

HERITAGE ASSESSMENT REPORT

NAME: Christ Church Uniting (church)

PLACE: 26587

ADDRESS: Karna Country

26 King William Road, Wayville

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



Christ Church Uniting (church)

Source: DEW Files, 13 May 2024

ASSESSMENT OF HERITAGE SIGNIFICANCE

Statement of Heritage Significance:

Designed by Colin Norton of Brown Falconer and opened in 1983, Christ Church Uniting (church) is an outstanding, innovative example of late twentieth-century ecclesiastical Modern Movement architecture in South Australia. Responding to the emergence of informal worship styles in Protestant denominations during the 1970s, Christ Church Uniting (church) established a precedent for many churches that followed through its flexible-use chapel and associated community facilities, which blurred the boundaries between sacred and secular space. Christ Church Uniting (church) has a special association with the Uniting Church, which formed in 1977 and has been South Australia's third-largest religious denomination since then. Built to serve both as local parish church and as a chapel for the former Parkin-Wesley Theological College, Christ Church Uniting (church) was the first bespoke worship complex

completed by the Uniting Church in South Australia and embodies the progressive values of the organisation in its built form.

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:

Christ Church 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 2024.¹

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 this 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 a separate 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), 384 Portrush Road, Tusmore, renovated c.2012.

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.² 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 2019,³
- UnitingSA Taperoo Community Centre, 14-20 Yongala Street, Taperoo, building 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, building c. 2015,
- Helping Hand North Adelaide, Buxton Street, North Adelaide, residential care home, buildings c.1980s,
- Helping Hand Yeltana, Newton Street, Whyalla, retirement living village, buildings c.1980s,
- Resthaven Mitcham, 17 Hill Street, Kingswood, aged care home, buildings c.2000s.

The Uniting Church also operates a theological college, the Uniting College for Leadership & Theology, previously Parkin-Wesley Theological College,⁴ 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.⁵ 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'.⁶

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.⁷

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,⁸ based on typical roof shapes of such places. Christ Church Uniting (church) 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,⁹ 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.¹⁰



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,¹¹ 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.¹² 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,¹³ namely:

- St David's Anglican Church, 492 Glynburn Road, Burnside, 1962 (SHP 26553),
- Nunyara Chapel, 5 Burnell Drive, Belair, 1963 (SHP 14785), former Methodist 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'.¹⁴ After working as a freelance commercial artist during the depression and as an architect for the Department of Interior during the Second World War,¹⁵ Brown qualified as an Associate of the Royal Australian Institute of Architects (ARAI) by examination at the University of Adelaide and entered private practice in 1945 as Gordon C. Brown.¹⁶

In 1955,¹⁷ Brown entered a partnership with Donald (Don) Laurence Davies (b. 1925 – d. 2015), resulting in the creation of Brown & Davies Pty Ltd.¹⁸ 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.¹⁹ 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 Uniting (church) (subject of this assessment) and Parafield Gardens Uniting Church (subject of a separate assessment), built in 1983 and 1985 respectively.

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.²⁰ Gordon Brown retired in 1974.²¹

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,²² 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.'²³ Brown, Davies, Reynolds & Doley Ltd became known as Brown Falconer in 1977.²⁴

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 this assessment),
- Parafield Gardens Uniting Church (now Waypoint Uniting Church), 1985, 3 Shepherdson Road, Parafield Gardens (subject of a separate 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.

Christ Church 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 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. Christ Church Uniting (church) has a special association with the Uniting Church as an organisation and that association is considered to be demonstrated 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.

Christ Church Uniting (church) is associated with the Uniting Church in Australia. However, the Christ Church 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, Christ Church 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.

Christ Church Uniting (church) was built on the grounds of Parkin-Wesley Theological College, which was in turn built on a large suburban allotment in Wayville. The physical fabric of Christ Church 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 (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.

Christ Church 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.

Christ Church Uniting (church) is an outstanding example of late twentieth-century ecclesiastical Modern Movement architecture in South Australia.

Christ Church Uniting (church) was one of the first South Australian churches to dispense with most remaining elements of traditional church planning that had persisted through the post-war church-building boom and after. Designed by Colin Norton of Brown Falconer and designed to be a parish church, theological college chapel and community activity centre, the church employed an atypical, asymmetrical floorplan, uniform floor level, moveable chairs and liturgical furniture and careful positioning of windows and doorways to create a chapel with no dominant, directional axis. Norton's design also blurred the boundaries between sacred and secular space by arranging the chapel and fellowship room as adjoining spaces which could be separated or unified by glazed sliding doors. In doing so, Norton's design responded to the shift towards informal worship styles in Protestant churches during the 1970s and early 1980s, while also encouraging flexible use of its

worship space, including use by the community, thus establishing a precedent for the churches that followed.

Christ Church Uniting (church) articulates many key attributes of late-twentieth century ecclesiastical architecture, namely:

- a radical plan-shape responding to liturgical change, in this instance, a shift towards informal worship styles,
- a distinctive, complex roof shape incorporating gables, hips, skillions, skylights and flat sections, designed to set the church apart from secular buildings and connote a religious function,
- coloured glass windows,
- windows with accentuated mullions,
- windows with vertically proportioned openings,
- clerestory and skylight windows,
- plain wall surfaces achieved through the use of face brick and concrete blockwork,
- play of light from unexpected sources to create a special mood, through clerestory and skylight windows,
- unbroken straight lines emphasising verticality, notably those created by numerous perpendicular brickwork planes on the eastern elevation,
- inverted V shapes reminiscent of Gothic pointed arches, notably in the foyer, worship space, fellowship room and meeting room ceilings, and implied in the reredos behind the organ case,
- elements reminiscent of Gothic flèches or spires on the eastern elevation pointing 'heavenward',
- architectural 'distinctiveness' achieved through experimentation in space and form,
- integration into community expressed through familiar, 'humble' materials such as brick, concrete blockwork, clear-finished timber, with domestic associations.

While a number of minor changes have occurred to the church, most are considered to be reversible, such as the addition of the hipped-roofed office wing, relocation of the main entrance and the installation of rooftop solar panels. These changes have not diminished the place's architectural integrity to the point that its heritage values can no longer be understood and appreciated.

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

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

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

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

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

From 1983 until the present, Christ Church Uniting (church) has been a place of worship for the Uniting Church community. The Uniting Church was created in 1977 following the amalgamation of the Methodist, Congregationalist, and Presbyterian Churches in Australia, and continued the key characteristics and traditions of Methodist worship.

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 Christ Church 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.

Christ Church Uniting (church) is associated with notable South Australian architecture firm Brown Falconer, notable South Australian glass artist Cedar Prest, and the Uniting Church in South Australia. Each is considered in turn.

Christ Church Uniting (church) is associated with South Australian architecture firm Brown Falconer. To date, insufficiently detailed research has been undertaken to critically evaluate Brown Falconer's role, influence and significance within the broader context of South Australian architectural practice in the second half of the twentieth century. While future research may demonstrate that Brown Falconer has

made a strong, notable or influential contribution to South Australian history, currently there is insufficient evidence to demonstrate this is the case.

Christ Church Uniting (church) is also associated with highly-accomplished South Australian glass artist Cedar Prest, who created stained and coloured glass installations in South Australia from the early 1970s into the 2000s. Christ Church Uniting (church) is one of at least 33 places in South Australia to feature glass works by Cedar Prest. The works at Christ Church Uniting (church), while well-considered and harmonious, are typical of the quality, scale and extent of Prest's church glass installations and are stylistically consistent with works that preceded and followed them. There is also no evidence to suggest that Prest considers the Christ Church Uniting (church) windows to be particularly outstanding within her body of work. The works are therefore not considered to have a special association with Cedar Prest.

Christ Church Uniting (church) is 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 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 the Uniting Church inherited many buildings from its antecedent churches, Christ Church Uniting (church), opened in 1983, was the first bespoke worship complex built by the Uniting Church in South Australia, with an innovative built form embodying the progressive values of the church. Christ Church Uniting (church) served both as local parish church and as the chapel for the Parkin-Wesley Theological College campus, responsible for theological education in the Uniting Church. For these reasons, Christ Church Uniting (church) is considered to have a special association with the Uniting Church.

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

PHYSICAL DESCRIPTION

Christ Church Uniting (church) is a single-storey brick church with an irregular plan and a complex roof shape incorporating gables, hips, skillions, skylights and flat sections. The walls are predominantly load-bearing brick, while the roof over the main worship space or chapel is supported on glue-laminated timber beams, plated and bolted at key structural junctions, with a steel tie rod tensioning one truss. The roof is covered with Colorbond corrugated steel. Floors throughout the church are reinforced concrete slabs.

The chapel roof forms a steep gable at the eastern end and is hipped at the western end. The chapel incorporates three wedge-shaped elements, all covered by skillion roofs. The first, at the eastern end of the main roof forms a skylight, is glazed on three sides and forms a continuation of the main gable. The second, on the eastern side,

contains an inset clerestory window. The third, on the southern side, forms a shallow rectangular apse, and is glazed from ground to soffit on the southern side.

A long, gable-roofed wing wraps around the northern and north-western sides of the chapel. A shorter gable-roofed wing stands a short distance away from the chapel, with a flat roof in between, linking the chapel and the two adjacent wings. A hipped-roof extension stands at the end of the long wing on the eastern side. Also on the eastern side, brickwork is arranged in a series of perpendicular planes and blades which create strong vertical shadow lines.

The church exterior displays the following additional features:

- brown face brick to exterior walls,
- tongue-and-groove pine board-lined soffits to external porches and soffit above inset clerestory,
- inclined soldier-course brick windowsills,
- terminal blade walls to eastern elevation of chapel and long wing,
- storage shed on western side of short wing (not significant fabric).

The interior comprises six main spaces: a foyer with associated male and female toilets; a worship space with associated vestry; a fellowship room; a self-contained kitchen associated with the fellowship room with servery doors in between; and a larger meeting room (known as the R. H. White Room), with an adjacent access toilet.

In plan, the worship space forms the shape of a gonfalon (a roughly square flag with a pointed lower edge, often flown as a ceremonial banner), pointing west. Two shallow rectangular transepts on the eastern side contain a memorial niche and a pipe organ case and console, respectively.

Additional interior features include:

- concrete masonry blockwork walls,
- tongue-and-groove, pine board-lined cathedral ceilings to foyer, main worship space, fellowship room and meeting room,
- floor-to-ceiling, timber-framed glazed wall with integrated glazed double sliding doors separating foyer from worship space, and separating worship space and fellowship room,
- hollow-core plywood door separating foyer from fellowship room,
- wall-mounted hymn book shelves (joinery) in foyer,
- wall-mounted noticeboard with hymn shelves below (joinery) in foyer,
- display case with cupboards below, between foyer and worship space,
- off-form concrete ceiling to memorial niche in chapel,
- memorial plaques mounted on memorial niche walls,
- Brazilian myrtle organ console and case with herringbone pattern pipe shades and Tasmanian myrtle-capped keyboards,
- spherical, glass pendant light fittings in worship space, fellowship room and meeting room,
- ceiling fan mounts in pine joinery attached to worship space ceiling,

- coved fluorescent uplighting over doors to fellowship room, in worship space,
- folding partition in fellowship room, with herringbone-pattern, tongue-and-groove, pine board-lined bulkhead above,
- timber-framed, floor-to-ceiling windows in meeting room,
- built-in storage cupboards in meeting room,
- hollow-core plywood hinged and sliding doors to vestry, kitchen, meeting room and toilets,
- carpeted floors throughout,
- tracked curtains to windows and sliding doors throughout.

The church interior contains the following stained glass works by Cedar Prest:

- 'The Entrance Way,' incorporating glass recycled from the former Unley Methodist Kindergarten building, in window openings flanking main entrance doors,
- 'Creation of the Universe,' in main skylight window,
- 'The Southern Cross,' in eastern skylight window,
- 'The Cross,' in western skylight window,
- 'Nativity (Morning) Star and Evening Star,' in small gable windows,
- 'When the Morning Stars Sang Together,' in clerestory window, and
- 'Christ the Cornerstone,' incorporating stained glass recycled from the former Unley Methodist Church, in apse window.

The church interior contains the following moveable liturgical and other furniture, predominantly in pine with brass details:

- altar,
- lectern,
- baptismal font,
- flower stands (x2),
- upholstered chairs with armrests (x10),
- table and associated brochure board.

Elements of Significance:

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

- Church building completed in 1983,
- Original exterior and interior materials and material finishes, including external and face brick and internal concrete blockwork walls; clear finished timber; and coloured glass,
- Original fittings including joinery and light fittings,
- Stained glass,
- Original furniture.

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

- Office extension on northeastern corner,
- Spotlights and associated tracking in worship space,
- Data projectors, projection screens and speakers,
- Air conditioning units,
- Roof-mounted solar panels,
- Storage shed,
- Carpets to floors.

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.²⁵ 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).²⁶

Negotiation between the Methodist, Congregational and Presbyterian churches towards the 'ideal'²⁷ 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.²⁸

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 1919.²⁹ 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.³⁰ 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,³¹ 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 1971.³² 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.³³

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.³⁴ Later, the Congregational and Presbyterian churches allowed individual churches to decide whether or not they would become congregations of the Uniting Church.³⁵ 42 of 57 South Australian Presbyterian congregations elected to join the Uniting Church,³⁶ as did all but two Congregational fellowships.³⁷ Meanwhile 84 per cent of members of the South Australian Methodist Conference voted in favor of union in October 1972.³⁸ Following votes of the national Methodist General Conference, Presbyterian General Assembly of Australia,³⁹ and the Congregational Union Assembly,⁴⁰ a steering committee comprising representatives from each church took responsibility for implementing union.⁴¹

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.⁴² As a result, union was accomplished with minimal disruption.⁴³ 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.'⁴⁴

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;⁴⁵ and, LGBTQI+ inclusion, including the ordination of LGBTQI+ people. The Uniting Church has established 'a distinctive identity' in the area of social justice.⁴⁶ 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.⁴⁷ 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'⁴⁸ grounded in the present rather than the past.

Christ Church Uniting (church)

Christ Church Uniting (church), located on King William Road, Wayville, replaced the Unley Uniting Church, previously the Unley Methodist Church, which was located at 84 King William Road from 1881 until its closure in 1982. Subsequently, the congregation relocated to the current Christ Church Uniting (church) building, which was purpose-built in 1983 on the grounds of Parkin-Wesley Theological College.

In 1926, Methodist Church of Australasia acquired a large house on Parklands creek at Wayville, known as Wekewauban, for the purpose of establishing a theological college. This college was named Wesley College and opened in 1927.⁴⁹ In 1969, Wesley College in turn merged with Parkin Congregational College, the Congregational Union's counterpart institution in South Australia, resulting in the creation of Parkin-Wesley College, which operated on the former Wesley College site.⁵⁰

Union in 1977 led to the creation of a Goodwood Uniting parish,⁵¹ initially comprising the Unley, Black Forest, Emmaus (Clarence Park), and Mitchell Memorial (Goodwood) Uniting Churches.⁵² Rationalisation of property within the parish led to the disposal of the former Unley Methodist Church building, which was sold on 26 January 1982.⁵³ Proceeds from the sale helped to fund the construction of a new church on the grounds of Parkin-Wesley Theological College at Wayville, which would also serve as the chapel for the College and as an activity centre for use by the broader community.

Christ Church Uniting (church) was designed by Colin Norton of Brown Falconer Pty Ltd, conceived as a complete complex and built in a single construction stage. Externally, Norton derived the roof form of the chapel and long wing by subtracting one sector from a triangular prism and rotating and/or offsetting the resulting shards, resulting in a balanced composition of intersecting prismatic elements. The formal arrangement of Christ Church Uniting (church) may thus be read as 'a playful deconstruction'⁵⁴ of the A-frame church roofs popular in South Australia twenty years earlier, demonstrating the growing influence of Postmodern ideas on South Australian architecture during the early 1980s.

Norton sited the church on the naturally sloping bank of Parklands creek below the level of King William Road, reducing the apparent height of the complex and allowing it to blend in with the local streetscape despite its unusual roof shape. Roof elements of the church complex also grew progressively lower towards the north and west,

giving the complex an apparently domestic scale despite the considerable height of the worship space. The chapel was also designed to take advantage of the position of the complex relative to the creek, with the apse window framing a view of the vegetation lining the creek.

Christ Church Uniting (church) represented a radical departure from previous South Australian church architecture. Through its floorplan and careful arrangement of surrounding spaces. Norton's innovative architectural solution responded to a shift towards informal worship practices in the Protestant churches, while also deliberately encouraging the flexible use of its chapel space for activities other than worship. Norton's design was one of the first in South Australia to dispense with many of the elements of traditional church planning which had remained a constant through the postwar church-building boom and afterwards, such as a predominantly symmetrical, axial plan; a raised sanctuary; fixed pews and liturgical furniture; and the isolation of worship and activity spaces through transitional spaces such as foyers or vestibules.⁵⁵

Unlike most previous South Australian churches, the atypical plan shape, uniform floor level, full carpeting, careful positioning of windows and doorways, the provision of bespoke single-seat movable chairs instead of pews and the employment of moveable liturgical furniture resulted in a chapel with no dominant, directional axis of symmetry. This approach encouraged the chapel's users to arrange themselves flexibly in various configurations in response to the occasion, attendance or other factors, instead of automatically facing the 'front' of the chapel for worship.

By arranging the chapel and fellowship room as adjoining spaces which could be isolated or linked as appropriate through the use of glazed sliding doors, Norton's design blurred the boundaries between sacred and secular space. This and the absence of traditional planning elements encouraged the users of Christ Church Uniting (church) to view the chapel as a space that could be used for other activities besides worship, including community use. To accommodate private meetings, a dedicated meeting room was also provided, separated from the worship space at the end of a passage.

As one of the first South Australian churches to respond to the shift towards informal worship styles and encourage flexible use of its chapel by stepping away from the remaining traditional elements of church planning, Christ Church Uniting (church) effectively established a precedent for many churches that followed. Subsequent churches to adopt similar approaches include the former Parafield Gardens Uniting Church (Brown Falconer, 1985, subject of a separate assessment), Sunset Rock Uniting Church, Stirling (Brown Falconer, 1987), the Anglican Church of the Resurrection, Kidman Park (Rob Cheesman, 1988) and the former Keith Uniting Church (1988, now known as One Church).

Christ Church Uniting (church) features numerous bespoke stained glass works by Cedar Prest, a notable Adelaide-based Australian artist specialising in stained glass. The glass works at Christ Church Uniting (church) evolved from the congregation's

desire to preserve and incorporate some of the heritage of previous Unley Methodist and Uniting Churches in the new church.⁵⁶

Cedar Prest was born in Melbourne in 1940 and studied at Melbourne University, the National Gallery Art School and Hornsley College in London. While in the UK she undertook work experience in the studios of Patrick Reyntiens and Laurence Lee, who produced windows for the new Coventry Cathedral. In 1975, Prest received an Australia Council grant to study contemporary architectural glass masters in Germany. Prest was made a Member of the Order of Australia in 1987, for services to stained glass and to youth.⁵⁷ Prest's works may be found in churches, cultural centres, hospitals, schools, and other places throughout Australia, including at least 33 sites in South Australia, not including private homes. Notable works in South Australia include baptistery and altar windows at St Philip's Anglican Church, North Brighton (1972); 5 front foyer windows at the Middleback Arts Theatre, Whyalla (1985)⁵⁸ and 48 clerestory windows in Church - St. Peters Cathedral (SHP 13612) (1992-1993).

The Christ Church Uniting (church) pipe organ was a brand-new instrument built specifically for the new church by NSW-based Roger H. Pogson Pty Ltd.⁵⁹ Furniture including the table, lectern, font and seating was purpose-made for the church.

During the fourteen months following the sale of the former Unley Uniting Church building and the completion of Christ Church Uniting (church), worship was conducted in Lade Hall (now demolished) at Parkin-Wesley Theological College.⁶⁰ Christ Church Uniting (church) opened on 17 April 1983.⁶¹ It was the first bespoke Uniting Church worship complex to open in South Australia.⁶²

Subsequent Changes

Christ Church Uniting (church) served as the chapel for Parkin-Wesley Theological College until September 1997, when the college relocated to Brooklyn Park and changed its name to the Uniting College for Leadership & Theology.⁶³ With the notable exception of Wekewauban House, most of the former Parkin-Wesley complex was demolished in c.2000 and replaced with an aged care facility,⁶⁴ which is now operated by Eldercare.

A hipped-roof office was added to the northeastern side of the church in 1999-2000, replacing the original entrance, which was in turn relocated to the northern side of the church.⁶⁵ The original entrance windows with glass from the Unley Methodist Kindergarten were modified by Cedar Prest to fit the new doors.⁶⁶ These works also involved repositioning of steps leading to King William Road and new landscaping.⁶⁷

Since 1998, Christ Church Uniting (church) has been home to the Effective Living Centre. The Centre is a not-for-profit organisation and community engagement project of Christ Church Uniting (church), with a vision to 'promote living effectively in our present times and to share with people who wish to broaden and develop their own vision and passion for life.'⁶⁸

Chronology

Year	Event
1849	4 October, the first Methodist church service in Unley is delivered, reportedly from atop a bullock dray.
1851	7 December, a permanent Wesleyan Methodist chapel opens in Arthur Street Unley.
1877	The Unley Wesleyan Methodist congregation purchase land on King William Road, Wayville.
1881	The new Unley Wesleyan Methodist Church opens on King William Road, Wayville.
c.1900	Richard Henry White, manager of the Australasian Implement Company, acquires Allotment 4 and a portion of Allotments 22, 23, 24 and 37 of the subdivision of a portion of Sections 221 and 239, laid out as Johnston and now known as Wayville, on the northern bank of Parklands Creek.
c.1903	Richard Henry White builds a large house on Allotment 4, which he names 'Wekewauban,' reportedly derived from a Native American word meaning both 'house on the bank' and 'house of light'.
1909	American Presbyterian evangelist Dr J. Wilbur Chapman conducts the first of two interdenominational Australian missions.
1912	Dr J. Wilbur Chapman conducts the second of two interdenominational missions in Australia.
1914	The Chapman-Alexander Bible Institute is established. Richard Henry White donates Wekewauban to the Chapman-Alexander Bible Institute.
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'.
1926	The Chapman-Alexander Bible Institute transfers Wekewauban to the Methodist Church of Australasia.
1927	Wesley College, based in Wekewauban and operated by the Methodist Church of Australasia, is inaugurated.
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, *The Faith of the Church*.
- 1963 The Joint Commission on Church Unity produces a second report titled *The Church—Its Nature, Function and Ordering*, including a Proposed Basis of Union.
- 1965 Numerous individual Methodist, Congregational and Presbyterian congregations begin to form united parishes in anticipation of denominational union.
- 1969 Wesley College merges with Parkin Congregational College to create Parkin-Wesley Theological College.
- 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.
- 1977 22 June, the Uniting Church in Australia is created through the merger of the Australian Methodist, Presbyterian and Congregational Churches.**
- 1982 26 January, the former Unley Methodist Church buildings is sold.
- 1983 17 April, Christ Church Uniting (church) opens.**
- 1997 September, Parkin-Wesley College relocates to Brooklyn Park.
- 1998 Christ Church Uniting (church) begins operating the Effective Living Centre.
- 1999-2000 A hipped-roof office is added to the northeastern side of Christ Church Uniting (church).**
- Most of the former Parkin-Wesley Theological College complex is demolished, with the exception of Wekewauban and Christ Church Uniting (church).

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- Effective Living Centre, About Us <https://effectiveliving.ucasa.org.au/welcome/#aboutUs>
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RAIA Significant 20th Century Architecture Card Index (RAIA Collection S301/2 AM);
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SITE RECORD

NAME:	Christ Church Uniting (church)	PLACE NO.:	26587
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DESCRIPTION OF PLACE: Single-storey brick church

DATE OF CONSTRUCTION: 1982-1983

REGISTER STATUS: Nominated 4 November 2021
[\[Date of Provisional Entry\]](#)

LOCAL HERITAGE STATUS: N/A

CURRENT USE: Uniting Church place of worship
1983 – present

ARCHITECT: Colin Norton, Brown Falconer Pty Ltd
1982-1983

LOCAL GOVERNMENT AREA: City of Unley

LOCATION:

Street No.:	26
Street Name:	King William Road
Town/Suburb:	Wayville
Post Code:	5034

LAND DESCRIPTION:

Title	CT 6127/892 A2 D92483
Reference:	

MAP REFERENCE	Hundred: Adelaide
	34°56'46.00"S 138°35'57.03"E

PHOTOS

NAME: Christ Church Uniting (church)

PLACE NO.: 26587

All images in this section are from DEW Files and were taken on 13 May 2024, unless otherwise indicated.



Christ Church Uniting (church), exterior from King William Road



Christ Church Uniting (church), exterior showing entrance (on right), note hipped-roofed office extension on left

PHOTOS

NAME: Christ Church Uniting (church)

PLACE NO.: 26587



Christ Church Uniting (church), worship space interior showing sanctuary (right) and organ cabinet (left)



Christ Church Uniting (church), worship space looking towards foyer

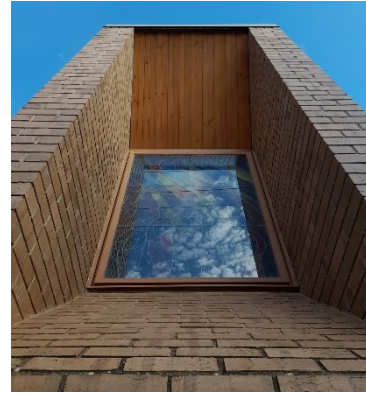
PHOTOS

NAME: Christ Church Uniting (church)

PLACE NO.: 26587



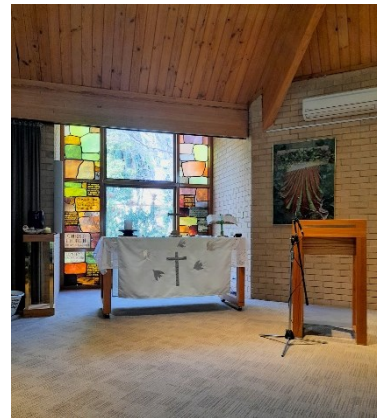
Main entry on northern side



Inset clerestory window on eastern elevation



Foyer with entry doors on left



Sanctuary area



Organ case



Sanctuary stained glass by Cedar Prest

PHOTOS

NAME: Christ Church Uniting (church)

PLACE NO.: 26587



View from fellowship room into worship space



Fellowship room



R. H. White Room



Foyer showing relocated entrance doors and salvaged glass adapted by Cedar Prest



Main skylight coloured glass by Cedar Prest

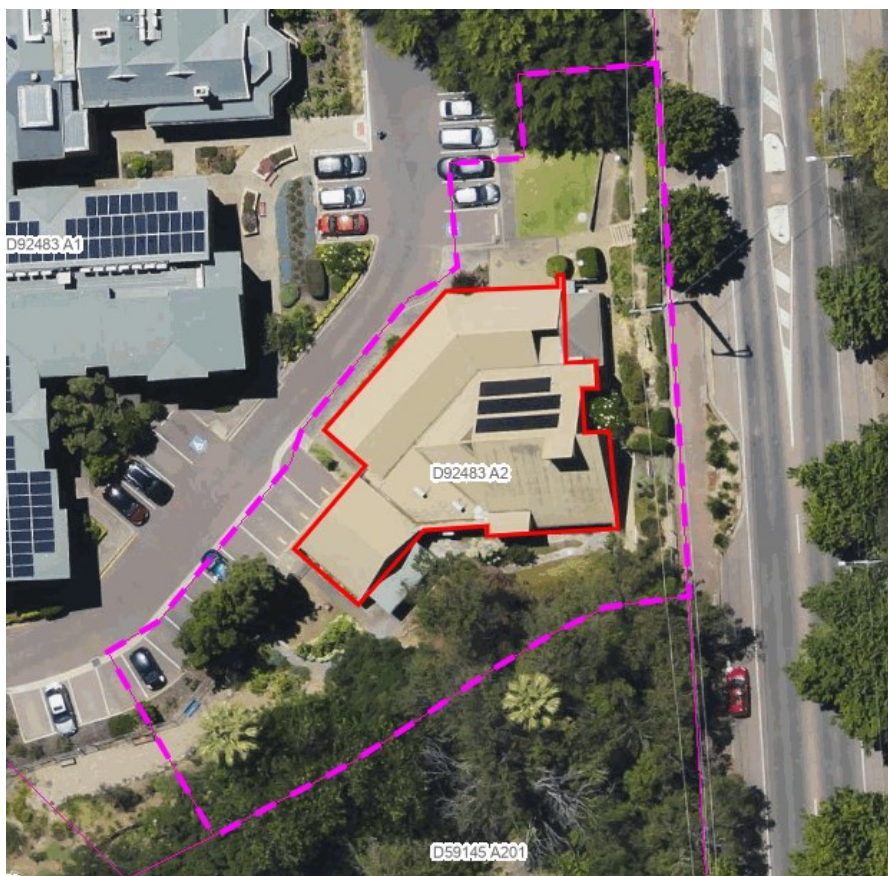


Southern elevation

SITE PLAN

NAME: Christ Church Uniting (church)

PLACE NO.: 26587



Christ Church Uniting (church) (CT 6127/892 A2 D92483 Hundred of Adelaide)*

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


- Church building completed in 1983,
- Original exterior and interior materials and material finishes, including external and face brick and internal concrete blockwork walls; clear finished timber; and coloured glass,
- Original fittings including joinery and light fittings,
- Stained glass,
- Original furniture.

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

- Office extension on northeastern corner,
- Spotlights and associated tracking in worship space,
- Data projectors, projection screens and speakers,
- Air conditioning units,
- Roof-mounted solar panels,
- Storage shed,
- Carpets to floors.

N ↑

LEGEND

 Parcel boundaries (Indicates extent of Listing)

 Existing State Heritage Place(s) (solid line)

 Outline of Elements of Significance for State Heritage Place

*Red outline is indicative of elements of significance, noting imperfect alignment of aerial imagery with parcel cadastre.

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- ¹ 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.
- ² 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/>
- ³ U City, About U City <https://www.ucity.com.au/about-u-city/>
- ⁴ Uniting College for Leadership and Theology, Our Story <https://unitingcollege.edu.au/about/our-story/>
- ⁵ 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
- ⁶ 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
- ⁷ 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
- ⁸ Chris Burns, 'Postwar Places of Worship' p. 87
- ⁹ Chris Burns, 'Postwar Places of Worship' p. 103
- ¹⁰ Chris Burns, *Liturgy, Community, Modernity* pp. 50-51
- ¹¹ Richard Apperly, Irving and Reynolds, *Identifying Australian Architecture* pp. 230-231
- ¹² Julia Pitman, 'South Australia: Devoted but Battle-weary' in William W. Emilsen and Susan Emilsen (eds), *The Uniting Church in Australia: the first 25 years* (2003) Armadale VIC: Melbourne Publishing Group pp. 144-148
- ¹³ 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
- ¹⁴ Michael Page, *Sculptors in Space: South Australian Architects 1836-1986* (1986) Adelaide SA: Royal Australian Institute of Architects (South Australian Chapter) p. 186
- ¹⁵ Michael Page, *Sculptors in Space* p. 196
- ¹⁶ Michael Page, *Sculptors in Space* p. 199
- ¹⁷ Lance Campbell, *Brown Falconer: celebrating 75 years* (2020) Adelaide SA: Brown Falconer p. 164; compare Michael Page, *Sculptors in Space* p. 231
- ¹⁸ Michael Page, *Sculptors in Space* p. 231.
- ¹⁹ Lance Campbell, *Brown Falconer* pp. 7, 159
- ²⁰ Michael Page, *Sculptors in Space* p. 231
- ²¹ Lance Campbell, *Brown Falconer* p. 163
- ²² Lance Campbell, *Brown Falconer* p. 11
- ²³ Lance Campbell, *Brown Falconer* p. 169
- ²⁴ Lance Campbell, *Brown Falconer* p. 5
- ²⁵ Uniting Church in Australia, Synod of South Australia, Who We Are <https://sa.uca.org.au/about-us/who-we-are/>
- ²⁶ Heritage South Australia, Houghton Union Chapel SHP 26493 Heritage Assessment Report (2018)
- ²⁷ Peter Bentley and Philip J. Hughes, *The Uniting Church in Australia* (1996) Canberra: Australian Govt. Pub. Service p. 7
- ²⁸ Peter Bentley and Philip J. Hughes, *The Uniting Church* p. 7
- ²⁹ Arnold D. Hunt, *This Side of Heaven* (1985) Adelaide SA: Lutheran Publishing House p. 306
- ³⁰ Peter Bentley and Philip J. Hughes, *The Uniting Church in Australia* (p. 7
- ³¹ Peter Bentley and Philip J. Hughes, *The Uniting Church* pp. 7-8
- ³² Peter Bentley and Philip J. Hughes, *The Uniting Church* p. 9
- ³³ Arnold D. Hunt, *This Side of Heaven* pp. 423-428
- ³⁴ Examples include Para Hills Presbyterian and Pooraka Methodist (1967) and the Clearview-Northfield United Parish (1966, Presbyterian and Methodist); 28 such parishes existed by 1972; see Robert J. Scrimgeour, *Some Scots Were Here: a history of the Presbyterian Church in South Australia* (1986) Adelaide, SA: Lutheran Publishing House 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; Arnold D. Hunt, *This Side of Heaven* p. 424
- ³⁵ Peter Bentley and Philip J. Hughes, *The Uniting Church* p. 10
- ³⁶ Robert J. Scrimgeour, *Some Scots Were Here* p. 223
- ³⁷ Robert J. Scrimgeour, *Some Scots Were Here* p. 51; the Torrensville and Waitpinga congregations chose not to enter church union.
- ³⁸ Peter Bentley and Philip J. Hughes, *The Uniting Church* p. 423
- ³⁹ Robert J. Scrimgeour, *Some Scots Were Here* p. 223
- ⁴⁰ Robert J. Scrimgeour, *Some Scots Were Here* p. 50

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- ⁴¹ Arnold D. Hunt, *This Side of Heaven* p. 428
- ⁴² Peter Bentley and Philip J. Hughes, *The Uniting Church* p. 10
- ⁴³ David Hilliard, 'Religion' in Wilfred Prest (ed), *Wakefield Companion to South Australian History* (2001) Kent Town SA: Wakefield Press p. 562
- ⁴⁴ Peter Bentley and Philip J. Hughes, *The Uniting Church* p. 11
- ⁴⁵ Peter Bentley and Philip J. Hughes, *The Uniting Church* pp. 22-25
- ⁴⁶ Peter Bentley and Philip J. Hughes, *The Uniting Church* p. 12
- ⁴⁷ David Hilliard, 'Uniting Church' in Wilfred Prest (ed), *Wakefield Companion to South Australian History* (2001) Kent Town SA: Wakefield Press p. 563
- ⁴⁸ Uniting Church in Australia, Synod of South Australia, Who We Are <https://sa.uca.org.au/about-us/who-we-are/>
- ⁴⁹ Arnold D. Hunt, *This Side of Heaven* p. 271
- ⁵⁰ Arnold D Hunt, ed., *Number 20, A Pictorial History of Theological Education at No. 20, King William Road* (1980) Wayville SA: Uniting Church of South Australia Historical Society and Parkin-Wesley Old Collegian's Association
- ⁵¹ Lorraine Powers, *Christ Church, Growing up – Reaching out, Forty Years Christ Church Uniting Wayville 1983 – 2023* (2023) Magill: Lorraine Powers p. 8
- ⁵² Lorraine Powers, *Growing up – Reaching out* p. 10
- ⁵³ Lorraine Powers, *Growing up – Reaching out* p. 8
- ⁵⁴ Chris Burns, 'Postwar Places of Worship' p. 107
- ⁵⁵ A survey of post-war churches presented in Chris Burns, 'Postwar Places of Worship' indicates that most of those built prior to Christ Church Uniting (church) demonstrate such features.
- ⁵⁶ Lorraine Powers, *Growing up – Reaching out* p. 19
- ⁵⁷ Cedar Prest, Glassworks <http://www.cedarprest.com.au/glassworks.htm>
- ⁵⁸ Cedar Prest, Glassworks <http://www.cedarprest.com.au/glassworks.htm>
- ⁵⁹ Lorraine Powers, *Growing up – Reaching out* p. 24
- ⁶⁰ Lorraine Powers, *Growing up – Reaching out* p. 10
- ⁶¹ Lorraine Powers, *Growing up – Reaching out* p. 8
- ⁶² Wudinna Uniting Church, dedicated 22 June 1978, is considered too early to be a purpose-built Uniting Church, opening less than 12 months after union. Cambrai Uniting Church, dedicated on 14 June 1981 and now closed, comprised a new worship space built on the front of an existing chapel, which was repurposed into a hall.
- ⁶³ Lorraine Powers, *Growing up – Reaching out* p. 14
- ⁶⁴ Aerial photography – ENV Maps
- ⁶⁵ Lorraine Powers, *Growing up – Reaching out* p. 30
- ⁶⁶ Lorraine Powers, *Growing up – Reaching out* pp. 14, 19
- ⁶⁷ Lorraine Powers, *Growing up – Reaching out* p. 30
- ⁶⁸ Effective Living Centre, About Us <https://effectiveliving.ucasa.org.au/welcome/#aboutUs>