser significance assists in minimizing impacts to the overall historic cultural heritage significance of the place.

Former Methodist Church, Perth



After being sold by the Uniting Church, the church building was converted into a cafe. A small kitchen and counter were fitted into the rear of the main internal space, allowing patrons to experience the full expanse of the nave. The light touch of this adaptation was in keeping with the stark simplicity of the original architectural design.



Public access: The adaptive reuse of a former place of worship as a cafe, restaurant, function centre, cellar door, retail outlet, gallery or accommodation venue can be one way of supporting continuing public access and perpetuating the place's social values. Establishing a business in a well-located and unique historic setting is a major part of Tasmania's visitor experience.

Adaptation for residential use normally results in reduced public access to a place. If the place contains a cemetery, a level of public access may be legally required under the *Burial and Cremation Act 2002*. There may also be implications for public liability and insurance.

Relocating buildings

Moving places of worship from their historical location should normally be avoided and will require approval from the Heritage Council if the place is entered on the Heritage Register. The Heritage Council will consider:

- community attachment to the place, its significance in the development of the town or region and its broader historic cultural heritage values
- historical connection of the building to the place (e.g. if it was moved from somewhere else and sits in relative isolation from the surrounding landscape, its connection may be tenuous)
- evidence that relocation is the sole means of ensuring the building's survival.

Providing a clear and sound rationale with your application to relocate the building will assist the Heritage Council with its deliberations. Plans to relocate a building to a place entered in the Heritage Register will be treated as if it were a new development (i.e. addition or new structure).

Former Uniting Church, Franklin



An artist husband and wife who bought the former Uniting Church in Franklin gave its disused and empty nave a new use as a combined art studio and exhibition space.

A unique solution was found to accommodate visiting artists within this space by creating a cubic pod containing a bathroom beneath a roofless 'bedroom'. The pod is a great example of a modern insertion that is respectful of and subservient to the historic interior, and one which is able to be taken away at any point.

The current owner's intention is to carry on with vision of the artist husband and wife, to have the church space regularly used for creative arts and other community activities.



Images by Voytek S, supplied by Gavin Gordon

Chalmers Church, Launceston



Chalmers Church in Launceston was recently refurbished internally to provide an innovative suite of offices and meeting rooms for a design firm. Office cubicles of crisp lightweight framing, glass and perforated metal screens that replicated details of the historic interior were treated as boxes placed on the floor of the nave, with a soaring space above them. Display cases and information panels enliven the interior with objects, images and stories that evoke the church's past.



Heritage Approvals

Before starting any work, seek advice from Heritage Tasmania or a suitably qualified heritage practitioner. This will assist in refining ideas and finding a solution that balances the desired change with protection of the historic cultural heritage significance of the place, including community attachments.

Under Part 6 of the *Historic Cultural Heritage Act 1995*, approval from the Heritage Council is required for any works to a place entered on the Tasmanian Heritage Register. However, approval is not required for works to a registered place of worship which are solely for liturgical purposes (see page 7). Approval may be in the form of:

- a certificate of exemption where the proposed works are minor and will not affect the place's heritage values; or
- a discretionary permit for works that are likely to impact on the place's heritage values.

A discretionary permit application must be lodged with the local planning authority (i.e. local council) which will forward the application to the Heritage Council. The planning authority and the Heritage Council will work together to provide the applicant with a single decision.

How long before I receive a decision?

The development application process may take up to 42 days from the date it is lodged with the local council. If you do not provide enough information with your application it may take longer. Please contact Heritage Tasmania to check what information you need, or visit www.heritage.tas.gov.au and search for "what to lodge with your application".

Are there penalties for not abiding by the Act?

Yes. However, the Heritage Council tries to work proactively with owners to resolve issues through discussion and mediation, rather than by conflict, objection and using penalties.

Conclusion

The physical and social environment of Tasmania's heritage places continues to evolve. The places themselves are affected by these changes and need to evolve to ensure that they continue to be used and are sustainable, relevant and resilient. For heritage places, particularly for those entered on the Heritage Register, changes should be part of a carefully managed process that ensures the historic cultural heritage significance and community attachment is safeguarded for the benefit of current and future generations. For that reason it is best to begin the process of deciding what changes to make with a good understanding of the place's heritage values.

Tasmania's historic places of worship, whether they continue to operate as a place of worship or are used for other purposes, are an important part of the fabric that defines Tasmania's sense of place. The custodians of these places fulfil an important role in helping to present, maintain and care for them, and for this the Heritage Council is immensely grateful.



Contributing to a sense of place: Chalmers Church, City Baptist and Milton Hall in Frederick Street, Launceston.

Contact Details

Tasmanian Heritage Council

Phone: 1300 850 332

Email: enquiries@heritage.tas.gov.au

www.heritage.tas.gov.au

Useful Resources

Tasmanian Heritage Council

www.heritage.tas.gov.au/useful-resources/publications

Works Guidelines for Historic Heritage Places (November 2015)

Practice Note 2: *Managing Historical Archaeological Significance in the Works Process*

Practice Note 3: *Procedure for Recording a Heritage Place*

Practice Note 7: *Moveable Heritage*

Practice Note 11: *Managing the Heritage Value of Cemeteries*

Practice Note 15: *Stained Leadlight Glass: Conservation Principles*

Australia International Council on Monuments and Sites (ICOMOS)

[The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance 2013 \(the 'Burra Charter'\)](#)

Kerr, J.S.; [Conservation Plan: A guide to the preparation of conservation plans for places of European cultural significance](#), 7th Edition, Australian ICOMOS, 2013

Australian Council of National Trusts

Henwood, J. & Hazell, T.; *Conflict and Reconciliation: The Future of Our Historic Churches*, the National Trust of Australia (Victoria), 1988

Historic England (formerly English Heritage)

[New Work in Historic Places of Worship, 2012](#)

[Caring for Places of Worship, 2010](#)