

HERITAGE ASSESSMENT REPORT

NAME: Naracoorte Church of Christ

PLACE: 26550

ADDRESS: Bunganditj, Marditjali, Meintangk, Ngarrindjeri and Potaruwutj Country

64 Jenkins Terrace, Naracoorte

This heritage assessment considers that the place meets criteria (d) and (e). Refer to Summary of State Heritage Place for final approved wording, including criteria statements.



Naracoorte Church of Christ, 9 February 2023

Source: DEW Files

ASSESSMENT OF HERITAGE SIGNIFICANCE

Statement of Heritage Significance:

Naracoorte Church of Christ is an outstanding example of a post-war church. The church complex, completed in 1966, was one of relatively few churches designed and built in a single construction phase during the post-war period. In addition to the main worship space, the church possesses a number of spaces designed specifically as community facilities including activity hall, kitchen, kindergarten and a series of Sunday school rooms. As such, Naracoorte Church of Christ is an unusually complete, coherent and intact example of the class of place, post-war church.

The Naracoorte Church of Christ is also an outstanding example of late twentieth-century ecclesiastical Modern Movement architecture in South Australia. The building is notable for the dramatic and distinctive A-frame roof, spire and steel joist buttressing of its chapel, contrasting with the flat roofs of the non-worship wings. These elements are unified through the use of similar materials, details and modular construction units throughout the complex.

Relevant South Australian Historical Themes

Naracoorte Church of Christ demonstrates the following themes and subthemes in *Historic Themes for South Australia*:

4. Building Settlements, Towns and Cities

4.4 Making regional centres

4.5 Living in country towns

6. Developing Social and Cultural Life (supporting and building communities)

6.1 Supporting diverse religions and maintaining spiritual life

6.7 Continuing cultural traditions

6.8 Marking the phases of life

Comparability / Rarity / Representation:

The Naracoorte Church of Christ is associated with the Churches of Christ in South Australia, late twentieth-century ecclesiastical architecture, A-frame churches, post-war places of worship, postwar church community facilities, and South Australian architect W. Lance Brune. Each is considered in turn.

Churches of Christ in South Australia

At least 38 churches or chapels were built by the Churches of Christ in South Australia between 1945 and 1990, of which less than thirty retain a reasonable level of intactness. There are five State Heritage Places associated with the Churches of Christ in South Australia, all of which were built prior to 1945, namely:

- National Trust Centenary Hall Museum, known as Museum (former Lutheran Hall, former Balaklava Church of Christ), 1878, May Terrace Balaklava (SHP 12948, listed 1993),
- Religious Building - Church of Christ, known as Hindmarsh Church of Christ and Sunday School Hall, 1866, 1880, 1893, 26 Orsmond Street, Hindmarsh (SHP 11803, listed 1989),
- Former North Adelaide Church of Christ, 1883, 150 Kermode Street, North Adelaide (SHP 13539, listed 1986),
- Queenstown Church of Christ (former Whittaker Memorial Primitive Methodist Church), 1869, 193-195 Port Road, Queenstown, criterion (f) (SHP 14343, listed 1994),

- Religious Building and Dwelling - Former Church of Christ, known as Masonic Hall (former Willunga Church of Christ) & Outside Toilet, 1870, 38 High Street, Willunga (SHP 14073, listed 1990).

There are also 16 Local Heritage Places associated with the Churches of Christ in South Australia, all of which were built before 1945, including:

- Church of Christ and Church Hall, 96-100 Grote Street, Adelaide,
- Balaklava Church of Christ, 1 Baker Street, Balaklava,
- Former York Church of Christ, 6 Jeanes Street, Beverley,
- Church (former Church of Christ), 44A East Avenue Black Forest,
- Former (Wamboony) Church of Christ, Six Mile Well Road Mundulla West (located at cnr Rowney and Downing Roads, Mundulla West) (new 1953 church and 1968 extensions excluded from listing),
- Church of Christ, 242 Military Road, Semaphore,
- Church of Christ, Pt Lot 130, Tumby Bay (1960s additions implicitly excluded from extent of listing in 1985 Eyre Peninsula Heritage Survey),
- Church of Christ, 8 Margaret Street, Williamstown.

Late twentieth-century ecclesiastical architecture in South Australia

Before 1945, churches were generally designed in decorative historicist styles derived from ancient or medieval precedents. However, after the Second World War, traditional decorative styles became less prevalent due to the loss of skilled trades, the time involved in traditional construction methods and increased costs.¹ Meanwhile, architects who followed the Modern movement in architecture tended to reject the decorative nature of historical styles deeming it to be superficial, regressive and 'dishonest'.²

Apperly, Irving and Reynolds identify two styles associated with places of worship constructed in Australia since 1945, namely the post-war ecclesiastical style (c1940-1960) and the late twentieth-century ecclesiastical style (c1960-1990). The late-twentieth century ecclesiastical style is understood to continue and extend the trends exhibited by the post-war ecclesiastical style.

The postwar and late twentieth-century ecclesiastical styles are characterised by the following key style indicators:

- steel or reinforced concrete portal frames, especially when exposed inside the building as an architectural feature,
- distinctive roof shapes, designed to set churches apart from secular buildings and connote a religious function,
- aisles flanking a central nave,
- coloured glass windows with accentuated mullions,
- glazing with vertically proportioned panes,
- clerestory windows,
- plain wall surfaces, of undecorated face brick,
- play of light from unseen or unexpected sources to create a special mood,

- a side-lit wall behind the altar,
- unbroken straight lines emphasising verticality,
- inverted V shapes reminiscent of Gothic pointed arches,
- elements reminiscent of Gothic flèches or spires, pointing 'heavenward',
- architectural 'distinctiveness' achieved through experimentation in space and form,
- integration into community expressed through familiar, 'humble' materials such as brick, clear-finished timber and terracotta tile, with domestic associations,
- utilisation of newly available structural materials facilitating dramatic shapes.³

A-frame churches

Nine architectural typologies are identified and defined for South Australia's postwar places of worship.⁴ Naracoorte Church of Christ is a representative of the 'A-frame' type, which is the most recognisable type associated with places of worship constructed during the post-war church-building boom.

The A-frame was a 'versatile form'⁵ that could be built quickly and economically. A-frame churches were also instantly recognisable as churches, combining 'an unmistakable visual presence'⁶ with several possible symbolic meanings, such as praying hands, the Holy Trinity, or an inverted ark, besides pointing to Heaven, located 'up there'.⁷ A-frame churches are distinguished by steep gable roofs, with a pitch greater than forty-five degrees, a level ridge line, and a long, rectangular worship space. A-frame roofs are typically tiled.

There are two prominent sub-types within the A-frame type, namely 'true' and 'raised' A-frames. In true A-frames, steel or reinforced concrete portal frames supporting the roof meet the ground at an angle identical to the pitch of the roof. The portal frames are typically exposed between the eaves and the footings. In raised A-frames, the roof is lifted off the ground to at least standard ceiling height by vertical structural members, typically achieved with integrated portal frames in steel, reinforced concrete or glued laminated timber.



Former Salisbury Methodist Church, 1961, is an example of a true A-frame church

Source: Google Street View



St John Vianney's Catholic Church, Burnside, 1962 (SHP 26543), is an example of a raised A-frame church

Source: DEW Files 2023

Of the nine common post-war church types, raised A-frame churches are visually closest to traditional churches, with a steep gable roof raised above four walls. True A-frame churches, on the other hand, represent a distinctly modern response to church architecture. Instantly recognisable, in South Australia A-frame structures are closely associated with the post-war church-building boom that occurred in the early 1960s.

Currently there are two raised A-frame churches in the Register, namely Our Lady of Mount Carmel Catholic Church (SHP 26520) and St John Vianney Catholic Church (SHP 26543, provisionally entered 2023).

Post-war places of worship

Eleven post-1945 places of worship are State Heritage Places. Examples include:

- St Maximillian Kolbe Catholic Church, 1984, Agnes Street, Ottaway, criteria (f) and (g) (SHP 26473, listed 2019),
- Holy Cross Catholic Church, 159-165 Goodwood Road, Millswood, criteria (d), (e) and (g) (SHP 26498, listed 2021),
- St Alphonsus' Catholic Church, 87 George Street, Millicent, criteria (a), (d) and (e) (SHP 26544, confirmed 30 March 2023),
- Nunyara Chapel, 1963, 5 Burnell Drive, Belair, criterion (e) (SHP 14785),
- Cathedral of Angels Michael and Gabriel Greek Orthodox Church and Bell Tower, 1966, 282-288 Franklin Street, Adelaide, criterion (f) (SHP 13205),
- Shri Ganesh Temple, 1990s, 3A Dwyer Road, Oaklands Park, criterion (f) (SHP 26361).

William Lancelot (Lance) Brune

William Lancelot Brune was an Adelaide-based architect active from c.1950 – c.1970. As Chair of the Churches of Christ Building Extension Committee, Brune designed numerous churches or chapels for the Churches of Christ during the 1950s and 1960s. His architectural practice W. Lance Brune Pty Ltd also designed churches for other denominations as well as residential, commercial and government projects. Examples of Brune's work include:

- Former Salisbury Methodist Church (now Salisbury Uniting Church), 1961, 59-61 Park Terrace, Salisbury,
- Naracoorte Church of Christ, 1966 (subject of this assessment), 64 Jenkins Terrace, Naracoorte,
- Whyalla Church of Christ, 1965, 74 Duncan Street, Whyalla Playford,
- RAOB Building (now Regency Apartments), 1954, 188 Morphett Street, Adelaide,⁸
- Port Lincoln Prison Stage 1, (1965, in assoc. with the Public Buildings Department), Pound Lane, Duck Ponds,⁹
- House, 1959, 329 Belair Road, Lynton,
- House, c.1960, 586 Military Road, Largs North.

There are no known places associated with the work of W. Lance Brune listed in the South Australian Heritage Register. Currently, Brune does not have a biographical entry in the Architects of South Australia Database.



Whyalla Church of Christ, 1966

Source: Google Street View



**A typical Lance Brune house, c.1960,
586 Military Road, Largs North**

Source: Google Street View

**Assessment against Criteria under Section 16 of the *Heritage Places Act 1993*.
All Criteria have been assessed using the 2020 Guidelines.**

(a) it demonstrates important aspects of the evolution or pattern of the State's history.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place should be closely associated with events, developments or cultural phases which have played a significant part in South Australian history. Ideally it should demonstrate those associations in its fabric.

Places will not normally be considered under this criterion if they are of a class of things that are commonplace, or frequently replicated across the State, places associated with events of interest only to a small number of people, places associated with developments of little significance, or places only reputed to have been the scene of an event which has left no trace or which lacks substantial evidence.

Naracoorte Church of Christ is associated with the historic themes 'Building Settlements, Towns and Cities' and its subthemes 'Making regional centres' and 'Living in country towns'; and the theme 'Developing Social and Cultural Life (supporting and building communities)' and its subthemes, 'Supporting diverse religions and maintaining spiritual life', 'Continuing cultural traditions', and 'Marking the phases of life.'

Like many of the churches built in South Australia after the Second World War, the construction of the Naracoorte Church of Christ was precipitated by rising church attendance brought about by the baby boom. The construction of the Naracoorte Church of Christ demonstrates a typical pattern of post-war regional development, rather than a strong or influential one and is therefore not considered to meet the threshold for listing for this association at the State level.

Naracoorte Church of Christ is one of many Churches of Christ in South Australia (see Comparability, Rarity, Representation), and one of numerous Churches of Christ built after the Second World War and prior to 1990. Naracoorte Church of Christ is one of many places demonstrating the theme 'Developing Social and Cultural Life' and its subthemes. Consequently, the Naracoorte Church of Christ is considered to demonstrate a typical, rather than a strong or influential pattern or evolution of the State's history and is not considered to meet the threshold for this theme and its subthemes at the State level.

It is recommended that the nominated place **does not fulfil** criterion (a).

(b) it has rare, uncommon or endangered qualities that are of cultural significance.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place should demonstrate a way of life, social custom, industrial process or land use which is no longer practised, is in danger of being lost, or is of exceptional interest. This encompasses both places which were always rare, and places which have become scarce through subsequent loss or destruction.

Places will not normally be considered under this criterion if their rarity is merely local, or if they appear rare only because research has not been done elsewhere, or if their distinguishing characteristics have been degraded or compromised, or if they are at present common and simply believed to be in danger of becoming rare in the future.

Naracoorte Church of Christ is associated with the Churches of Christ in South Australia. However, Naracoorte Church of Christ is one of many Churches of Christ chapels in South Australia, and one of many post-war churches.

Worship and evangelism by the Churches of Christ is an ongoing practice in South Australia, and while some congregations have declined in recent decades, others have grown in strength. Consequently, the Naracoorte Church of Christ is not considered to demonstrate cultural qualities that are rare, uncommon or in danger of becoming lost.

It is recommended that the nominated place **does not fulfil** criterion (b).

(c) it may yield information that will contribute to an understanding of the State's history, including its natural history.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place should provide, or demonstrate a likelihood of providing, information that will contribute significantly to our knowledge of the past. The information should be inherent in the fabric of the place. The place may be a standing structure, an archaeological deposit or a geological site.

Places will not normally be considered under this criterion simply because they are believed to contain archaeological or palaeontological deposits. There must be good reasons to suppose the site is of value for research, and that useful information will emerge. A place that will yield the same information as many other places, or information that could be obtained as readily from documentary sources, may not be eligible.

The Naracoorte Church of Christ was built in 1965-1966 on a vacant residential allotment, previously covered by trees and/or uncleared scrub, neighbouring an interwar Tudor-style house on the southern side. The block was purchased by the Churches of Christ Evangelistic Union Inc. in 1964.

The physical fabric of the Naracoorte Church of Christ is well-documented in photographs, architectural drawings and other documents. There is no evidence (documentary, oral history or physical) to suggest that the place may yield information that will contribute meaningfully to an understanding of the State's history beyond what is readily available.

It is recommended that the nominated place **does not fulfil** criterion (c).

(d) it is an outstanding representative of a particular class of places of cultural significance.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place should be capable of providing understanding of the category of places which it represents. It should be typical of a wider range of such places, and in a good state of integrity, that is, still faithfully presenting its historical message.

Places will not be considered simply because they are members of a class, they must be both notable examples and well-preserved. Places will be excluded if their characteristics do not clearly typify the class, or if they were very like many other places, or if their representative qualities had been degraded or lost. However, places will not be excluded from the Register merely because other similar places are included.

Naracoorte Church of Christ is associated with the class of place known as post-war churches. The construction of new churches after the Second World War is associated with post-war population growth resulting from migration and the baby boom, suburban and regional development, and the evolving role of churches in community life. As a result, over 650 churches were built between 1945 and 1990 in South Australia. Churches constructed during this time played a prominent role in South Australia's physical, cultural and spiritual development.

The principal attributes of the class of place 'post-war church' comprise a range of physical elements including the setting and exterior form of the building, materials and the layout, furnishing and decoration of the interior spaces. Outstanding representatives of the class of place will possess a range of both exterior and interior characteristics that define the class. Outstanding representatives of the class of place will also be either churches built in a single construction phase or in several stages according to a preconceived master plan, resulting in a cohesive architectural expression, and demonstrate a considered engagement with site and context.

Principal characteristics of the class include distinctive roof forms employed to set the churches apart from secular buildings; the adoption of commonplace materials with domestic connotations employed to integrate the church into community; the adoption of newly-available materials, processes and technologies; expression in mid- or late twentieth-century ecclesiastical styles; the provision of community facilities or amenities; a considered engagement with site and context; and the presence of bespoke artworks created as an integral part of the church's design. Due to theological differences, Protestant churches tended to display less artworks than Catholic churches, such as at Holy Cross Catholic Church (SHP 26498) during the post-war period. Conversely, due to the importance of Sunday school, Protestant churches tended to possess far more extensive community facilities than Catholic churches, for example St Alphonsus' Catholic Church (SHP 26544).

The Naracoorte Church of Christ complex was conceived as a complete church complex comprising a chapel, activity hall and kitchen, a kindergarten wing, and Sunday school rooms arrayed down one side of the activity hall. Unusually, the

Naracoorte Church of Christ complex was built in a single construction phase during 1965-1966. Most postwar church complexes were built in stages according to a predetermined master plan, but many such plans were left incomplete, due to a downturn in church and Sunday school attendance during the late 1960s. As such Naracoorte Church of Christ represents an unusually complete and coherent example of the class of place, namely, a post-war church.

The Naracoorte Church of Christ is also highly intact and is considered to display a critical mass of the principal characteristics of the class at a higher quality than many other examples, and in a way that allows the class to be readily understood and appreciated, including:

- a distinctive roof form, employed to set the church apart from secular buildings, with a dominant, tiled A-frame roof on the chapel, contrasting with flat roofs on the activity and utility spaces,
- adoption of commonplace materials with domestic connotations employed to integrate the church into community, such as face brick, terracotta tile, and clear-finished timber,
- adoption of newly-available materials, processes and technologies, including welded structural steel, coloured enamelled steel spandrel panels, and aluminium sheet-metal,
- expression in a late twentieth-century ecclesiastical style,
- provision of community facilities or amenities, in this instance including a hall, kitchen, kindergarten and three Sunday school rooms, able to be adapted for other uses as required,
- considered engagement with site and context, in this instance by setting the church complex well back from the road, with a large lawned area for gathering,
- the presence of a bespoke sacred artwork created as an integral part of the church's design, in this case a tapering window glazed with patterned coloured glass, designed by the architect Lance Brune and created specifically for the chapel, which admits light to the baptistery and sanctuary.

It is recommended that the nominated place **fulfils** criterion (d).

(e) it demonstrates a high degree of creative, aesthetic or technical accomplishment or is an outstanding representative of particular construction techniques or design characteristics.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place should show qualities of innovation or departure, beauty or formal design, or represent a new achievement of its times. Breakthroughs in technology or new developments in design would qualify, if the place clearly shows them. A high standard of design skill and originality is expected.

Places would not normally be considered under this criterion if their degree of achievement could not be demonstrated, or where their integrity was diminished so that the achievement,

while documented, was no longer apparent in the place, or simply because they were the work of a designer who demonstrated innovation elsewhere.

The Naracoorte Church of Christ is an outstanding example of late twentieth-century ecclesiastical Modern Movement architecture in South Australia. Lance Brune's well-resolved design employed a dramatic and a distinctive A-frame roof shape, spire and steel joist buttressing to denote the purpose of the building as a place of worship. Brune contrasted the chapel from the non-worship wings by covering the latter with flat roofs, and implied different uses by assigning each main volume a different roof height, then unified the architectural composition by employing similar materials, details and modular construction units throughout the complex.

Naracoorte Church of Christ articulates many key attributes of late-twentieth century ecclesiastical architecture, namely:

- new structural materials facilitating dramatic shapes, achieved through the use of a welded-steel A-frame structure, with external structural rolled steel joist 'buttresses' expressed as architectural features, which allow the structural system of the church to be readily understood;
- inverted V shapes reminiscent of Gothic pointed arches, which appear most notably in the A-frame roofline and external structural buttressing;
- coloured glass and windows with vertically proportioned panes, notably in the glazed, tapering fin feature under the western gable;
- plain wall surfaces achieved through the use of face brick, including textured face brick, in two colours;
- play of light from unexpected sources to create a special mood, realised through the use of coloured glass which throws coloured light and shadow across the sanctuary during morning worship,
- architectural 'distinctiveness' employed to denote the purpose of the building as a place of worship through its large A-frame roof, spire and steel joist buttressing,
- integration into community expressed through familiar, 'humble' materials such as brick, terracotta tile and clear-finished timber, with domestic associations.

It is recommended that the nominated place **fulfils** criterion (e).

(f) it has strong cultural or spiritual association for the community or a group within it.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place should be one which the community or a significant cultural group have held in high regard for an extended period. This must be much stronger than people's normal attachment to their surroundings. The association may in some instances be in folklore rather than in reality.

Places will not be considered if their associations are commonplace by nature, or of recent origin, or recognised by a small number of people, or not held very strongly, or held by a group not widely recognised, or cannot be demonstrated satisfactorily to others.

From 1966 until the present, the Naracoorte Church of Christ has been a place of worship for the local Churches of Christ community. While the Churches of Christ as a whole may be considered a group that resonates broadly across the state, there is no evidence to suggest this group collectively has a strong cultural or spiritual connection with Naracoorte Church of Christ, as it is only one of numerous of Churches of Christ in South Australia. Any subset of the larger group, with such a connection, would not be considered to resonate broadly across the State as a group.

It is recommended that the nominated place **does not fulfil** criterion (f).

(g) it has a special association with the life or work of a person or organisation or an event of historical importance.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place must have a close association with a person or group which played a significant part in past events, and that association should be demonstrated in the fabric of the place. The product of a creative person, or the workplace of a person whose contribution was in industry, would be more closely associated with the person's work than would his or her home. Most people are associated with many places in their lifetime, and it must be demonstrated why one place is more significant than others.

Places will not generally be considered under this criterion if they have only brief, incidental or distant association, or if they are associated with persons or groups of little significance, or if they are associated with an event which has left no trace, or if a similar association could be claimed for many places, or if the association cannot be demonstrated. Generally the home or the grave of a notable person will not be entered in the Register unless it has some distinctive attribute, or there is no other physical evidence of the person's life or career in existence.

Naracoorte Church of Christ is associated with South Australian architect W. Lancelot (Lance) Brune and the Churches of Christ, each is considered in turn. Through his association with the Home Mission and Building Extension Departments of the Churches of Christ Evangelistic Union Inc., Lance Brune is believed to have designed over 30 new places of worship during the post-war period, including at least 28

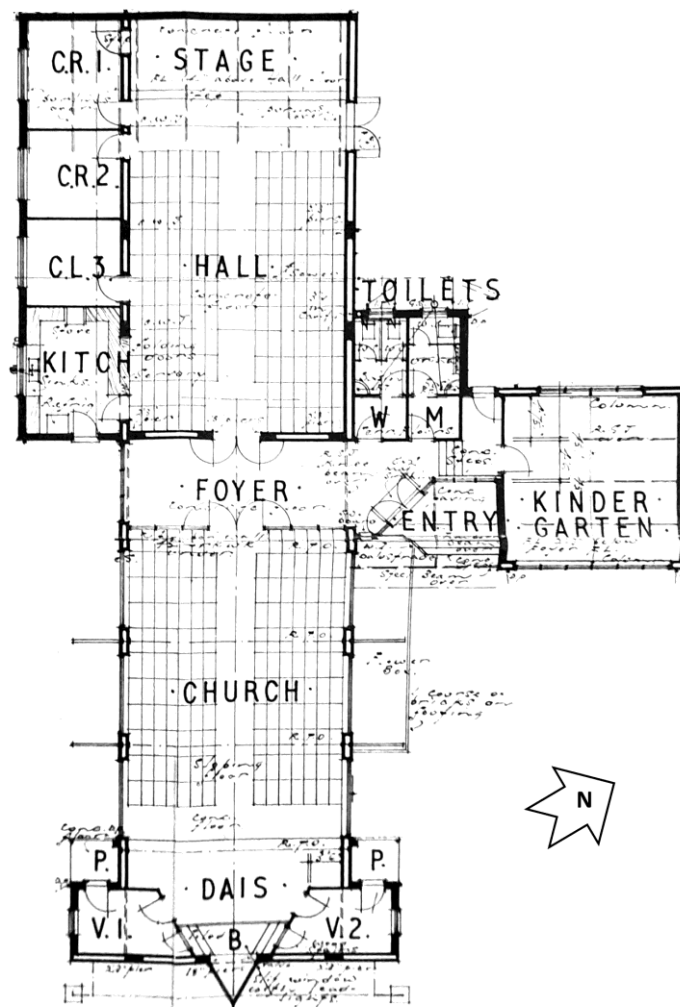
chapels for the Churches of Christ. As such, he is believed to have been one of the most prolific designers of churches in South Australia during the post-war period.

Thus far Brune's work has received limited professional recognition, and insufficiently detailed research has been undertaken to critically evaluate Brune's role, influence and significance within the broader context of South Australian architectural practice. While future research may demonstrate that Lance Brune has made a strong, notable or influential contribution to South Australian history, there is currently insufficient evidence to demonstrate that this is the case and consequently that the Naracoorte Church of Christ has a special association with his work.

The Naracoorte Church of Christ is also associated with the Churches of Christ in South Australia. The Churches of Christ played an important role in South Australian history as one of numerous small Dissenting Christian groups that became established in South Australia during the nineteenth century. The Churches of Christ experienced considerable growth during the post-war period before declining from the late 1960s. The Naracoorte Church of Christ is one of many Churches of Christ in South Australia, and one of many Churches of Christ built during the post-war churchbuilding boom. As such, Naracoorte Church of Christ is not considered to demonstrate a special associations with the Churches of at the State level.

It is recommended that the nominated place **does not fulfil** criterion (g).

PHYSICAL DESCRIPTION



Naracoorte Church of Christ, indicative plan, adapted from drawing by Lance Brune, dated May 1965

Source: W. Lance Brune Pty Ltd, Church Buildings at Naracoorte SA for the Naracoorte Church of Christ, May 1965, Ref. 38/64

Naracoorte Church of Christ is a steel and brick church complex. The chapel (main worship space) has a rectangular plan and is covered with a prominent terracotta-tiled gable roof, which nearly reaches the ground at the eastern end. The chapel roof is supported by five pairs of rolled steel rafters which are in turn bolted, plated and welded to rolled steel stanchions that hold them aloft. Rolled steel buttresses are in turn bolted, plated and welded to the stanchions and the opposite ends bedded in concrete. Non-load bearing cavity-brick walls and timber-framed floor-to-ceiling window units form the external envelope of the complex. Floor slabs throughout are reinforced concrete.

Four flat-roofed annexes are located to the north, south and east of the chapel, comprising an entry foyer, kindergarten and toilets (north), two vestries (north and south, at the eastern end of the chapel), and a hall (south) with a kitchen and three Sunday school rooms covered under a lower flat roof arrayed along the southern side of the hall. An integrated porch is covered under the flat roof of the kindergarten

wing. The hall roof is supported by open web joists concealed in the ceiling. A brick tank stand is attached to the western end of the hall.

The church exterior displays the following additional features:

- Wunderlich dark blend semi-glazed terracotta tiles to main roof,
- Brownbuilt steel decking to flat roofs,
- Hallett red face brick walls with square raked pointing,
- Hallett red brick base courses,
- a triangle-footed, tapering fin under and intersecting the eastern gable, comprised of a brick base, a timber frame glazed with geometric-patterned coloured glass, and an aluminium-sheathed spire above the roofline,
- red face brick flanking the fin feature, with projecting header bricks in a grid pattern, forming a feature wall,
- steel barge shoes supporting bargeboards under eastern gable,
- rippled amber glass, plain glass and yellow-green Porcipanel enamelled-steel spandrels in window units (Porcipanels in chapel, foyer, kindergarten, toilet and hall window units),
- clerestory windows down each side of hall,
- sconce light fittings on external wall,
- concrete steps and slab floor to porch,
- handrail associated with porch steps,
- brick planter box on chapel northern side,
- steel fence perpendicular to kindergarten block,
- concrete slab paving on chapel northern side, with triangular contraction line pattern,
- concrete ramp and rails at rear of hall (not significant fabric),
- corrugated steel cladding over eastern gable window (not significant fabric)

Interior

The chapel, with a high ceiling covered under the A-frame roof, is the largest internal volume. A timber-framed, glazed wall at the rear of the chapel separates the nave from a long foyer space, also covered under the A-frame roof.

The sanctuary at the front of the chapel is raised one step above the floor of the nave forming a large dais. Two service rooms or vestries are located at the front of the sanctuary, flanking a full-immersion baptismal font.

Other internal spaces include male and female toilets leading off the foyer, a large kindergarten room and a hall, with a kitchen and three Sunday school classrooms arrayed down one side.

The church interior displays the following additional features:

- stamped cream face brick walls to interior walls, with a fern pattern,
- pendant chapel light fittings including glass shades,
- Australian oak hymn boards wall-mounted either side of the sanctuary,
- welded stainless-steel safety rails associated with font (not significant fabric),

- data projector, projection screen, air conditioning terminals and fans in chapel (not significant fabric),
- fibrous plaster ceiling to chapel, with structural members selectively exposed,
- fibrous plaster ceilings to hall and annexe rooms,
- hollow-core Australian oak plywood double doors between nave and foyer space and between foyer space and hall,
- hollow-core Australian oak plywood single doors to all other internal doorways,
- milled aluminium dedication plaque on Australian oak base on foyer wall,
- injection-moulded plastic 'ladies' and 'gentlemen' signs on toilet doors,
- original kitchen fitout in kitchen, including built-in cupboards, vinyl flooring tiles, wall tiles, sink and range unit,
- hall 'stage' comprised of a reinforced concrete slab standing two steps above floor level, with vinyl floor tiles,
- carpet in chapel, foyer, hall, Sunday school and kindergarten rooms (not significant fabric),
- fluorescent lighting in hall (not significant fabric)
- square ceiling-mounted light fittings in kindergarten room, with glass snap-fit diffusers,
- 23 Australian oak pews (objects),
- two galvanised iron drip trays associated with font, stored hung on vestry walls (objects).

Elements of Significance:

Elements of heritage significance include (but are not necessarily limited to):

- Church complex, comprising chapel, hall with kitchen and Sunday school rooms and kindergarten wing,
- Original exterior and interior materials and material finishes, including external and internal face brick walls; terracotta tile roofing; aluminium spire; clear-finished timber architraves, doors and joinery; light green enamelled steel 'Porcipanel' spandrels; and coloured glass including rippled amber glass;
- Original fittings including door and window hardware, external sconce and internal pendent and light fittings, hymn boards,
- External concrete slab paving with triangular contraction line pattern and brick planter box,
- Open space between church and Jenkins Terrace.

Elements not considered to contribute to significance of place include (but are not necessarily limited to):

- Recent reverse-cycle air conditioning units,
- Data projector, screen, speakers, fans, vertical blinds and floodlights in worship space,
- Fluorescent lighting in hall,
- Recent toilet fitouts,
- Non-original carpet,
- Safety rails to baptistery.

HISTORY

The Churches of Christ in South Australia¹⁰

South Australia was established at a time of religious ferment in Britain, when the established Church of England had recently lost its effective monopoly over religion.¹¹ English society was 'deeply divided'¹² between supporters of the established Church of England and Dissenters, comprised of British Protestant denominations that had formed outside of the established Church.

Notable planners of the province of South Australia were Dissenters and other nonconformists who envisaged a 'Paradise of Dissent,'¹³ based on the principle of religious freedom. These individuals, such as George Fife Angas, deliberately recruited other nonconformists for migration, including from small Dissenting Christian groups such as the Churches of Christ, the Society of Friends (Quakers), the Unitarians, the New Church (Swedenborgians) and others.

The Churches of Christ emerged from the Restoration Movement, a Protestant reform movement which sought a return to the practices of the early church in part through the rejection of 'divisive,' 'man-made' creeds and denominational traditions.¹⁴ Irish miller and Dissenter Thomas Magarey arrived in South Australia in September 1845, drawn to the fledgling province due to the values of religious freedom espoused by its founders, and bringing with him the 'seeds' of the Restoration Movement. In 1849, he helped establish the first Church of Christ in Australia in Franklin Street, Adelaide.¹⁵ Early leaders of the Churches of Christ included the 'founders' of notable South Australian families including the Burfords, Charlicks, and Vercos.¹⁶

Organisationally, the Churches of Christ in South Australia emphasise congregational autonomy and lay leadership. Worship is characterised by weekly observance of Holy Communion, an informal worship style and evangelism.¹⁷ The latter resulted from the appointment of American evangelist T. J. Gore to the Grote Street, Adelaide congregation in 1867 and 'the subsequent acceptance of evangelists as a key element of effective ministry and church growth.'¹⁸

An Evangelistic Union of Churches of Christ in South Australia was established in 1884¹⁹ (known as the Churches of Christ Evangelistic Union Inc. South Australia by 1955). The Churches of Christ grew during the late nineteenth century, accompanied by a shift away from their 'exclusive' and sect-like denominational roots towards a more 'accommodating outlook' aligned with the Protestant mainstream. The 'democratic organisation' and 'egalitarian style' of the Churches of Christ, and their claim to represent 'a non-denominational pure Christianity,' proved attractive to small business owners, tradespeople and 'battling farmers.' By 1914 the Churches of Christ had become 'a familiar part of the religious landscape of South Australia,' with more members than either the Congregationalists or the Baptists.²⁰

After a peak in membership during the early 1930s, the Churches of Christ experienced a 'deplorable decline'²¹ in church membership and attendance during the late 1930s and early 1940s due to depression and war. Following broader South

Australian trends,²² membership gradually increased after 1951.²³ American Baptist evangelist Dr. Billy Graham visited Adelaide in 1959, bringing an 'influx'²⁴ of new parishioners to the Protestant denominations and triggering 'phenomenal growth' in the Churches of Christ during that year.²⁵

Meanwhile, the end of building restrictions in January 1953 heralded the beginning of a post-war church-building boom in South Australia. Migration and the baby boom led to suburban expansion and regional development. Each denomination sought to establish footholds in the newly subdivided neighbourhoods by building churches. At the same time, the congregations of established churches swelled, leading to the replacement or augmentation of some smaller buildings with new churches.²⁶

During the post-war years, most South Australian Protestant denominations offered Sunday school, specialised religious instruction classes that occurred on Sundays either during or after worship. Conversely, the Catholic Church operated its own comprehensive education system with integrated religious instruction and, as a result, did not typically operate Sunday schools nor require distinct Sunday school facilities on church premises.

Sunday school was 'a religious institution which touched the lives of many young South Australians.'²⁷ Prior to the mid-1960s most South Australians were at least nominal Christians,²⁸ and as the Churches were still considered to be 'moral guardians' of society,²⁹ even those parents who were not regular churchgoers³⁰ often sent their children to Sunday school.³¹ For the churches, Sunday schools represented important recruitment grounds, from which Protestant congregations expected to draw the next generation of adult adherents, and so considerable resources were invested in accommodating and staffing Sunday schools.

Due to the baby boom, Sunday school attendance in South Australia skyrocketed³² during the postwar years, reaching a peak between 1959 and 1964.³³ Many congregations struggled to cope with the demand, and in some places it is reported that 'classes [were] obliged to meet [inside] motor vehicles.'³⁴ Within the Churches of Christ, Sunday school membership increased 60% between 1950 and 1959, while adult membership increased 33% during the same period.³⁵

Provision of services such as kindergartens, youth groups and sporting clubs and club facilities, especially tennis and netball courts, were ways in which Protestant churches contributed to building community during the post-war period. In turn, these services encouraged greater community involvement in the churches.

Following nineteenth and early twentieth century precedents, post-war Churches of Christ buildings, typically known as chapels, were simple, relatively unadorned structures, with large baptismal fonts in the sanctuary to facilitate full-immersion baptism. As with the places of worship of other denominations with roots in nineteenth-century Dissent, Churches of Christ chapels rarely displayed figurative religious artwork, but usually featured coloured glazing in geometric and/or stylised floral

patterns. Decorated wall hangings, cushions and other soft furnishings, specially crafted for the Chapel by parishioners, were also commonplace.

The Protestant mainstream was less influenced by post-war liturgical reform than the Catholic Church. While architects of Catholic churches experimented with radical floorplans in the post-war period, especially after the Second Ecumenical Council of the Vatican (1962-1965), most post-war Protestant churches were designed with traditional rectangular naves.

As with other Protestant denominations, Churches of Christ congregations aspired to possess ample purpose-built Sunday school accommodation. Ideally, accommodation was comprised of a large hall with Sunday school classrooms arrayed down one or both sides. Halls provided a venue for Sunday school assembly, sport, games, performances and film screenings, as well as social events, fetes and craft activities not associated with Sunday school. Halls typically possessed kitchen facilities. Some churches also possessed dedicated kindergarten facilities in a separate wing. When dedicated classrooms were not available, transportable buildings provided Sunday school facilities.

After c.1953, Churches of Christ sites were typically master planned in several stages, with chapels built first, followed by activity halls and Sunday school facilities. Sometimes, as at Risdon Park (Port Pirie) (1962) and Naracoorte Churches of Christ (1966), an entire complex including chapel and other facilities was built all at once.

In the late 1960s, dissatisfaction with traditional organised religion turned young people away from churches in large numbers, and Australian religious institutions entered a phase of 'rapid decline'.³⁶ From this time the Churches of Christ Evangelistic Union Inc. South Australia Building Extension Committee is understood to have encouraged its member congregations to build multi-use buildings that could later be adapted for non-church purposes.³⁷

W. Lance Brune LRAIA

William Lancelot (Lance) Brune was born William Lancelott Bruhn in Brunswick North, Victoria, in 1909.³⁸ The family name was anglicised during the First World War.³⁹ During Brune's childhood his family moved to Kensington North, South Australia, and attended Dulwich Church of Christ, where Lance Brune subsequently worshipped until its closure in 1971. Brune married Bertha Mary (Mollie) Ludbrook (b. 1909 – d. 1965) at Dulwich Church of Christ in 1934. Mollie was a daughter of Albert Milton Ludbrook, notable Churches of Christ minister, and Florence Ada Verco.⁴⁰

Brune initially trained as a carpenter,⁴¹ and began practicing as an architect in c.1938.⁴² During the Second World War, Lance Brune is reported to have worked on the design and/or documentation on South Australian munitions factories built for the Australian Department of Defence.⁴³ After the war Brune received a licentiate from the Royal Australian Institute of Architects to practice as an architect, and with his brother Harry and a friend, Donald Gordon (Don) Dewar⁴⁴ (b. 1924 – d. 2019), he established the architectural firm W. Lance Brune Pty Ltd.⁴⁵

Family connections with the Churches of Christ appear to have played an important role in Brune securing work for that church. During the 1950s and 1960s Brune served on the committee of the Churches of Christ Evangelistic Union Inc, the South Australia Home Mission Department and the Building Extension Committee, sometimes serving as chair of the latter group. Through this association, Brune served as honorary architect for the Churches of Christ in South Australia, participating in most architectural work for the denomination until c.1970, which included 60 building projects between 1953 and 1965.⁴⁶ This included at least 28 new chapels which were wholly designed by either Lance Brune or his firm W. Lance Brune Pty Ltd. Brune also designed at least three places of worship for other denominations and is understood to have been one of the most prolific designers of churches during the post-war period in South Australia.

Brune often preferred to design repeatable, standardised buildings with some elements of modularity, achieving variety between buildings through differences in materials, visual features and the arrangement of modular wings. From the early 1960s, Brune designed a series of distinctive A-frame churches, and 'his name remains associated with [this type] in the memories of older churchgoing Adelaideans.'⁴⁷ Brune's first A-frame church is understood to have been the former Salisbury Methodist Church, now Salisbury Uniting Church (1961, subject of a separate assessment).

Following the success of his design for Salisbury Methodist Church, Brune replicated its basic plan, form and structure across numerous sites in South Australia and interstate, employing different variations in stone, brick, terracotta tile and façade detail to make each church distinctive. At least eight such churches were built, namely Risdon Park (1962), Nedlands WA (1962), Croydon (1964, demolished), Colonel Light Gardens (1965), Cheltenham (1965, demolished), St Mary's Baptist (1965,⁴⁸ demolished), Brighton (1966, altered), and Naracoorte (1966, subject of this assessment).

Salisbury Methodist Church also formed the basis for the design of St Peters' Collegiate Girls' School Chapel at Stonyfell, designed by Brune and completed in 1964.⁴⁹ Collectively, these churches spawned imitations by other architects, such as St Luke's Lutheran Church, Snowtown, designed by Norman Drogemuller and opened in 1966.

Brune's A-frame churches fulfilled a need for functional and economical chapel buildings that could be built quickly and presented a progressive, modern image, but which were nevertheless instantly recognisable to casual observers as places of worship. The A-frame type also connoted numerous possible symbolic meanings, including hands folded in prayer, the Holy Trinity, an inverted ark, or the tabernacle tent described in the Book of Exodus.⁵⁰

Naracoorte Church of Christ

By 1873, a Church of Christ existed at Naracoorte but the congregation later dispersed, most likely when its lay leadership moved away.⁵¹ At the Churches of Christ Wimmera District Conference on 22 March 1905, H. P. Leng suggested that 'something should be done in neighbouring districts' including Naracoorte.⁵² On 6 August that

year, Leng visited Naracoorte 'with a view of establishing a church that conformed to New Testament teaching'⁵³ and found fifteen people 'who desired the resumption of work.'⁵⁴

Leng pitched a large tent on a vacant allotment in Smith Street, which became the venue for a successful 'tent mission' evangelistic campaign.⁵⁵ A second tent mission during the following twelve months increased membership to 45 and led to the opening of a Sunday school. After the conclusion of the second tent mission, the Naracoorte Church of Christ rented the Naracoorte Oddfellows' Hall as a meeting place.⁵⁶

Naracoorte carpenter Ernest Edward Blake⁵⁷ donated land for a chapel at 10 Robertson Street. The chapel opened on 4 March 1906, with a membership of 65.⁵⁸ Due to 'pressure of work' at Kaniva, Victoria, H. P. Leng withdrew from the Naracoorte congregation, which was subsequently led by I. J. Mudford. In 1908, the South Australian Conference took over responsibility for the Naracoorte Church of Christ from the West Wimmera Conference.⁵⁹

During the early post-war years, the South East of South Australia enjoyed 'record' net positive migration due to the expansion of forestry and associated industry and soldier settlement, facilitated in part by the 'comprehensive' artificial drainage of the region.⁶⁰ In 1955 a 'frame building' behind the Naracoorte Church of Christ chapel was replaced with a large stone hall with kitchen facilities and a committee room,⁶¹ which opened on 3 March 1956.⁶² Because of its healthy financial position, the Naracoorte congregation was also able to sponsor construction of a Church of Christ at Tarpeena in 1955.⁶³

The Naracoorte congregation expanded through the 1950s and 1960s, nearly doubling from 74 members in 1955⁶⁴ to 138 members in 1964,⁶⁵ leading to the construction of a new church on a separate block of land during 1965-1966. Construction of a new church was made 'imperative because of the state of the old chapel and hall.'⁶⁶ Land on Jenkins Terrace, believed to have been vacant land,⁶⁷ was conveyed to the Churches of Christ Evangelistic Union Incorporated on 20 May 1964 for the purpose of building the new church.⁶⁸

Design and Construction

In 1964 the Naracoorte Church of Christ building committee approached Lance Brune, through the Churches of Christ Evangelistic Union Inc, South Australia Building Extension Committee, to design their new church. Design work was largely complete by May 1965.

Unlike Salisbury Methodist Church, where A-frame rafters carry their full structural load in a straight line to the ground, in Brune's subsequent A-frame chapels the main roof joists terminated at eave level, at which point they were mitred and bolted to vertical stanchions and welded all round.⁶⁹ Steel 'flying' buttresses, made from the same gauge of steel as the rafters, were plated, bolted and welded to the rafter stanchions. The stanchions were then hidden from the outside by the external non-loadbearing

cavity brick walls of the chapel. This change may have been made as an economy measure to reduce the rafter length, and in turn, the gauge of steel⁷⁰ required to bridge the span.⁷¹

At Naracoorte Church of Christ, the bargeboards on the northern gable reach almost to the ground and are supported by steel barge shoes like the other chapels, and the main A-frame beams supporting the tiled roof terminate at eave level, with structural 'flying' buttresses positioned externally. In employing these features, Brune suggested multiple possible historical or symbolic connotations, including the buttressing of traditional church architecture or ground stays on the tabernacle.

Brune's Naracoorte chapel was similar to his other A-frame churches, with a terracotta tiled roof, flat Brownbuilt steel deck roofs over the porches and utility rooms, and enamelled steel 'Porcipanel' spandrels in window units throughout the church instead of brick. As at the earlier Colonel Light Gardens, Brighton and St Mary's chapels, the cavity brick walls at Naracoorte were built with different coloured internal and external leaves, in this case, red face brick outside and contrasting cream stamp-textured face brick inside. Again, Brune created a symmetrical feature wall under the main gable to differentiate the Naracoorte chapel from his other A-frames, this time comprising a glazed, tapering fin feature with an aluminium-sheathed spire above the roofline. Brune employed a similar device in his design for the Croydon Church of Christ (1964, demolished).

Early in the design process, Lance Brune provided drawings of the Risdon Park Church of Christ complex to the Naracoorte building committee, probably as an indicative example of what he believed could be achieved within budget on the Naracoorte site.⁷² Like Port Pirie, the Naracoorte Church of Christ was conceived as a complete complex and built in a single stage, comprising a chapel, kindergarten and an activity hall, with a kitchen and Sunday school rooms arrayed off of one side. During construction of the hall, electrical wiring was laid to the rear of the hall to provide power to light tennis courts that were envisaged but never built.

Within the Naracoorte Church of Christ complex, Brune differentiated the worship space from activity and utility spaces by designing the latter with flat, steel roofs in contrast to the chapel's tiled A-frame roof. Brune further implied different uses for the activity and utility spaces in the external envelope of the church complex by assigning each of the three main volumes, a different roof height (namely kindergarten, hall, and kitchen/Sunday school rooms). Brune visually unified these masses with the chapel by employing the same red face brick for all external walls and employing similar timber window units throughout, each fitted with Porcipanel spandrels.

Construction of the Naracoorte Church of Christ was financed by the Churches of Christ in South Australia Home Mission Department,⁷³ through a £6000 loan from the Building Extension Mutual Fund during the 1963-1964 financial year.⁷⁴ The new Naracoorte Church of Christ opened on 6 August 1966.⁷⁵

Chronology

- | Year | Event |
|--------|---|
| 1845 | September, Thomas Magarey arrives in South Australia. |
| 1849 | Thomas Magarey helps establish the first South Australian Church of Christ in Franklin Street, Adelaide. |
| 1867 | American evangelist T. J. Gore appointed to the Grote Street, Adelaide Churches of Christ congregation. |
| 1884 | An Evangelistic Union of Churches of Christ in South Australia is established. |
| 1909 | William Lancelott Bruhn, later William Lancelot (Lance) Brune, is born in Brunswick North, Melbourne, Victoria. |
| c.1917 | Bruhn family changes the spelling of their name to Brune. |
| 1930s | South Australian Churches of Christ experience 'a deplorable decline' in membership. |
| 1934 | Lance Brune marries Bertha Mary (Mollie) Ludbrook at Dulwich Church of Christ. |
| c.1938 | Lance Brune begins practicing as an architect. |
| c.1946 | Lance Brune receives a licentiate from the Royal Australian Institute of Architects to practice as an architect and establishes W. Lance Brune Pty Ltd with his brother Harry Howard Brune and a friend, Donald Gordon (Don) Dewar. |
| 1951 | South Australian Churches of Christ membership begins to increase. |
| 1953 | January, the end of post-Second World War building restrictions heralds the beginning of a post-war church-building boom in South Australia. |
| 1956 | 3 March, Naracoorte Jubilee Church Hall opens. |
| 1959 | American evangelist Dr. Billy Graham visits Adelaide, bringing an influx of new parishioners to the Protestant denominations and 'phenomenal growth' in the Churches of Christ. |
| 1961 | Salisbury Methodist Church opens, designed by Lance Brune. |
| 1962 | Risdon Park (Port Pirie) Church of Christ opens, designed by Lance Brune.
Nedlands (WA) Church of Christ opens, designed by Lance Brune. |
| 1964 | Croydon Church of Christ opens, designed by Lance Brune
St Peters' Collegiate Girls' School Chapel opens, designed by Lance Brune.
Naracoorte Church of Christ building committee approaches Lance Brune, through the Churches of Christ Evangelistic Union Inc, South Australia Building Extension Committee, to design their new church. |
| 1965 | Cheltenham Church of Christ opens, designed by Lance Brune.
St Mary's Baptist Church opens, designed by Lance Brune. |

May, Lance Brune completes design work on Colonel Light Gardens Church of Christ.

7 August, new Colonel Light Gardens Church of Christ opens, designed by Lance Brune.

1966 Brighton Church of Christ opens, designed by Lance Brune.

6 August, Naracoorte Church of Christ opens.

1971 Dulwich Church of Christ closes.

2016 6 August, Naracoorte Church of Christ celebrates 50 years in the present church.

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CT 742/97

CT 1905/98

Aerial view of Naracoorte, B 36857 SLSA

Interviews

Linda Wilsdon pers. comm. 12 June 2023

SITE RECORD

NAME: Naracoorte Church of Christ **PLACE NO.:** 26550

DESCRIPTION OF PLACE: Single-storey steel and brick A-frame church complex

DATE OF CONSTRUCTION: 1966

REGISTER STATUS: Nominated 4 November 2021
Provisionally entered 7 December 2023
Confirmed 23 May 2024

LOCAL HERITAGE STATUS:

CURRENT USE: Churches of Christ place of worship
1966 – present

ARCHITECT: W. Lance Brune, W. Lance Brune Pty Ltd
1965 – 1966

LOCAL GOVERNMENT AREA: Naracoorte Lucindale Council

LOCATION: **Street No.:** 64
Street Name: Jenkins Terrace
Town/Suburb: Naracoorte
Post Code: 5271

LAND DESCRIPTION: **Title** CT 5716/343 A149 FP199043
Reference:
Hundred: Naracoorte

MAP REFERENCE 36°57'37.79"S 140°44'46.68"E

PHOTOS

NAME: Naracoorte Church of Christ

PLACE NO.: 26550

All images in this section are from DEW Files and were taken on 9 February 2023, unless otherwise indicated.



Front view showing kindergarten wing on right



Rear view of hall

PHOTOS

NAME: Naracoorte Church of Christ

PLACE NO.: 26550



Southern side of chapel showing rolled steel 'buttresses' and 'Porcipanel' spandrels,
30 September 2023



Kindergarten wing, 30 September 2023

PHOTOS

NAME: Naracoorte Church of Christ

PLACE NO.: 26550



View of chapel interior towards sanctuary



View of chapel interior towards foyer

PHOTOS

NAME: Naracoorte Church of Christ

PLACE NO.: 26550



External sconce light fitting, 30 September 2023



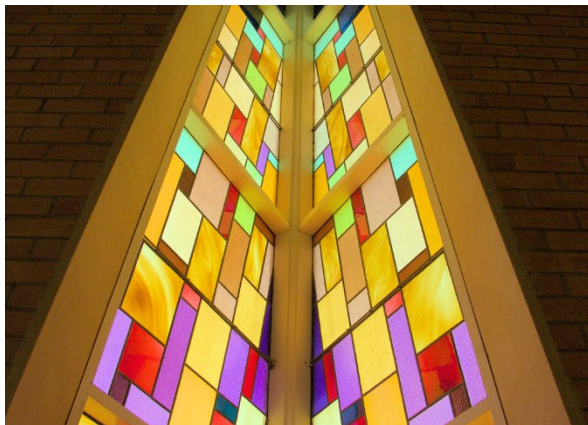
Concrete paving with triangular contraction line pattern, 30 September 2023



Dedication plaque



'Fern' pattern stamped cream face brick



Coloured glass in sanctuary



Pendant light fittings in chapel

PHOTOS

NAME: Naracoorte Church of Christ

PLACE NO.: 26550



Interior of hall



Interior of hall



Interior of kitchen



Interior of foyer



Interior of foyer



Interior of kindergarten

SITE PLAN

NAME: Naracoorte Church of Christ

PLACE NO.: 26550



Naracoorte Church of Christ (CT 5716/343 FP199043 A149 Hundred of Naracoorte)

Elements of heritage significance include (but are not necessarily limited to):


- Church complex, comprising chapel, hall with kitchen and Sunday school rooms and kindergarten wing,
- Original exterior and interior materials and material finishes, including external and internal face brick walls; terracotta tile roofing; aluminium spire; clear-finished timber architraves, doors and joinery; light green enamelled steel 'Porcipanel' spandrels; and coloured glass including rippled amber glass;
- Original fittings including door and window hardware, external sconce and internal pendent and light fittings, hymn boards,
- External concrete slab paving with triangular contraction line pattern and brick planter box,
- Open space between church and Jenkins Terrace.

Elements not considered to contribute to significance of place include (but are not necessarily limited to):

- Recent reverse-cycle air conditioning units,
- Data projector, screen, speakers, fans, vertical blinds and floodlights in worship space,
- Fluorescent lighting in hall,
- Recent toilet fitouts,
- Non-original carpet,
- Safety rails to baptistry.

N ↑

LEGEND

 Parcel boundaries (Indicates extent of Listing)

 Outline of Elements of Significance for State Heritage Place

-
- ¹ Chris Burns, "Postwar Places of Worship in South Australia 1945 – 1990, Report for the Environment and Water South Australian Built Heritage Research Project 2018-2019" (2019) Adelaide: Architecture Museum, University of South Australia p. 86
- ² Chris Burns, *Liturgy, Community, Modernity: postwar places of worship in South Australia 1945 – 1990* (2020) Adelaide SA: Architecture Museum, University of South Australia p. 21
- ³ Richard Apperly, Irving and Reynolds, *A Pictorial Guide to Identifying Australian Architecture: styles and terms from 1788 to the present* (1989) North Ryde NSW: Angus and Robertson pp. 230-231
- ⁴ Chris Burns, "Postwar Places of Worship in South Australia 1945 – 1990" p. 87
- ⁵ Gretchen Buggeln, *The Suburban Church: Modernism and Community in Postwar America* (2015) University of Minnesota Press pp. 85
- ⁶ Chris Burns, *Liturgy, Community, Modernity* p. 46
- ⁷ Chris Burns, "Postwar Places of Worship in South Australia 1945 – 1990" p. 42
- ⁸ "New city lodge building" in *News* 2 February 1954 p. 35 <http://nla.gov.au/nla.news-article134473007>
- ⁹ "Gaul Building will Commence" in *Port Lincoln Times* 11 February 1965 p. 3 <http://nla.gov.au/nla.news-article266956679>
- ¹⁰ The organisation is known as the Churches of Christ (plural). Each individual site/congregation is known as a Church of Christ (singular). The specific building dedicated for worship on each site is typically called a chapel.
- ¹¹ Barry Rowney, "Type Profile of Churches", report to the Australian Heritage Commission (1991) p. 3
- ¹² David Hilliard and Arnold D. Hunt, "Religion" in Eric Richards (ed), *The Flinders History of South Australia: Social History* (1986) Netley SA: Wakefield Press p. 195
- ¹³ Douglas Pike, *Paradise of Dissent: South Australia 1829 – 1857* (1967) Melbourne: Melbourne University Press (2nd Ed)
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- ¹⁵ H. R. Taylor, *The History of Churches of Christ in South Australia 1846-1959* (1959) Adelaide SA: Churches of Christ Evangelistic Union pp. 1-8; Herbert R. Taylor, "Magarey, Thomas (1825-1902)" in *Australian Dictionary of Biography* <https://adb.anu.edu.au/biography/magarey-thomas-2422>;
- ¹⁶ David Hilliard, "Unorthodox Christianity in South Australia" p. 38-5
- ¹⁷ Judith Raftery, "Churches of Christ"
- ¹⁸ Judith Raftery, "Churches of Christ"
- ¹⁹ H. R. Taylor, *The History of Churches of Christ* p. 38
- ²⁰ David Hilliard, "Unorthodox Christianity in South Australia" pp. 38/5-38/6
- ²¹ H. R. Taylor, *The History of Churches of Christ* p. 30;
- ²² Chris Burns, "Postwar Places of Worship in South Australia" p. 23
- ²³ H. R. Taylor, *The History of Churches of Christ* pp. 30, 54
- ²⁴ David Hilliard, *Godliness and Good Order: a history of the Anglican Church of South Australia* (1986) Netley SA: Wakefield Press p. 130
- ²⁵ H. R. Taylor, *The History of Churches of Christ* p. 31
- ²⁶ Chris Burns, *Liturgy, Community, Modernity*
- ²⁷ David Hilliard, "Religion in Playford's South Australia" in Bernard O'Neil, Judith Raftery and Kerrie Round (eds), *Playford's South Australia: Essays on the history of South Australia, 1933-1968* (1996) Adelaide South Australia: Association of Professional Historians Inc. p. 260
- ²⁸ David Hilliard, "Religion in Playford's South Australia" p. 254
- ²⁹ David Hilliard, *Godliness and Good Order* p. 148
- ³⁰ David Hilliard, "Religion in Playford's South Australia" pp. 260-261
- ³¹ David Hilliard, "Religion in Playford's South Australia" p. 261
- ³² H. R. Taylor, "The History of the Churches of Christ" p. 69
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- 70 For example, 9-inch x 4-inch at Naracoorte Church of Christ instead of 10-inch x 6 inch at Salisbury.
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