

## HERITAGE ASSESSMENT REPORT

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**NAME:** Former Parafield Gardens Uniting Church      **PLACE:** 26586  
Church

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**ADDRESS:** Karna Country  
3 Shepherdson Road, Parafield Gardens

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**Former Parafield Gardens Uniting Church**

Source: DEW Files, 19 June 2024

### ASSESSMENT OF HERITAGE SIGNIFICANCE

#### Statement of Heritage Significance:

A statement of heritage significance has not been prepared for the Former Parafield Gardens Uniting Church as it is recommended that the place does not meet any of the criteria for listing as a State Heritage Place.

#### Relevant South Australian Historical Themes

##### 4. Building Settlements, Towns and Cities

4.1 Shaping the suburbs (pre and post World War 2)

##### 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 former Parafield Gardens Uniting Church is associated with the Uniting Church in Australia, late twentieth-century ecclesiastical architecture, and South Australian architecture firm Brown Falconer. Each is considered in turn.

### **The Uniting Church in Australia**

The Uniting Church in Australia was formed in 1977 following the union of the Methodist Church of Australasia, the Congregational Union of Australia and about two-thirds of the Presbyterian Church of Australia. The Uniting Church is the third-largest denomination in South Australia, with 241 active congregations in November 2024.<sup>1</sup>

While numerous Uniting Churches are State Heritage Places, none are entered in the Register for their specific associations with the Uniting Church in Australia. Only a small number of new churches or chapels have been constructed in South Australia by the Uniting Church in Australia since 1977 and of these, only 20 are currently operating. Examples include:

- Christ Church Uniting (church), 1983, 26 King William Road, Wayville (subject of a separate assessment), the first bespoke Uniting Church worship complex opened in South Australia,
- Parafield Gardens Uniting Church (now Waypoint Uniting Church), 1985, 3 Shepherdson Road, Parafield Gardens (subject of this assessment),
- Taperoo Uniting Church (now Le Fevre Uniting Church), 1986, 63 Gedville Road, Taperoo,
- Minlaton Uniting Church, 1987, 36 Main Street, Minlaton,
- Sunset Rock Uniting Church, 1987, 40 Spencer Street, Stirling,
- Keith Uniting Church (now One Church), 1988, Park Terrace, Keith,
- Murray Bridge Uniting Church, c.1990, 1 Narooma Boulevard, Murray Bridge,
- Corner Uniting Church, 2007, 93 Oaklands Road, Warradale, new church replacing 1960s Hamilton Park Methodist Church building,
- Sandy Creek Bush Chapel, 2009, 162 Williamstown Road, Sandy Creek, outdoor chapel.

Many existing churches have also been substantially renovated by the Uniting Church, such as Western Link Uniting Church (former Findon Methodist Church), renovated 2005, 93 Crittenden Road, Findon and Burnside City Uniting Church (former Tusmore Memorial Methodist Church), renovated c.2012, 384 Portrush Road, Tusmore,

Schools operated by the Uniting Church include:

- Prince Alfred College, 23 Dequetteville Terrace, Kent Town, including Educational Building - Prince Alfred College, 1869 (SHP 10606) and Dwelling, known as Headmaster's Residence (originally a private Dwelling), Prince Alfred College, 1882 (SHP 14135),
- Pedare Christian College, opened 1986, 12/30 Surrey Farm Drive, Golden Grove,

- Annesley Junior School, formerly known as the Methodist Ladies' College, 28 Rose Terrace, Wayville, incorporating former Way College and Methodist Ladies' College buildings, 1892 and 1926.

The Uniting Church provides social welfare services, health and aged care through agencies such as Uniting Communities (formerly the Adelaide Central Mission), Frontier Services (a successor to the Australian Inland Mission), UnitingCare, Eldercare, Helping Hand and Resthaven, among others. Notably, Uniting Church agencies operate over 80 aged care facilities in South Australia.<sup>2</sup> Examples of social welfare, health and aged care facilities operated by Uniting Church agencies include:

- U City, 43 Franklin Street, Adelaide, an innovative 20-storey 'vertical village' housing retirement residences, specialist disability accommodation, accessible serviced apartments, commercial tenancies and the Uniting Communities headquarters, opened 2019,<sup>3</sup>
- UnitingSA Taperoo Community Centre, 14-20 Yongala Street, Taperoo, c.1980s,
- Frontier Services Andamooka Community Health Service, Hospital Road, Andamooka, building c.1990s,
- Eldercare The Lodge, 14-24 King William Street, Wayville, aged care home on site of former Parkin-Wesley Theological College, c.2000s
- UnitingSA Wesley House Aged Care, 324 Military Road, Semaphore Park, aged care home, current building c. 2015
- Helping Hand North Adelaide, Buxton Street, North Adelaide, residential care home, current buildings c.1980s,
- Helping Hand Yeltana, Newton Street, Whyalla, retirement living village, c.1980s,
- Resthaven Mitcham, 17 Hill Street, Kingswood, aged care home, c.2000s.

The Uniting Church also operates a theological college, the Uniting College for Leadership & Theology, previously Parkin-Wesley Theological College,<sup>4</sup> located at 312 Donald Bradman Drive, Brooklyn Park since 2018, however, this is not a purpose-built facility.



**Former Taperoo Uniting Church (now Le Fevre Uniting Church Taperoo), 1986 (left) and Keith Uniting Church (now One Church), 1988 (right)**

Source: Google Street View



**Corner Uniting Church, 2007 (left) and U City, 2019 (right)**

Source: Google Street View

### **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.<sup>5</sup> Further, 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'.<sup>6</sup>

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 is understood to continue and extend 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.<sup>7</sup>

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,<sup>8</sup> based on typical roof shapes of such places. The former Parafield Gardens Uniting Churches is associated with the 'skylight' type.

The skylight type is a less-common type that emerged during the 1970s, after the end of the church-building boom in South Australia. In contrast to earlier types, which were variations on simple geometric polyhedrons,<sup>9</sup> skylight-roofed churches typically have complex, asymmetrical roof shapes. The roofs of skylight-roofed churches may take the form of a sectioned pyramid, with a glazed section or sections forming a skylight, and a floorplan that tends to be square or diamond shape in contrast to traditional long, narrow churches.<sup>10</sup>



**Rostrevor Baptist Church (left), 1989 and Marion Church of Christ (right), 1979, two examples of skylight-roofed churches.**

Source: Google Street View

New churches built in South Australia up until the early 1970s were typically designed and built with dedicated worship spaces, characterised by the presence of carpeted aisles; a raised sanctuary; fixed pews and other liturgical furniture; and vestibules placed between worship and activity areas to create physical and acoustic separation between sacred and non-sacred spaces. Conversely, those built during the 1980s were typically designed with flexible, multi-use worship spaces,<sup>11</sup> characterised by full carpeting; a uniform floor level; no fixed pews; moveable liturgical furniture; and direct access between worship and activity spaces, often separated only by screens or sliding doors. In part, these places responded to a movement towards more informal worship practices in the late twentieth century, especially in the Protestant denominations.<sup>12</sup> One of the first South Australian churches to adopt such an approach to church design and planning was Christ Church Uniting

(church), completed in 1983. Later churches to employ some of these approaches included Sunset Rock Uniting Church, Stirling (Brown Falconer, 1987) and the Anglican Church of the Resurrection, Kidman Park (Rob Cheesman, 1988).

Churches built during the 1980s also demonstrate an emerging awareness of universal design principles informed by disability rights advocacy and evolving regulatory and legislative requirements, notably Australian Standards AS 1428.1-1977, AS 1428.1-1988, the *Building Code of Australia* (1988) and legislation including the *Equal Opportunity Act* 1984 and the *Commonwealth Disability Discrimination Act* 1992. Features in 1980s churches associated with universal design principles include the avoidance of unnecessary transitions in floor levels and the inclusion of features such as ramps and accessible toilet facilities.

### **Postwar places of worship**

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

- St David's Anglican Church, 1963, 492 Glynburn Road, Burnside criterion (e) (SHP 26553),
- Naracoorte Church of Christ, 1966, 64 Jenkins Terrace, Naracoorte, criteria (d) and (e) (SHP 26550, confirmed 23 May 2024),
- Cathedral of Angels Michael and Gabriel Greek Orthodox Church and Bell Tower, 1966, 282-288 Franklin Street, Adelaide, criterion (f) (SHP 13205),
- Holy Cross Catholic Church, 1969, 159-165 Goodwood Road, Millswood, criteria (d), (e) and (g) (SHP 26498),
- St Maximilian Kolbe Catholic Church, 1984, Agnes Street, Ottaway, criteria (f) and (g) (SHP 26473),
- Shri Ganesha Temple, 1990s, 3A Dwyer Road, Oaklands Park, criterion (f) (SHP 26361).

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,<sup>13</sup> namely:

- St David's Anglican Church, 492 Glynburn Road, Burnside, 1962 (SHP 26553),
- Nunyara Chapel, 5 Burnell Drive, Belair, 1963 (SHP 14785), originally a Methodist Church chapel, now Uniting,
- Immanuel Lutheran College Chapel, 32 Morphett Road Novar Gardens, 1971,
- Jubilee Chapel, Centennial Park, 760 Goodwood Road, Pasadena, 1987.



**Nunyara Chapel (SHP 14785)**

Source: DEW Files

### **Brown Falconer**

South Australian architect Gordon Craig Brown (b. 1908 – d. 1988), founder of the architectural practice which became Brown Falconer, was born in Parkside and grew up in Waikerie. Brown studied architecture through the International Correspondence School and was later employed by South Australian architect Eric H. McMichael (b. 1884 – d. 1940) in 1928 'as a kind of trainee draftsman'.<sup>14</sup> After working as a freelance commercial artist during the depression and as an architect for the Department of Interior during the Second World War,<sup>15</sup> Brown qualified as an Associate of the Royal Australian Institute of Architects (ARAIA) by examination at the University of Adelaide and entered private practice in 1945 as Gordon C. Brown.<sup>16</sup>

In 1955,<sup>17</sup> Brown entered a partnership with Donald (Don) Laurence Davies (b. 1925 – d. 2015), resulting in the creation of Brown & Davies Pty Ltd.<sup>18</sup> In 1959, the firm became known as Brown, Davies, Reynolds & Doley Ltd, following the admission of Arnold ('Tui') Reynolds (b. 1932 – d. 2021) and Malcolm Doley (b.1940 – ) to the directorship.<sup>19</sup> Until 1974, the firm was based in the Methodist Church-owned Epworth Building (SHP 13389).

Gordon Brown's personal connections within South Australian Methodism resulted in numerous commissions from Methodist parishes from the late-1940s onwards. Notably, the firm designed the former Maughan Methodist Church, Franklin Street, Adelaide (1964, demolished 2016) in association with Eric von Schramek, who acted as lead designer on the project. The firm also appears to have designed most new Uniting churches following union in 1977, including Christ Church (subject of a separate assessment) and Parafield Gardens Uniting Church (subject of this assessment) built respectively in 1983 and 1985.

Gordon Brown also specialised in hospital architecture and his firm was responsible for the design and planning of over 60 hospitals, including the six-storey Whyalla Hospital (1965) and numerous aged care centres.<sup>20</sup> Gordon Brown retired in 1974.<sup>21</sup>

During the early-1970s, Brown, Davies, Reynolds & Doley Ltd entered into a working relationship with UK-based architectural firm Peter Falconer & Partners to design a 'prototype' government high school. By 1972, as a result of this arrangement, Colin Norton and David Ribsby relocated from the UK to join the Adelaide firm on a permanent basis. The firm subsequently specialised in education architecture,<sup>22</sup> designing numerous schools for the South Australian Department of Education, such as Parafield Gardens High School, and claims responsibility for introducing the 'open plan system of interactive schoolroom space that soon took off around Australia.'<sup>23</sup> Brown, Davies, Reynolds & Doley Ltd became known as Brown Falconer in 1977.<sup>24</sup>

For the purposes of this analysis, the name Brown Falconer refers to the firm in continuous existence from 1945 onwards. No places designed by Brown Falconer are known to be entered in the Register.

Brown Falconer designed numerous churches during the second half of the twentieth century, predominantly for the Methodist and Uniting Churches. Extant examples include:

- Former Kurralta Park Methodist Church, 1955, 1-3 Hare Street, Kurralta Park,
- Former Wesley Church (now Naracoorte Uniting Church), 1957, 9 Foster Street Naracoorte,
- Former North Adelaide Memorial Methodist Church (now CityLight Church), 1963, 92 Archer Street, North Adelaide,
- Christ Church Uniting (church), 1983, 26 King William Road Wayville (subject of a separate assessment),
- Parafield Gardens Uniting Church (now Waypoint Uniting Church), 1985, 3 Shepherdson Road, Parafield Gardens (subject of this assessment),
- Former Keith Uniting Church (now One Church) 1988, Park Terrace, Keith,

Notable non-religious projects designed by Brown Falconer during the late twentieth century include:

- Parafield Gardens High School (1973-1976), 15 Shepherdson Road, Parafield Gardens,
- Modbury Heights High School (1977), Brunel Drive, Modbury Heights,
- The Parks Community Centre (1979), Cowan Street, Angle Park,
- Western Community Hospital (1982), Cudmore Terrace, Henley Beach,
- Signal Point River Murray Interpretive Centre (1988), 5 Laurie Lane, Goolwa,
- Mount Gambier Hospital (1997), 276/300 Wehl Street North, Mount Gambier.





**Former North Adelaide Memorial Methodist Church, 1963 (left) and Western Community Hospital, 1982 (right)**

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.*

The former Parafield Gardens Uniting Church is associated with the establishment and consolidation of the Uniting Church in Australia, a process which transformed the national religious landscape during the late 1970s and early 1980s. The inauguration of the Uniting Church in Sydney on 22 June 1977 effectively ended the existence of the Methodist Church in Australia, substantially reduced the extent and membership of the Presbyterian and Congregational Churches and resulted in the creation of the first church to be created in and of Australia. The Uniting Church has since been, consistently, the third-largest denomination in Australia.

While South Australians participated fully in the establishment and consolidation of the Uniting Church in Australia, South Australia is not considered to have played a leading or otherwise unusual role in the creation of the Uniting Church when compared with the other Australian states. As such, the establishment and consolidation of the Uniting Church in Australia is considered to be a process of national rather than state significance. The former Parafield Gardens Uniting Church's association with the Uniting Church as an organisation is addressed below under criterion (g).

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.*

The former Parafield Gardens Uniting Church is associated with the Uniting Church in South Australia. However, the former Parafield Gardens Uniting Church is one of many Uniting Churches in South Australia and one of many late twentieth-century churches.

Worship within the Uniting Church is an ongoing practice in South Australia, and while some congregations have declined in recent decades, others have grown in strength. Consequently, the former Parafield Gardens Uniting Church 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 former Parafield Gardens Uniting Church was built on undeveloped land at Parafield Gardens which was previously farmland. The physical fabric of the former Parafield Gardens Uniting Church is thoroughly-documented in architectural drawings, photographs and other documents, including those held in the archives of Adelaide architecture firm Brown Falconer. There is no evidence, either 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.*

The former Parafield Gardens Uniting Church is associated with the class of place known as late twentieth-century churches, which are considered to be new, purpose-built church buildings completed between the end of the long postwar economic boom in c.1975 and 1999. Unlike the class of place known as postwar churches which has been extensively studied leading to its cultural significance being well understood, insufficient research has yet been undertaken to contextualise the role of late twentieth-century churches in South Australian history, and in turn, to determine the cultural significance of the class of place. While future research may demonstrate that late twentieth-century churches are a class of place of cultural significance to South Australia, there is currently insufficient evidence to demonstrate that this is the case. As the first threshold test has not been met, further tests have not been considered.

It is recommended that the nominated place **does not fulfil** 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 former Parafield Gardens Uniting Church has undergone numerous changes since it was built in 1985, including demolition of a wall and substantial additions to the western side, which also resulted in changes to the worship space ceiling; a new office wing on the northern side; and the loss of the original face brick finish in the worship space. These changes are considered to be irreversible and have substantially undermined the intactness and integrity of the place to the extent that it is no longer considered to meet the threshold for listing under criterion (e) when compared to other places with similar attributes, such as Christ Church Uniting (church) (see Comparability/Rarity/ Representation).

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

Since 1985, the former Parafield Gardens Uniting Church has been a place of worship for the Uniting Church community. While the Uniting Church 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 the former Parafield Gardens Uniting Church, over and above that held for any of the many other Uniting churches 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 of significance to South Australia.

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.*

The former Parafield Gardens Uniting Church is associated with notable South Australian architecture firm Brown Falconer and the Uniting Church in South Australia. Each is considered in turn.

The former Parafield Gardens Uniting Church is associated with South Australian architecture firm Brown Falconer, which is notable for its educational, ecclesiastical, hospital and community centre work. The former Parafield Gardens Uniting Church is one of many examples of the firm's ecclesiastical work and the many churches it designed during the second half of the twentieth century. Stylistically it is similar to churches designed by the firm before and after this commission. Brown Falconer did not include the former Parafield Gardens Uniting Church in its self-published history, indicating that the firm considers other commissions to better demonstrate its oeuvre. Consequently, the former Parafield Gardens Uniting Church is not considered to have a special association with Brown Falconer.

The former Parafield Gardens Uniting Church is also associated with the Uniting Church in Australia. Created in 1977, the Uniting Church is an organisation which has played a notable role in South Australian history, both as the third-largest religious denomination by proportion of population since 1977, and through its role in the provision of community services in the areas of social welfare and medical and aged care. Since its creation, the Uniting Church has established a distinctive denominational identity characterised by ecumenism, inclusion, innovation and a commitment to social justice. While well-designed, the built form of the former Parafield Gardens Uniting Church is not considered to embody the progressive values of the Uniting Church as thoroughly as the groundbreaking Christ Church Uniting (church) (see Comparability / Rarity / Representation), the first bespoke worship complex built by the Uniting Church, which opened two years earlier. As one of at least 20 bespoke suburban and regional churches built by the Uniting Church, the former Parafield Gardens Uniting Church is not considered to have a special association with the Uniting Church beyond what is considered to be ordinary.

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

## **PHYSICAL DESCRIPTION**

The former Parafield Gardens Uniting Church is a single-storey church with a steel structural frame and an envelope of brick walls, some of which are loadbearing. The asymmetrical, tiled roof peaks in a glazed, pyramidal skylight, which contains a blue neon light fitting in the shape of a Latin cross.

The building is comprised of two original volumes, namely the main worship space, with a roof forming one quarter of a sectioned pyramid; and a wing with a sloping



roof wrapped around the eastern and southern sides, with outshut sections facing east and south. Extensions to the original church include a long addition to the west, with a sloping tiled roof blended into the original roof; an office and foyer extension on the eastern side, and a pergola on the southern side, partially enclosed with a studwork wall.

Additional external features include:

- brown face brick walls,
- brown roof tiles,
- low parapet walls to wraparound wing and outshut ends,
- anodised aluminium frame to pyramidal skylight,
- 'Parafield Gardens Uniting Church' in metal lettering on the eastern side.

Internal features include:

- face brick walls to foyers,
- foundation stone in foyer,
- pine matchboard-lined ceiling to worship space,
- timber cross mounted to worship space ceiling,
- spherical opaque glass pendant light fittings in worship space.

## **HISTORY**

### **The Uniting Church in South Australia**

Consistently the third-largest religious denomination in South Australia since its creation on 22 June 1977, the Uniting Church in Australia resulted from the union of the Methodist Church of Australasia, the Congregational Union of Australia and about two-thirds of the congregations of the Presbyterian Church of Australia.<sup>25</sup> It is 'the first church to be created in and of Australia'.

A long history of cooperation between Protestant denominations exists in South Australia, beginning in the 1840s, primarily due to the practical advantages that could be gained through sharing resources. For example, in 1845, local Congregational, Wesleyan Methodist and Episcopalian congregations built a stone chapel in Houghton to be shared between the three distinct congregations (Houghton Union Chapel SHP 26493).<sup>26</sup>

Negotiation between the Methodist, Congregational and Presbyterian churches towards the 'ideal'<sup>27</sup> of union occurred from the early twentieth century. The first formal attempt at union was abandoned in 1924 due to internal division, predominantly within the Presbyterian Church, while a second attempt towards union during the 1940s ended in similar circumstances, when the Presbyterian Church 'withdrew' from negotiations.<sup>28</sup>

Besides the formation of union congregations, the Methodist, Congregational and Presbyterian denominations cooperated in other ways to reduce duplication of effort. For example in the Riverland, the Congregational Union took responsibility for Barmera-Cobdogla, while the Methodist Church took responsibility for Berri from

1919.<sup>29</sup> Cooperation continued after the Second World War. For instance, the Methodist, Congregational and Presbyterian churches cooperated with the South Australian Housing Trust (SAHT) and each other to allocate sites across six neighbourhood units at the new town of Elizabeth, established in 1955.

Ecumenical theology and practice, which stressed the unity of the Christian Church, grew to prominence internationally during the 1950s and 1960s, including in South Australia.<sup>30</sup> This approach had the greatest impact on Methodists, Presbyterians and Congregationalists, who commenced formal discussions towards unification in 1954. While previous attempts at union had taken an 'amalgamation' approach, which attempted to combine various features of the existing denominational structures and theologies, the successful negotiations focussed on redefining 'the nature of faith' as the basis of a proposed union,<sup>31</sup> drawing on the Methodist and Calvinist theological traditions.

In 1957, a Joint Commission on Church Unity was established, comprising seven representatives from each church. In 1959, the Commission produced a doctrinal statement, *The Faith of the Church*, followed by a second report in 1963, *The Church—Its Nature, Function and Ordering*, including a Proposed Basis of Union, which was subsequently finalised in 1971.<sup>32</sup> While church leaders stressed a belief that union was 'the will of God,' it was widely understood that the merger of administrations, congregations and the rationalisation of property would reduce church expenditure. Some also believed that union would lead to church growth.<sup>33</sup>

Nascent efforts to realise unification began in the mid-1960s, when numerous individual Methodist, Congregational and Presbyterian congregations cooperated to form united parishes in anticipation of denominational unions.<sup>34</sup> Later, the Congregational and Presbyterian churches allowed individual churches to decide whether or not they would become congregations of the Uniting Church.<sup>35</sup> 42 of 57 South Australian Presbyterian congregations elected to join the Uniting Church,<sup>36</sup> as did all but two Congregational fellowships.<sup>37</sup> Meanwhile 84 per cent of members of the South Australian Methodist Conference voted in favor of union in October 1972.<sup>38</sup> Following votes of the national Methodist General Conference, Presbyterian General Assembly of Australia,<sup>39</sup> and the Congregational Union Assembly,<sup>40</sup> a steering committee comprising representatives from each church took responsibility for implementing union.<sup>41</sup>

Prior to union in South Australia, Methodist congregations were substantially more numerous than Congregational or Presbyterian congregations, going on to form 82 percent of the initial membership of the Uniting Church of Australia, Synod of South Australia.<sup>42</sup> As a result, union was accomplished with minimal disruption.<sup>43</sup> In former Methodist congregations, key characteristics of Methodist worship, such as lay leadership and ministry, including leadership and ministry by women, and the traditions of preaching, hymnody and monthly Holy Communion, continued as before within the Uniting Church. Some time passed before a distinctive Uniting Church identity became 'a reality in practice' and many congregations, at least initially, 'simply exchanged their previous church sign for that of the Uniting Church.'<sup>44</sup>

Tenets of the Uniting Church which have emerged since union include commitments to the involvement of women 'at all levels and in all ways' within the church, including the ordination of women; ecumenism, or the furthering of the unity of churches and Christians; multiculturalism; First Nations rights and self-determination;<sup>45</sup> and, LGBTQI+ inclusion, including the ordination of LGBTQI+ people. The Uniting Church has established 'a distinctive identity' in the area of social justice.<sup>46</sup> The Uniting Church has a considerable presence in the provision of social welfare services, aged care and private hospitals, through agencies such as Uniting Communities (formerly the Adelaide Central Mission), Frontier Services (a successor to the AIM), Eldercare and Resthaven, among others.<sup>47</sup> The Uniting Church also operates schools.

The creation of the Uniting Church and resulting congregational mergers led to a surplus of church buildings. Some properties were sold, raising funds which allowed numerous new church buildings to be built by Uniting Church congregations during the 1980s. These replacement churches were more suitable for emerging informal worship styles than traditional church buildings. New buildings also played a role in creating a distinctive Uniting Church identity as an 'innovative, growing church'<sup>48</sup> grounded in the present rather than the past.

### **Parafield Gardens**

The suburb of Parafield Gardens, north of Adelaide, is bounded by the Little Para River to the north, Port Wakefield Road to the west, Ryans Road to the southwest, the Gawler railway line to the southeast and Kings Road to the northeast. Prior to the Second World War, the area now comprising Parafield Gardens was predominantly farmland,<sup>49</sup> located about two miles south of the small township of Salisbury.

In c.1890, a cemetery reserve was established adjacent to the railway line and named Parafield Cemetery, to differentiate the locality from Salisbury. The name 'Parafield' was invented around this time, derived from the name of the Little Para River, in turn derived from the Kurna word *parri* meaning river, and was applied to both the cemetery reserve and an associated railway siding.<sup>50</sup> Later from 1906, the cemetery site, which was never used for burials, became Parafield Experimental Farm, operated by the Department of Agriculture.<sup>51</sup> In c.1927 Parafield Airport was established south of the railway line, and officially opened the following year.<sup>52</sup>

From c.1958 the Township of Parafield Gardens was laid out as a private subdivision, bounded by Shepherdson Road, the Salisbury Highway, Ryans Road and Rosalie Terrace on Sections 2248 and 2249. Ten years later in 1969, less than half the allotments were developed.<sup>53</sup>

Parafield Gardens Primary School, located on Shepherdson Road on Section 2250, opened in February 1965.<sup>54</sup> Beginning in 1966, the South Australian Housing Trust (SAHT) developed mass single- and double-unit housing between Salisbury Highway and the railway line at Parafield Gardens, and north of the Highway in the vicinity of Athalie Avenue on Sections 297 and 298.<sup>55</sup>

The SAHT development also provided parks, a shopping centre, a second Primary School (Parafield Gardens East, opened in 1969)<sup>56</sup> and recreational facilities including an oval. These amenities, along with the first Primary School, formed the nucleus which supported accelerated suburban development in Parafield Gardens. Further private subdivision occurred north of the original Parafield Gardens subdivision from c.1973 through to Lantana Drive, and this area, including the original subdivision, was almost fully developed by 1979.<sup>57</sup> Parafield Gardens High School opened for learning in 1976.

### **Parafield Gardens Uniting Church**

In 1959, the Salisbury Methodist Trust (the Church Trust) began investigating the purchase of land at Para Hills and Parafield Gardens, with the intention of establishing two new churches to establish footholds in these developing areas.<sup>58</sup> Subsequently in August 1965, Salisbury Methodist Church parishioner Elsie Quick donated five acres of land on the corner of Shepherdson Road and Salisbury Highway, Parafield Gardens to the Church Trust, on the condition that the land would be used to build both a church and future 'homes for the elderly'.<sup>59</sup>

In March 1966, Salisbury Methodist Church approached Salisbury Fergusson Memorial Congregational Church with a proposal to cooperate on building a new church in Parafield Gardens. Following advice from the Joint Commission on Church Unity,<sup>60</sup> the Salisbury-Parafield Gardens United Parish was inaugurated on 5 February 1967, serving Parafield Gardens and Salisbury west of the railway line.<sup>61</sup> This new parish was the third such Methodist/Congregational united parish in South Australia.<sup>62</sup> The first Parafield Gardens church was built using funds donated from the sale of College Park Congregational Church and opened on 15 June 1969<sup>63</sup>. It became known as the Parafield Gardens Uniting Church in 1977.

In the late 1970s, Rev Murray Chambers led the creation of the Uniting Church Homes for the Aged, Parafield Gardens Incorporated, with the intention of fulfilling Elsie Quick's wishes by establishing an aged care centre on church land at Parafield Gardens. In 1980, this organisation invited the North Adelaide-based Helping Hand Centre Incorporated, a Uniting Church-run aged care organisation, to develop an aged care facility and a new church at Parafield gardens as a joint project.<sup>64</sup>

The new Parafield Gardens Uniting Church and the first stage of the Helping Hand Centre Incorporated Parafield Gardens Aged Care Centre were designed by Brown Falconer as a single integrated project. The Brown Falconer design team was led by Malcolm Doley and the complex was built by Hansen & Yuncken (SA) Pty Ltd.



**Former Parafield Gardens Uniting Church under construction, c.1984**

Source: Salisbury & District Historical Society/Flickr

The original Parafield Gardens United Church building was subsumed by and heavily modified in the new development. Subsequently unrecognisable as a church, it received a new hipped roof integrated with a new building wing and became a hall, meeting room, committee room and kitchen designed to be shared between the Church and the Aged Care Centre. The new church was built adjoining the old church to the south. Following the completion of the project, separate titles were created for the church and the aged care centre, following a party wall between the old and new buildings.

The foundation stone of the new Parafield Gardens Uniting Church was laid on 5 August 1984 by Rev Michael Sawyer, Moderator of the South Australian Synod of the Uniting Church in Australia. The new church was dedicated and opened on 31 March 1985,<sup>65</sup> while Stage 1 of the Helping Hand Centre Incorporated Parafield Gardens Aged Care Centre was opened on 2 June 1985.<sup>66</sup>





**Aerial view of the Helping Hand Centre Incorporated Parafield Gardens Aged Care Centre, with the former Parafield Gardens Uniting Church at the bottom of the frame, closest to the carpark, c.1987**

Source: EnvMaps

In c.2001, Parafield Gardens Uniting Church was extended towards the west, irreversibly altering the profile of the roof on the western side. A new office and foyer was added on the eastern side and air conditioning was installed through the northern side of the roof. In c.2010 a pergola was added to the southern side, which was in turn partially enclosed with a stud wall in c.2021.<sup>67</sup> Meanwhile in 2017, the internal face brick walls of the worship space were covered by gluing sheets of plasterboard over the top to create a smooth finish. Two external timber-framed window/door units have also been replaced with new anodised aluminium frames. The hall and meeting room formerly shared between the church and aged care centre is no longer used by the Parafield Gardens Uniting Church congregation in the wake of the COVID-19 pandemic.<sup>68</sup>

In 2022, following the opening of a second campus at Paralowie, Parafield Gardens Uniting Church changed its name to Waypoint Uniting Church. The new name was inspired by anecdotal stories of aircraft pilots, approaching Parafield Airport from the west, using the blue neon cross housed in the spire of the church as a visual waypoint prior to landing.<sup>69</sup>

## Chronology

Year	Event
c.1890	A cemetery is established adjacent to the railway line south of Salisbury and named Parafield Cemetery, derived from the name of the Little Para River.
1906	The Parafield Cemetery reserve becomes Parafield Experimental Farm.
1918	June, a successful union congregation of Methodists, Congregationalists and Presbyterians is established at Renmark West.
1924	The first formal attempt at union between Australian Methodist, Congregational and Presbyterian Churches is 'aborted'.
c.1927	Parafield Airport is established.
1940s	Second formal attempt at union between Australian Methodist, Congregational and Presbyterian Churches is abandoned.
1950s	Ecumenical theory and practice emerges as a significant force in the Australian churches.
1954	Formal discussions begin between the Australian Methodist, Congregational and Presbyterian Churches aimed at bringing about church union.
1957	A Joint Commission on Church Unity is established, comprising representatives of the Australian Methodist, Congregational and Presbyterian Churches.
1959	The Joint Commission on Church Unity produces a doctrinal statement, <i>The Faith of the Church</i> .
c.1958	The Township of Parafield Gardens is laid out as a private subdivision on Sections 2248 and 2249, Hundred of Yatala.
1959	The Salisbury Methodist Church Trust (the Church Trust) begins investigating the purchase of land at Parafield Gardens with the intention of establishing a new church.
1963	The Joint Commission on Church Unity produces a second report titled <i>The Church—Its Nature, Function and Ordering</i> , including a Proposed Basis of Union.
c.1965	Numerous individual Methodist, Congregational and Presbyterian congregations begin to form united parishes in anticipation of denominational union.
1965	Parafield Gardens Primary School opens.  August, Salisbury Methodist parishioner Elsie Quick donates five acres of land on the corner of Shepherdson Road and Salisbury Highway to the Church Trust, on the condition it is used to build both a church and 'homes for the elderly.'

- 1966 The South Australian Housing Trust (SAHT) begins to develop single- and double-unit housing at Parafield Gardens.  
March, Salisbury Methodist Church approaches Salisbury Fergusson Memorial Congregational Church with a proposal to cooperate on building a new church at Parafield Gardens.
- 1967 5 February, the Salisbury-Parafield Gardens United Parish is inaugurated.
- 1969 15 June, Parafield Gardens United Church opens.  
Less than half the allotments in the private subdivision of Parafield Gardens are developed.  
Parafield Gardens East Primary School opens.
- 1971 The Basis of Union between the Australian Methodist, Congregational and Presbyterian Churches is finalised.
- 1972 October, South Australian Methodist congregations vote in favour of Union.
- c.1973 Further private subdivision begins at Parafield Gardens north of the original private subdivision.
- 1976 Parafield Gardens High School opens for learning.
- 1977** 25 March, Parafield Gardens High School is officially opened.  
**22 June, the Uniting Church in Australia is created through the merger of the Australian Methodist, Presbyterian and Congregational Churches.**  
Parafield Gardens United Church becomes known as Parafield Gardens Uniting Church.
- c.1978 Rev Murray Chambers leads the creation of the Uniting Church Homes for the Aged, Parafield Gardens Incorporated.
- 1979 The privately subdivided areas of Parafield Gardens are almost fully developed.
- 1980 Parafield Gardens Homes for the Aged Incorporated invites Helping Hand Centre Incorporated to develop an aged care facility at Parafield Gardens as a joint project.
- 1984 5 August, a foundation stone for both the new Parafield Gardens Uniting Church is laid by Rev Michael Sawyer, Moderator of the South Australian Synod of the Uniting Church in Australia.**
- 1985 31 March, the new Parafield Gardens Uniting Church is opened.**  
2 June, Stage 1 of the Helping Hand Centre Incorporated Parafield Gardens Aged Care Centre is opened.
- c.2001 Parafield Gardens Uniting Church is extended towards the west with removal of the original western exterior wall and part of the roof, a new office is added to the eastern side and air conditioning is installed through the northern side of the roof.**

- c.2010 A pergola is added to the southern side of Parafield Gardens Uniting Church.**
- 2017 The worship space internal face brick walls are covered by gluing sheets of plasterboard over the top, creating a smooth finish.**
- c.2021 The verandah on the southern side of Parafield Gardens Uniting Church is partially enclosed.**
- 2022 Parafield Gardens Uniting Church changes its name to Waypoint Uniting Church.**

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Uniting Church in Australia, Synod of South Australia, Who We Are <https://sa.uca.org.au/about-us/who-we-are/>

## **Archival**

Aerial photography via EnvMaps

CT 3493/144 via SAILIS

Deposited Plans D6238, D6422, D6423 via SAILIS

SRG 825/3 Helping Hand Centre (North Adelaide, S. Aust.) SLSA

## **Interviews**

Rev Barry Littleford, Pers. Comm. 19 June 2024



## SITE RECORD

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**NAME:** Former Parafield Gardens Uniting Church **PLACE NO.:** 26586

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**FORMER NAME:** Parafield Gardens Uniting Church

**DESCRIPTION OF PLACE:** Single-storey steel and brick church

**DATE OF CONSTRUCTION:** 1984 – 1985

**REGISTER STATUS:** Nominated 4 November 2021

[\[Date of Provisional Entry\]](#)

**LOCAL HERITAGE STATUS:**

**CURRENT USE:** Uniting Church place of worship

1985 – present

**ARCHITECT:** Colin Norton, Brown Falconer Pty Ltd

1984 – 1985

**BUILDER:** Hansen & Yuncken (SA) Pty Ltd

1984 – 1985

**LOCAL GOVERNMENT AREA:** City of Salisbury

**LOCATION:**

**Street No.:** 3

**Street Name:** Shepherdson Road

**Town/Suburb:** Parafield Gardens

**Post Code:** 5107

**LAND DESCRIPTION:** **Title** CT 5674/762 A2 D14368

**Reference:**

**Hundred:** Yatala

**MAP REFERENCE** 34°47'15.18"S 138°37'5.63"E

## PHOTOS

**NAME:** Former Parafield Gardens Uniting Church      **PLACE NO.:** 26586

Images in this section are from DEW Files and were taken on 19 June 2024, unless otherwise indicated.



Former Parafield Gardens Uniting Church, note c.2001 extension on right



Former Parafield Gardens Uniting Church, note long tiled roof extension on left (gently sloping section) c.2001 and enclosed pergola addition c.2010 and c.2021

## PHOTOS

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**NAME:** Former Parafield Gardens Uniting Church      **PLACE NO.:** 26586

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**Interior of worship space showing former choir transept, note gyprock glued over face brick and black cloth stapled to ceiling**



**Interior of worship space showing c.2001 extension with gently sloping ceiling**



## PHOTOS

**NAME:** Former Parafield Gardens Uniting Church

**PLACE NO.:** 26586



**Detail of skylight showing neon cross**



**Lettering on western transept**



**View of foyer**



**View from foyer into worship space**



**Foundation stone**



**Detail of framed photograph in foyer showing neon cross lit**

# SITE PLAN

**NAME:** Former Parafield Gardens Uniting Church      **PLACE NO.:** 26586



**Former Parafield Gardens Uniting Church (CT 5674/762 A2 D14368 Hundred of Yatala)**

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## LEGEND

 Parcel boundaries



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- <sup>1</sup> The Uniting Church in Australia Synod of South Australia, Find a Church by List <https://sa.uca.org.au/find-a-church/by-list/>; compare with 161 active Anglican congregations.
- <sup>2</sup> Eldercare, About <https://www.eldercare.net.au/about/>; Resthaven, About Us <https://www.resthaven.asn.au/about-us/>; <https://www.helpinghand.org.au/about-us/>
- <sup>3</sup> U City, About U City <https://www.ucity.com.au/about-u-city/>
- <sup>4</sup> Uniting College for Leadership and Theology, Our Story <https://unitingcollege.edu.au/about/our-story/>
- <sup>5</sup> 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
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- <sup>7</sup> 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
- <sup>8</sup> Chris Burns, 'Postwar Places of Worship' p. 87
- <sup>9</sup> Chris Burns, 'Postwar Places of Worship' p. 103
- <sup>10</sup> Chris Burns, *Liturgy, Community, Modernity* pp. 50-51
- <sup>11</sup> Richard Apperly, Irving and Reynolds, *Identifying Australian Architecture* pp. 230-231
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- <sup>13</sup> 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](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
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- <sup>15</sup> Michael Page, *Sculptors in Space* p. 196
- <sup>16</sup> Michael Page, *Sculptors in Space* p. 199
- <sup>17</sup> Lance Campbell, *Brown Falconer: celebrating 75 years* (2020) Adelaide SA: Brown Falconer p. 164; compare Michael Page, *Sculptors in Space* p. 231
- <sup>18</sup> Michael Page, *Sculptors in Space* p. 231.
- <sup>19</sup> Lance Campbell, *Brown Falconer* pp. 7, 159
- <sup>20</sup> Michael Page, *Sculptors in Space* p. 231
- <sup>21</sup> Lance Campbell, *Brown Falconer* p. 163
- <sup>22</sup> Lance Campbell, *Brown Falconer* p. 11
- <sup>23</sup> Lance Campbell, *Brown Falconer* p. 169
- <sup>24</sup> Lance Campbell, *Brown Falconer* p. 5
- <sup>25</sup> Uniting Church in Australia, Synod of South Australia, Who We Are <https://sa.uca.org.au/about-us/who-we-are/>
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- <sup>28</sup> Peter Bentley and Philip J. Hughes, *The Uniting Church* p. 7
- <sup>29</sup> Arnold D. Hunt, *This Side of Heaven* p. 306
- <sup>30</sup> Peter Bentley and Philip J. Hughes, *The Uniting Church in Australia* (p. 7
- <sup>31</sup> Peter Bentley and Philip J. Hughes, *The Uniting Church* pp. 7-8
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- <sup>33</sup> Arnold D. Hunt, *This Side of Heaven* pp. 423-428
- <sup>34</sup> Examples include Para Hills Presbyterian and Pooraka Methodist (1967) and the Clearview-Northfield United Parish (1966, Presbyterian and Methodist); see Robert J. Scrimgeour, *Some Scots Were Here* pp. 170, 172 ; John Cameron, *In Stow's Footsteps: a chronological history of the Congregational Churches in SA 1837-1977* (1986) Glynde SA: South Australian Congregational History Project Committee p. 50.
- <sup>35</sup> Peter Bentley and Philip J. Hughes, *The Uniting Church* p. 10
- <sup>36</sup> Robert J. Scrimgeour, *Some Scots Were Here* p. 223
- <sup>37</sup> Robert J. Scrimgeour, *Some Scots Were Here* p. 51; the Torrensville and Waitpinga congregations chose not to enter church union.
- <sup>38</sup> Peter Bentley and Philip J. Hughes, *The Uniting Church* p. 423
- <sup>39</sup> Robert J. Scrimgeour, *Some Scots Were Here* p. 223
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- <sup>41</sup> Arnold D. Hunt, *This Side of Heaven* p. 428

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- 45 Peter Bentley and Philip J. Hughes, *The Uniting Church* pp. 22-25
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- 60 John L. Potter, *Little Para Pilgrims* p. 126
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- 64 'Helping Hand Centre Inc. Aged Care Development Proposal Parafield Gardens and North Adelaide' (July 1981)
- 65 John L. Potter, *Little Para Pilgrims* p. 146
- 66 SRG 825/3 Helping Hand Centre (North Adelaide, S. Aust.) SLSA
- 67 Aerial photography via EnvMaps; Google Street View
- 68 Rev Barry Littleford, Pers. Comm. 19 June 2024
- 69 Rev Barry Littleford, Pers. Comm. 19 June 2024