

## SUMMARY OF STATE HERITAGE PLACE

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**Entry in the South Australian Heritage Register in accordance with s14(1)(a) of the *Heritage Places Act 1993***

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**NAME:** Christ Church Uniting (church)

**PLACE NO.:** 26587

**ADDRESS:** Karna Country

26 King William Road, Wayville 5034

CT 6127/892 A2 D92483 Hundred of Adelaide

### 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 CRITERIA (under section 16 of the *Heritage Places Act 1993*)

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

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.

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

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.

# SITE PLAN, PHYSICAL DESCRIPTION & ELEMENTS OF SIGNIFICANCE

Entry in the South Australian Heritage Register in accordance with s14(2)(a) of the *Heritage Places Act 1993*

**Christ Church Uniting (church)**

**PLACE NO.: 26587**

**26 King William Road, Wayville**

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 (altar, lectern, baptismal font, flower stands x2, upholstered chairs with armrests x10, and foyer table).






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

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

- Office extension on northeastern corner,
- Steps and ramp from King William Road,
- Spotlights and associated tracking in worship space,
- Data projectors, projection screens and speakers,
- Picture rails and curtains,
- Air conditioning units,
- Kitchen fitout,
- 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.

Summary of State Heritage Place: 26587

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Provisionally entered by the South Australian Heritage Council on 12 December 2024

Confirmed by the South Australian Heritage Council on 10 April 2025

## 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.

### **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 (altar, lectern, baptismal font, flower stands x2, upholstered chairs with armrests x10, and foyer table).

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

- Office extension on northeastern corner,
- Steps and ramp from King William Road,
- Spotlights and associated tracking in worship space,
- Data projectors, projection screens and speakers,
- Picture rails and curtains,
- Air conditioning units,
- Kitchen fitout,
- Roof-mounted solar panels,
- Storage shed,
- Carpets to floors.

## HISTORY, CHRONOLOGY, SITE DETAILS & PHOTOGRAPHS

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### Entry in the South Australian Heritage Register in accordance with s14(1)(a) of the *Heritage Places Act 1993*

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#### History of the Place

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.<sup>1</sup> 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.<sup>2</sup>

Union in 1977 led to the creation of a Goodwood Uniting parish,<sup>3</sup> initially comprising the Unley, Black Forest, Emmaus (Clarence Park), and Mitchell Memorial (Goodwood) Uniting Churches.<sup>4</sup> Rationalisation of property within the parish led to the disposal of the former Unley Methodist Church building, which was sold on 26 January 1982.<sup>5</sup> 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'<sup>6</sup> 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.<sup>7</sup>

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.<sup>8</sup>

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.<sup>9</sup> 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)<sup>10</sup> 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.<sup>11</sup> 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.<sup>12</sup> Christ Church Uniting (church) opened on 17 April 1983.<sup>13</sup> It was the first bespoke Uniting Church worship complex to open in South Australia.<sup>14</sup>

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.<sup>15</sup> 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,<sup>16</sup> 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.<sup>17</sup> The original entrance windows with glass from the Unley Methodist Kindergarten were modified by Cedar Prest to fit the new doors.<sup>18</sup> These works also involved repositioning of steps leading to King William Road and new landscaping.<sup>19</sup>

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.'<sup>20</sup>



**Christ Church Uniting (church)**

Source: DEW Files, 13 May 2024

## 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.
- 1969 Wesley College merges with Parkin Congregational College to create Parkin-Wesley Theological College.
- 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).

## References

### Books and Chapters

- 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
- Peter Bentley and Philip J. Hughes, *The Uniting Church in Australia* (1996) Canberra: Australian Govt. Pub. Service
- Chris Burns, *Liturgy, Community, Modernity: postwar places of worship in South Australia 1945 – 1990* (2020) Adelaide SA: Architecture Museum, University of South Australia
- 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

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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

Lorraine Powers, *Christ Church, Growing up – Reaching out, Forty Years Christ Church Uniting Wayville 1983 – 2023* (2023) Magill: Lorraine Powers

Robert J. Scrimgeour, *Some Scots Were Here: a history of the Presbyterian Church in South Australia* (1986) Adelaide, SA: Lutheran Publishing House

### Reports and Theses

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

Heritage South Australia, Houghton Union Chapel SHP 26493 Heritage Assessment Report (2018)

### Newspapers

'A Fine Record. Mr. R. H. White Honored' in *Advertiser* 8 July 1925 p. 13

'Religious Worker, Gave House for Bible Study, Mrs. R. H. White, of Unley' in *News* 19 March 1926 p. 4 <http://nla.gov.au/nla.news-article129758612>

### Websites

Cedar Prest, Glassworks via the Wayback Machine <http://www.cedarprest.com.au/glassworks.htm>

Effective Living Centre, About Us <https://effectiveliving.ucasa.org.au/welcome/#aboutUs>

Eldercare, About <https://www.eldercare.net.au/about>

Organ Historical Trust of Australia, Christ Church Uniting (church), King William Road, Wayville <https://www.ohota.org.au/organs/organs/WayvilleUC.html>

Resthaven, About Us <https://www.resthaven.asn.au/about-us/>; <https://www.helpinghand.org.au/about-us/>

U City, About U City <https://www.ucity.com.au/about-u-city/>

Uniting Church in Australia Synod of South Australia, Find a Church by List <https://sa.uca.org.au/find-a-church/by-list/>

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

Uniting College for Leadership and Theology, Our Story <https://unitingcollege.edu.au/about/our-story/>

## Archival

CT 948/143

D 8087 SLSA Architectural plans by W.J. White

[https://www.catalog.slsa.sa.gov.au:443/record=b2175100~\\$1](https://www.catalog.slsa.sa.gov.au:443/record=b2175100~$1)

RAIA Significant 20th Century Architecture Card Index (RAIA Collection S301/2 AM);

[https://web.archive.org/web/20160304002703if\\_/http://www.architecture.com.au/docs/default-source/act-notable-buildings/120-notable-buildings.pdf](https://web.archive.org/web/20160304002703if_/http://www.architecture.com.au/docs/default-source/act-notable-buildings/120-notable-buildings.pdf)

## SITE DETAILS

Christ Church Uniting (church)  
26 King William Road, Wayville

PLACE NO.: 26587

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<b>DESCRIPTION OF PLACE:</b>	Single-storey brick church
<b>DATE OF CONSTRUCTION:</b>	1982 – 1983
<b>REGISTER STATUS:</b>	Nominated 4 November 2021 Provisionally entered 12 December 2024 Confirmed 10 April 2025
<b>LOCAL HERITAGE STATUS:</b>	N/A
<b>CURRENT USE:</b>	Uniting Church place of worship 1983 – present
<b>ARCHITECT:</b>	Colin Norton, Brown Falconer Pty Ltd 1982 – 1983
<b>LOCAL GOVERNMENT AREA:</b>	City of Unley
<b>LOCATION:</b>	<b>Street No.:</b> 26 <b>Street Name:</b> King William Road <b>Town/Suburb:</b> Wayville <b>Post Code:</b> 5034
<b>LAND DESCRIPTION:</b>	<b>Title</b> CT 6127/892 A2 D92483 <b>Reference:</b> <b>Hundred:</b> Adelaide



## PHOTOS

**Christ Church Uniting (church)**  
**26 King William Road, Wayville**

**PLACE NO.: 26587**

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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**



**Christ Church Uniting (church)**  
**26 King William Road, Wayville**

**PLACE NO.: 26587**



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

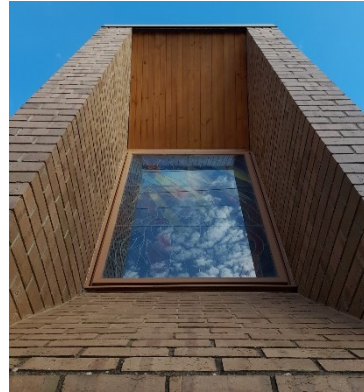


**Christ Church Uniting (church), worship space looking towards foyer**

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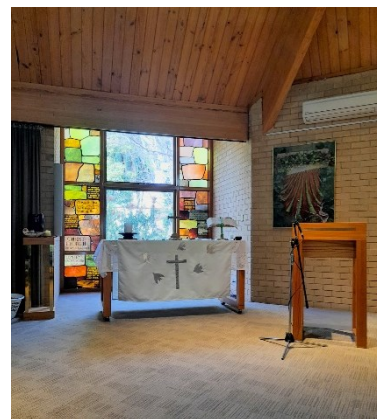
**Main entry on northern side.**



**Inset clerestory window on eastern elevation.**



**Foyer with entry doors on left.**



**Sanctuary area.**



**Organ case.**



**Sanctuary stained glass by Cedar Prest.**





**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.**

**Christ Church Uniting (church)**  
**26 King William Road, Wayville**

**PLACE NO.: 26587**



**Lectern (left) and altar/communion table (right).**



**Lectern.**



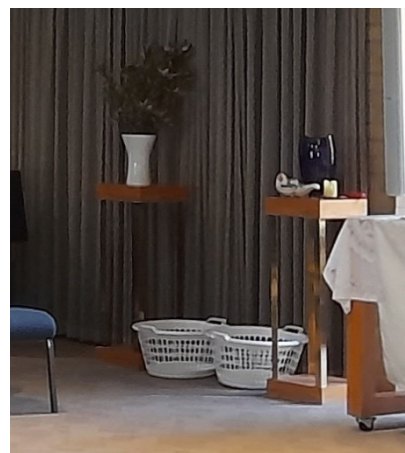
**Baptismal font.**



**Foyer table.**



**Chair with armrests.**



**Flower stands.**

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- <sup>1</sup> Arnold D. Hunt, *This Side of Heaven* p. 271
- <sup>2</sup> 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
- <sup>3</sup> Lorraine Powers, *Christ Church, Growing up – Reaching out, Forty Years Christ Church Uniting Wayville 1983 – 2023* (2023) Magill: Lorraine Powers p. 8
- <sup>4</sup> Lorraine Powers, *Growing up – Reaching out* p. 10
- <sup>5</sup> Lorraine Powers, *Growing up – Reaching out* p. 8
- <sup>6</sup> Chris Burns, 'Postwar Places of Worship' p. 107
- <sup>7</sup> 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.
- <sup>8</sup> Lorraine Powers, *Growing up – Reaching out* p. 19
- <sup>9</sup> Cedar Prest, Glassworks <http://www.cedarprest.com.au/glassworks.htm>
- <sup>10</sup> Cedar Prest, Glassworks <http://www.cedarprest.com.au/glassworks.htm>
- <sup>11</sup> Lorraine Powers, *Growing up – Reaching out* p. 24
- <sup>12</sup> Lorraine Powers, *Growing up – Reaching out* p. 10
- <sup>13</sup> Lorraine Powers, *Growing up – Reaching out* p. 8
- <sup>14</sup> 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.
- <sup>15</sup> Lorraine Powers, *Growing up – Reaching out* p. 14
- <sup>16</sup> Aerial photography – ENV Maps
- <sup>17</sup> Lorraine Powers, *Growing up – Reaching out* p. 30
- <sup>18</sup> Lorraine Powers, *Growing up – Reaching out* pp. 14, 19
- <sup>19</sup> Lorraine Powers, *Growing up – Reaching out* p. 30
- <sup>20</sup> Effective Living Centre, About Us <https://effectiveliving.ucasa.org.au/welcome/#aboutUs>