

HERITAGE ASSESSMENT REPORT

NAME: St David's Anglican Church

PLACE: 26553

ADDRESS: Karna Country
492 Glynburn Road, Burnside

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



St David's Anglican Church

Source: DEW Files, 22 March 2024

ASSESSMENT OF HERITAGE SIGNIFICANCE

Statement of Heritage Significance:

St David's Anglican Church, opened in 1963, is an outstanding example of late twentieth-century ecclesiastical Modern Movement architecture in South Australia. South Australian architect Stewart Game's innovative design is acclaimed for its dramatic, soaring saddle-shaped hyperbolic paraboloid roof, a feature which is unique in South Australian architecture. The visionary design of St David's Anglican Church represents a conspicuous demonstration of the acceptance of modern architectural styles in post-war South Australian church architecture.

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:

St David's Anglican Church is associated with the Anglican Church in South Australia and, in particular, its substantial growth during the decades after the Second World War due to migration, the baby boom and suburban development. The church also represents late twentieth-century ecclesiastical architecture and the work of South Australian architect Stewart Game. Each is considered in turn below.

Post-war Anglican places of worship

There are 52 Anglican churches or chapels listed as State Heritage Places on the South Australian Heritage Register (the Register), none of which were built after 1945. The title on which St David's Anglican Church (subject of this assessment) stands is entered in the Register as a State Heritage Place as 'Religious Building - St David's Anglican Church Complex'. However, the 1963 church is excluded from the extent of listing. There are also 66 Anglican churches or chapels entered in the Register as Local Heritage Places, of which only one was built after 1945, namely the Chapel of St Margaret of Scotland, Woodlands School. St Jude's Anglican Church (1872/1963), 2/444 Brighton Road, Brighton, is also a Local Heritage Place, however, the extensive 1960s additions are excluded from the extent of listing.



Chapel of St Margaret of Scotland, Woodlands School, 1963

Source: SLSA BRG 346/28/BERRYGILBERTANDPOLOMKA/36/1

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 for a number of reasons. The loss of skilled trades immediately following the war and the time involved in traditional construction techniques led to increased costs, making traditional styles less economical.¹ 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'.²

Apperly, Irving and Reynolds identify two styles associated with places of worship constructed in Australia since 1945, namely the post-war ecclesiastical style (c.1940-1960) and the late twentieth-century ecclesiastical style (c.1960-1990). The late-twentieth century ecclesiastical style is understood to continue and extend the trends exhibited by the post-war ecclesiastical style but demonstrating a tendency towards more unusual floor plans and roof shapes.

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

- inverted V shapes reminiscent of Gothic pointed arches,
- clerestory windows,
- glazing with vertically-proportioned panes,
- coloured glass windows with accentuated mullions,
- elements reminiscent of Gothic flèches or spires, pointing 'heavenward',
- plain wall surfaces, of undecorated face brick,
- play of light from unseen or unexpected sources to create a special mood,
- 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,
- 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.³

In *Postwar Places of Worship in South Australia 1945-1990*, Burns identified nine common typologies associated with post-war churches in South Australia,⁴ based on typical roof shapes of such places. St David's Anglican Church is unique among South Australian churches in possessing a hyperbolic paraboloid (saddle-shaped) roof form, thus meaning the church is not represented by any of the nine typologies.

A hyperbolic paraboloid (sometimes known as a hypar) is a roof form which follows a convex curve about one axis and a concave curve about the other. Only one other place in South Australia demonstrating hyperbolic paraboloid roof elements is known, namely the Adelaide Pavilion, formerly known as the Alpine Restaurant (1963) in Veale Gardens, South Parklands, Adelaide. The Adelaide Pavilion features three curved, diamond-shaped hyperbolic paraboloid sections arranged in a hexagonal configuration.



Adelaide Pavilion, former Alpine Restaurant, South Parklands (1963)

Source: www.adelaidepavilion.com.au

Post-war places of worship

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

- Our Lady of Mount Carmel Catholic Church (1960), 15 Pennington Terrace, Pennington, criteria (a), (d) and (e) (SHP 26520),
- Nunyara Chapel (1963), 5 Burnell Drive, Belair, criterion (e) (SHP 14785),
- Cathedral of Angels Michael and Gabriel Greek Orthodox Church and Bell Tower (1966) 282-288 Franklin Street, Adelaide, criterion (f) (SHP 13205),
- St Alphonsus' Catholic Church (1966), 87 George Street, Millicent, criterion (a), (d) and (e) (SHP 26544),
- Naracoorte Church of Christ (1966), 64 Jenkins Terrace, Naracoorte, criterion (d) and (e) (SHP 26550),
- Shri Ganesh Temple (1990s) 3A Dwyer Road, Oaklands Park, criterion (f) (SHP 26361).

The Australian Institute of Architects South Australian Chapter has identified four extant post-war places of worship as significant examples of twentieth century architecture in South Australia,⁵ namely:

- St David's Anglican Church, 492 Glynburn Road, Burnside, 1962 (subject of this assessment),
- Nunyara Chapel, 5 Burnell Drive, Belair, 1963 (SHP 14785)
- Immanuel Lutheran College Chapel, 32 Morphett Road Novar Gardens, 1971,
- Jubilee Chapel, Centennial Park, 760 Goodwood Road, Pasadena, 1987.



Nunyara Chapel (SHP 14785)

Source: DEW Files

Stewart Game

Stewart Burrell Hall Game (b. 1915 – d. 1997) was an Adelaide-based architect, artist⁶ and set designer. He was born in Sydney but moved to South Australia in the early 1930s to take advantage of the architecture course offered by the School of Mines and Industries in Adelaide, which some considered better than the course offered in Sydney at that time.⁷

In 1933, Game was articled to the firm Evans, Bruer & Hall and during the early 1940s worked on the design of the Piccadilly Theatre (1940) (SHP 13496) while still employed by that firm. Later, he served in the army during the Second World War,⁸ and afterwards was involved in reconstructing bombed churches in post-war Europe.⁹ Following his return, Game worked in various practices around Adelaide before embarking on a 'lengthy overseas tour' in the early 1950s.¹⁰

During the 1960s, Game was a partner in the firm Game and Gilbert, working predominantly on residential projects. Places designed by this firm include:

- Simpson House (c.1959), 49 Hallett Road, Burnside,
- Hastwell House (c.1961), 28 Allendale Grove, Stonyfell,
- House (c.1963), 7 Bonython Avenue, Beaumont,
- St David's Anglican Church (1963), 492 Glynburn Road, Burnside (subject of this assessment).

In the early 1960s, Game was on the board of the National Gallery of South Australia (now the Art Gallery of South Australia).¹¹ By April 1968, Game was in partnership with structural engineer James Bullock as Stewart Game, James Bullock & Co., Architects.¹² Then, in the early 1970s, Game was chair of the National Trust of South Australia's early buildings committee.¹³

There are no known places associated with the work of Stewart Game entered in the South Australian Heritage Register. Currently, Game 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 Game's architectural practice to South Australia.

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.

St David's Anglican 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 St David's Anglican Church was precipitated by rising church attendance brought about by post-war migration and the baby boom. The former St David's Anglican Church is one of many Anglican churches in South Australia (see Comparability, Rarity, Representation), and one of many Anglican churches built after the Second World War. As St David's Anglican Church demonstrates a typical pattern of development rather than an important aspect of the evolution or pattern of the State's history, it is not considered to meet the threshold for its associations with the identified historic themes 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.

St David's Anglican Church is associated with the Anglican Church in South Australia. However, St David's Anglican Church is one of many Anglican churches in South Australia, and also one of many post-war churches.

Worship by the Anglican Church is an ongoing practice in South Australia, and while some congregations have declined in recent decades, others have grown in strength. Consequently, St David's Anglican 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.

St David's Anglican Church was built on land which previously served as the Corporation of the City of Burnside's council pound yard. The land is not believed to contain any notable archaeological deposits beyond that which is considered commonplace in a suburban context. The physical fabric of St David's Anglican Church is well-documented in archival documents, architectural drawings, and photographs. There is no evidence (documentary, oral history or physical) to suggest that the place may yield information that will contribute meaningfully to an understanding of the State's history beyond what is readily available.

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

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

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

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

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

St David's Anglican 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.

Principal characteristics include plans responsive to liturgical change; distinctive roof forms employed to set the churches apart from secular buildings; the adoption of commonplace materials with domestic connotations employed to integrate the church into community; the adoption of newly-available materials, processes and technologies; expression in late twentieth-century ecclesiastical style; the provision of community facilities or amenities; a considered engagement with site and context; and the presence of bespoke ecclesiastical artworks created as an integral part of the church's design.

While St David's Anglican Church demonstrates many of the principal characteristics of the class, it does not demonstrate two important characteristics, namely the provision of community facilities or amenities and the presence of bespoke ecclesiastical artworks created as an integral part of the church's design. While St David's Anglican Church contains several outstanding ecclesiastical artworks by notable South Australian artists, these works were created well after the church was completed in 1963.

In comparison to other places that better demonstrate the class, such as St Margaret Mary's Catholic Church (SHP 26521) and St Alphonsus' Catholic Church (SHP 26544), St David's Anglican Church is not considered to be an outstanding example of the class of place.

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.

South Australian architect Stewart Game's design for St David's Anglican Church demonstrates an outstanding degree of creative, aesthetic and technical accomplishment, most notably in its use of an innovative saddle-shaped hyperbolic paraboloid roof, which is unique in South Australian architecture. Built by a congregation committed to a visionary design, St David's Anglican Church is a conspicuous demonstration of the acceptance of modern architectural styles in post-war South Australian church architecture.

St David's Anglican Church finely articulates many key attributes of late-twentieth century ecclesiastical architecture, namely:

- new structural materials facilitating a dramatic, soaring steel- and timber-framed hyperbolic paraboloid roof supported on concrete piers, which appears to 'float' above the worship space;
- clerestory windows, flooding the nave with daylight;
- windows with vertically-proportioned panes, incorporating coloured glazing;
- plain wall surfaces achieved with the use of undecorated Carey Gully stone and face brick;
- play of light from unseen or unexpected sources to create a special mood, realised through tall, narrow windows admitting raking daylight across the stone sanctuary and chapel walls;
- architectural 'distinctiveness' employed to denote the purpose of the building as a place of worship through its diamond-shaped plan and large, hyperbolic paraboloid roof and prefabricated reinforced concrete tower, the latter forming the shape of a cross;
- integration into community expressed through familiar, 'humble' materials such as brick, Carey Gully stone, and clear-finished timber, with domestic associations.

St David's Church has been critically acclaimed, both at the time of its construction and later by the architectural profession when reviewing the contribution of post-war ecclesiastical architecture to South Australia. In January 1964, St David's Anglican

Church was favourably reviewed by John Chappel, a notable South Australian architect and architectural critic, who considered St David's Anglican Church to be 'dramatic and arresting.' Subsequently in 2011, the Australian Institute of Architects South Australian Chapter recognised St David's Church as a significant example of twentieth century South Australian architecture, one of only four extant post-war churches to be so recognised.

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.

Since 1963, St David's Anglican Church has been a place of worship for the local Anglican community. While this community has a strong spiritual association with the church, it is one of many hundreds of Anglican churches in South Australia. Consequently, while the specific spiritual associations of Anglicans who attend St David's is of importance to the local community, these associations are unlikely to resonate with the broader South Australian community.

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.

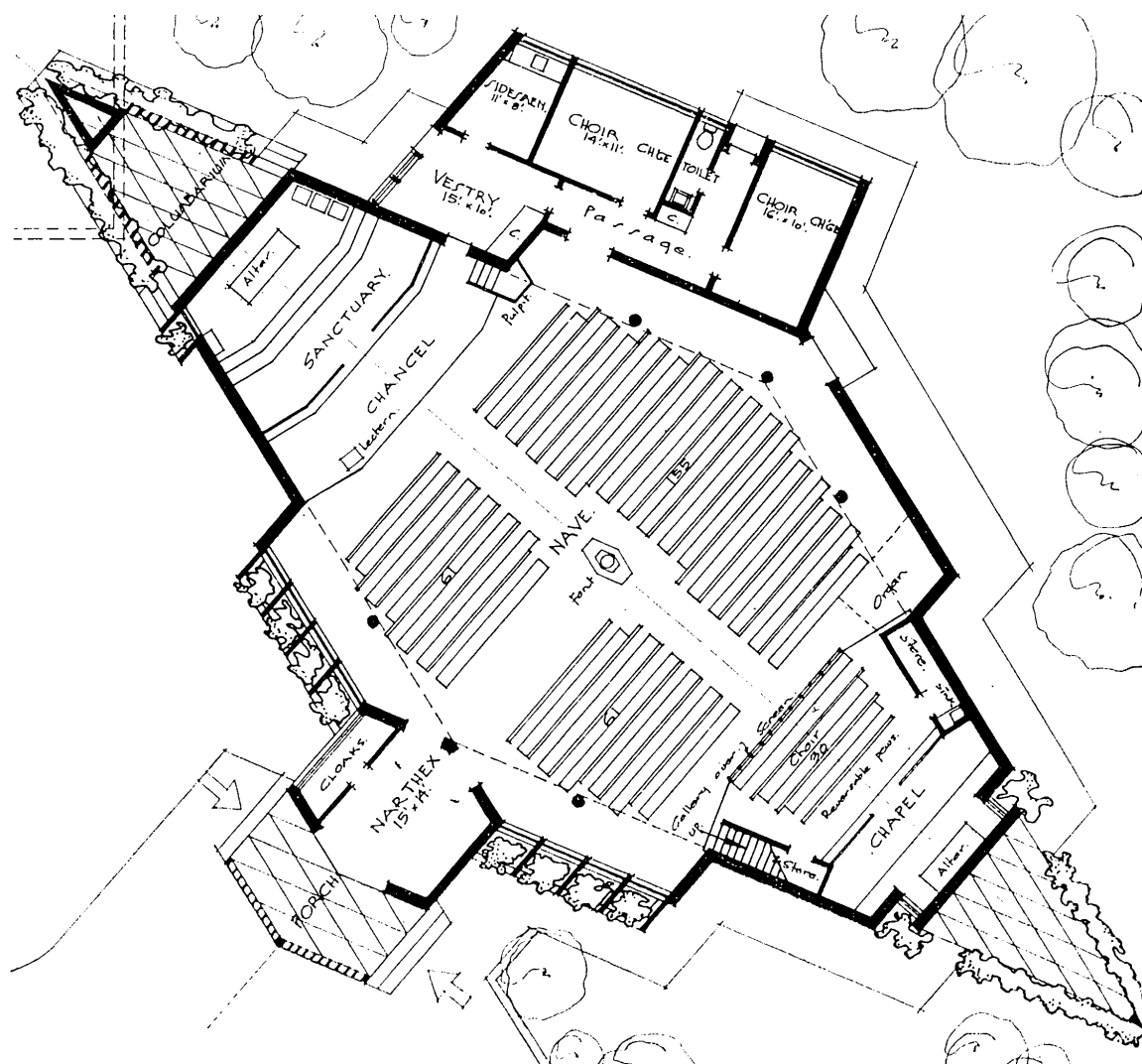
Places will not generally be considered under this criterion if they have only brief, incidental or distant association, or if they are associated with persons or groups of little significance, or if they are associated with an event which has left no trace, or if a similar association could be claimed 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.

St David's Anglican Church is associated with South Australian architect Stewart Burrell Hall Game. During his career, Game focussed mainly on residential architecture, producing only one known church, namely St David's Anglican Church (subject of this assessment). Aside from his design for St David's Anglican Church, which is recognised by the Australian Institute of Architects South Australian Chapter as a significant example of twentieth century architecture, Stewart Game has received limited critical recognition. As such, there is insufficient evidence to demonstrate that Game has made a strong, notable or influential contribution to South Australian history.

St David's Anglican Church is also associated with the Anglican Church in South Australia. However, St David's Anglican Church is one of many Anglican Churches and so similar associations could be claimed for many places.

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

PHYSICAL DESCRIPTION



St David's Anglican Church indicative floorplan

Source: *Burnside Parish Magazine*, June 1960 p. 4

St David's Anglican Church is a brick, stone, steel and reinforced concrete church with a rhombic (diamond-shaped) footprint and featuring a hyperbolic paraboloid roof. The main roof structure is comprised of 11 steel arches with Oregon timber rafters, supported on steel columns and reinforced concrete piers. A tall, reinforced-concrete tower with a triangular cross-section, forming the shape of a cross in elevation, supports the main roof at the northern end. A fabricated steel column, with a triangular cross-section, supports the main roof at the southern end. The main roof is decked in tongue-and-groove pinus radiata boards and clad in zinc sheet with standing seams.

Non-load-bearing brick and stone infill walls form most of the external envelope of the church, with extensive areas of steel and timber-framed glazing. Steel beams forming the structure of an internal mezzanine gallery are supported on steel columns bedded in load-bearing stone masonry. Floors throughout the church are reinforced concrete slabs.

The plan is oriented on an axis running north-east to south-west. Flat-roofed annexes enclosing side-aisles are arrayed along the eastern and western sides of the church. Additional flat-roofed annexes are located on the eastern side, comprising a vestry block, and the western side, covering the porch and narthex. An open-roofed columbarium is located under the overhanging main roof at the northern end.

The church exterior displays the following additional features:

- steel 'Kliplok' decking to flat roofs,
- salmon double-pressed textured face brick exterior walls,
- tongue-and-groove secret-nailed meranti-lined soffits to main roof eaves,
- paired meranti louvred vents to eave soffits at both ends,
- cement tile sills to window openings,
- tall window opening with integrated projecting reinforced concrete window shade at north-western corner,
- projecting reinforced concrete window shades to side aisle on western side,
- concrete blockwork screen to porch with hit-and-miss 'Edstone' hollow Besser block infill,
- tongue-and-groove meranti lining to porch soffit,
- hexagonal light fitting to porch soffit,
- steps on northern and southern sides of porch,
- welded steel handrails to porch steps on southern side,
- ramp to porch on northern side (not original fabric),
- rhomboid arrangement of contraction lines to porch and columbarium floor slabs,
- meranti entrance doors with decorative coffered fields,
- hit-and-miss brick wing walls with concrete capping to columbarium,
- memorial plaques to columbarium wing walls,
- open steel pergola roof to columbarium,
- recessed stretchers in grid pattern to eastern side brickwork,
- cruciform, steel-framed window pierced in southern end wall,
- sconce light on southern end wall,
- pink Angaston marble foundation stone in southern end wall,
- bell suspended from overhanging eave at southern end,
- timber-framed clerestory windows with cement tile sills to annexe on eastern side and to vestry block,
- low stone retaining wall on Glynburn Road, returned at both ends,
- blue plaque on retaining wall (not significant fabric).

The interior of the church is comprised of a main worship space, with adjoining narthex to the west, and vestries on the eastern side. The main worship space has a rhombic footprint and is comprised of a raised sanctuary at the northern end, Lady Chapel at the southern end with a gallery above and stairs on the western side, a nave with central baptismal font, and low-ceilinged aisles on the eastern and western sides. An elevated pulpit is also located at the northern end of the nave on the eastern side. The vestries are accessed from a door in the eastern side-aisle, adjacent to the pulpit.

Additional interior features include:

- fixed hardwood pews and integrated kneelers to nave, with red navigation lights in pew ends,
- tongue-and-groove, secret-nailed, meranti-lined main ceiling,
- paired meranti louvred vents and paired downlights on main ceiling centreline,
- rough squared random stone to sanctuary (northern) and Lady Chapel (southern) walls,
- double-pressed textured salmon face brick to other walls,
- rough squared random stone base, marble bowl and copper lid (object) to fixed baptismal font,
- large meranti cross set into sanctuary wall with rough adzed finish,
- flexible vinyl tiles to nave floor,
- welded steel stanchions to communion rail featuring chalice motif,
- chalice-shaped, spun stainless steel combined upright and downlight fittings, arranged singly in nave and grouped in threes on sanctuary wall,
- glazed double doors between narthex and nave,
- meranti board-and-batten lining to stud wall between nave and narthex, with built-in bookshelves,
- 'Pyrock' vermiculite ceilings to side aisles,
- square light fittings to aisle ceiling soffits,
- NACO 'Teleflex' window winders associated with opening windows,
- wall-mounted television screens in sanctuary (not original fabric),
- marble altar slab mounted on boxed marble piers, in turn standing on timber base,
- meranti and Queensland maple pulpit and pulpit hood,
- hammer-finish welded steel and meranti lectern,
- enclosed staircase to gallery,
- welded steel gate to gallery stairs, featuring chalice motif,
- pipe organ cases, pipes, console and mechanism installed in gallery,
- tongue-and-groove, secret-nailed, meranti-lined, flat narthex ceiling,
- milled steel dedication plaque on narthex wall,
- built-in cabinetry on narthex southern side (not significant fabric).

Interior features of the Lady Chapel include:

- altar from first St David's Anglican Church,
- meranti studwork screen and board-and-batten front balustrade lining,
- meranti board-and-batten wall lining,
- tongue-and-groove, secret-nailed meranti-lined, curved chapel ceiling,
- ceiling downlights,
- aumbry in western wall, comprising Chubb wall safe with beaten copper door (see ecclesiastical artworks below),
- copper sanctuary lamp on western wall,
- bell rope with fluffy bell pull,
- studwork storerooms flanking chapel.

Liturgical furniture (objects) associated with the new church completed in 1963 includes:

- meranti and hammer-finished welded steel seats (x3) and associated meranti prayer desks (x3),
- meranti and hammer-finished welded steel sedilia (3 chairs on one frame),
- hardwood, brass, copper and welded steel altar candle-holders (x2),
- hardwood, brass, copper and welded steel sanctuary floor candle stand,
- copper baptismal font pitcher,
- meranti votive candle stand,
- meranti plinths (4 short plinths and 2 tall plinths).¹⁴

The church interior contains the following ecclesiastical artworks:

- 'Suffer the Little Children,' stained glass window from first St David's Church, 1906, by Montgomery & Grimbley of Adelaide and Melbourne, in Lady Chapel window (built fabric),
- 'Pilate washing his hands at the trial of Jesus,' beaten copper panel by Voitre Marek, 1968, installed 1973, in Lady Chapel (object),
- 'St David Preaching,' beaten copper figure, 1968, installed 1973, by Voitre Marek, on western side aisle wall (object),
- eight coloured glass window compositions, 1985-1986, by Cedar Prest, in western side aisle windows, on the themes 'a simple psalm of praise' and 'the contrapuntal *Art of Fugue*' (built fabric),
- coloured glass window composition, 1989-1992, by Cedar Prest, installed in sanctuary windows (built fabric),
- beaten copper aumbry door, 1975, by Voitre Marek, in Lady Chapel (fixture),
- sculptural installation 'Tidings of Comfort and Joy' in copper, 2012, by Pat Colley Brooks, mounted on eastern wall (fixture),
- small herald angel, cast aluminium figure, n.d., to top of organ case (fixture).

Elements of Significance:

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

- Church building completed in 1963,
- Original exterior and interior materials and material finishes, including zinc roofing; external and internal face brick walls; rough squared random stone; marble; clear finished meranti and Queensland maple; and coloured glass,
- Original fixtures including original door and window hardware; original external and internal light fittings, including pew navigation lights; and ceiling louvres,
- Fixed pews, altar, pulpit, lectern, and font,
- Ecclesiastical artworks,
- Original liturgical furniture.

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

- External floodlights,
- Exit signs, wall-mounted television screens, security sensors, sanctuary spotlights and loudspeakers,
- Built-in narthex cabinetry,
- Non-original floor coverings,
- Entry ramp and rail.

HISTORY

The Anglican Church¹⁵ in South Australia after the Second World War

The end of building restrictions in January 1953 heralded 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.¹⁶ Between 1957 and 1966, ten new parish churches were built in suburban Adelaide replacing nineteenth century stone churches or inexpensive mission halls, which had been built as an expedient to establish an Anglican foothold in new suburbs.¹⁷

A key enabler of the post-war church building boom was the 'every-member canvass,' also known as a stewardship canvas, a fundraising scheme introduced to South Australia by the US-based Wells Organisation in 1955.¹⁸ Under this scheme, families pledged a set weekly sum over a three-year period, giving parishes a regular, guaranteed income that allowed them to plan for and fund new church buildings.¹⁹ The effect of the Wells method was unprecedented, as church incomes doubled, trebled or even quadrupled.²⁰ Many new Anglican churches were paid for largely through Wells-inspired canvasses.

After the Second World War, another method of securing donations for new churches was to dedicate them as war memorials, as contributions towards the construction of war memorials were tax-deductable.²¹ St David's Anglican Church (subject of this assessment) was one of many churches dedicated as a war memorial for this reason. After objections were raised by the Returned Services League (RSL) National Congress in 1962, the practice was 'discontinued where recognised memorials' existed.²² However, South Australian churches continued to be dedicated as war memorials at least until the late 1960s.

In the Anglican Diocese of Adelaide, liturgical change was slow under the policies of traditionalist bishop Thomas Thornton Reed (b. 1902 – d. 1995). Unlike Catholic churches that experimented with innovative floorplans and roof shapes due to liturgical change, the architects of Anglican churches were driven by practical or aesthetic concerns.

During the late 1960s, Australian religious institutions entered a phase of 'rapid decline'²³ due to the dissatisfaction experienced by younger people with traditional organised religion. In 1966, 30 percent of the South Australian population attended church each week. By 1976, weekly attendance had fallen to 20 percent.²⁴ Nevertheless, new Anglican churches continued to be built in the 1970s and 1980s, especially in Adelaide's new northern, north-eastern and southern suburbs.²⁵

The first St David's Anglican Church²⁶

In March 1883, George Wyndham Kennion (b. 1845 – d. 1922) succeeded Augustus Short, becoming the second bishop of Adelaide. To finance ministry in Adelaide's growing suburbs,²⁷ Kennion established the Bishop's Home Mission Society (BHMS, known as the Anglican Home Mission Society in South Australia Incorporated from 1967). The role of the BHMS was to supply and subsidise clergy to 'mission districts' in new population centres or less wealthy areas, and to make grants and loans to enable local congregations to build new churches. The BHMS obtained money from church collections, personal subscriptions, donations and other sources.²⁸ Several missions were formed and subsequently churches built with support from the BHMS and under Kennion's direction were given the names of Anglo-Saxon or Celtic saints.²⁹

On 30 December 1883, Kennion opened the Burnside Mission, funded by the BHMS. Services were first conducted in the government schoolroom. In December 1884, regular weekly services were transferred to the Burnside district hall (1869, also part of Religious Building - St David's Anglican Church Complex, SHP 13992).³⁰

In February 1886, the Rev Canon P. R. Pymar Dodd (b. c.1856 – d. 1906) was appointed parish priest in the district of Burnside. During the following year the first St David's Church (Religious Building - St David's Anglican Church Complex, SHP 13992) was built on Glynburn Road north of the existing Burnside district hall. Kennion dedicated the completed church to St David of Wales on 8 May 1887. Measuring 45 feet by 25 feet, the church was designed to accommodate 150 parishioners.³¹

In 1957, the Ven Archdeacon John Raymond Bleby (b. 1913 – d. 2001) was appointed parish priest at Burnside. At this time the existing church was no longer large enough to accommodate the growing congregation. On Good Friday 1958, 200 people attended Matins (early morning prayer), exceeding the capacity of the church and making it clear that a new, larger building was necessary. As an interim measure, following a financial gift from parishioner Alice Effie Ferguson, the old church was extended with a new sanctuary and vestry, designed for simple conversion into stage and wings on the understanding that the building would eventually serve as parish hall.³²

The new St David's Anglican Church

St David's Church congregation commenced its first Wells-style stewardship (planned giving) campaign in November 1958, in part to raise funds toward a new church. The campaign was highly successful, with £40,805 pledged over three years and £42,528 collected at the end of that period.³³ As the proposed church was registered as a war memorial, donations to the building fund were tax-deductable.

In August 1959, a small subcommittee of the St David's Church building committee visited various new suburban churches to begin formulating a design brief. Places visited included the Catholic Church of the Holy Name, St Peters (Michelmore, Roeger and Russell, 1959, SHP 26519), Trinity Methodist Church, Glenelg (Eric von Schramek, 1959, LHP), and All Saints Anglican Church, Colonel Light Gardens (Lawson Cheesman Doley and Partners, 1959).

Meanwhile, St David's Church began negotiating a 'three-way exchange' between the Church, the City of Burnside and the Education Department to secure the Corporation's former pound yard, adjoining the existing Church property to the south, for the purpose of building a new church on the site. These negotiations were successful and the agreement was finalised in May 1960.³⁴

In December that year, the Parish Council considered appointing Stewart Game architect for the new church.³⁵ To gain a better understanding of Game's architectural credentials, Rev Bleby consulted architects Gavin Walkley and Dean Berry, and one of Game's previous clients.³⁶ Bleby expressed reservations about Game's appointment, which he considered a 'grave risk' in light of Game's ecclesiastical experience, which was then limited to 'the reconstruction of bombed churches.'³⁷ Bleby's preferred architect for the new project was Berry, who possessed considerable experience designing Anglican churches.

Nevertheless, Stewart Game was appointed architect for the project and presented with an initial brief on 23 December 1959. Key requirements included:

- a maximum expenditure of £22,000,
- seating accommodation for 300 in pews, with additional space to seat a total of 450 in chairs on special occasions, and choir stalls for 40 persons,
- facilities including toilets for men and women; separate robing rooms for clergy; choir men and choir women; a warden's and sidesmen's room; and a parishioner's cloakroom,
- provision for ventilation and heating facilities,
- a pipe organ,
- plate glass doors between narthex and nave,³⁸ 'so that late arrivals may see to what stage the service has progressed before opening the doors.'³⁹

Rev John Bleby also stipulated there must be 'no hanging lights,' as he had seen 'so many modern churches' in Australia and Britain 'ruined by a forest of hanging lights and chandeliers.'⁴⁰

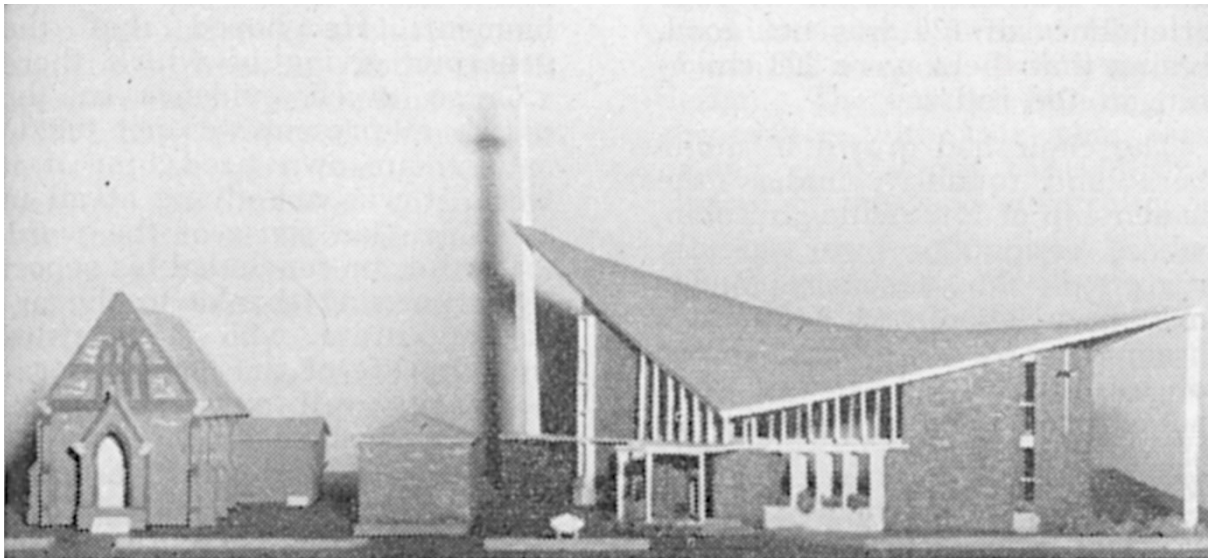
The rhomboid floorplan of the new St David's Anglican Church was driven by practical concerns rather than post-war liturgical reform. Around the time of Game's appointment but distinct from his official brief, Bleby provided Game with an informal sketch of his 'ideas for the ground-plan' of the new church, instructing Game 'to make use of them – or any part of them – or not, as you think fit.'⁴¹ Bleby perceived a tendency for Anglican congregations to fill the back pews first while also often leaving the front pews unoccupied. To overcome this tendency, Bleby sketched a plan with short front pews, which he considered 'a waste of space,' and short back pews, to limit the number of parishioners seated at the back of the church. Bleby enclosed his proposed seating plan in a diamond-shaped envelope arising naturally from the arrangement of pews.⁴² Bleby's plan also deliberately:

- reduced the separation between sanctuary and nave by placing the organ and choir stalls elsewhere in the church,
- made the altar free-standing to make it 'stand out as the focal point',
- placed the font in the centre of the church, allowing baptisms to take place 'in the midst of the family of God,' and close to the entrance, both 'to symbolise the entry of the newly baptised into the family of the church,' emphasise baptism as one of the two dominical sacraments, and
- provided concavities on the sides of the font to enable 'a portly priest to stand upright when baptising instead of leaning over the font.'⁴³

On 9 May 1960, Game attended the St David's Church annual vestry meeting, presenting two schemes for the proposed church. The schemes comprised an 'economy structure' with an estimated cost of £27,000 and a rhomboid or diamond-shaped church with a hyperbolic paraboloid roof, at an estimated cost of £32,000.⁴⁴

To Bleby's astonishment, Game had adapted the diamond-shaped or rhomboid church from his sketch plan 'almost in toto,' while the elevation and innovative roof shape of the proposal were conceived by Game alone.⁴⁵ Game also presented an elaborate scale model of the rhomboid church, hoping to convince the vestry meeting to choose the more expensive scheme, which was ultimately preferred by 'a large majority'.⁴⁶

The steel-framed hyperbolic paraboloid roof, sweeping upwards towards a large cross-shaped tower, was designed to allow the new church to 'dominate' the site, 'without carrying the whole building to an enormous height.'⁴⁷ The roof was in turn supported on a structure of concrete piers, with brick and glass infill forming the external envelope of the church. This structure allowed the roof to 'float' over the worship space, with the main ceiling ultimately lined in the same tongue-and-groove, secret-nailed meranti timber as the external eave soffits, creating the illusion of an uninterrupted hyperbolic paraboloid surface.



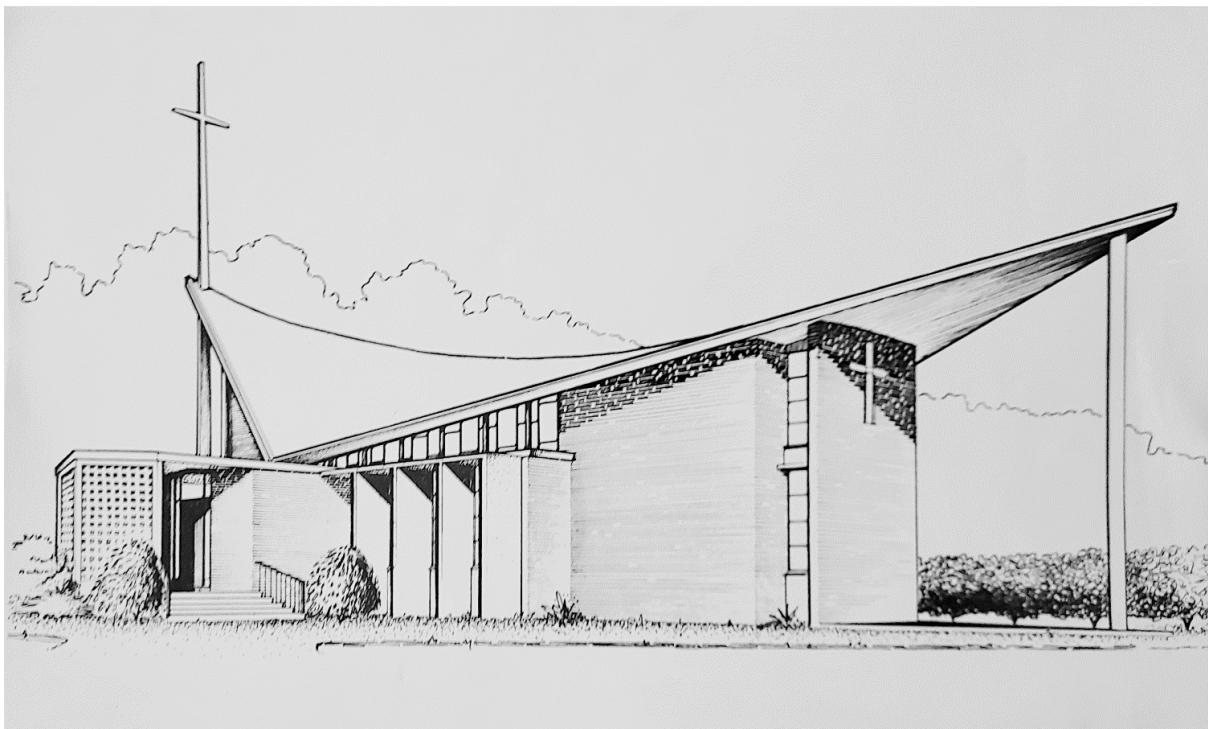
Architect's model of proposed St David's Anglican Church, June 1960

Source: *Burnside Parish Magazine*, June 1960 p. 5

The axis of the church was placed diagonally on the site, making best use of the available space.⁴⁸ Game's design provided side aisles to allow processions, and offered permanent seating for 310, with space for an additional 140 seated in chairs in the side aisles and 65 in a gallery. Despite the greatly-increased seating capacity, the distance from the back seat of the choir to the altar was only nine feet greater than that in the first church. Game also designed custom-made sanctuary furniture for the church.

The creation of Game's design for the new St David's Anglican Church coincided with international interest in hyperbolic paraboloid forms, particularly in the United States. Notably, hyperbolic paraboloid structures dominated proceedings at the 1962 World Conference on Shell Structures in San Francisco and it is likely Game's design was informed by these international trends.⁴⁹

On 3 August 1960, Bishop Reed wrote to Rev Bleby giving his 'general approval to the whole scheme', noting that the new church would be 'undoubtedly [...] striking and modern,' but nevertheless, 'very pleasing.'⁵⁰ The following year on 15 March, the Standing Committee of the Synod of the Diocese of Adelaide approved expenditure of up to £38,000 on the erection of the new St David's Anglican Church.⁵¹ Game provided St David's Church with drawings, specifications and a bill of quantities and tenders were called between 25 May and 26 June 1961.⁵² Seventeen contractors registered tenders,⁵³ the lowest of which was Queenstown-based F. Fricker Limited for £43,840, including fees. However, this cost exceeded the maximum expenditure authorised by the Standing Committee.



Proposed St David's Anglican Church, drawing by Stewart Game, c.1962

Source: St David's Church Archive

To bring the project within budget, Game made changes to the proposed design. Most notably, local Carey Gulley quarry stone was substituted with brick, except for two internal walls;⁵⁴ the height of the tower was reduced; the overall height of the nave was reduced by four feet; and a 'patent plastic' roof was substituted for the originally proposed copper. The gallery was also omitted from the design, although structural steelwork associated with the gallery remained, allowing a gallery to be installed later when funds became available.⁵⁵

Other minor features omitted from the design to save costs included the Mintaro slate window sills (concrete tiles substituted); terrazzo entrance porch (concrete substituted), pressed cement columbarium (patterned brick substituted); external exposed aggregate panels; built-in planter boxes; framed mural panels; and a narthex window.⁵⁶ While making revisions, Game strongly resisted a suggestion to simplify the roof, arguing that any change to its shape would 'necessitate a complete redesign' of the church.⁵⁷

On 1 March 1962, F. Fricker Limited advised the revised design could be built for £36,850.⁵⁸ Following further negotiation which resulted in the substitution of zinc instead of plastic roofing and the inclusion of other sundries, F. Fricker Limited signed a contract to build the new church for £38,801 on 8 May. The following week, Game submitted a revised project, including professional fees, bringing the total cost of the project to £42,221.10, and on 14 May the Standing Committee of the Synod of the Diocese of Adelaide approved an increase in expenditure of £42,000,⁵⁹ evidently allowing construction to proceed despite the small excess cost of £221.10.

Site works commenced soon afterwards, and the large precast, reinforced concrete tower arrived on 31 August.⁶⁰ On 9 September 1962, the foundation stone of the new St David's Anglican Church, in pink Angaston marble, was laid by C. W. L. Muecke.⁶¹

During early 1963, construction was held up 'for some time' due to a lack of suitable bricks.⁶² Later, as the building neared completion in October, an anonymous gift of £1,000 allowed a gallery to be installed in the church as originally planned.⁶³

A stained-glass window from the first St David's Church and the original altar were installed in the chapel of the new St David's Church.⁶⁴ Meanwhile, a second-hand organ, acquired from the Church of the Epiphany at Crafers,⁶⁵ was installed in the eastern side aisle.

While committed to Game's vision, the St David's congregation and clergy found the experience of building such an architecturally innovative church exhausting, and as the project neared its end, Bleby confided in a parishioner: 'personally, I hope that I never have to have any dealings with architects again.'⁶⁶ The new St David's Church was finally opened and dedicated as a war memorial on 9 November 1963,⁶⁷ at a final cost of £42,748.15.8 including electrical fittings and sanctuary furniture.⁶⁸ St David's Anglican Church was consecrated on 23 April 1967, following the repayment of all debts associated with construction of the church.

Reception

South Australian architect and architectural critic John Chappel, writing for his regular column in the *Adelaide Advertiser* in January 1964, considered the design of the new St David's Anglican Church, and in particular its roof shape, to be 'dramatic and arresting.' Chappel also noted the church's extensive use of natural material finishes and the natural, indirect lighting of the sanctuary.⁶⁹

In June 2011, the Australian Institute of Architects' (AIA) National Heritage Taskforce, comprising representatives from each State and Territory, completed a list of Nationally Significant 20th Century Architecture compiled through a process of peer review within the Taskforce. St David's Anglican Church was one of only five post-war churches to feature in this list. Four of these churches remain, following the demolition of the former Maughan Methodist Church in 2016.

Subsequent Changes

In 1973, two beaten-copper panels by Voitre Marek, namely *St David Preaching* and *Pilate washing his hands at the trial of Jesus*, were added to the western aisle and the chapel respectively. Both panels were created in 1968. Later, in 1975, a Chubb wall safe was installed in the chapel wall, creating an aumbry, in turn faced with another beaten-copper panel, also created by Voitre Marek.

In October 1977, the organ was relocated from the eastern side aisle to the gallery. Later, during the 1980s, the organ was in turn replaced by a larger organ acquired from St Paul's Anglican Church, Pultney Street.

During the 1980s and early 1990s, South Australian glass artist Cedar Prest created three stained and coloured glass works for St David's Church. These works included four memorial windows gifted for glazier Fred Hammill on the theme 'a simple psalm of praise' (1985), four further windows on the theme 'the contrapuntal *Art of Fugue*' (1986), both sets in the western side aisle, and sanctuary windows (1989-1992).⁷⁰ Later, in 2012, a large sculpture by local artist Patricia Ann Lorraine (Pat) Colley-Brooks, named *Tidings of Comfort and Joy*, was installed on the east wall of the nave.

Chronology

Year Event

- 1883 George Wyndham Kennion succeeds Augustus Short as bishop of Adelaide. The Bishop's Home Mission Society (BHMS) is created by Bishop Kennion. 30 December, Bishop Kennion opens the Burnside Mission as part of the BHMS, with a service in the government schoolroom.
- 1884 December, regular weekly Anglican services in the Burnside district are transferred to the Burnside District Hall.
- 1886 Rev Canon P. R. Pymar Dodd is appointed parish priest in the district of Burnside.
- 1887 10 January, Bishop Kennion lays the foundation stone of the first St David's Anglican Church.
8 May, the first St David's Anglican Church is completed and dedicated.
- 1880- Fifteen new Anglican churches open in and around Adelaide, mostly
1889 assisted by the BHMS.
- 1953 January 30, the end of building restrictions heralds the beginning of the post-war church-building boom.
- 1955 The US-based Wells introduces the 'every-member canvass' fundraising scheme into South Australia.
- 1957 March, Thomas Thornton Reed is elected Bishop of Adelaide.
Ven Archdeacon John Raymond Bleby is appointed parish priest at Burnside.
- 1958 Good Friday, 200 people attend Matins at the first St David's Anglican Church.
November, St David's Church conducts its first Wells-style planned giving campaign, in part to raise funds towards building a new church. £40,805 is pledged over three years.**
- 1959 The South Australian church building boom peaks.
August, a small subcommittee of the St David's Church building committee visit various suburban churches to begin formulating a design brief for a new church.

- 23 December, Stewart Game of Game & Gilbert, Architects, is appointed architect for the new St David's Anglican Church and presented with an initial brief. Around this time Rev Bleby presents Game with a sketch of his 'ideas for the ground-plan' of a new church.
- 1960** May, St David's Church successfully negotiates to acquire the former Burnside Corporation's former pound yard, for the purpose of building a new church on the site.
- 9 May, Stewart Game attends the St David's Church annual vestry meeting, presenting two schemes for a proposed future church. The attendees prefer the more ambitious, expensive scheme by 'a large majority'.
- 3 August, Bishop Reed writes to Rev Bleby giving his 'general approval' to the design of the proposed church.
- 1961** 15 March, the Standing Committee of the Synod of the Diocese of Adelaide approves expenditure of up to £38,000 on the erection of the new St David's Anglican Church.
- 25 May, tenders called for erection of the new St David's Anglican Church.
- 26 June, tenders close for erection of the new St David's Anglican Church. The lowest tender of £43,840 including fees is from Queenstown-based F. Fricker Limited. Stewart Game subsequently revises the design of the proposed church to reduce the overall cost, excluding features such as a copper-clad roof and gallery seating.
- 1962** 1 March, F. Fricker Limited advises the revised design for the new St David's Anglican Church may be built for £36,850.
- 8 May, F. Fricker Limited signs a contract to build the new St David's Anglican Church for £38,801, including a zinc roof and other additional sundries.
- 14 May, the Standing Committee of the Synod of the Diocese of Adelaide approved an increase in expenditure of £42,000, allowing construction of the new St David's Anglican Church to proceed.
- 31 August, the large precast, reinforced concrete tower for the new St David's Anglican Church arrives on site.
- 9 September, foundation stone of the new St David's Anglican Church laid by C. W. L. Muecke.
- 1963** Construction of the new St David's Anglican Church is held up 'for some time' owing to a shortage of bricks.
- October, an anonymous gift allows installation of a gallery in the new St David's Anglican Church as originally designed.
- 9 November, St David's Church is opened and dedicated at a final cost of **£42,748.15.8** including electrical fittings and sanctuary furniture.
- 1957-1966 Ten new parish churches are built in suburban Adelaide replacing nineteenth century stone churches or mission halls deemed inadequate.

- 1966 Thirty percent of the South Australian population attends church each week.
- 1967** The BHMS becomes known as the Anglican Home Mission Society in South Australia Incorporated.
- 23 April, the new St David's Anglican Church is consecrated following repayment of all debts associated with construction of the church.**
- 1969 The diocese of the Murray is created.
- 1973 Two beaten-copper panels, created by Voitre Marek in 1968, are installed in St David's Anglican Church.**
- 1976 Only 20 percent of the South Australian population attends church each week.
- 1977 October, the St David's Anglican Church organ is relocated from the eastern side aisle to the gallery.**
- 1980s St David's Anglican Church organ is replaced with a larger organ acquired from St Paul's Anglican Church, Pultney Street.**
- 1981 24 August, the Church of England in Australia and Tasmania becomes known as the Anglican Church in Australia.
- 1985- Eight coloured glass memorial windows by Cedar Prest installed in western
1986 aisle side windows.**
- 1989- Coloured glass by Cedar Prest installed in sanctuary window.**
- 1992**
- 1995 Concrete access ramp added to porch.
- 2011 June, St David's Anglican Church is recognised on the Australian Institute of Architects South Australian Chapter Nationally Significant Twentieth Century Architecture list.**
- 2012 *Tidings of Comfort and Joy*, a large sculpture by Pat Colley-Brooks, is installed in the eastern wall of the nave.**

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- "Sherry After Painting Sets" in *News* 13 July 1948 p. 7
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CT 2707/125

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SITE RECORD

NAME: St David's Anglican Church **PLACE NO.:** 26553

DESCRIPTION OF PLACE: Single-storey steel, brick and reinforced concrete church with hyperbolic paraboloid roof

DATE OF CONSTRUCTION: 1962 – 1963

REGISTER STATUS: Identified 13 August 2020
Provisionally entered 27 June 2024

LOCAL HERITAGE STATUS: N/A

CURRENT USE: Anglican place of worship
1963 – present

ARCHITECT: Stewart Game, Game & Gilbert Architects
1959 – 1963

BUILDER: F. Fricker Ltd, Builders and Contractors, Queenstown
1962 – 1963

LOCAL GOVERNMENT AREA: City of Burnside

LOCATION: **Street No.:** 492
Street Name: Glynburn Road
Town/Suburb: Burnside
Post Code: 5066

LAND DESCRIPTION: **Title** CT 5636/681 A48 FP141609
Reference:
Hundred: Adelaide

MAP REFERENCE 34°56'10.88"S 138°39'37.35"E

PHOTOS

NAME: St David's Anglican Church

PLACE NO.: 26553

All images in this section are from DEW Files and were taken on 20 March 2024, unless otherwise indicated.



St David's Anglican Church, exterior from Glynburn Road



St David's Anglican Church, exterior, rear view

PHOTOS

NAME: St David's Anglican Church

PLACE NO.: 26553



Interior, view of nave and sanctuary from gallery



Interior, view of nave towards gallery

PHOTOS

NAME: St David's Anglican Church

PLACE NO.: 26553



Interior, view of nave showing sculpture installation 'Tidings of Comfort and Joy' by local artist Pat Colley-Brooks



Interior, view of chapel, note altar and stained glass window from first church

PHOTOS

NAME: St David's Anglican Church

PLACE NO.: 26553



Exterior of columbarium



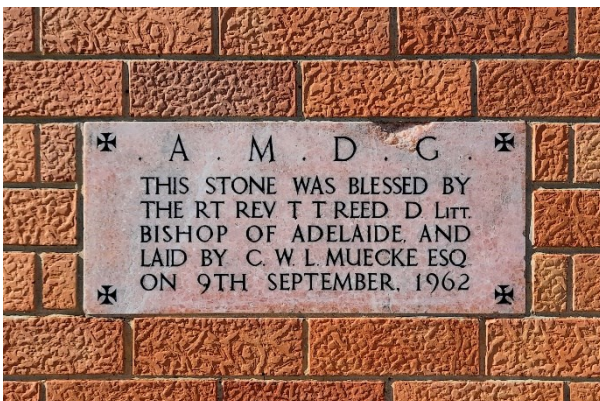
Interior of columbarium



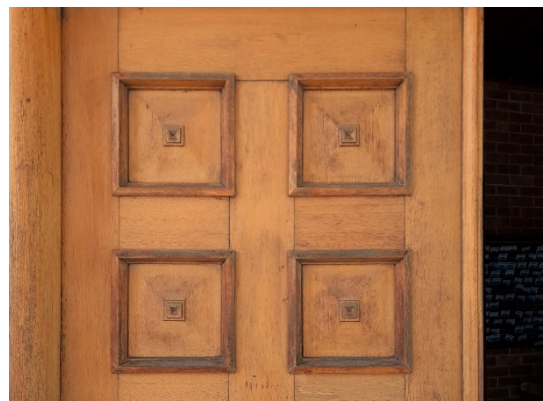
Porch blockwork screen



Bell and cruciform window under main roof



Foundation stone showing typical brick texture



Main door detail

PHOTOS

NAME: St David's Anglican Church

PLACE NO.: 26553



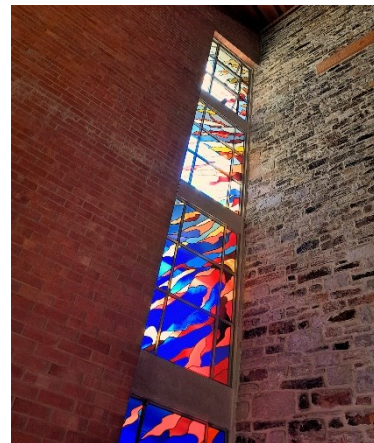
Baptismal font



**Beaten-copper wall panel of St David by
Voitre Marek**



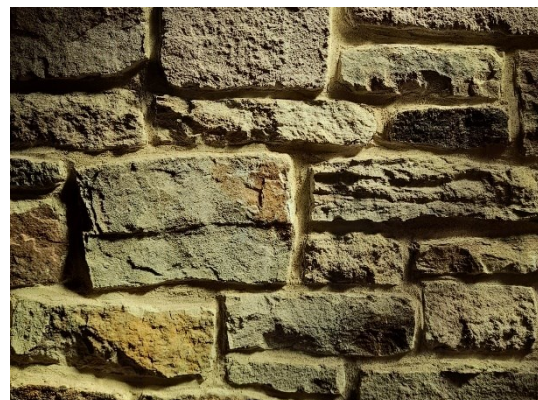
**Coloured glass memorial windows in western
aisle by Cedar Prest**



**Sanctuary window with coloured glass by
Cedar Prest**



War memorial dedication plaque



Typical Carey Gulley stone detail

SITE PLAN

NAME: St David's Anglican Church

PLACE NO.: 26553



St David's Anglican Church (CT 5636/681 A48 FP141609 Hundred of Adelaide)

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


- Church building completed in 1963,
- Original exterior and interior materials and material finishes, including zinc roofing; external and internal face brick walls; rough squared random stone; marble; clear finished meranti and Queensland maple; and coloured glass,
- Original fixtures including original door and window hardware; original external and internal light fittings, including pew navigation lights; and ceiling louvres,
- Fixed pews, altar, pulpit, lectern, and font,
- Ecclesiastical artworks,
- Original liturgical furniture.

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

- External floodlights,
- Exit signs, wall-mounted television screens, security sensors, sanctuary spotlights and loudspeakers,
- Built-in narthex cabinetry,
- Non-original floor coverings,
- Entry ramp and rail.

N ↑

LEGEND

 Parcel boundaries (Indicates extent of Listing)

 Existing State Heritage Place(s) (solid line)

 Outline of Elements of Significance for State Heritage Place

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- ¹ 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
- ² 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
- ³ 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
- ⁴ Chris Burns, "Postwar Places of Worship in South Australia 1945 – 1990" p. 87
- ⁵ RAA 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 accessed 31 January 2021
- ⁶ "Stewart Game" Centre for Australian Art, Australian Prints + Printmaking, <http://www.printsandprintmaking.gov.au/artists/8143/>; "Sherry After Painting Sets" in *News* 13 July 1948 p. 7 <http://nla.gov.au/nla.news-article129906614>
- ⁷ Michael Page, *Sculptors in Space: South Australian Architects 1836-1986* (1986) Adelaide: The Royal Australian Institute of Architects (Adelaide Chapter) p. 200
- ⁸ Michael Page, *Sculptors in Space* p. 200
- ⁹ Building Committee Records, St David's Church Archive
- ¹⁰ Michael Page, *Sculptors in Space* p. 200
- ¹¹ Building Committee Records, St David's Church Archive
- ¹² Letter from Rev Bleby to Gordon Pridham dated 10 December 1959, Building Committee Records, St David's Church Archive
- ¹³ "Nat. Trust officers at Tumby Bay" in *Port Lincoln Times* 22 June 1972 p. 23 <http://nla.gov.au/nla.news-article269882471>
- ¹⁴ Specific details of materials, features and fittings sourced from Specification No. 4 Job No. 163/59 June 1961, Specification of Work for the erection of a New Church at Burnside Road, Burnside for St. David's Church, Game & Gilbert Architects, and Specification No. 3 Job No. 163/59 February 1962, Specification of Work for the erection of a New Church at Burnside Road, Burnside for St. David's Church, Game & Gilbert Architects, Building Committee Records, St David's Anglican Church
- ¹⁵ Prior to 1981, the Anglican Church of Australia was known as the Church of England in Australia and Tasmania For the purposes of this assessment, the denomination is referred to as the Anglican Church.
- ¹⁶ Chris Burns, *Liturgy, Community, Modernity* p. 13
- ¹⁷ David Hilliard, *Godliness and Good Order: a history of the Anglican Church of South Australia* (1986) Netley SA: Wakefield Press p. 131
- ¹⁸ 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
- ¹⁹ David Hilliard, 'Church, Family and Sexuality in Australia in the 1950s' in *Australian Historical Studies* (1997) vol. 27 no. 109 p. 135
- ²⁰ David Hilliard, *Godliness and Good Order* p. 131
- ²¹ Josie Wilkinson, *The Silver Anniversary of Our Lady of Mount Carmel Church 1960 – 1985* (1985) Pennington SA: Our Lady of Mount Carmel Church p. 3
- ²² K. S. Inglis, *Sacred Places: war memorials in the Australian Landscape* (1998) Carlton VIC: Miegunyah Press at Melbourne University Press p. 354
- ²³ David Hilliard, *Godliness and Good Order* p. 152
- ²⁴ David Hilliard, *Godliness and Good Order* p. 152
- ²⁵ David Hilliard, *Godliness and Good Order* pp. 141,145
- ²⁶ The ecclesiastical organisation was known as St David's Church, while for the purposes of this assessment, the building is called St David's Anglican Church.
- ²⁷ J. R. Warner, 'George Wyndham Kennion (1845-1922)' in *Australian Dictionary of Biography* <https://adb.anu.edu.au/biography/kennion-george-wyndham-3946>
- ²⁸ David Hilliard, *Godliness and Good Order* p. 55
- ²⁹ David Hilliard, *Godliness and Good Order* p. 55
- ³⁰ St David's Church, Burnside, *St David's Church, Burnside: Centenary 1887 – 1987* (1987) Burnside SA: St David's Church p. 2
- ³¹ St David's Church, Burnside, *St David's Church, Burnside: Centenary* pp. 2, 4
- ³² St David's Church, Burnside, *St David's Church, Burnside: Centenary* p. 4
- ³³ St David's Church, Burnside, *St David's Church, Burnside: Centenary* p. 4; the second planned giving program was less successful, with only £29,754 pledged by December 1961; see *Burnside Parish Magazine*, November-December 1961 p. 2
- ³⁴ CT 2707/125
- ³⁵ While not a parishioner of St David's Church at that time, Game and his wife Betty subsequently moved to the church in late 1962 (*Burnside Parish Magazine* December 1962 p. 5; St David's parishioner and architect A. J. S. Chinnery was excluded from consideration due to his membership of the church; letter

from P. J. Ward, Parish Secretary to A. J. S. Chinnery dated 17 March 1960, Building Committee Records, St David's Church Archive

³⁶ Previous client Mrs. Donald Simpson recommended Game as a domestic architect but had 'doubts as to whether he could design a church,' while Walkley considered Game 'capable' but commented, 'I wouldn't be enthusiastic.' Walkley believed there to be 'two dozen architects in South Australia of equal standard', letter from Rev Bleby to Gordon Pridham dated 10 December 1959, Building Committee Records, St David's Church Archive

³⁷ Letter from Rev Bleby to Gordon Pridham dated 10 December 1959, Building Committee Records, St David's Church Archive

³⁸ Letter from G. J. B. Pridham for St David's Church to Stewart Game Esq dated 23 December 1959, Building Committee Records, St David's Church Archive

³⁹ *Burnside Parish Magazine* June 1960 p. 4

⁴⁰ Letter from Rev Bleby to 'Conrad', 24 February 1994, Building Committee Records, St David's Church Archives

⁴¹ Letter from Rev Bleby to 'Conrad'

⁴² Letter from Rev Bleby to 'Conrad'

⁴³ Letter from Rev Bleby to 'Conrad'; notably, the altar was not made free-standing to allow the priest to face the congregation during Holy Communion, as this was a position 'almost unheard of' during the period in question.

⁴⁴ Handwritten minutes of vestry meeting, undated, c.1962, Building Committee Records, St David's Church Archives

⁴⁵ Letter from Rev Bleby to 'Conrad', 24 February 1994

⁴⁶ Handwritten minutes of vestry meeting, undated, c.1962

⁴⁷ *Burnside Parish Magazine* June 1960 p. 5

⁴⁸ St David's Anglican Church, About Us <https://stdavidsburnside.com.au/about-us/>

⁴⁹ Chris Burns, "Postwar Places of Worship in South Australia 1945 – 1990" p. 88

⁵⁰ Letter from the Bishop of Adelaide to Rev Bleby dated 3 August 1960, Building Committee Records, St David's Church Archives

⁵¹ Handwritten chronology, undated, Building Committee Records, St David's Church Archives

⁵² Handwritten chronology, undated

⁵³ *Burnside Parish Magazine* August 1961 p. 4

⁵⁴ St David's Church, Burnside, *St David's Church, Burnside: Centenary* p. 8; St David's Anglican Church, About Us

⁵⁵ Letter from Stewart Game to the Wardens, St David's Church, dated 1 March 1962, Building Committee Records, St David's Church Archives

⁵⁶ Letter from Game & Gilbert Architects re: amendments, undated c.1961, Building Committee Records, St David's Church Archives

⁵⁷ Letter from Stewart Game to the Wardens, St David's Church dated 14 April 1962, Building Committee Records, St David's Church Archives

⁵⁸ Handwritten chronology, undated

⁵⁹ Handwritten chronology, undated

⁶⁰ B 15174 SLSA <https://collections.slsa.sa.gov.au/resource/B+15174>

⁶¹ Inscription, St David's Anglican Church foundation stone

⁶² *Burnside Parish Magazine* February 1963 p. 4

⁶³ "Parish and Personal" in *Adelaide Church Guardian*, October 1963 p. 26; see also *Burnside Parish Magazine* August 1963 p. 1

⁶⁴ St David's Anglican Church, About Us

⁶⁵ St David's Church, Burnside, *St David's Church, Burnside: Centenary* p. 4

⁶⁶ Letter from Rev Bleby to Miss Marchant, 12 October 1963, St David's Church Archive

⁶⁷ St David's Church, Burnside, *St David's Church, Burnside: Centenary* p. 4

⁶⁸ New St David's Church, Burnside. Final Statement of Accounts, November 1964, Building Committee Records, St David's Church Archive

⁶⁹ John Chappel, "New Church Has Striking Design" in *Advertiser* 2 January 1964 p. 10

⁷⁰ Cedar Prest, Architectural Glassworks http://www.cedarprest.com.au/glassworks_expo/ accessed via the Wayback Machine