

HERITAGE ASSESSMENT REPORT

5 May 2026

NAME: St John's Lutheran Church **PLACE:** 26623

ADDRESS: Ngadjuri Country
Lot 7 Hannan Street, Eudunda

Based on the information available to it, Heritage South Australia of the Department for Environment and Water presents this heritage assessment that considers the place does not satisfy any of the Section 16 criteria of the *Heritage Places Act 1993*.



St John's Lutheran Church.

Source: Google Street View, 2025

ASSESSMENT OF HERITAGE SIGNIFICANCE

Statement of Heritage Significance:

As this place is not considered to meet any of the State criteria, a Statement of Heritage Significance has not been prepared.

Relevant South Australian Historical Themes

4. Building Settlements, Towns and Cities

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

Comparative Analysis:

St John's Lutheran Church is associated with Lutheranism in South Australia, late twentieth-century ecclesiastical architecture in South Australia, postwar places of worship, and South Australian architect Norman R. Drogemuller. Each is considered in turn below.

Lutheranism in South Australia

There are 24 places associated with Lutheranism that are listed as State Heritage Places in the South Australian Heritage Register (the Register), notably:

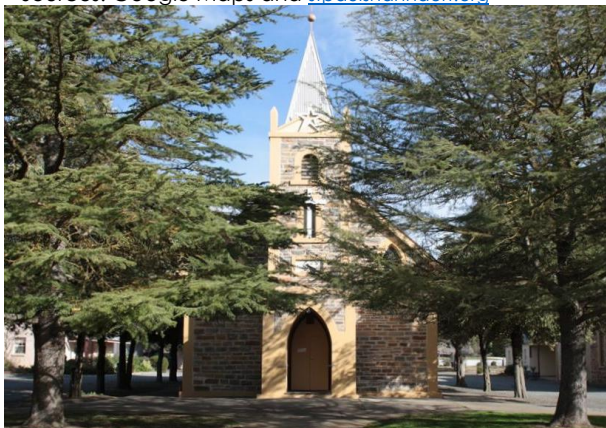
- St Michael's Lutheran Church & Cemetery, 1857-58, 18 Church Street, Hahndorf (SHP 21249, listed 2011), criteria (a), (d), (e) and (f);
- St Paul's Lutheran Church, 1890, 10 Main Street, Hahndorf (SHP 13133, listed 1986);
- Langmeil Lutheran Church & Graveyard, 1888, 26 Murray Street, Tanunda (SHP 10168, listed 1990);
- St John's Lutheran Cemetery & Chapel, 1865, Barossa Valley Way, South Tanunda (SHP 14830, listed 1997), criteria (a), (b) and (e);
- Bethany 'Herberge Christi' Lutheran Church, 1883, 184 Bethany Road, Bethany (SHP 12281, listed 1986);
- St Michael's Gnadenfrei Lutheran Church, 1873 and 1913, Seppeltsfield Road Marananga (SHP 12295, listed 1988);
- Bethlehem Lutheran Church and former Day School, 1871-72, 170 Flinders Street Adelaide (SHP 3394, listed 1986).

In addition, there are 49 Local Heritage Places associated with Lutheranism in South Australia. While places associated with the Lutheran Church in South Australia are numerous in the Register, there are no places currently entered in the Register to demonstrate Lutheran activity in South Australia after 1945.



St Michael's Lutheran Church, Hahndorf, 1857-58 (left), and St Paul's Lutheran Church, Hahndorf, 1890 (right).

Sources: Google Maps and stpaulshahndorf.org



Herberge Christi Lutheran Church, Bethany, 1883 (left), and Lutheran Church, Tanunda (Langmeil), 1888 (right).

Sources: www.churchhistories.net.au and Google Maps

Late twentieth-century ecclesiastical architecture in South Australia

Before 1945, churches were generally designed in decorative historicist styles derived from ancient or medieval precedents. After the Second World War, traditional decorative styles became less prevalent for several reasons. Notably, the loss of skilled trades and the time involved in traditional construction techniques led to increased costs, making traditional styles less economical.¹ Further, architects who followed the Modern movement in architecture tended to reject the decorative nature of historical styles, deeming them to be superficial, regressive and 'dishonest'.²

Apperly, Irving and Reynolds identify two styles associated with places of worship constructed in Australia since 1945: the post-war ecclesiastical style (c.1940-1960) and the late twentieth-century ecclesiastical style (c.1960-1990). The late-twentieth century ecclesiastical style continues and extends the trends exhibited by the post-

war ecclesiastical style while also demonstrating a tendency towards more unusual floor plans and roof shapes.

The late twentieth-century ecclesiastical style is characterised by the following key style indicators:

- radical plan shapes, responding to liturgical change,
- steel, reinforced concrete or glulam 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,
- coloured glass windows,
- windows with accentuated mullions,
- windows with vertically proportioned openings, frames or panes,
- clerestory or skylight windows,
- plain wall surfaces, of undecorated face brick or concrete blockwork,
- play of light from unseen or unexpected sources to create a special mood,
- 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 and timber, with domestic associations,
- utilisation of newly available structural materials facilitating dramatic shapes.³

In *Postwar Places of Worship in South Australia 1945-1990*, Burns outlines a typology of nine common types associated with post-war churches in South Australia,⁴ based on the typical roof shapes of such places. St John's Lutheran Church is most closely associated with the 'gable' type.

The gable type is the most frequently occurring roof type associated with postwar churches in South Australia. The type is characterised by a gable roof with a pitch gentler than forty-five degrees, overhanging eaves, a level ridgeline, and a worship space located under the main gable, which is longer than it is wide.⁵ Unusually, St John's Lutheran Church demonstrates crossed gables creating the appearance of a pleated roof form.



Immanuel Lutheran Church, North Adelaide, 1956 (left), and St Margaret Mary's Catholic Church, Croydon Park, 1968 (SHP 26521), (right) are both gable-roofed churches.

Source: Google Maps/DEW Files

Postwar places of worship and late twentieth-century places of worship

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

- Former Elizabeth South Methodist Church Hall, 1956, Lot 94 Harvey Road, Elizabeth Grove, criterion (a) (SHP 26593, listed 2025),
- St Alphonsus' Catholic Church, 1966, 87 George Street, Millicent, criteria (a), (d) and (e) (SHP 26544, listed 2023),
- Naracoorte Church of Christ, 1966, 64 Jenkins Terrace, Naracoorte, criteria (d) and (e) (SHP 26550, listed 2024),
- Cathedral of Angels Michael and Gabriel Greek Orthodox Church and Bell Tower, 1966, 282-288 Franklin Street, Adelaide, criterion (f) (SHP 13205, listed 1997),
- Holy Cross Catholic Church, 1969, 159-165 Goodwood Road, Millswood, criteria (d), (e) and (g) (SHP 26498, listed 2021),
- Shri Ganesh Temple, 1990s, 3A Dwyer Road, Oaklands Park, criterion (f) (SHP 26361, listed 2013).

The Australian Institute of Architects South Australian Chapter has identified four extant postwar places of worship as significant examples of twentieth century architecture in South Australia:⁶

- St David's Anglican Church, 492 Glynburn Road, Burnside, 1962 (SHP 26553, listed 2025),
- Nunyara Chapel, 5 Burnell Drive, Belair, 1963 (SHP 14785, listed 2012)
- Immanuel Lutheran College Chapel, 32 Morphett Road Novar Gardens, 1971 (subject of a future assessment),
- Jubilee Chapel, Centennial Park, 760 Goodwood Road, Pasadena, 1987.



Nunyara Chapel (SHP 14785)

Source: DEW Files

Norman R. Drogemuller

Norman Roy Drogemuller OAM (b. 1923 – d. 2009)⁷ was a South Australian architect who practiced during the postwar period. He is notable for designing over eighty-five projects for the Lutheran Church of Australia in South Australia and Victoria, including places of worship, schools and community centres.

The youngest child of builder Heinrich Wilhelm Drogemuller and Caroline Emma (nee Pfeiffer), Drogemuller was born in Lameroo. After leaving Lameroo Public School Drogemuller became a mechanical drafter and immediately prior to enlisting in the Second World War, Drogemuller was employed as a labourer in the Shell Annexe at the Islington Railway Workshops. He enlisted in March 1942, serving with the Citizen Military Service from February 1942 until March 1943 and then in the AIF from March 1943 until 1946, including operational service in the Borneo region with the 4th Field Company, Royal Australian Engineers.

After the war, he received architectural training under the Commonwealth Reconstruction Training Scheme, attending the University of Adelaide. For much of his architectural career, Drogemuller worked in partnership with Colin Pudney, trading as Drogemuller, Pudney & Associates, with an office at 200 Melbourne Street, North Adelaide, and later as Drogemuller, Pudney & Drew. Drogemuller was also a member of the Practice Committee, Royal Australian Institute of Architects from 1962.

Drogemuller attended St Stephen's Lutheran Church in Adelaide where he served as a Steward for over fifty years, in addition to holding a seat on the church Council between 1958 and 1993. From 1966, Drogemuller was a member and secretary of the Department of Architecture, Commission on Worship, Lutheran Church of Australia. He was also a member of Concordia College Council from 1966 to 1979.

In 1999, Drogemuller was recognised as a Life Fellow of the Royal Australian Institute of Architects, and in 2008 he was awarded the Medal of the Order of Australia, 'for

service to arbitration and mediation, particularly in the areas of architecture and construction, and to the community.'

Places known to have been designed by Norman Drogemuller include:

- Immanuel Lutheran Church, 1961, 15 Ewing Street, Kadina,
- Trinity Lutheran Church, 1970, South Terrace, Blyth,
- Pilgrim Lutheran Church, 1971, 19 Edwards Street, Magill,
- St Paul's Lutheran Church, 1975, Short Terrace, Balaklava,
- Trinity Lutheran Church, 1978, Patterson Street, Bordertown,
- St Paul's Lutheran Church, 1978, Cadell-Waikerie Road, Ramco,
- St John's Lutheran Church, Hannan Street, Eudunda, 1980 (subject of this assessment),
- St Mark's Lutheran Church, 302 Henley Beach Road, Underdale, 1986.



Churches designed by Norman Drogemuller. Clockwise from top left: Immanuel Lutheran Church, Kadina; Trinity Lutheran Church, Blyth; St Paul's Lutheran Church, Ramco; and St Paul's Lutheran Church, Balaklava

Source: Google Maps

Assessment against Criteria under Section 16(1) of the *Heritage Places Act 1993*. All Criteria have been assessed using the *Guidelines for Interpreting State Heritage Places* (approved by the South Australian Heritage Council on 14 March 2024).

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

A place is of importance to the evolution or pattern of South Australia's history if that place is the product of, or is an example of, or was influenced by, or has influenced, or is associated with, or has a symbolic association with, or is the site of – an event, phase, period, process, function, movement, custom or way of life (including values, aspirations, tastes and fashions) which has made a **strong, noticeable or influential contribution** to the **evolution or pattern** of the settlement and development of South Australia.

The place should be closely associated with events, developments or cultural phases that have played a significant part in South Australian history.

St John's Lutheran Church is associated with the historic themes Building Settlements, Towns and Cities and its subtheme Living in country towns; and 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.

The union of the Evangelical Lutheran Church in Australia (ELCA) and the United Evangelical Lutheran Church of Australia (UELCA) to form the Lutheran Church of Australia (LCA) in 1966 resulted in many congregational mergers, often requiring the construction of new churches to accommodate more parishioners. St John's Lutheran Church is one of many Lutheran churches built in South Australia during the c.1970 – 1990 period resulting from such mergers. While this is an important pattern of development, St John's Lutheran Church is not considered to demonstrate this pattern any better than many other places do. One place considered likely to demonstrate this association at the State level is the Lobethal Lutheran Church, built in 1992 adjacent to Lutheran Church and Museum (former Seminary) (SHP 11689). The current Lobethal Lutheran congregation was established in 1969, resulting from the merger of three earlier congregations and is considered to better represent congregational mergers in the Lutheran church resulting in the construction of new churches. St John's Lutheran Church is not considered to meet the threshold for its associations with the identified historic themes at the State Level.

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

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

The place must demonstrate qualities of cultural significant to South Australia that are rare, uncommon or endangered. Cultural significance may include building class, historic themes, construction techniques, ways of life, social customs, scientific achievement, industrial processes, topographical or natural features, or land use, etc that may no longer be practiced, are in danger of being lost or rarely

found in South Australia. This may encompass places that were always rare or places that have become scarce through subsequent loss or destruction.

The place must have both cultural significance to South Australia and also possess uncommon, rare or endangered qualities. Places that are few in number and considered at risk of being lost for reasons such as changing land use, industrial processes and lifestyles, and economic pressures may be considered endangered. Places that might become rare or uncommon but are not yet uncommon or rare do not satisfy criterion (b). Determining if a place is uncommon, rare or endangered requires contextual analysis to understand how common the place once was and how many examples still survive. A place may be uncommon, rare or endangered but not culturally significant to South Australia, in this instance the place is considered to not satisfy criterion (b).

St John's Lutheran Church is associated with Lutheranism in South Australia. Worship within the Lutheran church is an ongoing practice in South Australia, and while some congregations have declined in recent decades, others have grown in strength. Although Lutheranism is culturally significant to South Australia, St John's Lutheran Church is one of hundreds of South Australian Lutheran churches, many of which continue to operate. Consequently, the St John's Lutheran Church is not considered to demonstrate qualities of cultural significance that are rare, uncommon, or endangered.

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

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

A place may satisfy criterion (c) if it has the potential to yield information, typically in the form of physical evidence that will contribute to an understanding of South Australia's history. There must be strong existing evidence, in any form, to substantiate that the place is likely to yield information about South Australia's history that is not readily available from other sources and that sufficient integrity remains to yield the information.

The place should provide, or demonstrate a high likelihood of providing, tangible evidence that will contribute significantly to our knowledge of the past. The place may be a built structure, an archaeological deposit or a geological, palaeontological, speleological or historic site.

St John's Lutheran Church was built on the site of the previous St John's Lutheran Church and its associated manse. These earlier buildings employed similar design characteristics and construction techniques to other churches built in South Australia during the nineteenth century which survive across the state. Therefore, any archaeological remains associated with the earlier buildings are unlikely to yield information that is considered of significance at the State level, particularly as so many similar places are still intact.

St John's Lutheran Church is thoroughly-documented in architectural drawings, photographs and other primary and secondary sources. 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 satisfy** criterion (c).

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

To satisfy criterion (d), a place must belong to a class of place, be an outstanding representative of the class and the class of place must also be of cultural significance to South Australia. To be an outstanding representative of a class of place the place needs to be an exceptional example of the class and/or an influential example of the class and/or a pivotal example of the class. The place must also retain sufficient intactness to represent the class with a high level of integrity.

The class of place should be of cultural significance in a state-wide context. The place should be outstanding when compared with other places in the class.

St John's Lutheran Church is associated with the class of place known as late twentieth-century churches, which are considered to be purpose-built church buildings completed between the end of the long postwar economic boom in c.1975 and 1999. Currently, insufficient research has been undertaken to determine the cultural significance of late twentieth-century churches as a class a place in South Australia. Nor have the principal characteristics of the class been determined. As there is currently a lack of reliable or verifiable evidence to indicate that St John's Lutheran Church clearly belongs to and is a significant representative of the class further threshold tests have not been considered. Future research may demonstrate that late twentieth-century churches are a class of place of cultural significance to South Australia, at which time St Paul's Lutheran Church could be reassessed under criterion (d).

It is recommended that the nominated place **does not satisfy** 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.

To satisfy criterion (e) the place must demonstrate a high degree of accomplishment that is creative and/or aesthetic and/or technical or is an outstanding representative of particular design characteristics or construction techniques. A place may demonstrate only one or a number of these distinguishers to satisfy the criterion.

The place should show qualities of innovation or departure, beauty or formal design, or represent a new achievement of its time. Breakthroughs in technology

or new developments in design would qualify, if the place clearly demonstrates them. A high standard of design skill and originality is expected.

St John's Lutheran Church is associated with late twentieth-century ecclesiastical Modern Movement architecture in South Australia. Designed by South Australian architect Norman Drogemuller and completed in 1980, the steel framed, cavity-brick structure was erected using typical construction methods and is therefore not considered to be an outstanding representative of particular construction techniques, nor to demonstrate a new achievement of its time. St John's Lutheran Church is a well-resolved parish church, described as 'conservatively modern' by its architect. Like many other churches designed during the late twentieth century, Drogemuller's design responds successfully to its setting, natural light, prevailing weather, functional requirements, sightlines and circulation. Consequently, the church is not considered to demonstrate breakthroughs in technology or new developments in design.

While the St John's Lutheran Church demonstrates numerous characteristics of late twentieth-century ecclesiastical Modern Movement architecture, it is not considered to demonstrate those characteristics to a degree beyond that which was typical for churches built during the 1970s – 1980s.

It is recommended that the nominated place **does not satisfy** criterion (e).

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

To satisfy criterion (f), there needs to be clear evidence of a cultural or spiritual association between the community or a group within it and the place. The reasons for the attachment may be spiritual, religious, cultural, political or derived from common experience. The attachment must be enduring and strong.

Places that meet this criterion embody meanings and values that are important to a community or cultural group. The place should demonstrate strong and direct associations for a community or group within it that resonates into the broader community and links to the South Australian identity. The community or group within it must be one that would be broadly recognised by most South Australians as a community or group. The association between the community or group and the place must be enduring, with evidence to demonstrate that there is at least one generation (about 25 years) of association, acknowledging that levels of attachment may fluctuate over time.

From 1980 until the present, St John's Lutheran Church has been a place of worship for the Eudunda Lutheran community. While the Lutheran Church as a whole may be considered a group that resonates broadly across the state, there is no evidence to suggest the Lutheran Church collectively has a strong cultural or spiritual connection with St John's Lutheran Church, as it is one of numerous Lutheran churches in South Australia.

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

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

To satisfy criterion (g), the place must have an association that is considered to be special with the life or work of a person, organisation or event. The person, organisation or event must be notable or important to the history of South Australia and the place must be associated with why the person, event, or organisation is notable or important.

There needs to be evidence of a special association between the place and the person, organisation or event that has played an important role in South Australia's history. The association may be demonstrated through the fabric of the place or other evidence, such as archaeological fabric, documentary sources and/or oral history. Most people are associated with many places in their lifetime, and it must be demonstrated why the place being assessed has associations that are significant at the State level. The following tests provide a guide as to the extent to which the place satisfies the criterion:

St John's Lutheran Church is associated with South Australian architect Norman Drogemuller and with the Lutheran Church of Australia. Each is considered in turn.

Norman Roy Drogemuller was a South Australian architect who practiced during the postwar period, notably designing over eighty-five projects for the Lutheran Church of Australia in South Australia and Victoria, including places of worship, schools and community centres. In 2008, Drogemuller he was awarded the Medal of the Order of Australia, 'for service to arbitration and mediation, particularly in the areas of architecture and construction, and to the community.'

Thus far Drogemuller's work has received limited professional recognition, and insufficiently detailed research has been undertaken to critically evaluate Drogemuller's role, influence and significance within the broader context of South Australian architectural practice. Future research may demonstrate that Norman Drogemuller has made a strong, notable or influential contribution to South Australian history, at which time St Paul's Lutheran Church could be reassessed under criterion (g).

St John's Lutheran Church is one of many Lutheran churches in South Australia. When compared with other places such Luther Seminary (SHP 13513) and Church – Bethlehem Lutheran (SHP 13394), St John's Lutheran Church is not considered to have a special association with the Lutheran Church at the State level.

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

PHYSICAL DESCRIPTION

St John's Lutheran Church is a steel-framed, cavity-brick church with an elongated hexagonal plan and cross-gabled roof. The church is oriented roughly north-south. A single-storey, flat roofed wing is wrapped around the eastern side.

Additional features include:

- white mosaic tile cross to southern elevation,
- brown modular face brick exterior walls,
- brown and cream modular face brick interior walls,
- roofs clad in deck-profile steel,
- inverted deck-profile steel fascia,
- steel-framed spire to centre of roof, clad in deck-profile steel,
- ventilation louvres to spire,
- spire surmounted by orb and cross,
- tall window openings on eastern and western sides, shielded by brick wing-walls,
- large window to northern side,
- solar panels to northern-facing roof facets,
- free-standing steel-framed belfry,
- mezzanine to worship space,
- acoustic tile ceiling,
- hewn timber cross and carved crucifix to face brick reredos,
- clear-finished timberwork.

HISTORY

Lutheran settlement in South Australia

In 1817, Friedrich Wilhelm III attempted to gain control of the protestant church in the German State of Prussia. His plan was to merge the Lutheran and Calvinist confessions through the introduction of a common state liturgy and a Prussian Union of Churches.⁸ Many Lutheran pastors resisted union by persisting with familiar 'old Lutheran' liturgies,⁹ and so in 1834 Wilhelm III compelled all Prussian congregations to adopt his state liturgy. Those who did not comply were subjected to persecution.¹⁰ Many Lutherans, who tended to be 'uncompromising'¹¹ in their beliefs, viewed emigration as their only recourse. The emigration of Lutherans exacerbated mass emigration already underway due to the difficult economic conditions of the time.¹²

August Ludwig Christian Kavel, Pastor of Klemzig (now Klępsk) in the parish of Züllichau (now Sulechów, in Poland) initially complied, but subsequently reconsidered and resigned in 1835.¹³ The following year he travelled to Hamburg to arrange emigration for his congregation and through Hamburg contacts Kavel was introduced to George Fife Angas, a founder of the South Australian Company.

The planners of South Australia, of whom Angas was one, envisaged what historian Douglas Pike called a 'paradise of dissent,' based on the principle of religious freedom, and actively recruited Dissenters (members of denominations outside the

established Church of England) for migration.¹⁴ Angas personally sponsored the emigration of around six hundred Prussian Lutherans, including Kavel's congregation, on the understanding that they would work his land upon arrival in South Australia for a number of years.¹⁵

Kavel and his followers arrived in November 1838 and settled on land owned by Angas on the Torrens, north-east of Adelaide, named 'Klemzig' after the village in Brandenburg.¹⁶ Meanwhile, another group of Prussian families arrived in December. This group settled on William Hampden Dutton's land on Peramangk country at Hahndorf in the Adelaide Hills.¹⁷

In May 1839 the first Lutheran convention on Australian soil was held at Glen Osmond. The convention resolved to invite Pastor Gotthard Daniel Fritzsche, an itinerant pastor and prominent Lutheran theologian,¹⁸ to join the South Australian Lutheran community.¹⁹ Fritzsche arrived in October 1841 with another group of Lutheran migrants and settled at Lobethal in the Adelaide Hills.²⁰

Kavel and his followers later relocated to the Barossa Valley on land also owned by Angas.²¹ Ultimately, they established twelve villages there, notably Bethanien (Bethany, 1842), and Langmeil (now part of Tanunda, 1846).²² The success of Lutheran communities in the Adelaide Hills and the Barossa Valley established a 'chain' of German migration to South Australia which endured to 1914,²³ and South Australian Lutheran settlements served as the nucleus from which Lutheran communities and missions throughout Australasia were established.

From settlement onwards, conflict arose within the South Australian Lutheran community on questions of orthodoxy. Kavel and Fritzsche sometimes disagreed, yet the pair deliberately put their theological differences aside to prioritise harmony and cohesiveness within the South Australian Lutheran community.²⁴

Tensions between the followers of Kavel and Fritzsche finally boiled over at the Bethany convention in August 1846.²⁵ Kavel and his followers departed the meeting and despite Fritzsche's pleas refused to return.²⁶ This incident split the South Australian Lutheran Church, resulting in the creation of the Bethany-Lobethal Synod (subsequently known as the Evangelical Lutheran Synod of Australia, and later the Evangelical Lutheran Church in Australia, or ELCA) led by Fritzsche, and the Langmeil-Light Pass Synod (subsequently known as the Evangelical Lutheran Immanuel Synod, and later the United Evangelical Lutheran Church of Australia, or UELCA) led by Kavel. As a result of this and subsequent rifts, many South Australian towns possessed two competing Lutheran congregations.

The schism that occurred in Bethany in 1846 was not fully healed until 1966, when the UELCA and the ELCA merged to form the Lutheran Church of Australia (LCA). Following the creation of the LCA, many congregations merged and surplus churches closed. Sometimes this required the construction of new church buildings to accommodate larger congregations. New, modern Lutheran Churches built during

the period c.1970 – c.1990 are unusually numerous in country areas, compared to those built by other denominations.²⁷

European settlement at Eudunda

People of the Ngadjuri Nation are traditional owners of lands in South Australia's Lower North region, including Eudunda. The Ngadjuri People were among the first Aboriginal groups 'to suffer the full impact of European intrusion'²⁸ from the late 1830s onwards. The growth of European pastoral and agricultural activities around Eudunda had 'cumulative and irreversible' consequences for the Ngadjuri people.²⁹ Sheep polluted the waterways, degraded the landscape and competed with local fauna, and the expansion of agricultural settlement east of Burra from the mid-1870s caused Ngadjuri People to be 'fenced out of their own land.'³⁰

After 1911, many Ngadjuri people were removed and confined to missions and reserves under 'restrictive and repressive' legislation.³¹ Nevertheless, Ngadjuri people and culture 'have endured and continue to thrive.'³² In recent decades Ngadjuri people have returned to country and are engaged in a process of rediscovering lost places and cultural knowledge.³³

In 1840, Frederick Hansborough Dutton (b. 1812 – d. 1890) and Alexander Buchanan (b. 1810 – d. 1865) established Anlaby Station north of Kapunda. Later in 1851, Dutton and Buchanan extended their pastoral holdings by taking up the land on which Eudunda now stands as Pastoral Lease No. 20. The Hundred of Neales was gazetted on 12 July 1866,³⁴ reflecting a shift from pastoralism to wheat agriculture, and the Township of Eudunda was established by early 1872,³⁵ at the intersection of two key stock routes.³⁶ The name Eudunda was derived from a spring west of the township, which First Nations people reportedly called judandakawi, meaning sheltered water.³⁷

Lutheranism in Eudunda

In 1868, several Lutheran families left Steinau near Eden Valley to settle in the Point Pass district, north of Eudunda. In 1870, a Lutheran congregation associated with the Evangelical Lutheran Synod of Australia was established at Emmaus, between Point Pass and Eudunda. This congregation built a church at Emmaus in 1872, formed a parish with St Peter's Hill (Peters Hill), built a manse and established a cemetery.³⁸

By the early 1880s, many of the families comprising the Emmaus congregation lived in the larger township of Eudunda. The congregation relocated into the township, building a new Emmaus church in Hannan Street at a cost of £1,000. The new church opened on 4 October 1884, and the old Emmaus Church was later demolished.

In 1885, J. G. Weisner & G. A. Hilbig relocated their iron foundry from Neukirch, in the Barossa Valley, to Eudunda. The relocation of the foundry brought a sudden influx of new families to town and in 1886 led to the establishment of a second Lutheran congregation, associated with the Evangelical Lutheran Immanuel Synod, known as St Paul's. The congregation purchased an existing Methodist church building on the corner of Kapunda and Ward Streets, which was soon afterwards destroyed in a gale.

A new, replacement St Paul's church was built on the same site and dedicated on 6 August 1893.³⁹

Following the union of the ELCA (Evangelical Lutheran Church in Australia) and the UELCA (United Evangelical Lutheran Church of Australia), the Emmaus and St Paul's congregations amalgamated from the beginning of 1967. The combined congregation elected to worship at the larger Emmaus church, which was renamed St John's.

While larger, the existing church was not large enough to contain the combined St John's congregation. Rising damp and soil movement had also compromised the structural integrity of the existing church. A Church Building Committee was formed on 9 April 1967, and a half-yearly meeting of the new congregation held in July 1967 resolved that a new church should be built 'as soon as possible.'⁴⁰

St John's Lutheran Church

Some time passed before the St John's congregation was able to afford construction of a new church. At the beginning of 1976, the Building Committee began visiting other churches, 'listing points in favour and against each building.' On 14 June 1978, the Committee met with architect Norman Drogemuller, who clarified the Committee's requirements and agreed to prepare a sketch plan for the new church, informed by further communication between the Committee and architect. When completed, parishioner L. B. Reimann and 'some helpers' built a scale model from the sketch design, allowing the congregation to more easily visualise Drogemuller's proposal. Following changes to the roof line and other minor alterations, final drawings were approved by the congregation on 11 February 1979 and Drogemuller, Pudney & Associates were appointed supervising architects.⁴¹

On 30 June 1979, the congregation authorised the Building Committee to proceed with construction of the new church. On 11 November 1979, the Building Committee accepted C. O. Juncken's tender to build the new church for \$341,000. The old St John's (Emmaus) Lutheran Church closed on 18 November 1979, was subsequently demolished at a cost of \$900, and the associated weatherboard manse removed, to make way for the new St John's Lutheran Church.⁴²

Drogemuller considered his steel and brick design to be 'conservatively contemporary.'⁴³ In determining the location and orientation of the new building on the site, Drogemuller considered sunlight and prevailing weather, the relationship of the church to boundary roadways and the contours of the land. Drogemuller orientated the main axis of the church approximately north-south, with windows on the eastern and western sides protected by brick screens, affording soft, diffused light to the interior. Larger windows at the northern end, sheltered by deep eaves, admitted winter sun and were designed to assist with heating the interior during colder months.

In plan, the main worship space formed an elongated hexagon, covered by a crossed gable roof, with a gallery at the northern end and a single-storey, flat-roofed wing wrapped around the eastern side. This wing contained a dual-purpose narthex

and meeting room and a kitchen. Unusually large for a country church, the main worship space seated 326, with room for an additional 140 in the narthex, affording an uninterrupted view to the sanctuary and chancel, and a further 57 in a tiered gallery. The nave seating was designed to fall within a field of 100 degrees when viewed from either the pulpit or altar, with the rearmost pew located a relatively short distance from the pulpit, intended to create 'an atmosphere of intimacy and free participation.'

In the centre of the main roof, Drogemuller provided a steel spire, clad in deck-profile steel and reminiscent of the metal belltower spires associated with traditional South Australian Lutheran church architecture.⁴⁴ The spire, surmounted by an orb and cross, enhanced the landmark quality of the church. More practically, it also housed hardware and exhaust louvres associated with fan-assisted ventilation of the nave. Adjacent to the church, Drogemuller provided a freestanding belfry, in which the original Emmaus Lutheran Church bell was hung.

The new St John's Lutheran Church was opened and dedicated by Pastor C. I. Koch, President of the Lutheran Church of Australia, South Australia District, on 21 December 1980. By this time, \$150,000 had been donated to the church building funds, with the balance of the cost of construction paid for through loans from the LLL (formerly the Lutheran Laypeople's League of Australia Incorporated), amounting to \$133,000.⁴⁵

The old St Paul's Lutheran Church building was demolished on 17 January 2020 due to structural compromise and the high cost of repair. In 2025, the St John's Lutheran Church congregation formed part of the Eudunda Robertstown Lutheran Parish.

Chronology

Year Event

- | | |
|------|---|
| 1817 | In Prussia, monarch Friedrich Wilhelm III introduces a common state liturgy and union of churches. |
| 1834 | Friedrich Wilhelm III compels all Prussian congregations to adopt his state liturgy. |
| 1835 | August: Ludwig Christian Kavel, Pastor of Klemzig, resigns in protest to Wilhelm III's edict. |
| 1838 | November: Kavel and his followers, sponsored by George Fife Angas, arrive at Port Adelaide aboard the <i>Prince George</i> , and subsequently settle at Klemzig on the River Torrens.

28 December: another group of Lutheran families arrive in Port Adelaide aboard the <i>Zebra</i> , under command of Dirk Meinertz Hahn. |
| 1839 | March: the <i>Zebra</i> families settle in Hahndorf, named after Hahn. Some Klemzig families also relocate to Hahndorf, geographically splitting Kavel's congregation. |

- 1839 May: the first Lutheran convention on Australian soil resolves to invite Pastor Gotthard Daniel Fritzsche, from Posen in Prussia, to join the South Australian Lutheran community.
- 1841 October: Fritzsche arrives in South Australia.
- 1842 Bethany becomes the first Lutheran township to be established in the Barossa Valley.
- 1846 16-18 August: a schism occurs at the Bethany convention, splitting the South Australian Lutheran Church.
- 1868 Several Lutheran families leave Steinau near Eden Valley to settle in the Point Pass district.
- 1870 A Lutheran congregation associated with the Evangelical Lutheran Synod of Australia was established at Emmaus, between Point Pass and Eudunda.
- 1870 The Emmaus congregation builds a church at Emmaus.
- 1884 The Emmaus congregation relocates into Eudunda.
27 March: the foundation stone of the new Emmaus Church, Hannan Street, Eudunda, is laid.
4 October: a new Emmaus Church is opened at Hannan Street, Eudunda.
- 1885 J. G. Weisner & G. A. Hilbig relocate their iron foundry from Neukirch to Eudunda, bringing an influx of Lutheran families to town.
- 1886 A second Lutheran congregation, associated with the Evangelical Lutheran Immanuel Synod and known as St Paul's, is established at Eudunda, using an existing former Methodist church building. The church is later destroyed in a gale.
- 1893 15 March: the foundation stone of a new St Paul's Lutheran Church is laid.
6 August: a new St Paul's Lutheran Church opens, replacing the first church destroyed in a gale.
- 1966 Amalgamation of the United Evangelical Lutheran Church in Australia (UELCA) with the Evangelical Lutheran Church of Australia (ELCA) to form the Lutheran Church of Australia.
- 1967 January: the Emmaus and St Paul's Lutheran congregations amalgamate, creating a new congregation called St John's. They elect to worship in the old Emmaus church building. The former St Paul's building is subsequently used as a church hall.
April: the St John's Lutheran congregation forms a Church Building Committee.
July: a half-yearly meeting of the St John's congregation resolves that a new church should be built as soon as possible.
- 1976 January: the Church Building Committee begins visiting other churches to help inform the design brief for a new church.

- 1978 14 June: the Church Building Committee meets with Norman Drogemuller, who agrees to prepare a sketch plan for the new church.
- 1979 11 February: the St John's congregation approves Drogemuller's working drawings and appoints Drogemuller, Pudney & Associates supervising architects.**
- 30 June: the St John's congregation authorises the Building Committee to proceed with construction of the new church.**
- 11 November: the Building Committee accepts C. O. Juncken's tender to build the new church for \$341,000.**
- 18 November: the old St John's (Emmaus) Lutheran Church closes and is subsequently demolished to make way for the new church.
- 1980 21 December: the new St John's Lutheran Church is opened and dedicated by Pastor C. I. Koch, President of the Lutheran Church of Australia, South Australia District.**
- 2020 17 January: the former St Paul's Lutheran Church is demolished due to structural compromise.
- 2025 The St John's Lutheran Church congregation forms part of the Eudunda Robertstown Lutheran Parish.

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- Chris Burns, *Liturgy, Community, Modernity: postwar places of worship in South Australia 1945 – 1990* (2020) Adelaide SA: Architecture Museum, University of South Australia
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Ian Harmstorf, 'Some common misconceptions about South Australia's Germans' in *Journal of the Historical Society of South Australia* (1979) No. 1 p. 43

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St John's Lutheran Church, Eudunda, *St John's Lutheran Church, Eudunda*

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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

Swanbury Penglase, 'Australian Cornish Mining Sites: Moonta Conservation Management Plan' (May 2020 ref 19127)

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'Eudunda Races' in *Kapunda Herald and Northern Intelligencer* 12 March 1872 p. 3
<http://nla.gov.au/nla.news-article108269033>

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D. Van Abbè, 'Kavel, August Ludwig Christian (1798–1860)' in Australian Dictionary of Biography <https://adb.anu.edu.au/biography/kavel-august-ludwig-christian-2287>

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<https://manning.collections.slsa.sa.gov.au/>

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Chris Burns, 'Architectural Innovators: Eric von Schramek and Norman Drogemuller,' talk for the Friends of the Lutheran Archives, 21 September 2023, Pilgrim Lutheran Church, Magill

Archival

RAIA Significant 20th Century Architecture Card Index (RAIA Collection S301/2 AM);
https://web.archive.org/web/20160304002703if_/http://www.architecture.com.au/docs/default-source/act-notable-buildings/120-notable-buildings.pdf

SITE RECORD

NAME: St John's Lutheran Church **PLACE NO.:** 26623

DESCRIPTION OF PLACE: Single-storey steel and brick church with mezzanine

HISTORIC THEME/S

- 4. Building Settlements, Towns and Cities
 - 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

DATE OF CONSTRUCTION: 1980

REGISTER STATUS: Nominated: 4 November 2021
Rejected: 30 April 2026

CURRENT USE: Lutheran place of worship
1980 – present

ARCHITECT: Norman R. Drogemuller
1980

BUILDER: C. O. Juncken
1980

LOCAL GOVERNMENT AREA: Regional Council of Goyder

LOCATION: **Address:** Lot 7 Hannan Street, Eudunda SA 5374

LAND DESCRIPTION: **Title and Plan** CT 5895/488 A7 D61823
References:
Hundred: Neales

PHOTOS

NAME: St John's Lutheran Church

PLACE NO.: 26623

All images in this section are from Google Street View.



St John's Lutheran Church, southern and eastern elevations, note freestanding belfry and single-storey narthex and administration wing.



St John's Lutheran Church, eastern elevation.

PHOTOS

NAME: St John's Lutheran Church

PLACE NO.: 26623



St John's Lutheran Church, western elevation.



St John's Lutheran Church, southern and western elevations.

SITE PLAN

NAME: St John's Lutheran Church

PLACE NO.: 26623



St John's Lutheran Church (CT 5895/488 A7 D61823 Hundred of Neales).

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LEGEND


 Parcel boundaries (Indicates extent of Listing)

Table of Changes

Date	Action	Officer
5 May 2026	This document was last updated to record the date the SAHC provisionally rejected the place on page 42. The meeting agenda item number was also removed from page 1.	Tom Mackay

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 Adapted from 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' p. 87

⁵ Chris Burns, 'Postwar Places of Worship' p. 108

⁶ RAI A Significant 20th Century Architecture Card Index (RAIA Collection S301/2 AM); https://web.archive.org/web/20160304002703if_/http://www.architecture.com.au/docs/default-source/act-notable-buildings/120-notable-buildings.pdf accessed 31 January 2021

⁷ This section is adapted from Chris Burns, 'Architectural Innovators: Eric von Schramek and Norman Drogemuller' presented at Pilgrim Lutheran Church for the Friends of the Lutheran Archives, 21 September 2023

⁸ Christopher Clark, 'Confessional policy and the limits of state action: Frederick William III and the Prussian Church Union 1817-40' in *The Historical Journal* (1996) 39, 4 p. 985

⁹ Ian A. Harmstorf, 'German Settlement in South Australia to 1914' in Ian A. Harmstorf (ed), *Insights into South Australian History Volume 2: South Australia's German History and Heritage* (1994) Adelaide SA: Historical Society of South Australia Inc. p. 18

¹⁰ Ian A. Harmstorf, 'German Settlement in South Australia to 1914' p. 18

¹¹ David Schubert, 'Lutheran Church' in Wilfred Prest (ed) *The Wakefield Companion to South Australian History* (2001) Kent Town SA: Wakefield Press p. 323

¹² Ian Harmstorf, "The history of German migration and the reasons for emigration to South Australia: Economic, Political, Religious" in Young et al p. 49

¹³ D. Van Abbè, 'Kavel, August Ludwig Christian (1798–1860)' in Australian Dictionary of Biography <https://adb.anu.edu.au/biography/kavel-august-ludwig-christian-2287> accessed 26 August 2021

¹⁴ Chris Burns, *Postwar Places of Worship in South Australia 1945-1990*, report produced for Heritage South Australia in the Department for Environment and Water, through the South Australian Built Heritage Research Project 2018-2019 at the Architecture Museum, University of South Australia p. 18

¹⁵ Everard Leske, *For Faith and Freedom: the story of Lutherans and Lutheranism in Australia 1838-1996* (1996) Bowden SA: Friends of Lutheran Archives p. 25

¹⁶ D. Van Abbè, 'Kavel, August Ludwig Christian (1798–1860)'

¹⁷ Lothar Brasse, 'The First Special Survey' in Young et al p. 57

¹⁸ Everard Leske, *For Faith and Freedom* p. 35

¹⁹ Everard Leske, *For Faith and Freedom* pp. 33-34

²⁰ Everard Leske, *For Faith and Freedom* p. 37

²¹ Ian Harmstorf, 'Some common misconceptions about South Australia's Germans' in *Journal of the Historical Society of South Australia* (1979) No. 1 p. 43

²² Harmstorf 'German Settlement in South Australia to 1914' p. 18

²³ Ian Harmstorf, "The history of German migration" in Young et al p. 51

²⁴ Everard Leske, *For Faith and Freedom* p. 45

²⁵ Everard Leske, *For Faith and Freedom* p. 51

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- ²⁶ Everard Leske, *For Faith and Freedom* p. 51
- ²⁷ Chris Burns, 'Postwar Places of Worship' Appendix 1
- ²⁸ Ngadjuri Nation, *About Us* <http://www.ngadjuri.com.au/aboutus.html> accessed 6 December 2021
- ²⁹ Peter Birt and Vincent Copley, 'Coming back to country: a conversation at Firewood Creek' in Claire Smith and H. Martin Wobst (eds) *Indigenous archaeologies: decolonizing theory and practice* (2005) London/New York: Routledge p. 250
- ³⁰ Ngadjuri Nation, *About Us*
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- ³² Ngadjuri Nation, *About Us*
- ³³ Swanbury Penglase, 'Australian Cornish Mining Sites: Moonta Conservation Management Plan' (May 2020 ref 19127) p. 22
- ³⁴ Betty Dreckow, *Hills, Valley and Plains: History of the Eudunda District* (1986) Adelaide SA: Betty Dreckow pp. 9-20
- ³⁵ 'Eudunda Races' in *Kapunda Herald and Northern Intelligencer* 12 March 1872 p. 3 <http://nla.gov.au/nla.news-article108269033>
- ³⁶ Betty Dreckow, *Hills, Valley and Plains* pp. 9-20
- ³⁷ Manning Index of South Australian History, Place Names of South Australia <https://manning.collections.slsa.sa.gov.au/>; sometimes rendered eudundacowie or eudunda-cowie.
- ³⁸ St John's Lutheran Church, Eudunda, *St John's Lutheran Church, Eudunda* (1980) Eudunda SA: St John's Lutheran Church, Eudunda.
- ³⁹ Eudunda Centenary Historical Committee, *Eudunda 1870-1970: a history of a towns first hundred years* (1970) Eudunda SA: District Council of Eudunda pp. 32-34
- ⁴⁰ St John's Lutheran Church, Eudunda, *St John's Lutheran Church, Eudunda*
- ⁴¹ St John's Lutheran Church, Eudunda, *St John's Lutheran Church, Eudunda*
- ⁴² St John's Lutheran Church, Eudunda, *St John's Lutheran Church, Eudunda*
- ⁴³ St John's Lutheran Church, Eudunda, *St John's Lutheran Church, Eudunda*
- ⁴⁴ Chris Burns, 'Architectural Innovators: Eric von Schramek and Norman Drogemuller,' talk for the Friends of the Lutheran Archives, 21 September 2023, Pilgrim Lutheran Church, Magill
- ⁴⁵ St John's Lutheran Church, Eudunda, *St John's Lutheran Church, Eudunda*