

## HERITAGE ASSESSMENT REPORT

---

**NAME:** Nain Lutheran Church

**PLACE:** 26505

---

**ADDRESS:** 196 Nain Road, Nain

---



Nain Lutheran Church, September 2021

Source: DEW Files, 15 September 2021

### ASSESSMENT OF HERITAGE SIGNIFICANCE

#### Statement of Heritage Significance:

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

#### Relevant South Australian Historical Themes

Nain Lutheran Church demonstrates the following themes and subthemes in *Historic Themes for South Australia* (Draft 29 May 2020).

#### 2. Peopling Places and Landscapes

##### 2.4 Migrating to South Australia

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

##### 6.1 Supporting diverse religions and maintaining spiritual life

## **Comparability / Rarity / Representation:**

Nain Lutheran Church is associated with the Lutheran Church in South Australia and with Pastor August Ludwig Christian Kavel, a founder of Australian Lutheranism. Each is considered in turn below.

### **The Lutheran Church in South Australia**

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

- Lutheran Cemetery originally associated with the now demolished Klemzig Church, (SHP 10710, listed 1986), on the site of the first Lutheran settlement in Australia;
- St John's Lutheran Church & Museum (former 1845 College and Seminary), 1843-1845, 46 Main Street Lobethal (SHP 11689, listed 1995), criteria (a) and (f), built by Pastor Fritzsche and congregation. This place includes Australia's oldest Lutheran church, now a chapel/hall associated with the new St John's (opened 1992); and Australia's first Lutheran seminary, now part of a museum;
- St Michael's Lutheran Church & Cemetery, 1857-58, 18 Church Street, Hahndorf (SHP 21249, listed 2011), criteria (a), (d), (e) and (f), constructed by the followers of Pastor Fritzsche on the site of Hahndorf's first Lutheran church, and the place of worship for Australia's oldest Lutheran congregation;
- St Paul's Lutheran Church, 1890, 10 Main Street, Hahndorf (SHP 13133, listed 1986), constructed to replace an earlier church built by Pastor Kavel's followers in 1858 on a different site at Windsor Avenue, Hahndorf (see Louise Flierl Mission Museum, former St Paul's Church, LHP, below);
- Langmeil Lutheran Church & Graveyard, 1888, 26 Murray Street, Tanunda (SHP 10168, listed 1990), replaced first church built in 1846 by Pastor Kavel and congregation, it was Kavel's home and base of operations;
- St John's Lutheran Church, Hall and Manse, 1868, 9-13 Jane Place Tanunda (SHP 12885, listed 1997), criteria (f) and (g), established by a breakaway group from Langmeil Lutheran Church (see above);
- St John's Lutheran Cemetery & Chapel, 1865, Barossa Valley Way, South Tanunda (SHP 14830, listed 1997), criteria (a), (b) and (e), associated with St John's Lutheran Church (see above);
- Bethany 'Herberge Christi' Lutheran Church, 1883, 184 Bethany Road, Bethany (SHP 12281, listed 1986), is the site of the schism between Kavel and Fritzsche's flock in 1846, however the extant church post-dates the schism;
- St Michael's Gnadenfrei Lutheran Church, 1873 and 1913, Seppeltsfield Road Marananga (SHP 12295, listed 1988), replaced an earlier church;
- Former Gnadenfrei School and Residence, c1845-1850, Seppeltsfield Road Marananga (SHP 12965, listed 1994), criteria (a) and (f);
- Former Schoenborn Bethlehem Lutheran Church/School and attached Teacher's Residence, 1856, Schmaal Road, Gomersal (SHP 12962, listed 1997), criteria (b) and (f), associated with Fritzsche's Evangelical Lutheran Synod;

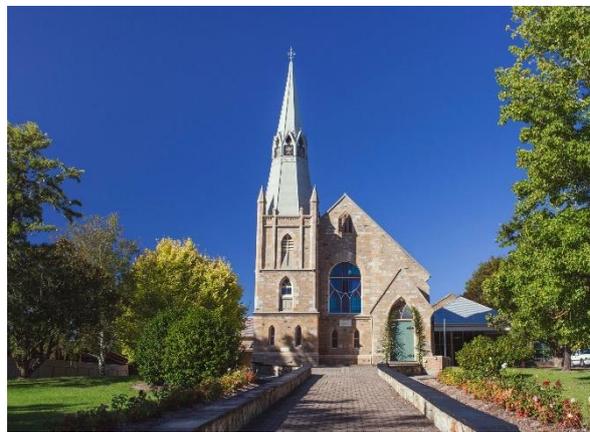
- Bethlehem Lutheran Church and former Day School, 1871-72, 170 Flinders Street Adelaide (SHP 3394, listed 1986), the Adelaide city presence of the Lutheran Church in Australia.

In addition, there are 49 Local Heritage Places associated with the Lutheran Church in South Australia. Other places, such as Immanuel Lutheran Church at Light's Pass, and Immanuel College in Novar Gardens are unlisted. The above examples collectively demonstrate that places associated with the Lutheran Church in South Australia are numerous.

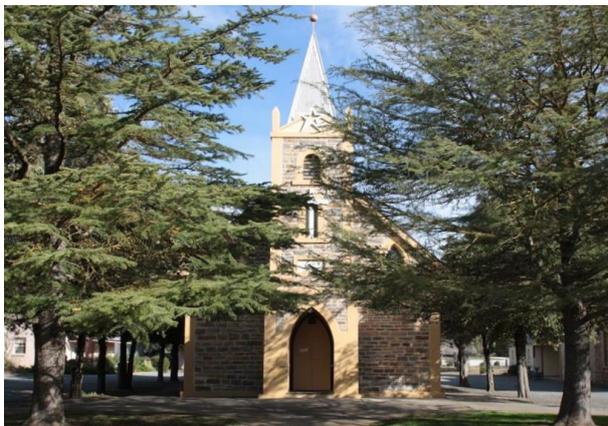
St John's Lutheran Church at Lobathal (SHP 11689) was built in 1843-1945 and is the oldest extant Lutheran Church in Australia. St Michael's Lutheran Church at Hahndorf (SHP 21249), built in 1857-1858, is home to the oldest Lutheran congregation in Australia, which has worshipped on the site since 1840. Nain Lutheran Church, built in 1856, is the oldest Lutheran Church in South Australia still used as its congregation's primary place of worship, however, only a small portion of the original church remains.



St Michael's Lutheran Church, Hahndorf, 1857-58  
Source: Google Maps



St Paul's Lutheran Church, Hahndorf, 1890  
Source: [stpaulshahndorf.org](http://stpaulshahndorf.org)



Herberge Christi Lutheran Church, Bethany, 1883  
Source: [www.churchhistories.net.au](http://www.churchhistories.net.au)



Lutheran Church, Tanunda (Langmeil), 1888  
Source: Google Maps

## **Pastor August Ludwig Christian Kavel**

The founders of Lutheranism in South Australia, Pastors August Ludwig Christian Kavel and Gotthard Daniel Fritzsche, died in 1860 and 1863 respectively. While places associated with the Lutheran Church in South Australia are numerous, places that have direct associations with Fritzsche are rare and only three such places exist, all of which are on the Register. Places with direct associations with Kavel are also rare, with only one State Heritage Place on the Register, namely the Lutheran Cemetery originally associated with the now demolished Klemzig Church (SHP 10710). Many of South Australia's early Lutheran churches and associated buildings were demolished and replaced with larger churches in the late nineteenth and early twentieth centuries.

The Louise Flierl Mission Museum, former St Paul's Church, 1858, 5 Windsor Avenue, Hahndorf (LHP) is a small church built by the followers of Pastor Kavel who remained in Hahndorf after Kavel relocated to Langmeil (Tanunda). The former St Paul's Church has direct associations with Kavel, who continued ministering to the Hahndorf congregation. The former North Rhine Lutheran Church, 1857, comprising part of the North Rhine Lutheran Church Complex, 801 Keyneton Road, Keyneton (LHP), also has direct associations with Pastor Kavel since he dedicated the church. The former St Paul's Church at Hahndorf and the former North Rhine Lutheran Church are the only Local Heritage Places known to have a direct association with Kavel.

Nain Lutheran Church is thus one of three extant churches to have direct associations with Kavel, however the built fabric of Nain Lutheran Church has been extensively altered, including re-roofing in 1871, construction of a porch in 1906 and the hall in 1954. Extensive renovations were undertaken in 1956, when the church was stripped to bare stone inside and out, re-rendered, original window frames replaced with aluminium, and the tower built to replace the porch. The Nain church now bears little resemblance to the church where Kavel preached for two years 1856-1858.

Three early extant Lutheran Churches, namely St Michael's at Hahndorf and the former Zum Schmalen Weg Church at Nain are considerably more intact than Nain Lutheran Church, and demonstrate typical construction techniques employed in nineteenth-century Lutheran churches, including stone construction with visible local stone and mortar, and tie rods with decorative forged heads<sup>1</sup> that are not present or visible at Nain. The former North Rhine Lutheran Church (LHP) is also considerably more intact than Nain Lutheran Church.



Former St Paul's Church, Hahndorf, 1858

Source: Google Maps



Former Zum Schmalen Weg Church, Nain, 1861

Source: denisbin Flickr



Former North Rhine Lutheran Church, Keyneton

Source: denisbin Flickr

**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.*

Nain Lutheran Church is associated with the establishment of the Lutheran Church in South Australia during the first two decades of the colony.

The first Lutherans arrived in South Australia in the years immediately after settlement, including several hundred led by Pastor Kavel, who migrated from Prussia fleeing religious persecution with financial assistance from George Fife Angas. South Australian Lutherans established distinctive settlements in the Adelaide Hills and the Barossa Valley. These settlements formed the nucleus from which Lutheranism spread throughout Australasia, and their success established a chain of German migration into South Australia that continued throughout the nineteenth century and up to 1914.

In 1846, a bitter schism in the South Australian town of Bethany led to division within the Lutheran Church throughout Australia. Two separate Lutheran sects were subsequently recognised in Australia, with many South Australian towns possessing two rival Lutheran congregations. Subsequent disagreements resulted in further divisions, some of which were healed with time. Full reunification occurred 1966, when the United Evangelical Church in Australia (UELCA) merged with the Evangelical Lutheran Church of Australia (ELCA).

The hamlet of Nain is likely to be one of the smallest settlements in South Australia to demonstrate this schism, as two separate mid-19<sup>th</sup> century Lutheran church buildings survive there amongst very few other buildings. Both churches are Local Heritage Places and together, these two churches do represent a significant aspect of South Australian's early history, namely the complex divisions of religious denominations in the early days of the colony.

However, the significance of the Nain Lutheran Church (subject of this assessment) has been much impacted by alterations, particularly in 1956. These changes removed much of the fabric from the original construction of 1856 and the time of Pastor Kavel's involvement with the church and congregation, including changing the scale and external appearance. The 1956 alterations included stripping walls back to bare stone, installing new windows, creating new window openings, and constructing a bell tower. In comparison to a number of other Lutheran Churches (see Comparability / Rarity / Representation) that retain a greater level of intactness and integrity, the Nain Lutheran Church is not considered to demonstrate the significant early development of the Lutheran Church at a high enough level to meet this criterion.

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

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

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

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

*Places will not normally be considered under this criterion if their rarity is merely local, or if they appear rare only because research has not been done elsewhere, or if their distinguishing*

*characteristics have been degraded or compromised, or if they are at present common and simply believed to be in danger of becoming rare in the future.*

The Nain Lutheran Church has rare associations with Pastor Kavel, being one of only two surviving churches in which he is known to have ministered, albeit if only a for a short time before he died. As one of two Lutheran churches in a small settlement, it is also provides a rare glimpse into the impacts of the early schism in the Lutheran church. However, given how much the church has been altered, most recently in 1956, when the church was stripped back to stone inside and out, with new window openings created and aluminium window frames fitted, concrete slab floor poured, walls flush-rendered and a large tower with belfry constructed. As such, the extant Nain Lutheran Church bears little resemblance to the church that Kavel knew, besides the overall dimensions of the main hall.

Lutheran worship is an ongoing practice in South Australia, and while some congregations have declined in recent decades, others have grown in strength. New Lutheran churches continue to be built in South Australia. Consequently, as a Lutheran Church, it is not considered to be rare, in danger of becoming lost, nor does it represent aspects of cultural significance that are no longer practiced.

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.*

Freedom of religious choice was one of the tenets underpinning South Australia's foundation. Early church buildings contribute knowledge of the way early settlers established new churches of various denominations to meet the spiritual needs of their community. Consequently, churches are significant in enabling an understanding of the unique development of Christianity in South Australia. Many townships had more than one church, like Nain with its two competing Lutheran churches, demonstrating the diversity of Christian worship in colonial South Australia, including within denominations.

Nain Lutheran Church was constructed on farmland, and its history is well documented in photographs and other records held by the Nain Lutheran Church

congregation. No evidence exists (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 apparent or 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.*

Nain Lutheran Church is associated with the class of place known as nineteenth-century Lutheran churches.

South Australia was founded on the principle of religious freedom and its founders actively recruited religious dissenters for migration. From 1838, Prussian Lutherans fleeing religious persecution migrated to South Australia with financial assistance from George Fife Angas, bringing with them their own distinctive culture, language, town planning traditions and vernacular architecture. Lutherans settled in the Adelaide Hills and later the Barossa Valley, and Lutheran churches, which stood at the centre of Lutheran religious, social and cultural life, are distinguishing features of Lutheran-settled townships.

The principal characteristics of nineteenth-century Lutheran churches include rectangular plans, pitched roofs and brick or masonry construction in vernacular or traditional styles. Interiors typically possess prominent timber pulpits and elaborate reredoses. Most, but not all, possess belfries, which may be freestanding timber structures or integrated; square-footed towers with brick or masonry walls; and prominent metal spires that generally set them apart from the churches of other denominations.

Nain Lutheran Church was built by the local Nain community in 1856, and while it displays a number of characteristics associated with nineteenth-century Lutheran churches, most of those elements are mid-twentieth century additions. In 1956, the church was substantially modified when it was stripped back to four stone walls, rebuilt and extended. All nineteenth-century fabric, except for the four walls, has been removed. As such, it can not be considered an outstanding example of a nineteenth century Lutheran Church as it is a twentieth century interpretation of a nineteenth century church.

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.*

Nain Lutheran Church was built by the local Nain community in 1856 using vernacular construction techniques typical of the time. Nain Lutheran Church has since been substantially modified, most recently in 1956. At this time, the church was stripped to bare stone, new window openings were created and new aluminium window frames were installed, a bell tower was constructed, a new roof built, concrete slab floor poured, and new pews installed. The church now bears little resemblance to the original church of 1856, besides the overall dimensions of the main hall.

The changes made in 1956 were carried out in a broadly historicist idiom, drawing upon the visual language of the Gothic Revival, at a time when most new churches were designed using a modern idiom. While Nain Lutheran Church is an attractive rural church, its design does not demonstrate a high degree of aesthetic achievement in the context of other South Australian Gothic Revival churches, nor does it demonstrate a high degree of creative or aesthetic achievement in the context of post-war South Australian church architecture.

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

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

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

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

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

Nain Lutheran Church has strong and important spiritual associations for the Lutheran community in Nain over a substantial period of time, as the church has been used continuously between 1856 and the present day, and many members of the current congregation are descended from the pioneer congregation. However, Nain Lutheran Church is only one of many Lutheran Churches in South Australia, and so the specific spiritual associations of the Nain Lutheran Church community are unlikely to resonate with the broader South Australian community.

As the place does not fulfil the second threshold test for criterion (f), the remaining tests have not been considered in this assessment.

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.*

Nain Lutheran Church has an association with the Lutheran Church in South Australia, however, that association cannot be considered to be special. The Nain Lutheran Church was one of many Lutheran churches built across South Australia during the nineteenth century, and so similar associations could be claimed for many places.

Nain Lutheran Church is also associated with Pastor August Ludwig Christian Kavel, who ministered to the Nain congregation along with other congregations in the Langmeil-Lights Pass Synod until 1858. Nain is one of two surviving churches where Kavel is known to have conducted services, as most other early Lutheran churches were demolished and replaced by larger and more substantial buildings in the late nineteenth and early twentieth centuries as their congregations grew in size and affluence. However, Kavel was only associated with Nain Lutheran Church for two years, a relatively short span of time. Moreover, Nain Lutheran Church has been substantially altered since his work there, and as such, little fabric remains to

demonstrate a special association with Kavel, apart from the footprint of the main hall.

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

## **PHYSICAL DESCRIPTION**

### *Site and Setting*

Nain Lutheran Church is located in a rural setting and stands at the summit of a hill on the northern side of Nain road at Nain. The church is set back from the road, and while the grounds are predominantly asphalt there is a garden on the western side of the site and trees along the northern boundary. A chain-link fence, with tubular steel frame and rendered brick pillars, separates the church from Nain road. Separate male and female toilet blocks are located on the northern side of the site.

### *Cemetery*

Located to the east of the church, the cemetery contains numerous graves. Some are marked with formal headstones from the time of burial, while others are marked with metal plates on small concrete plinths installed in 1976. The oldest headstones bear inscriptions in German. The oldest graves are located at the western end of the cemetery. The newer graves are located eastwards, while the far eastern end of the cemetery does not yet contain any burials. Many of the older graves are enclosed with wrought or cast iron fencing.

### *Exterior*

The plan of the church is roughly T-shaped. A steep corrugated steel gable roof with dormer ventilators and minimal eaves covers the main hall. This roof ends in a gabled parapet wall at the northern end of the church. A similar corrugated steel gable roof, with bargeboards at either end, covers the activity hall at the northern end of the church. A crenellated, square-footed tower stands at the southern end of the church and contains a porch and belfry.

The sides of the main hall are pierced by ten double-lancet window openings, five to a side. Windows throughout the church are aluminium-framed. The tower walls are also pierced by double-lancet window and door openings and square louvered openings at belfry level. The tower crenellations are capped with flat terracotta tiles. The tower is surmounted by a cross and a marble foundation stone from the 1956 rebuilding is set into the eastern tower wall adjacent to double door openings. The walls of the church are flush-rendered and painted white.

### *Interior*

A concrete slab forms the floor of the tower and main hall. The floor of the tower is painted concrete, the main hall is carpeted, and the walls are smooth-plastered and painted white. Aluminium window frames throughout the church contain amber rippled glass.

The main hall has a pointed barrel vault ceiling with flat soffits down both sides. The ceiling is comprised of Canite softboard (or a similar product) with joints disguised by

timber battens. The pointed barrel-vaulted section is illuminated from below by concealed fluorescent lighting, and is fitted with rectangular perforated Masonite vents. An electric ceiling fan is mounted from the middle of the ceiling and a series of radiant heaters are mounted down each side.

The tower contains a porch on the ground floor, a ringing room on the first floor, and a belfry on the top floor. The ringing room contains the bell chain and pull. The belfry contains the bell and bell frame. A steel ladder and manhole provide access to the roof of the tower, which is comprised of a thick concrete slab.

Narrow carpeted stairs connect ground floor to first floor. Narrow open-riser timber stairs connect first floor to belfry. A storeroom is located under the stairs on the ground floor.

A gallery with a balcony overlooking the main hall is accessed from the ringing room. The gallery has a flat-vaulted ceiling and contains an electric organ.

An elaborate altar and reredos stand in the sanctuary, surrounded by communion rails and raised two steps off the floor. A pulpit, two lecterns, a chair and three plinths also stand at the northern end of the hall adjacent to the sanctuary. Two elaborate hymn boards hang on the walls, also adjacent to the sanctuary. Two ranks of clear-finished Australian oak pews occupy most of the hall, with a wide aisle down the middle.

## **HISTORY**

### **Lutheran settlement in South Australia**

In 1817 Friedrich Wilhelm III, in a failed attempt to gain royal control of the protestant church in the German State of Prussia, attempted to merge the Lutheran and Calvinist confessions through the introduction of a common state liturgy and a Prussian Union of Churches.<sup>2</sup> Many Lutheran pastors resisted union by persisting with familiar 'old Lutheran' liturgies,<sup>3</sup> and so in 1834 Friedrich Wilhelm III compelled all Prussian congregations to adopt his state liturgy. Those who did not comply were subjected to persecution.<sup>4</sup> Many Lutherans, who tended to be 'uncompromising'<sup>5</sup> in their beliefs, viewed emigration as their only recourse. The emigration of Lutherans exacerbated mass emigration already underway due to the difficult economic conditions of the time.<sup>6</sup>

August Ludwig Christian Kavel, Pastor of Klemzig (now Klępsk) in the parish of Züllichau (now Sulechów, in Poland) initially complied with the royal decree, then reconsidered and resigned in 1835.<sup>7</sup> The following year he travelled to Hamburg to arrange emigration for his congregation and through Hamburg contacts Kavel was introduced to George Fife Angas, a founder of the South Australian Company.

The planners of South Australia, of whom Angas was one, envisaged a 'paradise of dissent,' based on the principle of religious freedom, and actively recruited Dissenters (members of denominations outside the established Church of England) for migration.<sup>8</sup> Angas personally sponsored the emigration of around six hundred Prussian Lutherans, including Kavel's congregation, on the understanding that they would

work his land upon settlement in South Australia. Himself a Baptist Dissenter, Angas was strongly motivated by religious conviction,<sup>9</sup> nevertheless he also recognised that Prussian peasant labour would benefit the colony more broadly, by containing the price of food and stabilising the cost of farm labour by ensuring supply.<sup>10</sup>

Kavel and his followers arrived aboard the *Prince George* in November 1838 and initially settled on land owned by Angas on the Torrens, north-east of Adelaide, named 'Klemzig' after the village in Brandenburg.<sup>11</sup> Meanwhile, another group of Prussian 'Old Lutheran' families arrived aboard the *Zebra* in December, under command of Danish Captain Dirk Meinertz Hahn.

Hahn formed a poor opinion of the land at Klemzig, and advised the *Zebra* families to settle elsewhere.<sup>12</sup> At Port Adelaide Hahn met William Hampden Dutton, who had recently claimed the first South Australian Special Survey on Peramangk country near Mount Barker in the Adelaide Hills.<sup>13</sup> Hahn arranged to visit Dutton's property and subsequently negotiated the transfer of land to the *Zebra* families, on generous terms. In turn, the *Zebra* passengers recognised Hahn's role in securing the site of their settlement by naming it Hahndorf (Hahn's Village) after Hahn.<sup>14</sup>

After the establishment of Hahndorf several Klemzig families relocated there against Kavel's wishes, splitting the congregation and obligating Kavel to travel regularly between the settlements to minister to his dispersed followers.<sup>15</sup> Another group of Old Lutheran families arrived aboard the *Catharina* in 1839 and settled at Glen Osmond, but attended church with Kavel's flock at Klemzig.<sup>16</sup>

In May 1839 the first Lutheran convention on Australian soil, held at Glen Osmond, resolved to invite Pastor Gotthard Daniel Fritzsche, an itinerant pastor and prominent Lutheran theologian from Posen in Prussia,<sup>17</sup> to join the South Australian Lutheran community.<sup>18</sup> Fritzsche duly arrived in October 1841 with another group of Lutheran migrants<sup>19</sup> and settled at Lobethal in the Adelaide Hills. The arrival of Fritzsche allowed the two pastors to divide responsibility for the South Australian Lutheran synod between them, although in doing so they continued to minister to their original flocks.<sup>20</sup>

Meanwhile Silesian mineralogist Johannes Menge visited the area now known as the Barossa Valley, and praised the quality of the country in a letter written to George Fife Angas in April 1838.<sup>21</sup> On Menge's advice Angas claimed seven Special Surveys in the Barossa Valley through his agent Charles Flaxman, which were surveyed in 1840.<sup>22</sup> The Peramangk people, the traditional owners of the Barossa Valley, were rapidly dispossessed<sup>23</sup> through European land use practices that made it difficult for the Peramangk to survive, let alone carry on their complex cultural life.

The introduction of pastoralism from about 1838 resulted in widespread degradation of the land and pollution of the waterways with dung,<sup>24</sup> especially in the Barossa, where large mobs of sheep and cattle were sometimes held for months to rest and fatten for sale.<sup>25</sup> Later, land selection by the claimants of Special Surveys restricted access to water, since claimants typically selected land along both sides of

watercourses in an attempt to make the surrounding land less desirable to other selectors.<sup>26</sup> Within a few years the Peramangk people were displaced and no longer lived on their traditional lands, though First Nations people from the River Murray continued to camp in the area.<sup>27</sup>

Finally fulfilling their debt to George Fife Angas, Kavel and his followers purchased Barossa Valley land from Angas at ten times the price he originally paid, at ten percent interest.<sup>28</sup> Ultimately they established twelve 'close-knit'<sup>29</sup> villages in the Barossa Valley, notably Bethanien (Bethany), the first to be settled by 1842,<sup>30</sup> and Langmeil (now part of Tanunda), where Kavel and the Klemzig settlers had relocated by 1846. The success of Lutheran communities in the Adelaide Hills and the Barossa Valley established a 'chain' of German migration to South Australia which endured to 1914,<sup>31</sup> and South Australian Lutheran settlements served as the nucleus from which Lutheran communities and missions throughout Australasia were established.

From settlement onwards 'minor feuds' arose within the South Australian Lutheran community on questions of 'orthodoxy.' Kavel and Fritzsche sometimes disagreed, yet the pair deliberately put their theological differences aside to prioritise harmony and cohesiveness within the South Australian Lutheran community.<sup>32</sup>

Tensions between the followers of Kavel and Fritzsche boiled over at the Bethany convention of 16-18 August 1846.<sup>33</sup> Kavel and his followers departed the meeting and despite Fritzsche's pleas refused to return. Instead Kavel and his followers carried on with the business of the convention at the house of one of Kavel's followers halfway between Bethany and Langmeil.<sup>34</sup>

This incident split the South Australian Lutheran Church, resulting in the creation of the Bethany-Lobethal Synod (subsequently known as the Evangelical Lutheran Synod of Australia, and later the Evangelical Lutheran Church in Australia, or ELCA) led by Fritzsche, and the Langmeil-Light Pass Synod (subsequently known as the Evangelical Lutheran Immanuel Synod, and later the United Evangelical Lutheran Church of Australia, or UELCA) led by Kavel. As a result of this and subsequent rifts, many South Australian towns possessed two competing Lutheran congregations.

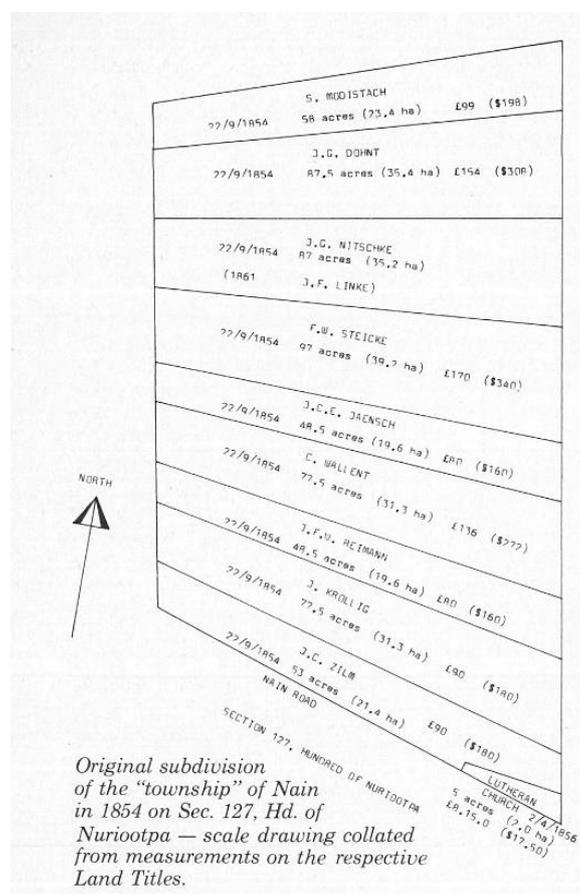
The schism that occurred in Bethany in 1846 was not fully healed until 1966, when the UELCA and the ELCA merged to form the Lutheran Church of Australia (LCA). Following the creation of the LCA, many congregations merged, resulting in a surplus of church buildings. Some were sold, and the funds raised through these sales sometimes allowed the construction of new, modern Lutheran Churches, which are especially common in country areas.

### **Settlement of Nain**

Nuriootpa, from an Aboriginal word meaning 'meeting place,' was surveyed in 1841, reportedly on or near the site of a First Nations trading centre. Nuriootpa was subdivided in 1850, settled by both British and German settlers and declared a town in 1856.<sup>35</sup> Greenock, to the west of Nuriootpa, was settled in June 1846 around the Greenock Creek Company copper mine, and was mainly a British settlement.<sup>36</sup>

On 1 June 1853 Johann Gottlieb Steicke and Johann Gottlieb Dohnt purchased from the Crown Section 127, Hundred of Nuriootpa, located west of Greenock, comprising 640 acres (249 ha) for £1047. Section 127 was subdivided in the Prussian tradition, with long allotments designed to facilitate efficient farming by minimising the number of turns required with heavy wheeled ox-drawn ploughs.<sup>37</sup> The layout of subdivision boundaries contrasts with the surrounding patchwork of typically square agricultural blocks averaging 80 acres. The settlement was named after Nain in Biblical Palestine,<sup>38</sup> mentioned in Luke 7:11, where Jesus reportedly raised a young man from death and reunited him with his mother.

The Nain subdivisions were purchased by nine Lutheran families, followers of Pastor Kavel who had originally settled at Hahndorf,<sup>39</sup> lost their place of worship in the schism between Kavel and Fritzsche, and then moved to Nain to be closer to Kavel,<sup>40</sup> who was based in Langmeil (now part of Tanunda) from about 1846 onwards.



Original subdivision of Nain in Section 127 Hundred of Nuriootpa showing long blocks

Source: Geoff Saegenschnitter, Greenock and District 1846-1986 (1986) p. 26

## Nain Lutheran Church



Nain Lutheran Church and cemetery c1900, prior to construction of porch

Source: Nain Congregation/Geoff Saegenschnitter

It is not known when organised Lutheran services commenced at Nain, however it is likely the earliest services were held in private Nain homes from the time of settlement in mid-1853 onwards.<sup>41</sup> Prior to the construction of Nain Lutheran Church, Pastor Kavel is known to have conducted a baptism and a marriage in the Nain home of Lorenz Wallent in 1856.<sup>42</sup> Wallent's home was the normal meeting place for services at this time.<sup>43</sup>

In 1856 five acres (2 ha) of J. C. Dohnt's property at Nain was purchased for £9 to establish the Nain Lutheran Church, cemetery and pastor's residence.<sup>44</sup> The church was built through 'a co-operative effort' by the families of Nain, in which Wilhelm Nitschke built the church while other families worked his farm.<sup>45</sup> The foundation stone was laid on 15 July 1856 and Nain Lutheran Church was dedicated and opened by Kavel on 21 December. A school and other buildings existed on the church property by 1860.<sup>46</sup>

From its foundation until 1858 the congregation was served by Pastor Kavel, then based in Langmeil, with assistance from Pastor G. W. Staudenmeyer, who arrived from Germany at Christmas 1857.<sup>47</sup> By May 1858 the church had 103 communicant members (individuals who received Holy Communion).<sup>48</sup> Kavel's theological student J. Christian Auricht was ordained on 1 August 1858 and conducted his first service at Nain the following Sunday. Subsequently Auricht was responsible for ministering to Nain, Gruenberg and Hahndorf.<sup>49</sup>

Pastor Kavel died on 12 February 1860. In the absence of his leadership, 'simmering' tensions split the Langmeil – Lights Pass Synod, and the 'bitter' fallout from this incident divided the Nain congregation.<sup>50</sup> Pastor Auricht and his followers left the Nain church at the end of April 1861<sup>51</sup> and subsequently established Zum Schmalen Weg ('The Narrow Way') Lutheran Church about 400 metres west, on the opposite side of Nain Road and at the summit of the next hill. The remaining Nain congregation agreed to pay Zum Schmalen Weg congregation £120 in compensation for their contribution towards the construction of the first Nain church.<sup>52</sup>

After Auricht's departure Pastor W. Keppler took his place, but soon lost support from his congregations. In his place, the Nain congregation nominated their teacher C. F. W. Heinze, a former student of Pastor Fritzsche, to take on the role of Pastor. Heinze's application to Fritzsche for ordination was refused, as was his application to Moravian Missionary Schondorf. He was finally ordained by Congregational minister Rev. R. W. Cox in Adelaide on 11 August 1862, and installed at Nain the following Sunday.<sup>53</sup>

Under Pastor Heinz, Nain operated independently from 1862 until 1875, when, after 'thorough investigation,' the Nain congregation was accepted back into the Evangelical Lutheran Immanuel Synod. Since Auricht's Zum Schmalen Weg also belonged to the Immanuel Synod, this decision 'paved the way' for the eventual reunification of the Nain congregation,<sup>54</sup> which occurred in 1889. Thereafter the original church became the exclusive place of worship for the Nain congregation, while Zum Schmalen Weg was retained as a school.<sup>55</sup> Zum Schmalen Weg subsequently became the Nain state school between 1917 and 1939 and was sold in 1957. It is now privately owned.<sup>56</sup>

Services at Nain were held exclusively in German until 1936, when four special English services were held during the year. Twenty years later, most services were in English with four special German language services each year.<sup>57</sup>

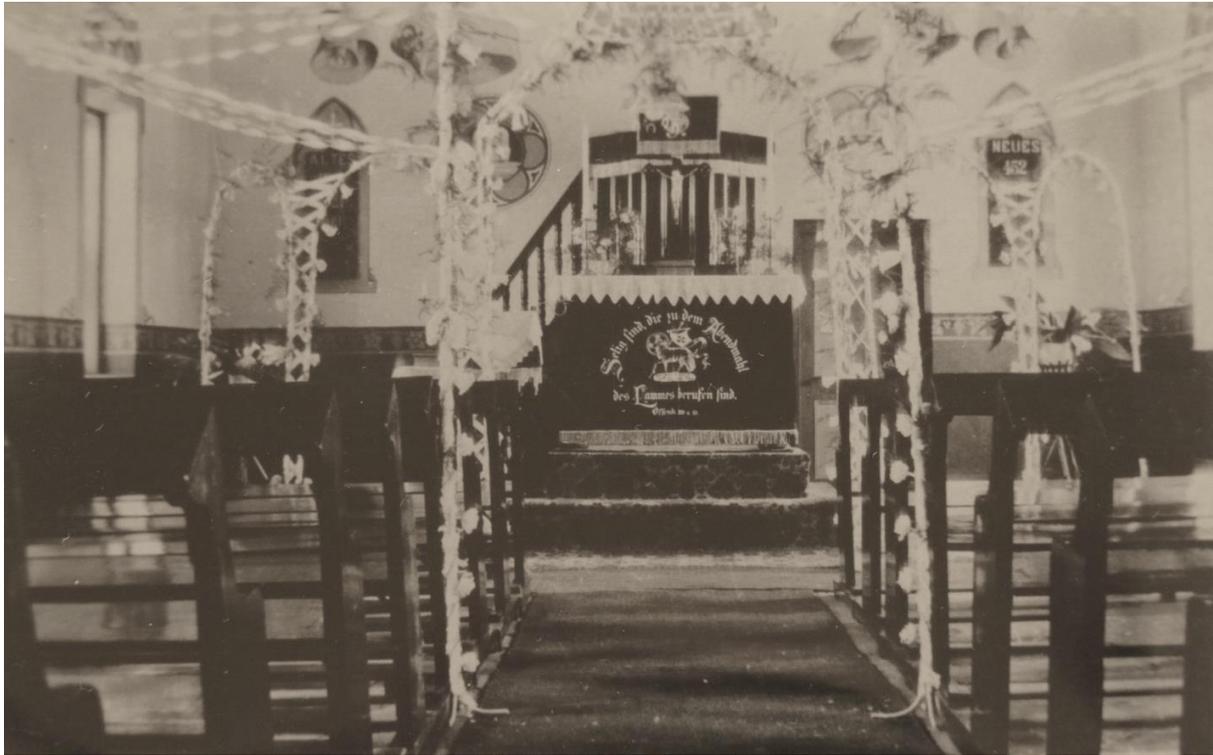
The Nain congregation was incorporated on 26 February 1917 as the Evangelical Lutheran Church at Nain near Daveyston Inc. A number of parish realignments have occurred since this time. In 1946 Angaston departed from the parish of Tabor (Tanunda), Nain and Angaston, forming the core of a new parish and resulting in the formation of the Tabor-Nain Parish. Subsequently in 1964, Nain became part of a larger parish comprising Greenock, Kapunda, Riverton and Bethel.<sup>58</sup>

In the years prior to 1966 Nain Lutheran Church belonged to the United Evangelical Lutheran Church in Australia (UELCA). Following the amalgamation of the UELCA with the Evangelical Lutheran Church of Australia (ELCA) in 1966, Nain became part of the Greenock Parish of the Lutheran Church of Australia (LCA), comprising Greenock, Nain and Gnadenfrei (Marananga).<sup>59</sup>

In the nineteenth century, prior to the development of motorised transport, the size of church congregations in rural areas was limited by distances traversable using horse powered-transport. As such, small churches were distributed throughout the landscape wherever people formed settlements. After the Second World War private vehicle ownership rose steeply and country roads were substantially improved,

meaning that churches were able to effectively serve larger geographical areas. Smaller churches were closed as parishes consolidated; the ones that remained open saw larger attendances, especially during the 'modest religious revival' of the 1950s.<sup>60</sup> Church incomes also increased during this period due to the introduction of new fundraising methods, especially those from the United States.<sup>61</sup>

## Renovations



Nain Lutheran Church interior c1900

Source: Nain Congregation/Geoff Saegenschnitter

'Major renovations' were made to Nain Lutheran Church in 1875. Geoffrey Saegenschnitter speculates the original thatched roof was replaced by iron at this time and a ceiling installed.<sup>62</sup> For the 50<sup>th</sup> anniversary of Nain Lutheran Church in 1906, a gabled porch was added to the front of the church, a freestanding belfry constructed to the east and a bell installed. For the 75<sup>th</sup> anniversary in 1931, the interior and exterior walls were 'thoroughly renovated' while the gallery was 'lowered and enlarged.'<sup>63</sup> A new altar, pulpit, clergy desk and chair were made by Nuriootpa cabinetmaker J. G. Tamke in 1938.<sup>64</sup> Tamke was responsible for similar liturgical furniture in other Lutheran churches throughout South Australia.

In 1939 a new fence was built around the church and cemetery, including a 'special' and still-extant fence in front of the church.<sup>65</sup> 'Improvements' to the church grounds, including rebuilding the belfry and cement paving, were made in time for the 90<sup>th</sup> anniversary in 1946.<sup>66</sup>

Major renovations carried out in the 1950s dramatically altered the internal and external appearance of the church. In 1954 a large hall was built at the rear of the church, comprising Sunday School facilities and a vestry, replacing the original vestry.

For the church centenary, the Nain congregation initially considered building a new church,<sup>67</sup> but instead embarked on a 'major rebuilding programme' costing over £6,000, which saw the church 'stripped to the bare walls' and rebuilt.<sup>68</sup> Changes made at this time included:

- demolition of the freestanding bell tower,
- demolition of the porch,
- replacement of the porch with a large 'Norman style' bell tower (foundation stone laid by Pastor C. C. Zanker on 15 July 1956),
- flush-rendering the external walls,
- replacement of the roof including roof trusses,
- replacement of the original segmental-arch window openings with double-lancet window openings,
- replacement of timber window frames with aluminium,
- internal replastering,
- a new ceiling with indirect up-lighting,
- pouring of concrete slab floor,
- vinyl tiles and carpet laid,
- installation of an elaborate reredos behind the altar,
- installation of new pews and other liturgical furniture,
- concrete paving around the church,
- bituminisation of the church yard on the southern and eastern sides,
- church connected to electricity supply.

The 1956 renovations were designed by T. Wieland of Nuriootpa and built by Dallwitz & Son Ltd of Angaston. Wieland's design draws broadly on the visual language of the Gothic Revival, including lancet windows with pointed arches and a crenellated tower,<sup>69</sup> whereas by 1955 it was typical for South Australian churches to be designed in a modern idiom.<sup>70</sup>



Nain Lutheran Church renovations underway 1956

Source: Nain Congregation/Geoff Saegenschnitter

The cemetery adjoining Nain Lutheran Church was renovated for the 120<sup>th</sup> anniversary in 1976.<sup>71</sup> At this time all previously unmarked graves were identified with nameplates.

### **Nain Lutheran Church today**

Nain Lutheran Church remains part of the Greenock Lutheran Parish. The church itself has changed little since the 1956 centenary renovations. Today Nain Lutheran Church is recognised as the second-oldest Lutheran Church in Australia, and the oldest in the Southern Hemisphere that still serves as the primary place of worship for its congregation. A significant number of the church's current membership are descended from the pioneer Nain Lutheran congregation.

Nain Lutheran Church became a Local Heritage Place on 30 August 2007. Subsequently, a front of the 2015 Pinery Bushfire, burning close to Nain Lutheran Church on the southern side of Nain Road, was brought under control by water bombing aircraft. While the church itself narrowly avoided destruction, radiant heat from the fire scorched lichens growing on the southern wall of the tower.<sup>72</sup>

### **Chronology**

<b>Year</b>	<b>Event</b>
1841	Nuriootpa surveyed
1846	June, Greenock settled
1850	Nuriootpa settled
1846	Kavel relocates to Langmeil (Tanunda)

- 1853 Johann Gottlieb Steicke and Johann Gottlieb Dohnt purchase Section 127, Hundred of Nuriootpa**
- 1856 Nuriootpa declared a town
- Kavel conducts services in the Nain home of Lorenz Wallent in 1856**
- Five acres (2 ha) of J. C. Dohnt's property at Nain is purchased for £9 to establish the Nain Lutheran Church, cemetery and pastor's residence**
- 15 July, first stone of Nain Lutheran Church laid**
- 21 December, Nain Lutheran Church opened and dedicated by Pastor Kavel**
- 1858 1 August, Pastor J. Christian Auricht is ordained by Kavel
- 8 August, Auricht conducts his first service at Nain, replacing Kavel**
- 1860 12 February, Kavel dies
- Late April, Auricht and his followers leave Nain Lutheran Church, and subsequently construct Zum Schmalen Weg church to the east**
- 1862 17 August, Nain commences operation as an independent Lutheran congregation under Pastor C. F. W. Heinz**
- 1875 Nain re-joins Evangelical Lutheran Immanuel Synod**
- Major renovations to Nain Lutheran Church, including speculated replacement of thatched roof and ceiling installation**
- 1889 Reunification of Nain and Zum Schmalen Weg congregations**
- 1906 Gabled porch added to Nain Lutheran Church for to commemorate 50<sup>th</sup> anniversary**
- 1917 Former Zum Schmalen Weg Church becomes Nain state school**
- 1931 Interior and exterior walls of Nain Lutheran Church renovated and gallery lowered and enlarged to commemorate 75<sup>th</sup> anniversary.**
- 1936 First English-language services held at Nain Lutheran Church**
- 1938 New altar, pulpit, clergy desk and chair made by Nuriootpa cabinetmaker J. G. Tamke**
- 1939 Nain state school in the former Zum Schmalen Weg Church closes**
- New fence built around church and cemetery**
- 1946 Belfry rebuilt and paving installed to commemorate 90<sup>th</sup> anniversary**
- 1954 Hall constructed at the rear of the church comprising Sunday School and vestry**
- 1956 Nain Lutheran Church Centenary commemorated with major renovations to the church**
- 15 July, tower foundation stone laid**
- 1957 Former Zum Schmalen Weg Church is sold to a private owner**

1966 Amalgamation of the United Evangelical Lutheran Church in Australia (UELCA) with the Evangelical Lutheran Church of Australia (ELCA) to form the Lutheran Church of Australia

**Nain Lutheran Church becomes part of the Greenock Parish of the Lutheran Church of Australia**

**1976 Nain Lutheran Church 120<sup>th</sup> Anniversary**

**Cemetery renovated and all unmarked graves identified with nameplates**

**2007 30 August, Nain Lutheran Church becomes a Local Heritage Place**

**2015 Nain Lutheran Church escapes damage in the Pinery Bushfire**

## 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

H. Y. L. Brown, *Record of The Mines of South Australia* (1908) Adelaide SA: Government of South Australia

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

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

Nain Lutheran Church, *The Centenary of the Lutheran Church Nain* (1956) Nain SA: Nain Lutheran Church

Geoff Saegenschnitter, *Greenock and district 1846-1986: a history of Greenock and the surrounding districts of Nain, Daveyston, Moppa, Walton and Seppeltsfield* (1986), Adelaide SA: Lutheran Publishing House

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

### Reports and Theses

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

J. K. Chilman, *Barossa Valley Aboriginal Heritage Survey: Pilot Study*, a report to Aboriginal Heritage Branch South Australian Department of Environment and Planning (1990)

Lester Firth & Murton Pty Ltd, *Barossa Valley Heritage Study* (1981) Adelaide SA: Lutheran Publishing House

Gordon Young, Ian Harmstorf, Lothar Brasse and Alexandra Marsden, *Hahndorf Volume 1: A survey carried out for the Australian Heritage Commission* (1981) Techsearch Inc.

### **Journals and Newspapers**

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

Ian Harmstorf, "Some common misconceptions about South Australia's Germans" in *Journal of the Historical Society of South Australia* (1979) No. 1 pp. 42-49

Josephine Laffin, "'Sailing in stormy waters': Archbishop Matthew Beovich and the Catholic Archdiocese of Adelaide in the 1960s" in *Journal of Religious History* vol. 34 no. 3 (September 2010) pp. 289-311

### **Websites**

David Schubert, "August Kavel" in *SA History Hub*  
<https://sahistoryhub.history.sa.gov.au/people/august-kavel> accessed 26 August 2021

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

### **Archival**

Nain Lutheran Church archive, c/o Geoff Saegenschnitter

## SITE RECORD

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---

**DESCRIPTION OF PLACE:** Church and cemetery

**DATE OF CONSTRUCTION:** 1856

**REGISTER STATUS:** Nominated 21 August 2019

**LOCAL HERITAGE STATUS:** LHP

**CURRENT USE:** Church

1856 - present

**ARCHITECT:** T. Wieland of Nuriootpa, 1956 renovations

**BUILDER:** F. W. Nitschke, 1856

Dallwitz & Son Ltd of Angaston, 1956 renovations

**LOCAL GOVERNMENT** Light Regional Council

**AREA:**

**LOCATION:**

**Street No.:** 196

**Street Name:** Nain Road

**Town/Suburb:** Nain

**Post Code:** 5360

**LAND DESCRIPTION:**

**Title** CT 5813/375

**Reference:**

**Lot No.:** A735

**Plan No.:** F173826

**Hundred:** Nuriootpa

## PHOTOS

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505



Church viewed from the north-east, with vestry and Sunday School wing in foreground

Source: DEW Files



Tower foundation stone

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



Church viewed from cemetery

Source: DEW Files



Church fence and gate

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



Men's toilet block

Source: DEW Files



View behind church showing women's toilet block

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



Fence dividing church from cemetery

Source: DEW Files



Semi-subterranean water tank on western side of church

Source: DEW Files

## PHOTOS

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505



Typical cemetery graves

Source: DEW Files



Typical cemetery graves

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

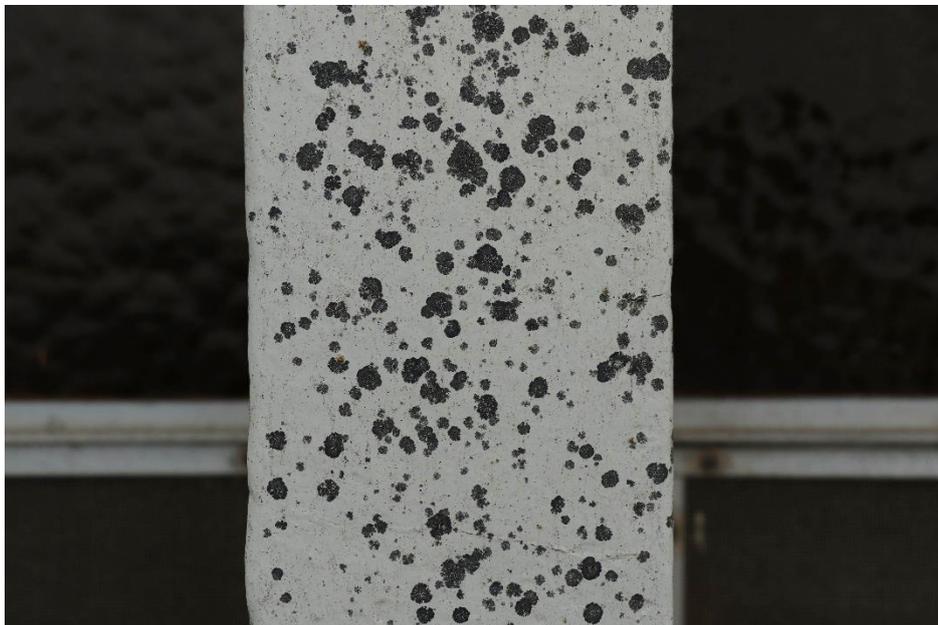
**PLACE NO.:** 26505

---



Front of tower showing foundation stone and water tank

Source: DEW Files



Lichens on tower wall scorched by 2015 Pinery Bushfire

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



View east from Nain towards former Zum Schmalen Weg Lutheran Church

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



General view of main hall

Source: DEW Files



General view of main hall

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



Interior view towards porch, showing gallery

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



Interior view looking towards porch

Source: DEW Files



View of altar, reredos, pulpit and hymn board

Source: DEW Files

## PHOTOS

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505



View of altar and reredos

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



View into main hall from porch

Source: DEW Files



Overall interior view of porch

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



Interior view showing entrance doors

Source: DEW Files



Interior view showing stairs in porch

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



Interior view of ringing room showing bell chain, pull, and stairs to belfry

Source: DEW Files



Interior view of belfry showing bell and bell frame

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



Interior view of gallery showing electric organ

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



View of main hall from gallery

Source: DEW Files



View of sanctuary from gallery

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



Interior view of benches in gallery

Source: DEW Files



Interior view showing gallery ceiling

Source: DEW Files

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



Interior view of ringing room from gallery

Source: DEW Files

## PHOTOS

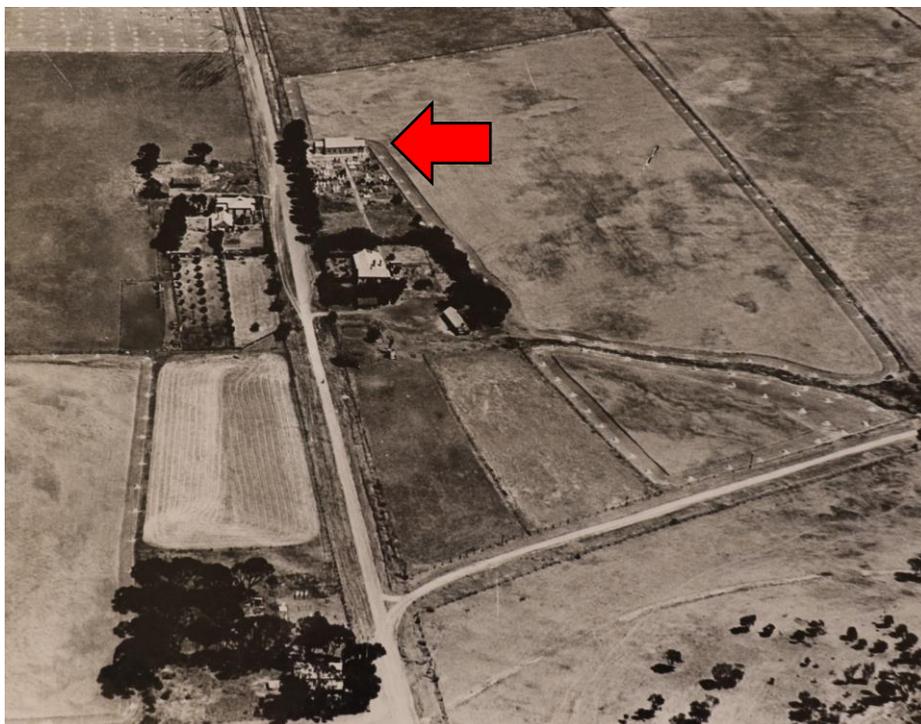
**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505



Interior view of Sunday School room

Source: DEW Files



Nain c1950, aerial view with Church top centre, right of road

Source: Nain Congregation/Geoff Saegenschnitter

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



Nain Lutheran Church interior c1900  
Source: Nain Congregation/Geoff Saegenschnitter



Nain Lutheran Church and cemetery c1920, after construction of porch; belfry on far right  
Source: Nain Congregation/Geoff Saegenschnitter

## PHOTOS

---

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505

---



Nain Lutheran Church renovations 1956, showing roof removed

Source: Nain Congregation/Geoff Saegenschmitter

# SITE PLAN

**NAME:** Nain Lutheran Church

**PLACE NO.:** 26505



N ↑

## LEGEND

-  Parcel boundaries (Indicates extent of Listing)
-  Existing State Heritage Place(s)
-  Outline of Elements of Significance for State Heritage Place

- 
- <sup>1</sup> Lothar Brasse and Gordon Young, "Hahndorf in the nineteenth century" in Gordon Young, Ian Harmstorf, Lothar Brasse and Alexandra Marsden, *Hahndorf Volume 1: A survey carried out for the Australian Heritage Commission* (1981) Techsearch Inc. pp. 157-158
- <sup>2</sup> Christopher Clark, "Confessional policy and the limits of state action: Frederick William III and the Prussian Church Union 1817-40" in *The Historical Journal* (1996) 39, 4 p. 985
- <sup>3</sup> Ian A. Harmstorf, "German Settlement in South Australia to 1914" in Ian A. Harmstorf (ed), *Insights into South Australian History Volume 2: South Australia's German History and Heritage* (1994) Adelaide SA: Historical Society of South Australia Inc. p. 18
- <sup>4</sup> Ian A. Harmstorf, "German Settlement in South Australia to 1914" p. 18
- <sup>5</sup> David Schubert, "Lutheran Church" in Wilfred Prest (ed) *The Wakefield Companion to South Australian History* (2001) Kent Town SA: Wakefield Press p. 323
- <sup>6</sup> Ian Harmstorf, "The history of German migration and the reasons for emigration to South Australia: Economic, Political, Religious" in Young et al p. 49
- <sup>7</sup> D. Van Abbè, "Kavel, August Ludwig Christian (1798–1860)" in Australian Dictionary of Biography <https://adb.anu.edu.au/biography/kavel-august-ludwig-christian-2287> accessed 26 August 2021
- <sup>8</sup> Chris Burns, *Postwar Places of Worship in South Australia 1945-1990*, report produced for Heritage South Australia in the Department for Environment and Water, through the South Australian Built Heritage Research Project 2018-2019 at the Architecture Museum, University of South Australia p. 18
- <sup>9</sup> Everard Leske, *For Faith and Freedom: the story of Lutherans and Lutheranism in Australia 1838-1996* (1996) Bowden SA: Friends of Lutheran Archives p. 25
- <sup>10</sup> Ian A. Harmstorf, "German Settlement in South Australia to 1914" in Ian A. Harmstorf (ed), *Insights into South Australian History Volume 2* p. 18
- <sup>11</sup> D. Van Abbè, "Kavel, August Ludwig Christian (1798–1860)"
- <sup>12</sup> Ian Harmstorf, "The Arrival in South Australia" in Young et al p. 54
- <sup>13</sup> Lothar Brasse, "The First Special Survey" in Young et al p. 57
- <sup>14</sup> Lothar Brasse, "The First Special Survey" in Young et al p. 60
- <sup>15</sup> Lothar Brasse, "The German Village at Hahndorf: the settlement, original land tenure and early expansion" in Young et al p. 80
- <sup>16</sup> Everard Leske, *For Faith and Freedom* p. 32
- <sup>17</sup> Everard Leske, *For Faith and Freedom* p. 35
- <sup>18</sup> Everard Leske, *For Faith and Freedom* pp. 33-34
- <sup>19</sup> Everard Leske, *For Faith and Freedom* p. 37
- <sup>20</sup> Everard Leske, *For Faith and Freedom* p. 40
- <sup>21</sup> J. K. Chilman, *Barossa Valley Aboriginal Heritage Survey: Pilot Study*, a report to Aboriginal Heritage Branch South Australian Department of Environment and Planning (1990) p. 2
- <sup>22</sup> J. K. Chilman, *Barossa Valley Aboriginal Heritage Survey* p. 19
- <sup>23</sup> J. K. Chilman, *Barossa Valley Aboriginal Heritage Survey*
- <sup>24</sup> J. K. Chilman, *Barossa Valley Aboriginal Heritage Survey* pp. 23-24
- <sup>25</sup> J. K. Chilman, *Barossa Valley Aboriginal Heritage Survey* p. 23
- <sup>26</sup> J. K. Chilman, *Barossa Valley Aboriginal Heritage Survey* p. 17
- <sup>27</sup> J. K. Chilman, *Barossa Valley Aboriginal Heritage Survey* p. 5
- <sup>28</sup> Ian Harmstorf, "Some common misconceptions about South Australia's Germans" in *Journal of the Historical Society of South Australia* (1979) No. 1 p. 43
- <sup>29</sup> J. K. Chilman, *Barossa Valley Aboriginal Heritage Survey* p. 22
- <sup>30</sup> Harmstorf "German Settlement in South Australia to 1914" p. 18
- <sup>31</sup> Ian Harmstorf, "The history of German migration" in Young et al p. 51
- <sup>32</sup> Everard Leske, *For Faith and Freedom* p. 45
- <sup>33</sup> Everard Leske, *For Faith and Freedom* p. 51
- <sup>34</sup> Everard Leske, *For Faith and Freedom* p. 51
- <sup>35</sup> Lester Firth & Murton Pty Ltd, *Barossa Valley Heritage Study* (1981) Adelaide SA: Lutheran Publishing House p. 18
- <sup>36</sup> H. Y. L. Brown, *The Mines of South Australia* pp. 12-13; Lester Firth & Murton p. 19
- <sup>37</sup> Lothar Brasse, "Rural settlements, farm houses and building techniques" in Young et al p. 31

- 
- <sup>38</sup> Geoff Saegenschnitter, *Greenock and district 1846-1986: a history of Greenock and the surrounding districts of Nain, Daveyston, Moppa, Walton and Seppeltsfield* (1986), Adelaide SA: Lutheran Publishing House p. 26
- <sup>39</sup> Lester Firth & Murton Pty Ltd, *Barossa Valley Heritage Study* p. 34
- <sup>40</sup> Geoff Saegenschnitter, *Greenock and district 1846-1986: a history of Greenock and the surrounding districts of Nain, Daveyston, Moppa, Walton and Seppeltsfield* (1986) Adelaide SA: Lutheran Publishing House p. 111
- <sup>41</sup> Geoff Saegenschnitter, *Greenock and district* p. 112
- <sup>42</sup> Geoff Saegenschnitter, *Greenock and district* p. 112
- <sup>43</sup> Nain Lutheran Church, *The Centenary of the Lutheran Church Nain* (1956) Nain SA: Nain Lutheran Church
- <sup>44</sup> Geoff Saegenschnitter, *Greenock and district* p. 26
- <sup>45</sup> Geoff Saegenschnitter, *Greenock and district* p. 112
- <sup>46</sup> Geoff Saegenschnitter, *Greenock and district* p. 112
- <sup>47</sup> Nain Lutheran Church, *The Centenary of the Lutheran Church Nain*
- <sup>48</sup> Geoff Saegenschnitter, *Greenock and district* p. 112
- <sup>49</sup> Geoff Saegenschnitter, *Greenock and district* p. 112
- <sup>50</sup> Geoff Saegenschnitter, *Greenock and district* p. 112
- <sup>51</sup> Geoff Saegenschnitter, *Greenock and district* p. 116
- <sup>52</sup> Geoff Saegenschnitter, *Greenock and district* p. 112
- <sup>53</sup> Geoff Saegenschnitter, *Greenock and district* p. 113
- <sup>54</sup> Geoff Saegenschnitter, *Greenock and district* p. 112
- <sup>55</sup> Geoff Saegenschnitter, *Greenock and district* p. 117
- <sup>56</sup> Geoff Saegenschnitter, *Greenock and district* pp. 117-118
- <sup>57</sup> Nain Lutheran Church, *The Centenary of the Lutheran Church Nain*
- <sup>58</sup> Geoff Saegenschnitter, *Greenock and district* p. 114
- <sup>59</sup> Geoff Saegenschnitter, *Greenock and district* p. 114
- <sup>60</sup> Josephine Laffin, "'Sailing in stormy waters': Archbishop Matthew Beovich and the Catholic Archdiocese of Adelaide in the 1960s" in *Journal of Religious History* vol. 34 no. 3 (September 2010) p. 289
- <sup>61</sup> Chris Burns, *Postwar Places of Worship in South Australia 1945-1990* pp. 24-25
- <sup>62</sup> Geoff Saegenschnitter, *Greenock and district* p. 113
- <sup>63</sup> Geoff Saegenschnitter, *Greenock and district* p. 113
- <sup>64</sup> Nain Lutheran Church, *The Centenary of the Lutheran Church Nain*
- <sup>65</sup> Nain Lutheran Church, *The Centenary of the Lutheran Church Nain*
- <sup>66</sup> Geoff Saegenschnitter, *Greenock and district* p. 113
- <sup>67</sup> Nain Lutheran Church, *The Centenary of the Lutheran Church Nain*
- <sup>68</sup> Geoff Saegenschnitter, *Greenock and district* p. 114
- <sup>69</sup> Apperly et al, *Identifying Australian Architecture* pp. 120-122, 198-201
- <sup>70</sup> Chris Burns, *Postwar Places of Worship in South Australia 1945-1990* p. 30
- <sup>71</sup> Geoff Saegenschnitter, *Greenock and district* p. 114
- <sup>72</sup> Geoff Saegenschnitter, pers. comm. 14 September 2021