Page 8

#### In Memoriam

# Rev. Donald George Haydon 12 April 1926—2 March 2017



Rev. Don Haydon, who died at nearly 91 earlier this year, will be remembered by many as a sportsman, a good student with tertiary qualifications in Arts and Theology, and a faithful, effective and much-loved minister and leader within the Methodist Church and the Uniting Church. Don's ministries spanned more

than four decades, from his probationary appointment at Mt Gambier in 1949 to his retirement from Clayton-Wesley in 1991. In her *Pastoral Note* in March of this year, the SA Moderator, Rev. Sue Ellis, described Don's ministry as "spiritually mature, academically sustained and morally courageous" and noted that he

preached and taught the gospel for daily living and had a warm pastoral heart. He was a conscientious administrator, diligently keeping meticulous records and was skilled in leading meetings. He served the church office at Methodist District and Conference levels, as well as at Uniting Church Presbytery and Synod levels.

In retirement, Don continued to serve the church in interim ministry positions, as part of the Uniting Church congregation at Brighton, SA, and, from 1999 until 2011, as Synod Archivist. He was a member of the Historical Society for 38 years, and served on its Council from 1992 until 2011.

The History Centre is always looking for information about people who've served the church in various ways.

Recently, the following people, who have contributed much during their lifetimes, have died.

- Frank Cornish—member at Malvern, and previously at Blackwood. Old scholar of PAC.
- Mary Ruth Thomas, a very active member at Blackwood.
- Robert (Bob) William Piper, member at Malvern, old scholar of PAC, founder of Piper Alderman, lawyers.

If you have any information about ordained or lay members of the Uniting Church or its predecessor churches, we would be glad to add it to our files.

Please send it to ucsahist@chariot.net.au



# **Argent Uniting Church closes its doors**

Argent Uniting Church(1) held its concluding service of worship on Sunday 30 April 2017, bringing to a close its 169 years of Christian witness and service in Payneham. This had begun as early as 1845 when Primitive Methodists established themselves as a worshipping community in the area. Meeting first in 'camp meetings', and in private homes, they officially opened their first chapel on 30 January 1848. A larger and more substantial building replaced this first chapel in 1859, and over subsequent decades this was extended to meet the needs of a growing congregation with a vibrant congregational life. In 1900 this Primitive Methodist congregation joined the newly united Methodist Church of South Australia and in 1977 became part of the Uniting Church in Australia. In 2010, despite demographic change and declining numbers, and the curtailing of many of the congregation's activities and services, Argent's historian wrote in positive terms about

The life of the community has, and continues to be, faithful and fruitful. Activities may have changed over the years, as the needs of the community have changed, but the life of the congregation has remained rich and full. (2)

Now, just seven years later, Argent Uniting Church has closed and that optimism may seem misplaced. However, as its congregation affirmed in the final litany of the concluding service:

We come together with so many good and treasured memories . . . as we say farewell to this hallowed place. We come together also with great hope for continuing our life of faith within various congregations nearby. (3)

Argent was served by 42 ministers over its 169 years. In retirement, one of our Council members, Rev. Lindsay Faulkner, was attached to the congregation and officiated as worship leader at the closing service.

- (1) The church was originally known as Payneham Primitive Methodist Church. At the time of Methodist Union it became known as Argent Street Methodist Church. The word 'Street' was subsequently dropped from its name when street names in the Payneham district underwent change, but the retention of the name 'Argent' maintained a sentimental connection with earlier times.
- (2) Linnell Hopkins, *Amen...a history of the faith community of Argent Uniting Church*, Linnell Hopkins, St Peters, South Australia, 2010, p. 10.
- (3) Argent Uniting Church: liturgy for the concluding service of worship and entrusting the property to the Presbytery and Synod of South Australia, 2:30 pm, Sunday 30 April 2017.



# Uniting History SA July 2017

# **Making Uniting Church History**

**Guest Editor: Dr Judith Raftery** 

The energy generated by the inaugural Uniting Church National History Conference, held at Pilgrim Church, Adelaide, 9-12 June 2017, took many people by surprise. Sixty-one people registered as participants, most of them for the whole conference and a few as day registrants. Of these, 30 were from South Australia and 31 from interstate. Admittedly this was not a huge turnout, given that there are approximately 70 members of our local Uniting Church South Australia Historical Society alone. However, those who were involved in the conference — who presented papers, listened to the papers and points of view of others, enjoyed the special evening events, joined in workshops, took part in a special celebratory service on the Sunday morning, networked over meals and coffee, and worked with admirable concentration during the final business session — expressed great enthusiasm for this pioneering venture, and for the Uniting Church National History Society that was formally inaugurated during the conference.

The organising committee accepted 18 papers for presentation on the Saturday of the conference. Two of these were withdrawn before the conference began, but the 16 that were presented, in two parallel streams, were evidence of considerable breadth of interest in the history of the Uniting Church and its antecedent denominations among laity and clergy, and among amateur and academic historians alike. They generated lively discussion among their listeners, and pointed to further areas of research waiting to be pursued. All of this was very gratifying to those of us who had taken a punt on being able to organise a national conference and had believed that among Uniting Church people there were plenty who could provide us with the intellectual stimulus and pastoral and ecclesial challenges that would make it viable.

And there will be more such conferences. As part of a discussion on the draft constitution for the new Uniting Church National History Society, participants at this inaugural conference agreed to hold national conferences biennially, and gratefully accepted the offer of the Victorian-Tasmanian Historical Society to host the next one, in Melbourne, in 2019. Of course conferences aren't the only way of promoting our history, and they won't be the only thing that the newly

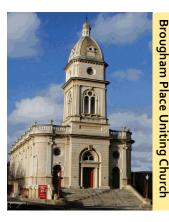
appointed national committee\* focuses on. But they will continue to provide those of us who are committed to preserving and reflecting on our history a means to support each other and learn from each other. If you missed this first history-making conference, please consider being at the next one.

Dr Judith Raftery President, UCSAHS and Convener, Conference Organising Committee

\*The members of this committee are William Emilsen (NSW, chairperson), Wendy Beresford-Maning (NT), Alison Longworth (WA), Glen O'Brien (NSW), Julia Pitman (Qld), Judith Raftery (SA), Robert Renton (Vic-Tas).

# **Our Next Meeting**

Our meeting on Sunday 8 October will be a panel conversation, and the topic of discussion will be **Leaders** of the Women's Suffrage Movement in SA.



This panel discussion will explore the values and convictions of church members who led the women's suffrage movement in SA in the late 19th century. To be held in Brougham Place Uniting Church, North Adelaide at 2:30 pm.

This will also be an opportunity to appreciate the significance of this 1861 heritage-listed building and to hear about the influential ministry of Rev. James Jefferis, the progressive Christianity leader of his day!

Afternoon tea will follow.

Page 2

### Page 7

### **The UCA History Centre**

Open Wednesdays 1 - 4 pm

44A East Ave Black Forest

Website:

historicalsociety.unitingchurch.org.au

Facebook:

www.facebook.com/UCAHistoricalSocietySA

#### **CORRESPONDENCE:**

E: ucsahist@chariot.net.au Post: UCA Historical Society 44A East Ave, Black Forest, SA 5035 Phone: 08 8297 8472

#### **COUNCIL MEMBERS**

Judith Raftery (President)
David Houston (Vice President)
Val Canty (Interim Treasurer)
Glenys Edwards (Minutes Secretary)

Jonathan Barker

Gaye Brown

**Brian Chalmers** 

Lindsay Faulkner

Bill Harris

Barbara Hayes

Ken Hayes

Don Hopgood

Doug Hosking

Norah Norris

You can receive this newsletter via email. Send your email address to admin@historicalsociety.unitingchurch.org.au and we will send you our up-to-date news and other items of interest.

#### Membership of the Society

Individual—1 year \$20
Individual—5 years \$80
Individual—Life \$250
Congregational—Life \$250
Contact the Centre for more information.

# South Australia's History and Church History: Some thoughts from our recently retired Newsletter Editor, Dean Eland.

SA's History Festival in May was, once again, a record-breaking event with 340 sessions across the state. In her introductory comments in the year's program the Chair of the History Trust of SA, Elizabeth Ho, asked how the festival helps our State. She has several answers to this question.

"History helps us understand how the past forms or shapes us and where we fit into the fast-moving human story. Appreciating our history informs our understanding about that which is solid about our society and what needs improving. History matters because it helps each of us to make more sense of our ever-changing world."

The aims of the UC SA Historical Society fit well with this vision as we set out each year to celebrate the past and affirm that which is enduring and solid about the church's public ministry in many communities and places. Our aim is to help congregations and members make sense of the changes we experience and the implications this has for the life and mission of the UCA in South Australia.

Many of the profound social changes in Australian society have implications for our future and are beyond our control! In our Unley history walk in March we were reminded about the way suburban congregations in the mid-twentieth century were centres of protestant family and social life. In the post-war years the baby boomer generation moved further south and European migrants found a new home and new opportunities for work and family life in the older areas of Unley. In the 1970s eight or more Orthodox and Catholic churches were built in this southern inner region of Adelaide and these centres provided a spiritual and cultural home for many. Both social and demographic change brought new challenges for Uniting Church members who stayed on and adapted their ministry.

One great example of a creative and innovative response to these changes is the public presence of the Wayville Christ Church congregation in the continuing ministry of the Effective Living Centre (ELC). Once the site of a Bible college, then Wesley Theological College, it is now home to the ELC and adjacent to 'The Lodge', one of many services to seniors provided by the UCA agency, Eldercare.

SA's History Festival in May and the UCA's first national history conference in June have assisted us in celebrating our past, appreciating the implications of social change and growing our capacity to adapt and shape ministry through sharing our history and insights and learning from our experiences.

Rev. Dr Dean Eland

At the Sunday night celebration of forty years of the UCA, Janeen Barker reflected tellingly on the contribution of Congregationalism to church. The the following is extracted from what she said:

Forty years ago... the Congregational Union and its adherents... understood themselves to be



- of the Dissenting tradition and distinctly Protestant
- generally speaking liberal in theology and embracing of scientific enquiry
- the proud beneficiaries of a tradition and polity which gave significance to the laity and power to the local congregation
- part of a church which had led the way in ordaining women
- involved in the work of the London Missionary Society in demonstrating a commitment to evangelism and compassionate service on a global scale in Africa, the Pacific, China and India.
- the inheritors of a tradition which valued the leadership of not only engaging preachers but also intellectuals who engaged in the pressing issues [of the day], e.g. debates regarding federation, State Aid, health care for the poor, workers' rights, social justice and reform theologically these issues can be stated as an earnest commitment to the establishment of the Kingdom of God on Earth.

... It seems that within the UCA the significance of the local manifestation of the church has been diminished... at the local level the Congregation has become overshadowed by the influence and power of the Church Council. At the same time the relationship [with] Assembly and Synod has become more distant... Do we not need to revisit the wisdom of being a Conciliar Church, [characterised by] a structural relationship which depends on healthy, trusting mutuality and shared responsibility?

The UCA could well reexamine the importance of our Dissenting heritage. We [have been] so enamoured with 'Unity in Diversity' that we [have become] coy about acknowledging significant differences... I have a feeling that we are living through a time when not just our own

health as an organisation, but the health of our society and the global network of nations depends on finding healthy ways to deal with differences in thinking and acting, and in resolution of conflicts and maintaining dialogue between groups with widely differing beliefs and practices.

The Congregationalist heritage is also a reminder of the importance of the need to question authority, to be suspicious of hierarchies . . . We need to be careful to safeguard and treasure a tradition and tendency to view situations from the bottom up, from the point of view of the least significant persons or groups. The very business of being an organization ... easily leads away from the focus of standing with "the least of these". Let us practise and refine the art of being questioners and dissenters.

The UCA began with a "Statement to the Nation" – perhaps it is time for us to create a new statement for the twenty-first century. It would be a statement that might create some clarity of thinking and purpose for the secular society – equally crucial as a statement of intent and commitment for ourselves. We are facing mammoth issues [concerning] the long term care of our planet, and the increasing threats to security, peace and a just shar[ing] of the [world's] resources. We cannot delay in beginning this life-saving task.

... Our calling is to be a servant community rather than a successful organization. Of course these are not mutually exclusive but we need to reflect and evaluate the emphasis from time to time... We might then reach our fiftieth celebration and be grateful for the journey, grateful for those we met on the journey, grateful for the struggles on the way, and grateful for where we find ourselves as the church and as a global community in the twenty-first century.





# A Pilgrim People: 40 Years On

National Uniting Church History Conference



# Highlights of the Uniting Church National History Conference

According to written feedback provided by participants, conference highlights included:

- a great choice of worship leader (NSW Moderator, Rev. Myung Hwa Park) who offered stimulating cross-cultural worship experiences
- the keynote address from Associate Professor Renate Howe: wonderful, informed, wise, pertinent, insightful, timely, a challenging opening to the conference
- the Sunday night celebration: inspiring, an excellent reflection on the three traditions, a wonderful way to celebrate the birth of the new society and the birthday of the UCA
- the catering: excellent, hospitable, will be hard to equal

and the most important take-aways were:

- being energised for preserving and promoting UCA history, enthusiasm for the task ahead
- feeling encouraged by prophetic and visionary messages
- good networking, meeting old friends and new people
- hoping that some of the issues raised will be followed up by synods and Assembly

As one participant summed it up:

"If the UCA continues to engage with its history and if everyone becomes 'rememberers' there is great hope for the future for the UCA."

## A major thank you

The success of the conference owed much to the generosity of Pilgrim Uniting Church, which made its facilities and the services of many of its members available throughout the weekend. Conference participants greatly appreciated the graciousness and

efficiency with which this support was offered. The Historical Society offers Pilgrim its heartfelt thanks, and acknowledges the various costs borne by volunteer caretakers, overtaxed 'techies' and the 'hospitality team' who, working in conditions not really up to the task, kept us so well-fed and watered.

The next edition of the newsletter will include a summary of Associate Professor Renate Howe's keynote address.



Page 4 Page 5



