

## HERITAGE ASSESSMENT REPORT

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**NAME:** Former Salisbury Methodist Church

**PLACE:** 26549

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**ADDRESS:** Karna Country  
59-61 Park Terrace, Salisbury

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



**Former Salisbury Methodist Church, 2 November 2023**

Source: DEW Files

### ASSESSMENT OF HERITAGE SIGNIFICANCE

#### Statement of Heritage Significance:

The former Salisbury Methodist Church, opened in 1961, is an outstanding example of late twentieth-century ecclesiastical Modern Movement architecture in South Australia. South Australian architect W. Lance Brune's innovative, well-resolved design is notable for its dramatic and distinctive A-frame roof, feature cross and foundation stone and the exposed steel joist rafters of its chapel, contrasting with the flat roofs of the non-worship wings. These elements are unified through the use of similar materials, details and modular construction units throughout the exterior of the complex. The former Salisbury Methodist Church was the prototype that inspired numerous other true A-frame churches subsequently built in South Australia.

## Relevant South Australian Historical Themes

### 2. Peopling Places and Landscapes

#### 2.4 Migrating to South Australia

### 4. Building Settlements, Towns and Cities

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

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

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

#### 6.7 Continuing cultural traditions

#### 6.8 Marking the phases of life

### Comparability / Rarity / Representation:

The former Salisbury Methodist Church is associated with the Methodist Church in South Australia, late twentieth-century ecclesiastical architecture, A-frame churches, post-war places of worship, and South Australian architect W. Lance Brune. Each is considered in turn.

### The Methodism in South Australia

At least 60 Methodist churches or chapels were built in South Australia between 1945 and 1977, of which less than 50 retain a reasonable level of intactness.

There are 22 State Heritage Places in South Australia which are former Methodist churches or chapels. One was built after 1945, namely Nunyara Chapel, 1963, 5 Burnell Drive, Belair, criterion (e) (SHP 14785).

Examples of State Heritage Places that are former Methodist churches include:

- Former Way Memorial Bible Christian Church, 1851, 30 Sixth Street, Bowden (SHP 13682, listed 1989),
- Auburn Uniting (former Bible Christian) Church, 1861, Main North Road, Auburn (SHP 10999, listed 1986).
- Religious Building - Uniting Church, Old Marion Methodist Church, 1862, 9 Township Road, Marion (SHP 12776, listed 1989),
- Wesley Uniting Church, 1864, 31A Fullarton Road, Kent Town (SHP 10543, listed 1981),
- Moonta Mines Uniting Church, Outbuildings and Front Fence (former Wesleyan Methodist Church), 1865, 557 Milne Street Moonta Mines (SHP 13499, listed 1981),
- Religious Building - Gartrell Memorial Church and Hall, 1914, Alexandra Avenue Rose Park (SHP 13988, listed 1989),

There are also at least two Local Heritage Places that are former Methodist churches built between 1945 and 1977, namely:

- Elizabeth Grove Uniting Church (former Elizabeth South Methodist Church), 1956, 85 Fairfield Road, Elizabeth Grove (LHP listed 2003, subject of a future assessment),
- Vermont Uniting Church, 1964, 574-578 Cross Road, South Plympton (LHP listed 2015).

### **Late twentieth-century ecclesiastical architecture in South Australia**

Before 1945, churches were generally designed in decorative historicist styles derived from ancient or medieval precedents. However, after the Second World War traditional decorative styles became less prevalent due to the loss of skilled trades, the time involved in traditional construction methods and increased costs.<sup>1</sup> Meanwhile, architects who followed the Modern movement in architecture tended to reject the decorative nature of historical styles deeming it to be superficial, regressive and 'dishonest'.<sup>2</sup>

Apperly, Irving and Reynolds identify two styles associated with places of worship constructed in Australia since 1945, namely the post-war ecclesiastical style (c1940-1960) and the late twentieth-century ecclesiastical style (c1960-1990). The late-twentieth century ecclesiastical style is understood to continue and extend the trends exhibited by the post-war ecclesiastical style.

The postwar and late twentieth-century ecclesiastical styles are characterised by the following key style indicators:

- steel or reinforced concrete portal frames, especially when exposed inside the building as an architectural feature,
- distinctive roof shapes, designed to set churches apart from secular buildings and connote a religious function,
- aisles flanking a central nave,
- coloured glass windows with accentuated mullions,
- glazing with vertically proportioned panes,
- clerestory windows,
- plain wall surfaces, of undecorated face brick,
- play of light from unseen or unexpected sources to create a special mood,
- a side-lit wall behind the altar,
- unbroken straight lines emphasising verticality,
- inverted V shapes reminiscent of Gothic pointed arches,
- elements reminiscent of Gothic flèches or spires, pointing 'heavenward',
- architectural 'distinctiveness' achieved through experimentation in space and form,
- integration into community expressed through familiar, 'humble' materials such as brick and timber, with domestic associations,
- utilisation of newly available structural materials facilitating dramatic shapes.<sup>3</sup>

## A-frame churches

Nine architectural typologies are identified and defined for South Australia's post-war places of worship.<sup>4</sup> The former Salisbury Methodist Church is a representative of the 'A-frame' type, the most recognisable type associated with places of worship constructed during the post-war church-building boom.

The A-frame was a 'versatile form'<sup>5</sup> that could be built quickly and economically. A-frame churches were also instantly recognisable as churches, combining 'an unmistakable visual presence'<sup>6</sup> with several possible symbolic meanings, such as praying hands, the Holy Trinity, or an inverted ark, besides pointing to Heaven, located 'up there'.<sup>7</sup> A-frame churches are distinguished by steep gable roofs, with a pitch greater than forty-five degrees, a level ridge line, and a long, rectangular worship space. A-frame roofs are typically tiled.

There are two prominent sub-types within the A-frame type, namely 'true' and 'raised' A-frames. In true A-frames, steel or reinforced concrete portal frames supporting the roof meet the ground at an angle identical to the pitch of the roof. The portal frames are typically exposed between the eaves and the footings. In raised A-frames, the roof is lifted off the ground to at least standard ceiling height by vertical structural members, typically achieved with integrated portal frames in steel, reinforced concrete or glued laminated timber.



**Naracoorte Church of Christ, 1966, is an example of a true A-frame church**

Source: DEW Files



**St John Vianney's Catholic Church, Burnside, 1962 (SHP 26543), is an example of a raised A-frame church**

Source: DEW Files 2023

Of the nine common post-war church types, raised A-frame churches are visually closest to traditional churches, with a steep gable roof raised above four walls. True A-frame churches, on the other hand, represent a distinctly modern response to church architecture. Instantly recognisable, in South Australia A-frame structures are closely associated with the post-war church-building boom that occurred in the early 1960s.

Currently there are no true A-frame and two raised A-frame churches in the Register, namely Our Lady of Mount Carmel Catholic Church (SHP 26520) and St John Vianney Catholic Church (SHP 26543, provisionally entered 2023).

### **Post-war places of worship**

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

- St Maximillian Kolbe Catholic Church, 1984, Agnes Street, Ottaway, criteria (f) and (g) (SHP 26473, listed 2019),
- Holy Cross Catholic Church, 159-165 Goodwood Road, Millswood, criteria (d), (e) and (g) (SHP 26498, listed 2021),
- St Alphonsus' Catholic Church, 87 George Street, Millicent, criteria (a), (d) and (e) (SHP 26544, confirmed 30 March 2023),
- St Margaret Mary's Catholic Church, 286 Torrens Road, Croydon Park, criteria (a), (d), (e) and (g) (SHP 26521, confirmed 18 August 2022),
- Cathedral of Angels Michael and Gabriel Greek Orthodox Church and Bell Tower, 1966, 282-288 Franklin Street, Adelaide, criterion (f) (SHP 13205),
- Shri Ganesh Temple, 1990s, 3A Dwyer Road, Oaklands Park, criterion (f) (SHP 26361).

### **William Lancelot (Lance) Brune**

William Lancelot Brune was an Adelaide-based architect active from c.1950 – c.1970. As Chair of the Churches of Christ Building Extension Committee, Brune designed numerous churches or chapels for the Churches of Christ during the 1950s and 1960s. His architectural practice W. Lance Brune Pty Ltd also designed churches for other denominations as well as residential, commercial and government projects. Examples of Brune's work include:

- Former Salisbury Methodist Church (now Salisbury Uniting Church), 1961 (subject of this assessment), 59-61 Park Terrace, Salisbury,
- Naracoorte Church of Christ, 1966 (subject of a separate assessment), 64 Jenkins Terrace, Naracoorte,
- Whyalla Church of Christ, 1965, 74 Duncan Street, Whyalla Playford,
- RAOB Building (now Regency Apartments), 1954, 188 Morphett Street, Adelaide,<sup>8</sup>
- Port Lincoln Prison Stage 1, (1965, in assoc. with the Public Buildings Department), Pound Lane, Duck Ponds,<sup>9</sup>
- House, 1959, 329 Belair Road, Lynton,
- House, c.1960, 586 Military Road, Largs North.

There are no known places associated with the work of W. Lance Brune listed in the South Australian Heritage Register. Currently, Brune does not have a biographical entry in the Architects of South Australia Database and very little research has been conducted to contextualise and ascertain the contribution of Brune's architectural practice to South Australia.





**Whyalla Church of Christ, 1966**

Source: Google Street View



**A typical Lance Brune house, c.1960,  
586 Military Road, Largs North**

Source: Google Street View

**Assessment against Criteria under Section 16 of the *Heritage Places Act 1993*.  
All Criteria have been assessed using the 2020 Guidelines.**

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

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

*The place should be closely associated with events, developments or cultural phases which have played a significant part in South Australian history. Ideally it should demonstrate those associations in its fabric.*

*Places will not normally be considered under this criterion if they are of a class of things that are commonplace, or frequently replicated across the State, places associated with events of interest only to a small number of people, places associated with developments of little significance, or places only reputed to have been the scene of an event which has left no trace or which lacks substantial evidence.*

The former Salisbury Methodist Church is associated with the historic themes 'Peopling Places and Landscapes' and its subtheme 'Migrating to South Australia'; 'Building Settlements, Towns and Cities' and its subtheme 'Shaping the suburbs (pre and post World War 2)'; and 'Developing Social and Cultural Life (supporting and building communities)' and its subthemes, 'Supporting diverse religions and maintaining spiritual life', 'Continuing cultural traditions', and 'Marking the phases of life.'

Like many churches built in South Australia after the Second World War, the construction of the former Salisbury Methodist Church was precipitated by rising church attendance brought about by post-war migration and the baby boom. As this reflects a typical pattern of post-war suburban development, the former Salisbury Methodist Church is not considered to meet the threshold for listing for these associations at the State level.

The former Salisbury Methodist Church is only one of many former Methodist churches in South Australia (see Comparability, Rarity, Representation), and one of many

Methodist churches built after the Second World War and prior to the creation of the Uniting Church in Australia in 1977. The former Salisbury Methodist Church is one of many places representing the theme of 'Developing Social and Cultural Life' and its subthemes. Consequently, it is considered to demonstrate a typical pattern rather than an important aspect of the evolution or pattern of the State's history and is not considered to meet the threshold for these associations at the State level.

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

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

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

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

*Places will not normally be considered under this criterion if their rarity is merely local, or if they appear rare only because research has not been done elsewhere, or if their distinguishing characteristics have been degraded or compromised, or if they are at present common and simply believed to be in danger of becoming rare in the future.*

The former Salisbury Methodist Church is associated with both Methodism and the Uniting Church in Australia. However, the former Salisbury Methodist Church is one of many former Methodist churches in South Australia now aligned with the Uniting Church and one of many post-war churches.

While organised Methodist worship came to an end in South Australia in 1977, when the Australian branches of the Congregational, Methodist and Presbyterian churches merged to form the Uniting Church of Australia, this transition was achieved with minimal disruption. For most former Methodist congregations active today, the key characteristics of Methodist worship, such as lay leadership and ministry, including leadership and ministry by women, and the traditions of preaching, hymnody and monthly Holy Communion have continued as before within the Uniting Church.

Worship within the Uniting Church is an ongoing practice in South Australia, and while some congregations have declined in recent decades, others have grown in strength. Consequently, the former Salisbury Methodist Church is not considered to demonstrate cultural qualities that are rare, uncommon or in danger of becoming lost.

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

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

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

*The place should provide, or demonstrate a likelihood of providing, information that will contribute significantly to our knowledge of the past. The information should be inherent in the fabric of the place. The place may be a standing structure, an archaeological deposit or a geological site.*

*Places will not normally be considered under this criterion simply because they are believed to contain archaeological or palaeontological deposits. There must be good reasons to suppose the site is of value for research, and that useful information will emerge. A place that will yield the same information as many other places, or information that could be obtained as readily from documentary sources, may not be eligible.*

The former Salisbury Methodist Church was built in 1960-1961 on land previously occupied by six small timber-framed 'cabin cottages,' built in 1942-1943 to house workers from the Salisbury Explosives Factory. The land was purchased by the trustees of the Salisbury Methodist Church congregation during 1960.

The physical fabric of the former Salisbury Methodist Church and the cabin cottages existing previously on the site are well-documented in photographs, architectural drawings and other records. There is also no evidence (documentary, oral history or physical) to suggest that the place may yield information that will contribute meaningfully to an understanding of the State's history beyond what is readily available.

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

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

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

*The place should be capable of providing understanding of the category of places which it represents. It should be typical of a wider range of such places, and in a good state of integrity, that is, still faithfully presenting its historical message.*

*Places will not be considered simply because they are members of a class, they must be both notable examples and well-preserved. Places will be excluded if their characteristics do not clearly typify the class, or if they were very like many other places, or if their representative qualities had been degraded or lost. However, places will not be excluded from the Register merely because other similar places are included.*

The former Salisbury Methodist Church is associated with the class of place known as post-war churches. The construction of new churches after the Second World War is associated with post-war population growth resulting from migration and the baby boom, suburban and regional development, and the evolving role of churches in community life. As a result, over 650 churches were built between 1945 and 1990 in



South Australia. Churches constructed during this time played a prominent role in South Australia's physical, cultural and spiritual development.

Outstanding representatives of the class of place will be either churches built in a single construction phase or in several stages according to a preconceived master plan. Outstanding representatives will also demonstrate a considered engagement with site and context.

The built fabric of the former Salisbury Methodist Church was created in two main stages, namely the original complex built in 1960-1961 and a large extension opened in 1978. Some internal renovations to activity and utility spaces also occurred in 1979. Later, in 2018, activity and utility spaces were renovated by Khab Architects with an intention to integrate interior spaces. During these works, many original internal walls were removed and new spaces were created. New openings were also created in the external walls of the former supper room wing, a new entry was created and some original openings were bricked in. While the chapel remained largely unaltered, other spaces such as the former supper room wing were fully refurbished with new fixtures, fittings and finishes. As a result of the 2018 renovations, the original layout of the internal spaces of the former Salisbury Methodist Church is no longer readily legible.

While the chapel remains substantially intact, extensive alterations to the interior and parts of the exterior of the former Salisbury Methodist Church have reduced the integrity of the activity and utility spaces of the complex. When compared with other places that are an outstanding representative of the class, such as Naracoorte Church of Christ (subject of a separate assessment) the former Salisbury Methodist Church it is not considered to meet the threshold for listing at the State level.

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

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

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

*The place should show qualities of innovation or departure, beauty or formal design, or represent a new achievement of its times. Breakthroughs in technology or new developments in design would qualify, if the place clearly shows them. A high standard of design skill and originality is expected.*

*Places would not normally be considered under this criterion if their degree of achievement could not be demonstrated, or where their integrity was diminished so that the achievement, while documented, was no longer apparent in the place, or simply because they were the work of a designer who demonstrated innovation elsewhere.*

The former Salisbury Methodist Church is an outstanding example of late twentieth-century ecclesiastical Modern Movement architecture in South Australia. Lance Brune's innovative and influential design employed a dramatic and a distinctive A-frame roof shape, exposed steel joist rafters and a feature cross and foundation stone

boulder to denote the purpose of the building as a place of worship. Brune contrasted the chapel from the non-worship wings by covering the latter with flat roofs, then unified the architectural composition by employing similar materials, details and modular construction units throughout the complex. One of numerous true A-frame churches taking a similar architectural approach, Salisbury Methodist was the first successful design and prototype for the others that followed.

The former Salisbury Methodist Church articulates many key attributes of late twentieth-century ecclesiastical architecture, namely:

- new structural materials facilitating dramatic shapes, achieved through the use of a welded-steel A-frame structure, with rolled steel joist 'buttresses' expressed as architectural features, which allow the structural system of the church to be readily understood;
- inverted V shapes reminiscent of Gothic pointed arches, which appear most notably in the A-frame roofline and external structural buttressing;
- coloured glass and windows with vertically proportioned panes, notably in the skylight and former entrance hall windows,
- clerestory windows on both sides of the former hall and service rooms,
- plain wall surfaces achieved through the use of undecorated face brick in two colours;
- play of light from unexpected sources to create a special mood, realised through the use of a skylight which throws coloured light and shadow across the sanctuary in the morning;
- architectural 'distinctiveness' employed to denote the purpose of the building as a place of worship through its large A-frame roof, cross, foundation stone, and exposed steel joist rafters;
- integration into community expressed through familiar, 'humble' materials such as brick, clear-finished timber and terracotta tile, with domestic associations.

While a number of changes have occurred to the church, most have been to the interiors of the former activity and utility areas of the complex. While these changes have had some impact on the architectural qualities of the place, they have not diminished the place's architectural integrity to the extent that its heritage values can no longer be understood and appreciated. The exterior of the complex and the chapel interior remain substantially intact, while the setting of the complex and setback from the road enables the contrasting A-form and flat-roofed wings to be readily appreciated. The former Salisbury Methodist Church continues to be an outstanding example of late twentieth-century ecclesiastical Modern Movement architecture, demonstrating many key elements of the style.

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

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

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

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

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

From 1961 until the present, the former Salisbury Methodist Church has been a place of worship for the Methodist and later, the Uniting Church community. The Uniting Church was created in 1977 following the amalgamation of the Methodist, Congregationalist, and Presbyterian Churches in Australia, and continued the key characteristics and traditions of Methodist worship.

While the Uniting Church as a whole may be considered a group that resonates broadly across the state, there is no evidence to suggest this group collectively has a strong cultural or spiritual connection with the former Salisbury Methodist Church, as it is only one of numerous Uniting churches South Australia. Any subset of the larger group, with such a connection, would not be considered to resonate broadly across the State as a group of significance to South Australia.

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

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

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

*The place must have a close association with a person or group which played a significant part in past events, and that association should be demonstrated in the fabric of the place. The product of a creative person, or the workplace of a person whose contribution was in industry, would be more closely associated with the person's work than would his or her home. Most people are associated with many places in their lifetime, and it must be demonstrated why one place is more significant than others.*

*Places will not generally be considered under this criterion if they have only brief, incidental or distant association, or if they are associated with persons or groups of little significance, or if they are associated with an event which has left no trace, or if a similar association could be claimed for many places, or if the association cannot be demonstrated. Generally the home or the grave of a notable person will not be entered in the Register unless it has some distinctive attribute, or there is no other physical evidence of the person's life or career in existence.*

The former Salisbury Methodist Church is associated with South Australian architect W. Lancelot (Lance) Brune. Through his association with the Home Mission and Building Extension Departments of the Churches of Christ Evangelistic Union Inc., Lance Brune is believed to have designed over 30 new places of worship during the post-war period, including at least 28 chapels for the Churches of Christ and three churches for

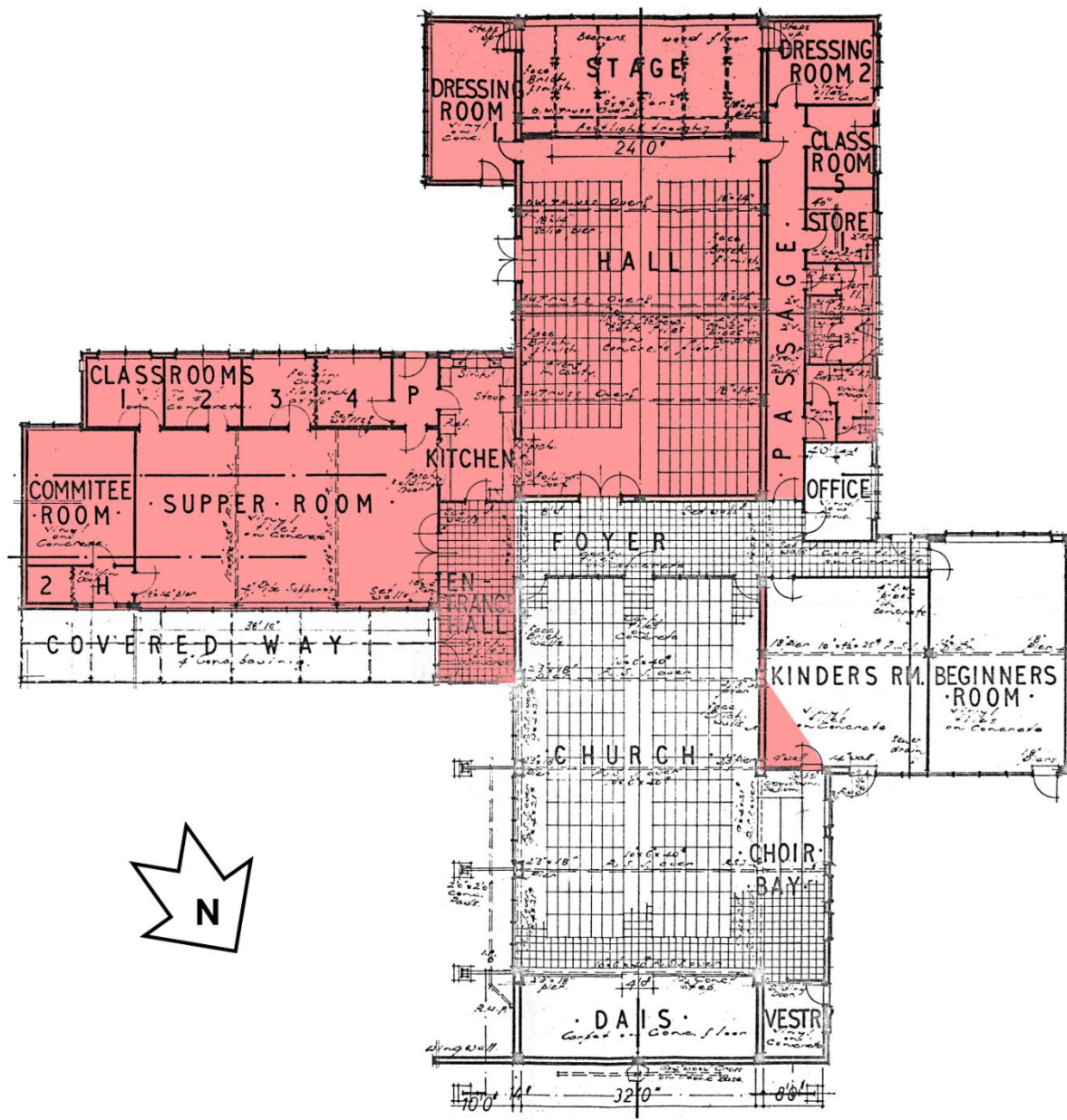
other denominations. As such, he is believed to have been one of the most prolific architects of South Australian churches during the post-war period.

So far Brune's work has received limited critical recognition, and insufficiently detailed research has been undertaken to critically evaluate Brune's role, influence and significance within the broader context of South Australian architectural practice during the post-war period. While future research may demonstrate that Lance Brune has made a strong, notable or influential contribution to South Australian history, there is currently insufficient evidence to demonstrate that this is the case.

The former Salisbury Methodist Church is also associated with the Methodist Church of Australasia, which amalgamated with the Congregational and Presbyterian churches to form the Uniting Church of Australia in 1977. The Methodist Church played an important role in South Australian history as the dominant South Australian Christian denomination during the nineteenth and early twentieth centuries. The Methodist Church experienced considerable growth during the post-war period before declining from the late 1960s. The former Salisbury Methodist Church is one of many former Methodist Churches in South Australia, and one of many former Methodist Churches built during the post-war churchbuilding boom. As such, the former Salisbury Methodist Church is not considered to demonstrate a special associations with the Methodist Church of Australasia at the State level.

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

## PHYSICAL DESCRIPTION



**Salisbury Methodist Church, indicative plan, with substantially altered interior spaces indicated in red. The areas indicated in white remain largely unaltered. A new hall (not shown) was added to southwestern quadrant in 1978.**

Source: Adapted by Heritage South Australia from a drawing by Lance Brune c.1960 SRG4/163/2 SL5A

The former Salisbury Methodist Church is a steel and brick church complex. The chapel (main worship space) has a rectangular plan and is covered with a prominent terracotta-tiled gable roof, which nearly reaches the ground at the northern end. This roof is supported by five pairs of rolled steel rafters, three of which pass through the external envelope of the church on the eastern side and the ends of which are embedded in concrete. Non-load bearing brick cavity walls and timber-framed window units form the original external envelope of the complex. Floor slabs throughout are reinforced concrete.

Flat-roofed annexes are located to the east, south and west of the chapel, namely a vestry and choir bay (west), a wing comprising a kindergarten and beginners' (pre-Sunday school) room (west), a wing formerly comprising main entry, supper room, committee room, classrooms and kitchen (east), and a wing formerly comprising a hall and stage, dressing rooms, toilets, another classroom and a small office (south).

An additional flat-roofed wing has been added to the south (not significant fabric) containing additional activity rooms. Original internal walls, fixtures, fittings and some ceilings within the west and east wings have been removed, an extension, including a new entry, has been added to the southeast, and new internal fitouts installed throughout these two wings.

The church exterior displays the following additional features:

- Wunderlich terracotta tiles to main roof,
- steel decking to flat roofs,
- solar panels to former hall roof (not significant fabric),
- Onkaparinga Brick Works red face brick walls, with square raked pointing,
- feature wall to northern elevation under main gable, with projecting header bricks in a grid pattern,
- sandstone foundation stone (boulder) at base of feature wall, with bronze plaque,
- timber cross mounted on feature wall, with base seated on boulder and arms and top of shaft intersecting gable eaves,
- extensions of feature wall on both sides of gable, forming a free-standing wing wall at the eastern end, and the front wall of the vestry at the western end, both walls also with projecting header bricks,
- aluminium letters spelling out 'Salisbury Uniting Church' on wing wall,
- skylight to main roof, with coloured leadlight glazing in an abstract pattern,
- coloured leadlight glazing to former main entry porch,
- flat-roofed verandah to northern side of east wing, supported by posts and integrated with main east wing roof,
- enlarged window openings on northern side of east wing, with new powder-coated window and door frames installed (not significant fabric),
- projecting header bricks in grid pattern to eastern end of east wing,
- original window openings bricked up on southern side of east wing,
- new entry, verandah and fascia
- large timber-framed window to southern gable,
- clerestory windows on eastern side of former hall.

Only the chapel interior remains substantially intact. It displays the following features:

- cream face brick to interior walls,
- rolled steel joist stanchions supporting roof on western side,
- glazed, timber-framed partition wall between chapel and former foyer area,
- sanctuary at northern end raised above the floor of the nave, forming a large dias,



- feature wall at northern end of sanctuary comprising Australian oak altar top on sandstone masonry base, sandstone masonry reredos and clear-finished timber cross mounted on wall, on smooth-plastered background wall,
- leadlight glazing to square awning window frames on western side of choir alcove,
- new diagonal wall with large windows (not significant fabric) between chapel and former kindergarten room, with face brick wall removed,
- fibrous plaster ceiling,
- pendant light fittings including glass shades,
- sliding hollow-core plywood door to vestry,
- slate 'Hephzibah Primitive Methodist Connexion 1858' tablet on wall of former entry.

### **Elements of Significance:**

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

- External envelope of 1961 church complex, comprising chapel and four flat-roofed annexes,
- Original exterior materials and material finishes, face brick walls; terracotta tile roofing and sandstone boulder,
- Original interior materials and material finishes of chapel, including cream face brick walls and sandstone feature wall incorporating altar,
- Coloured leadlight glazing,
- Original fittings including chapel pendent light fittings,
- Open space between church and the Park Terrace/Brown Terrace corner.

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

- External additions associated with 2018 renovations,
- Annexe interiors,
- New partition and windows between chapel and kindergarten room,
- New hall added in 1978,
- Carpeting, spotlights, and speakers in chapel,
- Reverse-cycle and legacy evaporative air conditioning units,
- Solar panels,
- Fencing.

## HISTORY

### Methodism in South Australia

South Australia was established at a time of religious ferment in Britain, when the established Church of England had recently lost its effective monopoly over religion.<sup>10</sup> English society was 'deeply divided'<sup>11</sup> between supporters of the established Church of England and Dissenters, comprised of British Protestant denominations that had formed outside of the established Church.

Notable planners of the province of South Australia were Dissenters and other nonconformists who envisaged a 'Paradise of Dissent,'<sup>12</sup> based on the principle of religious freedom. These individuals, such as George Fife Angas, deliberately recruited other nonconformists for migration, including Methodists, Baptists, Congregationalists, and those from other Dissenting Christian groups.

Methodism was the most 'potent religious movement in nineteenth century South Australia'<sup>13</sup> and by 1870, most communities in South Australia contained at least one Methodist chapel. Founded by Anglican clergyman John Wesley, Methodism began as a network of religious societies within the Church of England but emerged as a distinct denomination a few years after Wesley's death in 1791.<sup>14</sup>

Divisions that proliferated within English Methodism were transposed to South Australia, and by the mid-1870s there were four Methodist denominations in the State, namely, Wesleyan Methodists, the Primitive Methodists, the Bible Christians and the Methodist New Connexion. Division remained a 'feature'<sup>15</sup> of South Australian Methodism throughout the nineteenth century, leading to duplication of religious effort in many communities as Methodist denominations competed against one another. In 1888, the South Australian branch of the Methodist New Connexion was absorbed into the Bible Christian branch of the church. Subsequently in 1900, the Wesleyan, Primitive Methodist and Bible Christian branches of Methodism amalgamated to create the Methodist Church of Australasia.<sup>16</sup>

Traditional Methodist church interiors were relatively plain and dominated by a large, elevated pulpit, centred on the axis of the nave and linked with the emphasis on preaching in Methodist worship.<sup>17</sup> The communion table was small by comparison, or even absent, reflecting the reduced importance of Holy Communion (also known as the Lord's Supper) in Methodism. Communion was traditionally observed less frequently in Methodism than, for example, in Catholicism, where the Eucharist is celebrated at every Mass.<sup>18</sup>

As with the places of worship of other denominations with roots in Dissent, Methodist churches infrequently displayed figurative religious artwork. Occasionally figures appeared in stained glass, but more typically windows featured coloured glazing in geometric and/or stylised floral patterns. Decorated wall hangings, cushions and other soft furnishings, specially crafted for the church by parishioners, were also commonplace.

Methodist membership grew steadily during the interwar period, growing from 23,112 in 1920 to 27,823 in 1940. 52 churches and 49 halls were built by Methodist congregations in South Australia during the 1920s, but construction was slowed first by the Depression<sup>19</sup> and then by building controls during the Second World War.

The end of building restrictions in January 1953 enabled the beginning of a post-war church-building boom in South Australia. Migration and the baby boom led to suburban expansion and regional development. Each denomination sought to establish footholds in the newly subdivided neighbourhoods by building churches. At the same time, the congregations of established churches swelled, leading to the replacement or augmentation of some smaller buildings with new churches.<sup>20</sup>

Consistent with these trends, Methodist membership increased steadily after 1950.<sup>21</sup> American Baptist evangelist Dr. Billy Graham visited Adelaide in 1959, bringing an 'influx'<sup>22</sup> of new parishioners to the Protestant denominations and boosting the size of Methodist congregations during that year.<sup>23</sup> Methodist membership reached its all-time peak in 1968, then entered a sharp decline, as dissatisfaction with traditional organised religion turned young people away from churches in large numbers.<sup>24</sup>

During the post-war years, most South Australian Protestant denominations offered Sunday school, specialised religious instruction classes that occurred on Sundays either during or after worship. This is distinctly different to the Catholic Church which operated its own comprehensive education system with integrated religious instruction, and as such did not typically operate Sunday schools nor require distinct Sunday school facilities on church premises.

Sunday school was 'a religious institution which touched the lives of many young South Australians.'<sup>25</sup> Prior to the mid-1960s most South Australians were at least nominal Christians,<sup>26</sup> and as the Churches were still considered to be 'moral guardians' of society,<sup>27</sup> even those parents who were not regular churchgoers often sent their children to Sunday school.<sup>28</sup> For the churches, Sunday schools represented important recruitment grounds, from which Protestant congregations expected to draw the next generation of adult adherents, and so considerable resources were invested in accommodating and staffing Sunday schools.

Due to the baby boom, Methodist Sunday school attendance in South Australia skyrocketed during the post-war years, growing from 13,740 to 39,545 between 1946 and 1956.<sup>29</sup> As with other Protestant denominations, Methodist congregations aspired to possess ample purpose-built Sunday school accommodation. Ideally, accommodation was comprised of a large hall with Sunday school classrooms arrayed down one or both sides. Halls provided a venue for Sunday school assembly, sport, games, performances and film screenings, as well as social events, fetes and craft activities not associated with Sunday school. Halls typically possessed kitchen facilities. Some churches also possessed dedicated kindergarten facilities in a separate wing. When dedicated classrooms were not available, transportable buildings provided Sunday school facilities.<sup>30</sup> Methodist Sunday school attendance

reached an all-time high in 1962, reaching 44,866 before declining, especially after 1968.<sup>31</sup>

A key enabler of the post-war church building boom was the 'every-member canvass,' a fundraising scheme introduced into South Australia by the US-based Wells Organisation in 1955 and sometimes known as a stewardship canvass.<sup>32</sup> In this scheme, families pledged a set weekly sum over a three-year period. This system gave parishes a regular, guaranteed income, allowing them to plan for the future and fund church extension in new suburbs.<sup>33</sup>

While initially met with reservation<sup>34</sup> and in some places open hostility, the effect of the Wells method has been described as 'sensational.'<sup>35</sup> Not only did church incomes double, treble or even quadruple,<sup>36</sup> but in some places church attendance also increased dramatically, because parishioners felt more invested in their church community.<sup>37</sup>

The Protestant mainstream was less influenced by post-war liturgical reform than the Catholic Church. While architects of Catholic churches experimented with radical floorplans in the post-war period, especially after the Second Ecumenical Council of the Vatican (1962-1965), most post-war Protestant churches were designed with traditional rectangular naves. However, evolving theology did trigger a re-evaluation of the relative importance of preaching and Holy Communion in Methodist worship.

From the early 1960s the pulpit was 'displaced' from its central position in favour of the communion table, reduced in scale and moved over to one side.<sup>38</sup> This new relationship between table and pulpit was encouraged by *A Methodist Church Builder's Decalogue*,<sup>39</sup> an influential book which appeared in 1966. Eric von Schramek's Maughan Methodist Church in Franklin Street, Adelaide (with Brown and Davies) was completed during the same year and was described as the 'first breakaway' in Methodist church planning, incorporating a 'highly successful new approach to worship.'<sup>40</sup>

Following twenty years of negotiation, the Congregational, Methodist and Presbyterian churches merged to form the Uniting Church of Australia in 1977. This transition was achieved 'with little disruption' as the majority of Uniting churches were previously Methodist congregations.<sup>41</sup>

## **W. Lance Brune LRAIA**

William Lancelot (Lance) Brune was born William Lancelott Bruhn in Brunswick North, Victoria, in 1909.<sup>42</sup> The family name was anglicised during the First World War.<sup>43</sup> During Brune's childhood his family moved to Kensington North, South Australia, and attended Dulwich Church of Christ, where Lance Brune subsequently worshipped until its closure in 1971. Brune married Bertha Mary (Mollie) Ludbrook (b. 1909 – d. 1965) at Dulwich Church of Christ in 1934. Mollie was a daughter of Albert Milton Ludbrook, notable Churches of Christ minister, and Florence Ada Verco.<sup>44</sup>

Brune initially trained as a carpenter,<sup>45</sup> and began practicing as an architect in c.1938.<sup>46</sup> During the Second World War, Lance Brune is reported to have worked on the documentation of South Australian munitions factories built for the Australian Department of Defence. After the war Brune received a licentiate from the Royal Australian Institute of Architects to practice as an architect, and with his brother Harry and a friend, Donald Gordon (Don) Dewar (b. 1924 – d. 2019),<sup>47</sup> he established the architectural firm W. Lance Brune Pty Ltd.<sup>48</sup>

Family connections with the Churches of Christ appear to have played an important role in Brune securing work for that church. During the 1950s and 1960s Brune served on the committee of the Churches of Christ Evangelistic Union Inc, the South Australia Home Mission Department and the Building Extension Committee, sometimes serving as chair of the latter group. Through this association, Brune served as honorary architect for the Churches of Christ in South Australia, participating in most architectural work for the denomination until c.1970, which included 60 building projects between 1953 and 1965.<sup>49</sup> This included at least 28 new chapels which were wholly designed by either Lance Brune or his firm W. Lance Brune Pty Ltd. Brune also designed at least three places of worship for other denominations and is understood to have been one of the most prolific designers of churches during the post-war period in South Australia.

Brune often preferred to design repeatable, standardised buildings with some elements of modularity, achieving variety between buildings through differences in materials, visual features and the arrangement of modular wings. From the early 1960s, Brune designed a series of distinctive A-frame churches, and 'his name remains associated with [this type] in the memories of older churchgoing Adelaideans.'<sup>50</sup> Brune's first A-frame church is understood to have been the former Salisbury Methodist Church, now Salisbury Uniting Church (1961, subject of this assessment).

Following the success of his design for Salisbury Methodist Church, Brune replicated its basic plan, form and structure across numerous sites in South Australia and interstate, employing different variations in stone, brick, terracotta tile and façade detail to make each church distinctive. At least eight such churches were built, namely Risdon Park (1962), Nedlands in Western Australia (1962), Croydon (1964, demolished), Colonel Light Gardens (1965), Cheltenham (1965, demolished), St Mary's Baptist (1965,<sup>51</sup> demolished), Brighton (1966, altered), and Naracoorte (1966).

Salisbury Methodist Church also formed the basis for the design of St Peters' Collegiate Girls' School Chapel at Stonyfell, designed by Brune and completed in 1964.<sup>52</sup> Collectively, these churches spawned imitations by other architects, such as St Luke's Lutheran Church, Snowtown, designed by Norman Drogemuller and opened in 1966.

Brune's A-frame churches fulfilled a need for functional and economical chapel buildings that could be built quickly and presented a progressive, modern image, but which were nevertheless instantly recognisable to casual observers as places of worship. The A-frame type also connoted numerous possible symbolic meanings, including hands folded in prayer, the Holy Trinity, an inverted ark, or the tabernacle

tent described in the Book of Exodus, and the 'warmth, humility, and tradition inherent in the design' appealed to post-war building committees.<sup>53</sup>

### **Post-war Salisbury**

Prior to the Second World War, Salisbury was a small township. During the 1840s, Scottish migrant John Harvey (1821-1899) opened a hotel known as the Traveller's Rest on the Great Northern Road, near the government bridge over the Little Para River. On 11 August 1847 he acquired a Land Grant from Governor Robe, comprising 172 acres of Sections 2191 and 2230. Harvey laid out the Township of Salisbury on Section 2191 and sold the first allotments by auction on 8 June 1848.<sup>54</sup> Salisbury remained a small township in a rural area until the mid-twentieth century.

In 1940, the Federal Cabinet selected a site just north of Salisbury, in a locality known as Penfield, to build an explosives and filling factory, one of three munitions factories built during the war in South Australia. Penfield was chosen based on its isolation and proximity to a rail connection. The Commonwealth Government acquired nine square miles of farmland to build the factory complex, which employed 'thousands' of workers who travelled to Penfield by rail from Adelaide.<sup>55</sup>

During 1942 the Commonwealth Government acquired land at Salisbury to build 284 temporary timber-framed 'cabin homes' to house munitions workers. The occupants of the cabin homes doubled the population of Salisbury within twelve months. After the war, South Australia experienced a housing shortage due to the baby boom and migration. This shortage caused the temporary cabin homes to remain until the late 1950s, when most were either sold and removed or demolished. Meanwhile in 1947, the former munitions factory at Penfield became home to the Commonwealth Government's Long Range Weapons Establishment, a partnership with the Government of the United Kingdom.<sup>56</sup>

The population in the Salisbury area increased dramatically during the 1950s. To address the post-war housing shortage, the South Australian Housing Trust (SAHT) developed mass housing for rent and sale in suburban Adelaide and in regional areas.<sup>57</sup> Beginning in 1949, the South Australian Housing Trust (SAHT) built 1,080 double unit homes to house Long Range Weapons Establishment workers at Salisbury North. By 1952, Salisbury North housed 2,900 people.<sup>58</sup>

Later in 1954, SAHT began developing the 'New Town' of Elizabeth, laid out on farmland just north of Salisbury.<sup>59</sup> The original Elizabeth plan was comprised of eight neighbourhood units, each unit accommodating about 5,000 people in 1,000-2,000 houses. Ten neighbourhood units were ultimately built between 1955 and 1961,<sup>60</sup> and by February 1960 the population of Elizabeth had surpassed 15,000 residents.<sup>61</sup>

SAHT encouraged numerous industries to become established at Elizabeth South, just north of Salisbury, most notably an automotive plant built by General Motors-Holden (GMH), begun in 1958 and opened in 1963. Employment opportunities at Elizabeth South encouraged further residential development by both SAHT and private developers, resulting in Salisbury becoming substantially 'urbanised' by 1961.<sup>62</sup>



## Salisbury Methodist Church

The first Primitive Methodist service was reportedly held in 1849 on the banks of the Little Para River and conducted by '[a] local preacher from Pine Forest – now Enfield.' Later, blacksmith Nicholas Goodman, with a business on Commercial Road, 'tidied his shop each Thursday and allowed it to be used for worship on the Sabbath.'<sup>63</sup>

In 1851, the Salisbury Primitive Methodist congregation built a small brick church, which was later replaced by a larger church, opened in 1858. The latter church, in what later became known as John Street, was named Hephzibah after the wife of Hezekiah, King of Judah, a minor figure in the Book of Kings.<sup>64</sup>

In 1900, following the union of the three South Australian branches of Methodism, the Wesleyan and Primitive Methodist congregations in the Salisbury district amalgamated to form the Salisbury Circuit of the Methodist Church of Australasia. The resulting Circuit comprised the Salisbury Methodist Church, the Burton Methodist Church (previously Burton Primitive Methodist Church) and the Northfield Methodist Church (previously Northfield Wesleyan Church). For a while after the union, Methodist services were held in the former Salisbury Wesleyan church in Chapel Street, Salisbury, but later relocated to the former Primitive Methodist Church in John Street (Hephzibah) from c.1904.<sup>65</sup> A kindergarten room and/or hall was added in 1928.<sup>66</sup>

Suburban development in the Salisbury area from c.1950 led to growth in the Salisbury Methodist congregation and Sunday school, which could no longer be accommodated in the existing complex. In May 1956, after dismissing relocation to a new site, the Salisbury Methodist Church Trust (the Church Trust) began formulating a master plan for the future development on the existing site, in collaboration with architect Lance Brune.<sup>67</sup>

In May 1957 Lance Brune presented preliminary plans to the Church Trust, comprising two construction stages. The first stage comprised an extension to the existing church and Sunday school classrooms down one side. The second stage comprised a new youth hall, dressing room, kitchen and amenities, built on the western side of the existing hall.<sup>68</sup> In July, the Church Trust notified Brune that they intended to proceed with the first stage, followed by the second stage when funds became available.<sup>69</sup>

Accordingly, the Church Trust launched a Wells-style fundraising canvass to pay for construction under the master plan, which it titled 'A Challenge to Faith and Stewardship'.<sup>70</sup> The canvass was highly successful, increasing Church monthly income from £224 in February 1957 to £1,019 in February the following year.<sup>71</sup> At this time the Church Trust convened a building committee, as Trust meetings did not have time to satisfactorily discuss matters associated with the building scheme.<sup>72</sup>

Meanwhile by the late 1950s, John Street had grown into a busy shopping precinct at the heart of suburban Salisbury, raising the value of property in the vicinity. When land neighbouring the John Street property belonging to the Salisbury Citrus Growers Cooperative became available in August 1958, the Church Trust was unable to afford the cost of purchase.

In February 1959 the Church Trust instructed Lance Brune to produce working drawings and specifications under the master plan, 'to the extent of an expenditure of £20,000'.<sup>73</sup> Subsequently on two separate occasions in April and June 1959, the Church Trust requested alterations to Brune's plan, including changes to position of the choir stalls and additional seating for the congregation.<sup>74</sup>



**Salisbury Methodist Church, perspective by Lance Brune, 1960**

Source: Salisbury Methodist Church, *A Challenge ... to Faith and Stewardship...* (November 1957), SRG4/163/4 SLSA

In July 1959, Brune provided a sketch plan for a revised scheme, with an itemised costing for both stages of the project totalling £26,300. Brune suggested 'that as the estimate was high the trust again consider the possibility of moving to another site and starting afresh.'<sup>75</sup> In response, the Church Trust requested Brune provide a sketch plan for a church on a new site, and sought a valuation on the existing property, 'a matter to be kept strictly confidential.' The property was subsequently valued at £11,150.<sup>76</sup>

In August 1959, the Church Trust asked lawyer, former politician and stalwart Methodist Sir Shirley Williams Jeffries to negotiate with the Salisbury District Council on their behalf,<sup>77</sup> with a view to purchasing land for a new church, halls, tennis courts and manse.<sup>78</sup> In February 1960 the Church Trust sold the first church and parsonage to Wilkinson & Co for £15,320.<sup>79</sup> The old church was subsequently demolished and replaced by a supermarket and car park.<sup>80</sup>

Meanwhile the Salisbury Methodist Church Trust purchased 11 building allotments from the District Council of Salisbury, at a cost of £3,300, for the purpose of building a new church.<sup>81</sup> These allotments were previously occupied by cabin homes, six of which were located on a block bounded by Park Terrace, Brown Terrace and Mawson Terrace, with five more on the southern side of Mawson Terrace. The northern block ultimately became the site of the new church while the southern block, on the opposite side of Mawson Terrace, later became church tennis courts.

## Design and Construction

Brune's brief from the Salisbury Methodist Church Trust called for a church complex comprising a chapel and a hall, both seating 220 (later increased to 250), choir accommodation in the chapel, a supper room, kitchen, kindergarten room, beginners' (pre-Sunday school) room, Sunday school classroom, committee room, office and toilets, all within a budget of £30,000. In response to an early sketch plan, the Church Trust asked Brune to redesign the chapel 'to make it a feature.'<sup>82</sup>

The numerous churches that Brune designed prior to Salisbury Methodist Church were all low, single-storey, gable roofed churches, built on a domestic scale and typically with a front feature wall, built-in planter box and wing wall tower. Brune's unrealised proposal for the John Street site followed this broad pattern.

Brune's revised design for Salisbury Methodist Church was probably inspired by Adelaide architectural firm Muirhead, Thompson and Associates' design for the Catholic Church of the Blessed Trinity at Parndana on Kangaroo Island, opened in April 1959. An architect's model of the Church of the Blessed Trinity, pictured in the *Advertiser* on 14 September 1956, also featured an A-frame roof, rolled steel joist rafters exposed below the eaves, wing walls and a large skylight, however, the church as built lacked the skylight and demonstrated awkward design resolution when compared with the model.

As well as making the chapel 'a feature,' Brune may have initially selected an A-frame roof to accommodate a choir gallery on a mezzanine floor, as suggested in the client brief. This feature was subsequently omitted in lieu of a choir alcove built on the western side of the chapel.

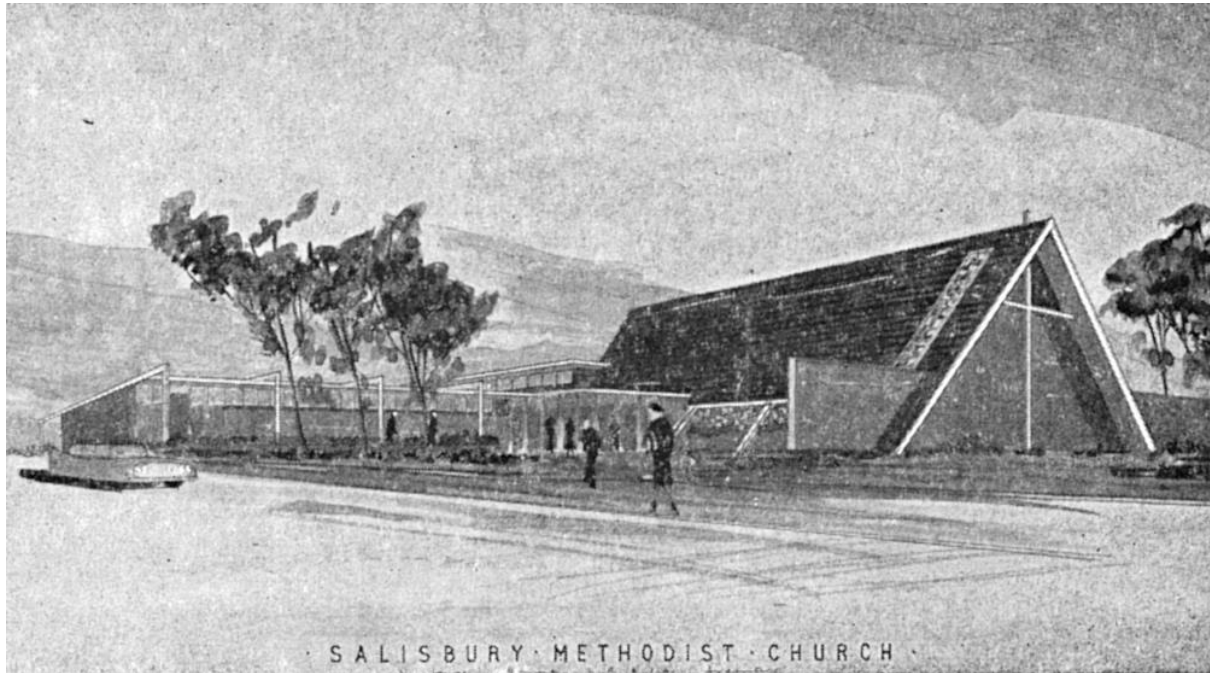
At Salisbury Methodist Church, the bargeboards on the northern gable reach almost to the ground and are supported by steel barge shoes. On the eastern side, the main A-frame rolled steel joist rafters supporting the tiled roof continue beyond the eaves and meet their footings at an angle. In employing these features, Brune suggested multiple possible historical or symbolic connotations, including the buttressing of traditional church architecture or ground stays on the tabernacle.

Brune's Salisbury Methodist Church was designed with a terracotta tiled roof, flat Kliplock steel deck roofs over the porches and utility rooms, and timber window units throughout the complex, employed as a cost-saving feature in lieu of more expensive Stegbar aluminium windows. Cavity brick walls were built with different coloured internal and external leaves, namely Onkaparinga Brick Works 'pink' (red) face brick outside and contrasting cream face brick inside.<sup>83</sup>

Brune differentiated the worship space from activity and utility spaces by designing the latter with flat, steel roofs in contrast to the chapel's tiled A-frame roof. Brune further implied different uses for the activity and utility spaces in the external envelope of the church complex by assigning each of the three main volumes a different roof height (namely kindergarten, hall, and kitchen/Sunday school rooms). Brune visually

unified these masses with the chapel by employing the same red face brick for all external walls and employing similar timber window units throughout the complex.

Brune set back the front elevation of the church 60 feet from Park Terrace behind an expanse of grass. This created a large open space echoing the large front lawns characteristic of nearby post-war housing stock.<sup>84</sup> When asked by the Church Trust to move the church 20 feet closer to the road, Brune successfully argued that the setback originally specified would 'enhance' the appearance of the church.<sup>85</sup>



**Salisbury Methodist Church, perspective by Lance Brune, 1960**

Source: Laying of the Foundation Stone of the Salisbury Methodist Church (programme), State Library of South Australia

Lance Brune's design was completed by 11 May 1960 and in June the Church Trust accepted builder Marshall & Brougham's tender of £37,700.<sup>86</sup> Steelwork was subcontracted to Hallweld.<sup>87</sup> Following negotiation between Brune, the building committee and Marshall & Brougham, items that could be achieved with voluntary labor, such as site clearance and painting, were deleted from the contract. Meanwhile, some specified materials and fittings were replaced with less expensive substitutes, such as timber window frames in lieu of Stegbar aluminium frames. This amended tender totalled £35,796/15/0, a saving of just over £1,900. Later, Onkaparinga Brick Works 'pink' (red) bricks were substituted in lieu of Hallett 'salmon pink' bricks, resulting in a further cost saving of £135. The final cost of the church with further minor deletions and variations totalled £36,583/9/0.<sup>88</sup>

The building program also included a manse, designed by parishioner L. Chambers ARIA and built by SAHT, located on the opposite side of Mawson Road facing Brown Terrace next door to the new tennis courts.<sup>89</sup> The manse was built at a cost of £4,410.<sup>90</sup>

The site for the new church complex was cleared during a parish working bee on 2 July 1960 and excavation for the foundations of the new church began days later on 6 July.<sup>91</sup> The church foundation stone was unveiled by Rev. Philip N. Potter, minister of

Pirie Street Methodist Church, on 4 September 1960. During the ceremony, a 'lead casket' containing 'items of historic significance' was inserted into the cavity brick wall behind the foundation stone.<sup>92</sup> Six memorial windows, altered to fit new frames, and a slate stone bearing the name Hephzibah were also installed in the new church complex.

The last service in the old Salisbury Methodist Church occurred on the morning of Sunday 19 March 1961. The new church was opened by Sir Shirley Jeffries that afternoon, at a ceremony attended by 900 people.<sup>93</sup>



**Salisbury Methodist Church, c.1961**

Source: James L. Potter, *Little Para Pilgrims*, p. 134

### **Subsequent History**

On 1 April 1971, a fire on the western side of the church and adjacent rooms caused \$24,000 damage. Insurance covered the damage, which took eight weeks to repair. After repairs were completed, the Salisbury Methodist Church was re-dedicated on 20 June 1971.<sup>94</sup>

Extensions to Salisbury Methodist Church to house the congregation's Christian Education Programme and Salisbury Methodist Youth Group were approved by the Salisbury Methodist Church Trust in March 1977, at an estimated cost of \$88,000. Tenders were called in August that year, with Brimblecombe's tender for \$104,000 accepted. Comprising four large rooms, a kitchen and storeroom, the Youth Building extension was completed the following year at a final cost of \$120,000 and was opened by the Governor of South Australia, Keith Seaman, on 25 June 1978.<sup>95</sup> Further renovations, comprising major alterations to the interior of the original service and activity areas, were carried out in 1979.<sup>96</sup>

Meanwhile, following the creation of the Uniting Church in Australia on 22 June 1977, the Salisbury Uniting Church Parish was inaugurated on 26 June.<sup>97</sup> Around this time the church noticeboard and lettering on the front of the church was altered to reflect the

new name. Later during the mid-1980s, roof-mounted evaporative air-conditioning units were installed on the western annexe and ducted into the chapel through the northern side of the A-frame roof.<sup>98</sup>

In c.2017, Salisbury Uniting Church commissioned Khab Architects to design renovations and additions to the former Salisbury Methodist Church complex, allowing the parish office administration and the Uniting in Care Salisbury Agency to relocate into the complex. The brief included a 'redefined' entry, simplified circulation, kitchen, café, administration areas and a community support and distribution centre. A new partition wall and windows were also installed between the chapel and kindergarten, replacing a plain face brick wall. These works were undertaken during mid-2018.<sup>99</sup> Movable pews and fixed altar rails were removed from the chapel late in 2021 and the space was re-carpeted.



**Former supper room prior to 2018 renovations, looking towards chapel**

Source: Salisbury Uniting Church



**Former hall prior to 2018 renovations, showing stage**

Source: Salisbury Uniting Church

## Chronology

Year	Event
1836	First Methodists arrive in South Australia.
1840s	Scottish migrant John Harvey opens the Traveller's Rest, a hotel on the Great Northern Road near the Government Bridge over the Little Para River.
1847	11 August, John Harvey acquires a land grant from Governor Robe comprising 172 acres of Sections 2191 and 2230 and lays out the Township of Salisbury on Section 2191.
1848	8 June, John Harvey sells the first allotments in the Township of Salisbury by auction.
1849	The first Primitive Methodist service in Salisbury is reputedly held on the banks of the Little Para River.
1851	The Salisbury Primitive Methodist congregation builds a small brick church.
1858	The Salisbury Primitive Methodist congregation builds a new, larger church, named Hephzibah.



- 1870s Four Methodist denominations exist in South Australia and most communities possess at least one Methodist chapel.
- 1900 Methodist union leads to the amalgamation of the Wesleyan, Primitive Methodist and Bible Christian branches of Methodism.
- 1909 William Lancelott Bruhn, later William Lancelot (Lance) Brune, is born in Brunswick North, Melbourne, Victoria.
- 1920s 52 churches and 49 halls are built by Methodist congregations during the decade.
- 1928 A kindergarten room and/or hall is added to the Hephzibah church.
- 1930s Construction of Methodist buildings slows due to the Depression.
- 1934 Lance Brune marries Bertha Mary (Mollie) Ludbrook at Dulwich Church of Christ.
- c.1938 Lance Brune begins practicing as an architect.
- 1939 Salisbury is a small township.
- 1940 Federal Cabinet selects Penfield, just north of Salisbury, to build an explosives and filling factory.
- 1942 The Commonwealth Government builds 284 temporary timber-framed 'cabin homes' at Salisbury to house munitions workers.
- c.1946 Lance Brune receives a licentiate from the Royal Australian Institute of Architects to practice as an architect and establishes W. Lance Brune Pty Ltd with his brother Harry Howard Brune and a friend, Donald Gordon (Don) Dewar.**
- Former Penfield munitions factory becomes home to the Commonwealth Government's Long Range Weapons Establishment, in partnership with the United Kingdom Government.
- 1949 **The South Australian Housing Trust (SAHT) begins developing a housing estate at Salisbury North to house Long Range Weapons Establishment workers, totalling 1,080 double-unit homes and housing 2,900 by 1952.**
- 1953 January, the end of post-Second World War building restrictions heralds the beginning of a post-war church-building boom in South Australia.
- SAHT begins developing the 'New Town' of Elizabeth, laid out on farmland just north of Salisbury.
- 1956 August, the Salisbury Methodist Church Trust (the Church Trust) begins formulating a master plan for the future development of the church premises in collaboration with architect Lance Brune.**
- 1957 May, Lance Brune presents preliminary plans to the Church Trust in two construction stages. The Trust notifies Brune they intend to proceed with the first stage.
- July, Salisbury Methodist Church launches 'A Challenge to Faith and Stewardship' fundraising campaign.**

- Late 1950s Last remaining 'Cabin homes' at Salisbury are removed or demolished.  
John Street has grown into a busy shopping precinct at the heart of suburban Salisbury, raising the value of property in the vicinity.
- 1958 SAHT begins developing the General Motors-Holden automotive plant (GMH) at Elizabeth.  
February, Salisbury Methodist Church monthly income increases to £1,019, up from £224 twelve months earlier.
- 1959 February, architect Lance Brune suggests that the Salisbury Methodist Church Trust consider starting afresh on a new site.**  
May, American evangelist Dr. Billy Graham visits Adelaide, bringing an influx of new parishioners to Protestant denominations.  
**August, Church Trust asks Sir Shirley Williams Jeffries to negotiate with the Salisbury District Council on their behalf, with a view to purchasing land for a new church complex.**
- 1960 February, old Salisbury Methodist Church is sold to Wilkinson & Co for £15,320.**  
**February, Church Trust purchases 11 building allotments on Park Terrace, Brown Terrace and Mawson Road from the District Council of Salisbury, for £3,300.**  
February, the population of Elizabeth surpasses 15,000.  
**11 May, Lance Brune's design for the new Salisbury Methodist Church is completed.**  
**2 July, site for new Salisbury Methodist Church is cleared by working bee.**  
**6 July, excavation for foundations of new Salisbury Methodist Church commences.**  
**12 July, the Church Trust accepts Marshall & Brougham's tender for £37,700 to build the new Salisbury Methodist Church complex.**  
**4 September, foundation stone of the new Salisbury Methodist Church is laid by Rev. Philip N. Potter.**
- 1961 The Salisbury district is substantially 'urbanised'.  
**19 March, following the final service held in the old Salisbury Methodist Church, the new Salisbury Methodist Church is opened by Sir Shirley Jeffries.**
- 1962 Risdon Park (Port Pirie) Church of Christ opens, designed by Lance Brune.  
Nedlands (WA) Church of Christ opens, designed by Lance Brune.  
Methodist Sunday school attendance in South Australia reaches an all-time peak of 44,866.
- 1964 Croydon Church of Christ opens, designed by Lance Brune.  
St Peters' Collegiate Girls' School Chapel opens, designed by Lance Brune.

- 1965 Cheltenham Church of Christ opens, designed by Lance Brune.  
 St Mary's Baptist Church opens, designed by Lance Brune.  
 Colonel Light Gardens Church of Christ opens, designed by Lance Brune.
- 1966 Brighton Church of Christ opens, designed by Lance Brune.
- 1968 Methodist membership reaches its all-time peak, then enters a sharp decline.
- 1971 1 April, a fire causes \$24,000 damage to the western side of the church. Damage is covered by insurance, which takes eight weeks to repair.**  
**20 June, re-dedication of Salisbury Methodist Church following the fire.**
- 1977 22 June, the Australian branches of the Congregational, Methodist and Presbyterian churches merge to form the Uniting Church of Australia.  
**26 June, inauguration of Salisbury Uniting Church Parish.**
- 1978 25 June, extensions to Salisbury Methodist Church costing \$120,000 are opened by the Governor of South Australia, Keith Seaman.**
- 1979 Renovations comprising major alterations to the interior of original service and activity areas.**
- 1980s Roof-mounted evaporative air-conditioning units installed on the western annexe and ducted into the chapel through the northern side of the A-frame roof.**
- c.2017 Salisbury Uniting Church commissions Khab Architects to design renovations and additions to the former Salisbury Methodist Church complex.**
- 2018 Renovations to the former Salisbury Methodist Church complex undertaken.**
- 2021 December, pews are removed from the former Salisbury Methodist Church chapel.**

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### **Newspapers**

- 'Personal' in *Recorder* (Port Pirie) 12 July 1938 p. 1 <http://nla.gov.au/nla.news-article96280010>
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<https://www.khab.com.au/salisbury-uniting-church>

### **Archival**

Laying of the Foundation Stone of the Salisbury Methodist Church, Salisbury on Sunday. 4 September 1960 at 3.30pm (programme), State Library of South Australia

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>

W. Lance Brune Pty Ltd, Specification of Erection of New Church Buildings for Naracoorte Church of Christ, May 1965, Ref. 38/64, held by Naracoorte Church of Christ

Salisbury Methodist Church Trust meeting minutes SRG4/163/4 SLSA

Salisbury Methodist Church, *A Challenge ...to Faith and Stewardship...* (November 1957), SRG4/163/4 SLSA

Marshall & Brougham Limited, Building Contractors, Statement of Account, 21 April 1961 SRG4/163/4 SLSA

### **Interviews**

Linda Wilsdon pers. comm. 12 June 2023

## SITE RECORD

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**NAME:** Former Salisbury Methodist Church **PLACE NO.:** 26549

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**FORMER NAME:** Salisbury Methodist Church  
**DESCRIPTION OF PLACE:** Single-storey steel and brick A-frame church complex  
**DATE OF CONSTRUCTION:**  
**REGISTER STATUS:** Nominated 4 November 2021  
[\[Date of Provisional Entry\]](#)

**LOCAL HERITAGE STATUS:**

**CURRENT USE:** Uniting Church place of worship  
1977 – present

**PREVIOUS USE(S):** Methodist place of worship  
1961 – 1977

**ARCHITECT:** W. Lance Brune, W. Lance Brune Pty Ltd  
1960 – 1961

**BUILDER:** Marshall & Brougham  
1960 – 1961

**LOCAL GOVERNMENT AREA:** City of Salisbury

**LOCATION:**

<b>Street No.:</b>	59-61
<b>Street Name:</b>	Park Terrace
<b>Town/Suburb:</b>	Salisbury
<b>Post Code:</b>	5108

**LAND DESCRIPTION:**

<b>Title</b>	CT 5309/267 A86 FP 113781
<b>Reference:</b>	
<b>Hundred:</b>	Yatala

**MAP REFERENCE** -34.765820760285685, 138.64653059738112



## PHOTOS

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**NAME:** Former Salisbury Methodist Church

**PLACE NO.:** 26549

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All images in this section are from DEW Files and were taken on 2 November 2023, unless otherwise indicated.



**Front view**



**Eastern side showing A-frames and wing wall with sign (on right)**

## PHOTOS

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**NAME:** Former Salisbury Methodist Church

**PLACE NO.:** 26549

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**East wing showing verandah and new door openings**



**West wing, former kindergarten and beginners' room**



## PHOTOS

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**NAME:** Former Salisbury Methodist Church

**PLACE NO.:** 26549

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**View of chapel interior towards sanctuary**



**View of chapel interior towards entry**

## PHOTOS

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**NAME:** Former Salisbury Methodist Church

**PLACE NO.:** 26549

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**Foundation stone**



**Foundation stone plaque**



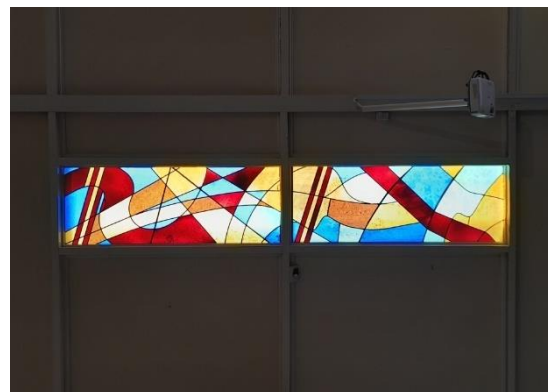
**Glazed partition wall between foyer and chapel**



**Face brick in chapel**



**Memorial window (one of four) in chapel**



**Leadlight skylight in chapel ceiling**



## PHOTOS

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**NAME:** Former Salisbury Methodist Church

**PLACE NO.:** 26549

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**Light fittings in chapel**



**Leadlight window in former entrance hall**



**2018 interior fitout, looking towards chapel from former supper room**



**2018 interior fitout, looking away from chapel into former supper room**



**Rear view of complex showing 2018 extensions on right**

## SITE PLAN

**NAME:** Former Salisbury Methodist Church

**PLACE NO.:** 26549



**Former Salisbury Methodist Church (CT 5309/267 FP 113781 A86 Hundred of Yatala)**

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


- Remaining external envelope of 1961 church complex, comprising chapel and four flat-roofed annexes,
- Original exterior and materials and material finishes, face brick walls; terracotta tile roofing and sandstone foundation stone (boulder),
- Original interior materials and material finishes of chapel, including cream face brick walls and sandstone feature wall incorporating altar,
- Coloured leadlight glazing,
- Original fittings including chapel pendent light fittings,
- Open space between church and the Park Terrace/Brown Terrace corner.

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

- External additions associated with 2018 renovations,
- Annexe interiors,
- New partition and windows between chapel and kindergarten room,
- New hall added in 1978,
- Carpeting, spotlights, and speakers in chapel,
- Reverse-cycle and legacy evaporative air conditioning units,
- Solar panels,
- Fencing.

N ↑

### LEGEND

 Parcel boundaries (Indicates extent of Listing)

 Existing State Heritage Place(s)

 Outline of Elements of Significance for State Heritage Place

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- <sup>1</sup> Chris Burns, 'Postwar Places of Worship in South Australia 1945 – 1990, Report for the Environment and Water South Australian Built Heritage Research Project 2018-2019' (2019) Adelaide: Architecture Museum, University of South Australia p. 86
- <sup>2</sup> Chris Burns, *Liturgy, Community, Modernity: postwar places of worship in South Australia 1945 – 1990* (2020) Adelaide SA: Architecture Museum, University of South Australia p. 21
- <sup>3</sup> Richard Apperly, Irving and Reynolds, *A Pictorial Guide to Identifying Australian Architecture: styles and terms from 1788 to the present* (1989) North Ryde NSW: Angus and Robertson pp. 230-231
- <sup>4</sup> Chris Burns, 'Postwar Places of Worship in South Australia 1945 – 1990' p. 87
- <sup>5</sup> Gretchen Buggeln, *The Suburban Church: Modernism and Community in Postwar America* (2015) University of Minnesota Press pp. 85
- <sup>6</sup> Chris Burns, *Liturgy, Community, Modernity* p. 46
- <sup>7</sup> Chris Burns, 'Postwar Places of Worship in South Australia 1945 – 1990' p. 42
- <sup>8</sup> 'New city lodge building' in *News* 2 February 1954 p. 35 <http://nla.gov.au/nla.news-article134473007>
- <sup>9</sup> 'Gaul Building will Commence' in *Port Lincoln Times* 11 February 1965 p. 3 <http://nla.gov.au/nla.news-article266956679>
- <sup>10</sup> Barry Rowney, 'Type Profile of Churches', report to the Australian Heritage Commission (1991) p. 3
- <sup>11</sup> David Hilliard and Arnold D. Hunt, 'Religion' in Eric Richards (ed), *The Flinders History of South Australia: Social History* (1986) Netley SA: Wakefield Press p. 195
- <sup>12</sup> Douglas Pike, *Paradise of Dissent: South Australia 1829 – 1857* (1967) Melbourne: Melbourne University Press (2<sup>nd</sup> Ed)
- <sup>13</sup> David Hilliard and Arnold D. Hunt, 'Religion' p. 204.
- <sup>14</sup> Arnold D. Hunt, *This Side of Heaven* (1985) Adelaide SA: Lutheran Publishing House pp. 1-4
- <sup>15</sup> Arnold D. Hunt, *This Side of Heaven* p. 22
- <sup>16</sup> Reference for first part; Arnold D. Hunt, *This Side of Heaven* p. 15
- <sup>17</sup> Arnold D. Hunt, *This Side of Heaven* p. 149
- <sup>18</sup> Arnold D. Hunt, *This Side of Heaven* p. 151
- <sup>19</sup> Arnold D. Hunt, *This Side of Heaven* p. 303
- <sup>20</sup> Chris Burns, *Liturgy, Community, Modernity*
- <sup>21</sup> Arnold D. Hunt, *This Side of Heaven*; see graph on p. 431
- <sup>22</sup> David Hilliard, *Godliness and Good Order: a history of the Anglican Church of South Australia* (1986) Netley SA: Wakefield Press p. 130
- <sup>23</sup> Arnold D. Hunt, *This Side of Heaven* p. 369
- <sup>24</sup> David Hilliard, *Godliness and Good Order* p. 152; David Hilliard, 'The Religious Crisis of the 1960s: the experience of the Australian Churches' in *Journal of Religious History* (December 2002) 21(2) p. 210
- <sup>25</sup> David Hilliard, 'Religion in Playford's South Australia' in Bernard O'Neil, Judith Rafferty and Kerrie Round (eds), *Playford's South Australia: Essays on the history of South Australia, 1933-1968* (1996) Adelaide South Australia: Association of Professional Historians Inc. p. 260
- <sup>26</sup> David Hilliard, 'Religion in Playford's South Australia' p. 254
- <sup>27</sup> David Hilliard, *Godliness and Good Order* p. 148
- <sup>28</sup> David Hilliard, 'Religion in Playford's South Australia' pp. 260-261
- <sup>29</sup> Arnold D. Hunt, *This Side of Heaven* p. 367
- <sup>30</sup> Chris Burns, 'Postwar Places of Worship in South Australia 1945 – 1990' p. 23
- <sup>31</sup> Arnold D. Hunt, *This Side of Heaven* p. 389
- <sup>32</sup> David Hilliard, 'Popular Religion in South Australia in the 1950s: A Study of Adelaide and Brisbane' in *The Journal of Religious History* (1988) vol. 16 no. 2
- <sup>33</sup> David Hilliard, 'Church, Family and Sexuality in Australia in the 1950s' in *Australian Historical Studies* (1997) vol. 27 no. 109 p. 135
- <sup>34</sup> K. M. Jamieson, *All Saints in the Garden: a brief history of the Church of England in the town of Colonel Light Gardens, Adelaide, South Australia* (1975) Colonel Light Gardens SA: Church of All Saints p. 39
- <sup>35</sup> Arnold D. Hunt, *This Side of Heaven* p. 371
- <sup>36</sup> David Hilliard, *Godliness and Good Order* p. 131
- <sup>37</sup> K. M. Jamieson, *All Saints in the Garden* p. 39
- <sup>38</sup> Arnold D. Hunt, *This Side of Heaven* p. 149
- <sup>39</sup> W. Oliver Phillipson, *A Methodist Church Builder's Decalogue: suggestions for Methodist ministers, trustees, committees, and others concerned with the erection of new buildings* (1966) Manchester: The Methodist Church, Department for Chapel Affairs; cited in Elain Harwood, 'Liturgy and Architecture: The Development of the Centralised Eucharistic Space' in *Twentieth Century Architecture No. 3: The Twentieth Century Church* (1998) p. 53
- <sup>40</sup> R. Beard, A. Parker and N Tonkes, 'Methodist Church' in Donald Langmead (ed) *Creed and Architecture* (1970) Adelaide SA: SAIT School of Architecture and Building p. 55
- <sup>41</sup> David Hilliard, 'Uniting Church' in *The Wakefield Companion* p. 562



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- 43 Linda Wilsdon pers. comm. 12 June 2023
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- 49 Churches of Christ Evangelistic Union Inc. South Australia, *Ninetieth Annual Conference* (1964) Adelaide SA: Churches of Christ Evangelistic Union Inc. South Australia p. 62
- 50 Chris Burns, 'Postwar Places of Worship in South Australia' p. 132
- 51 'St Marys SA – Baptist' in *Australian Christian Church Histories* <https://www.churchhistories.net.au/church-catalog/st-marys-sa-baptist>
- 52 Mary M. Frost, St. Peter's Collegiate Girls' School, 1894-1968: a history of the Sisters' school in Adelaide during 74 years (1972) Stonyfell SA: St Peter's Girls' School pp. 158-60
- 53 Gretchen Buggeln, *The Suburban Church* pp. 98-99
- 54 H. John Lewis, *Salisbury South Australia: a history of town and district* (1980) Hawthorndene SA: Investigator Press for the Corporation of the City of Salisbury pp. 41-45
- 55 H. John Lewis, *Salisbury South Australia* p. 205
- 56 H. John Lewis, *Salisbury South Australia* pp. 207-212
- 57 Chris Burns 'Postwar places of worship in South Australia 1945-1990' p. 23
- 58 Susan Marsden, *Business, Charity and Sentiment: the South Australian Housing Trust 1936-1986* (1986) Netley SA: Wakefield Press pp. 270-272
- 59 Susan Marsden, *Business, Charity and Sentiment* p. 266
- 60 Margaret Galbreath, *Elizabeth: the garden city* (1982) Elizabeth SA: Corporation of the City of Elizabeth p. 99
- 61 H. John Lewis, *Salisbury South Australia* p. 293
- 62 H. John Lewis, *Salisbury South Australia* p. 295
- 63 H. John Lewis, *Salisbury South Australia* p. 73
- 64 H. John Lewis, *Salisbury South Australia* p. 73
- 65 H. John Lewis, *Salisbury South Australia* p. 73
- 66 James L. Potter, *Little Para Pilgrims: a history of the Primitive Methodist, Wesleyan and Methodist Churches in Salisbury* (1997) Salisbury SA: Salisbury and District Historical Society p. 101
- 67 'New Buildings for Salisbury' in *South Australian Methodist* 5 August 1960 p. 2
- 68 'New Buildings for Salisbury'
- 69 Salisbury Methodist Church Trust meeting minutes 9 July 1957 p. 114 SRG4/163/4 SLSA
- 70 Salisbury Methodist Church, *A Challenge ...to Faith and Stewardship...* (November 1957), SRG4/163/4 SLSA
- 71 Salisbury Methodist Church Trust meeting minutes 25 February 1959 p. 143 SRG4/163/4 SLSA
- 72 Salisbury Methodist Church Trust meeting minutes 12 February 1958 p. 122 SRG4/163/4 SLSA
- 73 Salisbury Methodist Church Trust meeting minutes 25 February 1959 p. 144 SRG4/163/4 SLSA
- 74 Salisbury Methodist Church Trust meeting minutes 6 April 1959 p. 145; 24 June 1959 p. 148 SRG4/163/4 SLSA
- 75 Salisbury Methodist Church Trust meeting minutes 22 July 1959 p. 154 SRG4/163/4 SLSA
- 76 'New Buildings for Salisbury'
- 77 'New Buildings for Salisbury'
- 78 Salisbury Methodist Church Trust meeting minutes 12 August 1959 p. 156 SRG4/163/4 SLSA
- 79 'New Buildings for Salisbury'
- 80 James L. Potter, *Little Para Pilgrims* p. 116
- 81 Salisbury Methodist Church Trust meeting minutes 17 September 1959 pp. 161-162 SRG4/163/4 SLSA
- 82 Salisbury Methodist Church Trust meeting minutes 29 September 1959 p. 165; see also 12 August 1959 SRG4/163/4 SLSA
- 83 Marshall & Brougham Limited, Building Contractors, Statement of Account, 21 April 1961 SRG4/163/4 SLSA
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- 85 Salisbury Methodist Church Trust 15 February 1960 (typescript) SRG4/163/4 SLSA
- 86 'New Buildings for Salisbury'; Marshall & Brougham Limited, Building Contractors, Statement of Account, 21 April 1961 SRG4/163/4 SLSA; Salisbury Methodist Church Trust meeting minutes 8 June 1960 (typescript) SRG4/163/4 SLSA
- 87 Salisbury Methodist Church Trust 19 July 1960 (typescript) SRG4/163/4 SLSA
- 88 Marshall & Brougham Limited, Building Contractors, Statement of Account, 21 April 1961 SRG4/163/4 SLSA
- 89 James L. Potter, *Little Para Pilgrims* p. 121
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<sup>90</sup> 'New Buildings for Salisbury'

<sup>91</sup> James L. Potter, *Little Para Pilgrims* p. 121

<sup>92</sup> James L. Potter, *Little Para Pilgrims* p. 123

<sup>93</sup> James L. Potter, *Little Para Pilgrims* p. 123

<sup>94</sup> James L. Potter, *Little Para Pilgrims* pp. 129-131

<sup>95</sup> James L. Potter, *Little Para Pilgrims* pp. 140-141; p. 174

<sup>96</sup> James L. Potter, *Little Para Pilgrims* p. 142.

<sup>97</sup> James L. Potter, *Little Para Pilgrims* p. 137

<sup>98</sup> Aerial photography, ENV Maps

<sup>99</sup> Khab Architects, Salisbury Uniting Church: Revitalisation Project <https://www.khab.com.au/salisbury-uniting-church>