



Historical Society

of the Uniting Church
in South Australia

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Stow Memorial Church (now Pilgrim Uniting Church) photog. c1900

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EDITORIAL

Who's been sleeping in my house?

The recent ABC 1 TV series, *Who's been sleeping in my house?* demonstrates that recording and interpreting history is no straightforward matter. Documenting and finding meaning in events, places, buildings and people involves several research disciplines and varied skills to connect up the dots.

A recent report of the DABOH (Documentation, Archives, Bibliography and Oral History) group of the International Association of Mission Studies suggests that four related disciplines are core to interpreting church history and this is reflected in the title of the committee. Collecting archive material (minutes, reports, and articles) complements the personal and biographical interests involved in documentation and oral history. Documenting and promoting history begins with questions and involves collecting, interpreting and sharing experiences and insights.

The DABOH report comments on,

the distressing inattention to either the need or the means for documentation and memory preservation in the formation (or theological education) of future pastors in Protestant Christianity and in the wider Christian churches. This lack is reflected in the lack of institutional commitment to documentation and in the waning of historical studies in churches, academic institutions and seminaries. There is a need to develop documentation of world Christianity as a "thick" discipline in academic institutions and seminaries.

They propose that church historians should,

offer a moral reading of the shared memory by critical analysis and theological sensitivity. Archivists and historians need to join hands to offer a moral reading of the past. Such study "helps in planning a future founded on the contributions of Tradition whereby memory is also prophecy" (Pastoral Function of Church Archives, 1997).

Our Historical Society is in the fortunate position to be well resourced compared with other groups in Australia. Each year it sets out to recognise and support those who are committed to preserving memory for the sake of the future. In recent years the Society has extended its support by encouraging research and documenting the story of the church in this State.

If we want to look forward we need to look back, learn from experience and find in our past prophetic hints of the future. Mission objectives are achievable when they build on UCA traditions and ethos and not upon immediate preoccupations or quick fix solutions.

Dean Eland
Editor

PROGRAMME FOR 2012
Details of the forthcoming events in the
Historical Society's Program
on page 10 & 12

**Church Anniversaries:
Reflect on the past, articulating present challenges
and discerning the future**

This year South Australia is celebrating 175 years of European settlement. Several congregations in the Uniting Church will be also celebrating important milestones in their history, Pilgrim congregation 175 years on May 20th, Milang 150 years on October 21st and Cummins 100 years on May 6th. The UCA Historical Society of SA would like to hear from others so we can include commemorative publications and other information in our collection.

Pilgrim's 175th anniversary service will celebrate the formation of the first Wesleyan church on Thursday 11th May 1837 and the first Congregational church on Tuesday 19th December 1837. The moderator will be the guest preacher at Pilgrim on May 20th with a commemorative service at 10.30am.

On Saturday 24th June at 1.30pm there will be a walking tour of former city church sites. Meet at the rear of Pilgrim Church. This tour will be repeated on Tuesday 6th November at 6.30pm. A tour of the graves of leading Congregational, Methodist and Presbyterian ministers and lay people will also assist people gain some appreciation of the dedication and commitment of leaders who laid the foundations that we build upon today. This tour will be held at West Tce. cemetery on Saturday 21st July at 2.00pm and a brief service will be held at the grave of the Rev T Q Stow who died on 19th July 1862 (150th anniversary). This tour will be repeated on Friday 12th October at 6.30pm.

Pilgrim church inherited two denominational traditions, the Wesleyans and the Congregationalists, when they came together as Union Church in the City in 1969. The dissenters or independents who came to make this land their home carried with them strong convictions about the separation of church and the state, freedom to worship without the restrictions and release from those institutional and social customs of the motherland which recognised some classes and religious groups as more privileged than others. The place, the people and their social purpose were closely intertwined and these convictions and their achievements laid the foundations for a new way of living in community in South Australia. Those who were involved took great risks, were subject to criticism and experienced many moments of doubt and struggle. A celebration of this 350 year denominational history will be a part of a symposium on the topic, "Our Church Born in Dissent: 350 years ago today". This session will be held on August 24th in the Chapel of Reconciliation, Adelaide College of Divinity, Brooklyn Park beginning at 7.30pm.

Anniversaries are a significant opportunity to celebrate the past, consider present challenges and look to the future. There are many good informal reasons for inviting former members and friends to local celebrations as we like to catch up with family news and recognise achievements and the contributions people have made over the years. Anniversaries affirm that the church is about people and their commitment to a common cause. Congregations are about people meeting, a coming together for a purpose, building community life and these are the experiences that lead us to think about the meaning and significance of particular places and properties. We do this because our remembered past is associated with places, a recollection of events when people were challenged or comforted and lives changed.

We cannot celebrate anniversaries apart from the people who were involved and the buildings that they occupied. Nor can we ignore the place churches occupy in the social landscape of the wider community. The significance of any historic artefact or public building cannot be understood without reference to the people who conceived it, worked to ensure its completion and who held strong convictions about its purpose.

Buildings are the home and meeting place of congregations and over 175 years in SA places, people and purpose have worked together to be a presence in community. Over the years they have confronted uncertainty and doubts about maintaining property and restoring buildings as the church's purpose is about a vision for a better world, restored relationships, reconciliation, justice and human transformation. Yet in so many ways the places where we meet become instruments for achieving this vision.

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An urban sociologist has suggested that religious traditions are an important feature of the urban landscape as immigrants have,

appropriated public spaces for themselves and transform them into venues for shaping, displaying and celebrating their inherited and emergent ways of life and their understandings of the world (Orsi 99:47).

Orsi argues that religious traditions impose themselves on the urban topography and the spatial distribution of temples, store fronts, mosques and churches are representative pathways in mapping the social relationships which exist across classes, occupations and civic life. For the immigrant community, *the self becomes recognizable to itself in the familiar stories others tell in familiar accents in such settings* (Orsi 99:55).

For new faith communities in a strange land, religious centres are spaces where members help each other come to terms with new diverse cultural realities. Identity and belonging is discovered as we bring our *lives into this space*. Here many have experienced support at times of crises and these moments are often associated with *separation, loss, and alienation which come with migration and immigration, or by the tensions and emotional consequences of life in a maritime port*. (ibid.:55). Overcrowded or poor housing, unemployment in times of depression, overwork or exploitative work practices or the dangers and threats of street life to women and children or to the younger generation became issues for our congregations over several generations.

While religious spaces are important expressions of social purpose, they also express the identity, endeavour and aspirations of its members. Sites are venues to make connections with the wider community and civic life and contribute to sense of place and faithful capital. Meeting places provide clues to the *networks or pathways* which people travel in their social rounds, *connecting them with others across the cityscapes. It is along such pathways that city people construct durable and dependable networks of association. Together they make up the social order of the city* (ibid:51).

Shared narratives and congregational stories tell us where we have come from and who we are and they also ground us in our present reality. *The remembered past leads us to a better understanding of the challenges we currently face. Who lives here today and what they are like; what is changing now, for better or worse; and what forces are affecting lives in this community* (ibid).

An understanding of our past also helps us discern directions for the future. If we are to minister to the soul or spirit of a city, such a ministry can take a myriad of forms. The experiences that we have of ministry now, the traditions and practices which we are establishing will be the heritage passed on to the next generation and will, in effect, set the scene for discerning future directions.

Several years ago Michael Leunig was asked to write a prayer for the opening of a new community church facility in rural Victoria. This prayer reminds us that a building and its place in community symbolises many purposes. It is a shelter, a place of refuge, a place of welcome and hospitality. Here people meet for a sacred purpose, to celebrate their relationship to a covenanting God, to restore brokenness, to give thanks, to enter into binding relationships with one another, to rally for a cause, to confront injustice, to bind up the broken hearted, to wait upon the Spirit and to seek a purpose in life, to be challenged and invited to discern new directions and priorities. A place to hear the call to follow and begin a faith journey and a place to celebrate and give thanks when we come to the end of our part in Pilgrim's way.

*We give thanks for this beloved place;
For what it gives;
For what it creates;
And for all that it holds in our community of faith and hope.*

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*This place is made of God's gifts.
It is made real by the work of many hands.
It is made alive by the tears of sorrow which have fallen on this ground.
It is made true by the vows of love and commitment spoken here;
And it is made beautiful by the sufferings, joys and yearnings which have found ref-*

FROM A VOLUNTEER CATALOGUER

Where are you from 1.00 pm to 4.00 pm on a Wednesday? You will find me at the Uniting Church History Centre, 44A East Ave, Black Forest (8297 8472) if I am not on holidays or working!

In another life, I was an advisory teacher/librarian and Regional Librarian in the Riverland for the Education Department. Now, at the History Centre I catalogue photographs of people from private collections, 'New Times' and now I have begun on photographs from 'Central Times'. Sometimes this is not an easy job as many photographs have no names on the back of them. Using the pooled wisdom of the rest of the volunteers, I mostly find the name. Every now and then I take some from 'my too hard box' and ask Jim Everett, the archivist for the UCA to take a look.

The photos are filed in folders named 'Ministers' (green folders) and 'Lay' (pink folders). I am interested in receiving orders of service for ordination and ministers' funerals as well as other special times in the worship life of the various churches. (There are filing cabinets with information from churches open and closed.) Later on these files will be added to the database that is being prepared.

If you were the Moderator, the photographer took many photos – reading the paper, at your desk, in the garden, preaching, being installed and almost any other place you can imagine. You should see yourself in your younger days!

Some of the photos, mainly from the early days of Methodism, date back to the 1800's. The Centre receives enquiries from all over the world and from many states in Australia. We are delighted to try to contribute to family histories if we hold any information. Often we are able to point you in another direction.

I dislike filing with a passion and so I am grateful for Gaye Brown, David Greig and Judy Eland who file for me! I haven't worked out whether they do it to encourage me or to shut me up!

Jan Greig



uge and meaning in this place.

*For such blessings of the Holy Spirit:
for these mysteries we rejoice and give thanks;
in the conviction and faith that hearts will open in this forgiving space;
that differences will here be welcomed into fellowship
and that courageous healing journeys may here begin.*

*From this refreshed place let us go outward and
restore what we can of our broken world and troubled world.
And let us go inwards and refresh our vision and
love of God's wondrous creation.*

References

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Dean Eland

HAS ANYONE SEEN THE WINDOWS?

Salt Lake Methodist Church was typical of many hundreds of congregations established throughout rural S.A. in the 19th century. Beginning in 1869, services were held in homes. By 1874, a wattle, pine and daub building was erected near the shores of Lake Bumbunga (the Pampangaka term for "rainwater lake") in the Lochiel district. The services were well attended by the farming community and the building was also used as a weekday schoolroom. In 1906, a more substantial stone structure was built by Mr C.H. Coltman.

Not far from the church a small cemetery was established on a hill overlooking the lake. A few of the pioneer graves can still be seen at the north end of the lake. Locals often remarked on the beauty of the changing colours of the lake, pink and blue, with the pretty reflection of the hills.

On April 8th 1934 the Diamond Jubilee (60 years) of the original building was celebrated by the



citizens of the district as well as many who returned for the occasion. This big event, spanning three days, was well reported in "The Stanley Herald" on the 12 April 1934. On the Sunday, the President of the Methodist Conference (Rev J C Hughes) conducted two services. About 300 people attended the afternoon service when four beautiful stained glass windows in memory of the pioneers were unveiled. The four people remembered were:

Miss Anne Chapman (unveiled by her brother Mr Joe Chapman)

Mr Inder Hill (by his daughter Mrs D A Nottle)

Mr J R Bidgood (by his daughter Miss Elsie Bidgood)

Miss Jessie Corsten (by her nephew Mr A J Corsten)

At a subsequent date the front vestry window was beautifully painted with lilies by the famous Steve Wickes in memory of Mrs Janet Hancock.

A combined choir conducted by Mr Milton Stephens accompanied by organist Mrs A E Smith (Alma's mother) provided special singing.

On the Monday, a Jubilee High Tea was held where 200 people enjoyed "a sumptuous banquet". The tables were decorated in the fashion of the time with cosmos and ferns. The convenors (Mesdames J H Hancock and A J Davidson) with a host of willing assistants "excelled themselves in the preparing of such delicious viands". The central attraction was a huge two tiered cake with 60 candles, symbolic of the 60 years of church work. Mrs Coltman (Snowtown organist) and the Rev J C Hughes were the guest speakers while other items of musical entertainment were provided.

The celebrations were concluded on the Tuesday evening with a concert before a packed house, raising £13 (\$26). Singers included Alma Smith, who is still singing today in the choir of Pilgrim Uniting Church Adelaide.

The Salt Lake Church was closed in 1951 after problems with the foundations and the constant struggle to farm the poor soil. The remaining congregation joined the Snowtown Church in the same Circuit while some pews and the pulpit chair were presented to the Lochiel Church.

The question is; does anyone know what happened to the stained glass windows when the building was demolished? It has been suggested that they might have been stored under the stage in the Snowtown Church Hall. Two of the participants in that 1934 celebration would be very interested to find out!

My thanks to Alma Smith who assisted in the preparation of this article with her memories and photos of the Salt Lake community.

Judy Eland

The History of Port Adelaide Congregational/Uniting Church
*Address given at Port Adelaide Uniting Church, Western Suburbs Organ
Festival, 3 January 2012*
David Hilliard

This church is one of the most prominent buildings in Port Adelaide and it embraces a rich history so I am grateful to the organisers of this recital series who have invited me to provide a historical portrait.

The Port Adelaide Congregational Church on this site was opened in 1868. Its members have played a significant part in the civic, business and community life of Port Adelaide. They have included a number of merchants, shop-keepers, sea captains and journalists. Some were elected to the colonial and state parliament and eight were at different times elected mayor of Port Adelaide. Many prominent members are commemorated by stained glass windows, wall tablets and memorial furniture. Some of the church's ministers have been public figures and one of them, Lionel Fletcher, as we will see, later attained an international reputation. At its numerical peak, in the years just before the First World War, this church had the largest membership of any Congregational Church in Australia.

For most of its existence this building was a Congregational Church. You may well ask: who were the Congregationalists and what did they stand for? We have not heard of them as a separate body in South Australia since 1977 when they joined with Methodists and the majority of Presbyterians to form the Uniting Church in Australia. Only a few small congregations now remain outside the Uniting Church.

The Congregationalists emerged in England in the latter sixteenth century towards the end of the reign of Elizabeth I. Queen Elizabeth was the supreme governor of a national reformed church called the Church of England which in theory, though not in practice, embraced everyone in the kingdom. This idea was almost universally accepted at the time. However, some Protestant Christians believed that the idea of a state church, in alliance with the government, was contrary to New Testament teachings on the church. They argued that a Christian church was essentially the local congregation and that it should consist only of sincere believers, not the usual mix of believers and duty churchgoers and uncommitted people you inevitably get when a church embraces the whole society. Therefore, they argued, people of faith should separate from the established church and 'gather' in their own voluntary and self-governing congregations, led by their pastor and lay elders. This was a very radical idea. Elizabeth and her government took a dim view of it – they saw it as subversive and dangerous. Everyone, they insisted, should conform at least outwardly to the national church as laid down by act of parliament in 1559: non-attendance meant a heavy fine. No one had the right to choose their own religion for that would lead to chaos and social collapse. Therefore the Separatists, as they were initially called, were severely persecuted. Several of their early leaders were executed for sedition. So these radical groups went underground and met in private. Some went to the Protestant Netherlands where there was more religious toleration, and in 1620 the younger section of these emigrated as a group to North America. They are now known as the Pilgrim Fathers. Their search for religious freedom has become a central theme in the history and culture of the United States.

From this root emerged over time a distinct stream in English Christianity called the Independents or Congregationalists because of their method of church government. Like the Baptists and the Quakers, they refused to conform to the established church. Collectively these bodies were known as Dissenters or Nonconformists. For the sake of conscience they suffered many social disadvantages and were outside the mainstream of national life. Until 1828 they were not able to vote or stand for public office. About this time many of these independent and self-governing congregations grouped together for mutual assistance and cooperation (as in the provision of theological colleges to train ministers) and in 1832 formed the Congregational Union of Great Britain. And so the modern Congregational Church began to take shape. Congregationalists were prominent among the founders of the province of South Australia in 1836. They promoted it as a colony where would be no established church and where all religious bodies would be on an equal footing. Having arrived here, they were strongly committed to political and religious freedom and they opposed state aid to religion. It was wrong in principle, they argued, and in any case a church that contained people of faith should not need propping up with grants from the government. Their first minister in South Australia was Thomas Quinton Stow who arrived in 1837 and was an influential figure in the young colony. The Congregational

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Union of South Australia was formed in 1850.

Congregationalists did well in early colonial South Australia. They were prominent in colonial politics, in journalism and in business. Congregational churches, because they were self-governing, encouraged individual initiative and responsibility – qualities that helped some members to succeed and become rich. The original John Martin, for example, was a deacon of the Congregational Church at Glenelg. Around Adelaide the Congregationalists founded a number of churches. Some are still landmarks: Stow Memorial Church in Flinders Street, Brougham Place Church in North Adelaide and Clayton Church in Norwood. This church is another.

The Port Adelaide church was formed on 4 November 1849 with 26 members – not all of them Congregationalists but members of other Protestant denominations who initially had no church of their own in the area. The first minister (1849-77) was Matthew Hodge. The congregation began meeting in a sail loft until a small church was built on land at Alberton. Soon afterwards the congregation moved to a stone building on the corner of Lipson and St Vincent Streets and then to a larger building on an adjacent site. This new church, seating about 500, was opened in 1853. Thirteen years later, in 1866, it caught fire while preparations were being made for the annual tea and public meeting – perhaps the oven caught alight? So the congregation made a fresh start. A large block of land was bought on Commercial Road and the land was levelled up, because Port Adelaide was then very swampy. The lower level of this building, intended for the Sunday school, was once on street level.

The new church building was designed in gothic style by James MacGeorge. This was quite novel for non-Anglican churches. Until then Congregational, Methodist and Baptist churches had been built as simple meeting houses or in classical style – certainly not gothic which was associated with the middle ages and ‘corrupt’ Catholicism. But in England during the 1840s tastes began to change and the new ideas spread to the colonies. In Melbourne Wesley Church in Lonsdale Street was opened in 1858, the first gothic Methodist church in Australia. In South Australia, Flinders Street Baptist Church, in gothic style, was opened in 1863, Stow Memorial Church – by the same architect, R. G. George – in 1867, and Kent Town Wesleyan Church in 1865. The other churches designed by MacGeorge have now been demolished: the original Maughan Methodist Church in Franklin Street and St Andrew’s Presbyterian Church in Wakefield Street.

The new Congregational church at Port Adelaide, opened at the end of 1868, was a typical ‘Nonconformist’ church of the time. It seated 600 and was designed for auditory worship – for a congregation which had gathered to hear the word of God read from the lectern and expounded from the pulpit. It was also designed for a congregation that had other activities under its roof; so it included accommodation for a Sunday school, vestries, meeting rooms and lavatories, which were not found in older churches. It was an expensive undertaking. The land and building cost almost 6000 pounds, which is equivalent to some one million dollars today. In 1878 an organ was installed at the cost of 650 pounds. From then on the church had a strong musical tradition, with a large choir and wide repertoire. The Sunday school flourished: 175 names were on the roll in 1905.

So this church was a statement that Congregationalism had arrived. It was a large and expensive building on a main road in Port Adelaide and it was in gothic, just like the Church of England. It demonstrated that Congregationalists were definitely *not* second-class citizens in South Australia.

The church’s first pastor, Matthew Hodge, died of typhoid in 1877. Some of his descendants stayed in the area and one is a member of this congregation at the present day. His successor, who was a serious thinker, was ill for most of his few years here and died young. Attendances went down. Then the church’s third minister restored its fortunes. He was Joseph Coles Kirby.

Kirby, born in England, came to South Australia in 1880 from pastoring a prosperous church in Sydney. He was an activist minister who became involved in almost every area of life, both locally and in the colony at large. He had definite views on many issues and causes and did not hesitate to express them. Kirby led this church with a definite strategy. It involved house-to-house visiting of all church members (and not just for cup of tea but for a serious exhortation on their Christian life), a commitment to Christian education of the young, and the encouragement of able young men to enter the ministry. Those who came under

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his influence and were later ordained into the ministry of the Congregational Church were known as the 'Kirby boys'. He pushed the Congregationalists in South Australia to take up the causes of temperance and opposition to the liquor trade and what was then called social purity, to reduce prostitution and to raise the age of consent. In some of these causes, in alliance with other churches, he was successful. In 1885 the colonial parliament raised the age of consent from 13 to 16. Kirby was instrumental in reducing the number of hotels in Port Adelaide, and in 1915, in retirement, he was a leader in a successful campaign for 6 o'clock closing of hotel bars – this lasted until 1967. He was a founder of the Women's Suffrage League that campaigned for women to be given the right to vote, achieved in South Australia in 1894. He was president of the Early Closing Association, campaigning for shops to close at a reasonable hour on Saturdays. In theology he was a staunch conservative at a time when Congregationalism was moving in more liberal direction. In his latter years he fought the 'New Theology' taught by some younger ministers in Adelaide, for down-grading the evangelical doctrine of salvation through the 'blood' of Jesus shed on the cross.

Those who did not admire Kirby were inclined to dismiss him as 'the self-advertising parson' who did not know when to shut up – always writing letters to the newspapers on what he saw as wrongs that needed to be righted, addressing public meetings and ready to express an opinion on the smallest provocation. A newspaper reporter who visited his church in 1895 observed that his voice was 'just about as unmusical as it could possibly be' (*Quiz and the Lantern*, 20 June 1895). Yet despite the lack of elocutionary powers he drew a large congregation which included some of the leading businessmen of the Port. Kirby in his preaching was earnest and direct, sometimes humorous, ready to discuss the world as it was rather gloss over its evils, and able to sustain the interest of his hearers; he was definitely a personality.

Kirby was a prominent denominational leader and was twice president of the Congregational Union of South Australia, in 1886 and 1906. He was also a church planter. From the 1880s the Port Adelaide church began to found branch congregations, which later became independent churches, in the adjacent newer suburbs of Semaphore, Ottoway and Cheltenham.

On his retirement Kirby was succeeded in 1909 by Lionel Fletcher who was minister for six years. But Kirby continued to sit in a seat of honour beside him in the pulpit; he died in 1924. Fletcher was full of energy, a great preacher and evangelist and, like Kirby, a strong opponent of the 'liquor traffic'. His forthright evangelical preaching drew large congregations. His ministry coincided with the outbreak of the First World War: 121 men from the church and Sunday school enlisted, of whom 32 were killed or died of wounds. One can imagine the gloom and sorrow around the church whenever a death was reported. When Fletcher left in 1915 the membership had grown to 450, the largest Congregational church in Australia – only five other Congregational churches in South Australia at that time had more than 200 members. At one service in 1913 it is said that 1200 were present. The gallery was reserved for men, who were allowed to remove their coats at the height of the summer.

Fletcher then spent six months conducting evangelistic missions around South Australia, claiming some 1300 converts. From here he went to Wales, to become minister of a big church in Cardiff that had fallen on hard times. He brought it back to life. Then he was invited to the main Congregational church in Auckland, New Zealand: Beresford Street Church. He also became world vice-president of the evangelical youth movement, Christian Endeavour. In 1932 he was appointed by the World Evangelization Trust to be 'Empire Evangelist'. During the 1930s he conducted evangelistic campaigns in various British counties; then retired to Sydney where he died in 1954. His once-great reputation died with him; he left no institutions or legend.

From then on the Port Adelaide church had a succession of ministers who had to face the problems of the falling population of the area, the Great Depression, the Second World War, the decline of the port since the 1960s and general social change. Two of them died quite young – great losses – and another, a high flyer, was appointed to succeed Lionel Fletcher at Beresford Street Church in Auckland. Membership and Sunday school enrolments slowly declined. In 1950 there were 89 active church members.

In suburban Adelaide, as elsewhere in post-war Australia, local churches nevertheless remained important centres of social life. Port Adelaide Congregational Church had several women's fellowships and its youth groups and sporting clubs (basketball) lasted into the 1960s. But there were warning signs. In 1959 BALM Paints offered to buy the church and land for 32,000 pounds. A few years later Port Adelaide Presbyterian Church closed; the building was

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sold and bought by Quinn's sail-makers. But this church was resilient. It adjusted its strategies – for example, it introduced contemporary worship in 1972. In 1973 the congregation joined with Port Adelaide Methodist Church, in nearby Dale Street, and in 1975 the union was enlarged to include the struggling Congregational churches at Ottoway and Cheltenham. This Port Adelaide United Parish anticipated the formation of the Uniting Church. In 1977 the United Parish became part of the newly formed Uniting Church in Australia; so this congregation became Port Adelaide Uniting Church.

The present Uniting Church congregation, founded in 1849 and now just over 162 years old, maintains a vigorous presence in the Port: an inclusive congregation with a social conscience and keen to build connections with the wider community. May it continue for another 162 years.

David Hilliard is an Adjunct Associate Professor in History at Flinders University

HISTORICAL SOCIETY'S PROGRAMME FOR 2012

- ✠ **Sunday, 6th May at Pilgrim Uniting Church, 4.30 pm**
Rev Dr Bill Edwards is the guest lecturer. His subject is
"A Mission in the Musgraves: Ernabella 75 years on"
- ✠ **Friday, 15th June, at the History Centre, 7.30 pm**
The Annual Meeting of the Society, followed at 8 pm by
"Maughan Church Reflections" (more details in next Newsletter)
- ✠ **Friday, 24th August at the Chapel of Reconciliation, Adelaide College
Of Divinity, Brooklyn Park, 7.30 pm**
A Symposium : "Our Church Born in Dissent 350 years ago today"
- ✠ **Sunday, 9th September at The Pilgrim Centre, 12 Flinders Street,
Adelaide, 3.30 pm**
Rev Dr Alison McRae is the guest presenter. Her topic:
"Diaconal Ministry and the Reshaping of the Mission of the Church:
20 years of the renewed diaconate in the UCA"
- ✠ **Sunday, 14th October, Smith Street, Walkerville, 2 pm**
Walkerville Wesleyan Cemetery Walk
to be led by Mrs Raye Whitehead
- ✠ **Friday– Saturday, 7-8th December (times to be advised)**
At Adelaide College of Divinity, Brooklyn Park
Workshop on the History of Australian Methodism

*More information on these events will be
available on the Society's website:
www.historicalsociety.unitingchurch.org.au*

Commemoration Prayer for 175 Years.
Written and led by the Rev Bruce Grindlay minister of
St Andrews by the Sea Uniting Church on December 28th 2011

Gracious God, Holy Friend
as we draw close to the end of this year
and as we assemble in this place
special to the memory of events past
and hopes for the future expressed
we would acknowledge the Kurna people
as traditional owners and custodians of this land
and respect their relationship with this country.
Today we again gather, as we have before,
with a mixture of apprehension and anticipation
as local, national and world events touch and shape our lives.
We are unclear about much of what is happening, socially, politically
and economically,
yet we know of all countries in the world at this moment we have fared,
and are faring best.
So with hope, on this 175th. occasion of Proclamation Day
Commemoration
as South Australians with our many and varied histories
we commit ourselves to work together to forge new tomorrows.
May we today
be filled with peace, and love and care for each other,
that with a renewed determination
we may build on the heritage of yesteryear
for a better future
so that this state of South Australia
may continue to be a place
of harmony, mutual acceptance and common strivings
for the benefit of all its citizens.
For so we pray in the name of Jesus the Christ. Amen.

NEWS AND NOTES

2012 PROGRAM

The first meeting of the year for UCA Historical Society was held on Friday February 17th when the Rev David Paech, former president of the Lutheran Church in SA, shared his research on George Fife Angas. He noted some of the critical comments about this community leader and man of faith but concluded that GFA was indeed the "Father and Founder of South Australia." In active retirement David lives in Klemzig a village established by Lutheran religious refugees in 1839 and his interest in Angas was prompted by his role in assisting refugee Lutherans to migrate to SA. A copy of a paper by David is available for those wishing to read more about Angas and his influence in the development of the state and particularly in the Barossa Valley.

Other dates to keep in mind include...

On **Sunday May 6th** at 4.30pm the Rev Dr Bill Edwards will speak on the topic, "A Mission in the Musgraves: Ernabella Seventy-five Years On". W. H. (Bill) Edwards, ordained as a Minister of the Presbyterian Church in 1958, was Superintendent of Ernabella Mission (1958-72), Mowanjum Mission (1972-73), and Minister of the Pitjantjatjara Parish based at Fregon (1973) and at Amata (1976-80). Bill's article in *The Australian* late in 2011 created a great deal of interest in the connections between the present state of affairs and mission history.

Also in May Pilgrim Church will celebrate its 175th anniversary **Sunday May 20th** at 10.30am. This service will celebrate the formation of the Wesleyan church on Thursday 11th May 1837 and the Congregational church on Tuesday 19th December 1837. The moderator will be the guest speaker.

The AGM of the Society will be held on Friday June 15th at 7.30pm and at 8 pm members of the former Maughan Church will share their thoughts on its central role in social reform over many years. The AGM will be held at the History Centre 44A East Ave, Black Forest.

Members will be also interested in attending a symposium on the topic, "**Our Church born in Dissent 350 years ago today**". This event will be held at the Adelaide College of Divinity, Brooklyn Park on Friday August 24th beginning at 7.30pm.

On Sunday September 9th at 3.30pm there will be a session on the topic, "Diaconal Ministry and the reshaping of the mission of the Church: 20 years of the renewed diaconate in the UCA ". Guest speaker will be the Rev Dr Alison McRae and this will be held at the Pilgrim Centre 12 Flinders St. These two events are being coordinated by Jonathan Barker. Contact him for further information at jkimbarker@bigpond.com

Other events for 2012 are listed in the printed program and are included on the web site.

ORAL HISTORY PROJECT

The Society will launch a new oral history research program and this will involve interviewing retired ministers and lay leaders. Contact Judy Eland for further information. djeland@bigpond.com
0419 112 603

LOCAL HISTORY GRANTS PROGRAM

Applications for the annual history grants program close on March 31st. Details and a grant application form are available on request to ucsahist@chariot.net.au

Check web site www.ucsahist.org.au for details and copies of articles and information.

I'D LIKE TO SEE THAT! MINISTERS AT CRICKET

The more serious business of the Methodist Conferences having been disposed of, members of the three bodies will this afternoon indulge in a game of cricket on the Adelaide Oval.

The Wesleyans will play a combined team from the Bible Christian and Primitive Methodist sections. The former will be led by the Rev. A. S. J. Fry, of West Australia, one of the best exponents of the game in the West, and the latter will be captained by the Rev. A. W. Wellington, a keen admirer of the game and a capital all-round player. The Wesleyan Conference team will consist of the Revs. A. S. J. Fry, H Wilkinson, A. J. Barclay, H. C. George. J. Mortimer, and A. D. Bennett and Messrs. Walton, Colton, Chinner, Mansom, and Nock. The Minor Methodist team will consist of the Revs. A. W. Wellington, S. C. Mugford, H. T. Rush, E. W. Caust, T. Allan, J. A. S. Williams. W. A. Dunn, J. Robinson. J. Tiller, W. O. North, and Mr J. Busbridge. The match will commence at 1 o'clock.

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