

**The Historical Society**  
of the  
**Uniting Church in Australia**  
**South Australian Synod**



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## *Editorial*

It is fitting that our frontispiece pictures the country windmill as particular items within it are of rural situations and historical interest.

It is sad when we lose one of the great figures of the church. Rev. Dr. Arnold Hunt, who was a country boy himself, touched many of our lives in a particular way. Having sat as a student in Dr Hunt's lectures, with confidence it can be said that he would not be afraid, nor sad, at death, for as a Methodist historian – and eminently proud of Methodism – he followed that tradition of Assurance that enabled one to "live to die victoriously". For the original Methodist, death was not the end but the crowning achievement of a life lived in discipline and holiness, according to the dictates of scripture which the Wesley brothers both preached. Tributes follow in this edition and space is available in future ones, for expressions of appreciation of this wonderful, inspirational servant of God who did just that as he lived out his vocation. We rejoice that Arnold is now in that place of honour where time has no meaning and he can "boldly approach the eternal throne to claim the crown of Christ", because of the assurance given by Jesus Christ, his Saviour and Lord.

This will be the last edition of the Newsletter that I shall personally edit. Future editions will be edited by the Rev'd Kevin Secomb. Having taken on this position by the request of the late Dr. Hunt, when his failing eyesight made it impossible for him to continue, I am pleased to know that he had read to him those editions I had edited prior to his death, and to receive his warm accolades. Knowing that such were not given lightly, I am glad that the high standard he himself set as Editor for so many years was, in his opinion, maintained. Thank you, Doc, for your trust.

We so often take for granted certain ministries among us; yet many wonderful and diverse gifts from God continue to be evident. As we read of the celebration of ninety years' ministry of music by Mrs Grace Anders of Balaklava, and the biographical picture of her life, we are alerted to show appreciation for such ministry in our own churches.

History looks not only to the past, but considers the present, for today's events become tomorrow's history. As we know, there have been many recent changes in the Uniting Church, with the adaptation to new structures of administration. Differing worship patterns have emerged and even the songs and hymns we sing have a different theological base. Along with this, there is a changing emphasis in ministry. We are pleased to bring you an account by Rev'd Frank Measday of his vision for ministry in rural areas in South Australia that has given rise to the establishment of Lay Ministry Teams and creation of the position of Cluster Minister. It is interesting that these structures are now being implemented in certain suburban areas. Doubtless many memories of previous times will be stirred for some of you, as each situation is identified and for others, perhaps, a map is necessary even to locate where the places are! Let us take time to identify them and remember that we are the One Church and give thanks for the courage of people to "dare to care" and venture into such ministry.

*Ruth Threapleton*

***The SINCERE THANKS of the Council of the Historical Society are expressed to the Rev'd Ruth Threapleton for her excellent work as Editor of the Newsletter (8 issues) over the last two and a half years . Val Canty, President.***



**Arnold Dudley Hunt :  
A Tribute**

Arnold D. Hunt was a man of wide horizons with "a string of letters" after his name of an academic nature whose one purpose in life was: "let me commend my Saviour to you".

My intimate relationship with him was through the Methodist (Uniting) Church Historical Society where, in a quiet unassuming way, he stimulated our knowledge of "who we are" and what we "are to be" in continuing relationship with God through Jesus in the family of service and witness.

**Walter Stafford**

Arnold Hunt was for many years a leader in the Historical Society of the Methodist and Uniting Churches, serving as Secretary and Editor. As secretary he had a good understanding of all matters coming before the Council and ensured that business was dealt with expeditiously. As editor he drew on his extensive knowledge of Methodism to provide, for many years, a most informative newsletter. Despite failing health, Arnold attended the Council meeting held a few weeks before his death.

Arnold's book "This Side of Heaven" was an outstanding contribution to the 150th Anniversary celebrations of the State. Apart from the immense task of researching and assembling material for the book, Arnold's forward thinking and planning ensured that finance was available for this publication.

It was quite natural and entirely appropriate that three strong Charles Wesley hymns were sung at his funeral service on 2nd May, 2001.

**George Wright**

Tributes to Arnold have rightly honoured his intellectual capacity for scholarly research, writing and teaching. This work has benefited the church and students alike with new understandings of faith, inspired minds and warmed hearts for a greater commitment to the way of Christ.

To know Arnold Hunt was to be aware that he was uniquely conscious of himself being in the presence of Christ. Always, for Arnold, was the question "what difference does Jesus Christ make?" It was as though this question led him into the study of World Religions, Christian Missions and to ask questions such as "what happens for people when faith meets culture?" Also his research into the history of Methodism, not just in South Australia but world-wide Methodism, brought to many in a first hand way the faith of their forebears and the heritage they had received from their faith.

Paramount for Arnold was his service of Christ expressed in lines from a hymn of Charles Wesley:

*"Jesus, confirm my heart's desire  
To work and speak and think for Thee."*

We offer our praise and thanks to God for Arnold's life – lived and shared with us – for the glory of God and the furtherance of his kingdom.

**George Potter**

*Note: The Secretary of the Historical Society has a sound recording of the funeral service of the late Dr Hunt. Interested persons may enquire with Rev'd George Potter (8382 5658) to obtain a copy.*



***A History of the Lay Ministry Team  
Movement (LMT) in South Australia***  
By Frank Measday

*The Windmill, a common sight in South Australia, brings water to the surface to give life to the surrounding countryside and to both people and animal. This sight was first introduced to Frank by Rev'd Allan Shephard as they travelled together on one of their many car trips in Frank's early days as a Presbytery Minister. With the following symbolism, it became an obvious choice as a symbol for the changes and concepts necessary for Ministry in Frome Presbytery.*

***The Blade**, made up of many small blades contributing to the whole, represents the Lay Ministry Team, each playing a part in empowering the work.*

***The Wind** gives power to the blade, and so represents the Holy Spirit who empowers the work.*

***The Tail, or Sail**, keeps the blade into the wind and gives direction and represents the role of the Cluster Minister.*

My appointment as Presbytery Minister for Eyre and Frome Presbyteries in South Australia took place in 1989. Research showed that these two Presbyteries were in severe population decline though this was not obvious to the church leaders.

**The rural crisis**

The decline in population of Eyre and Frome in 1970-80-90's was severe. Statistics showed that we were in the process of losing at least one-third of our population by the year 2006. This was reflected in the financial viability of parishes and the energy level of our people. Early in the scene it was just a quiet decline but then, with the loss of agencies and services to our towns, they began to look deserted and the shells of shops and stores, police stations and fuel depots etc. declared the stark reality that the old days were gone.

A survey undertaken by the two presbytery chairpersons, Rev. Allan Shephard and the Presbytery Minister 1989/90 illustrated the unwillingness of our people to accept change or to face that change was upon them. There was still a spirited declaration in some areas that the good days would return. But it was only a pious hope. There was support for the concept that the whole church should come to their aid with gifts and grants and loans to see them through this bad period. Observation showed that those churches which did benefit temporarily from 'Grant in Aid' did nothing to plan long term for change. Indeed such churches were more conservative than those struggling without such financial support.

Together with the Pastoral Relations Committees of both Eyre and Frome, we determined to hold a series of conferences, mainly of lay people, to consider the problems we were facing. The most significant conferences were at Jamestown and Gladstone, in Frome. The Gladstone conference attracted 70 people— all but 8 of these were lay people. Here we explored together what was happening and they were encouraged to dream of a new way of being the church. Some of the Ministers of the Word who attended this conference were openly disturbed at the ideas which emanated from this 'dreaming'. Some seemed to interpret any discussion on rural decline as a sign of lack of faith and discussion of lay ministry leadership as a threat to ordained ministry.

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During this time our State church was visited by Dr Kennon L. Callahan (USA), who over two years held up a mirror to us as a church and encouraged us to think again about our mission and our patterns. It was a refreshing time but within the Synod a discouraging criticism was heard and the whole procedure was squashed, while seemingly encouraged. Despite this Dr Callahan made a change in that for the first time in Methodism and in the Uniting Church the voice of the laity was really heard. Unfortunately though, the establishment was so firmly entrenched that some of our leaders found it impossible to be encouraging as we dreamed of change.

### **George Barna / Jan Trengove**

The Chairperson of the Frome Presbytery was also a personal friend of mine and I held her in high regard both for her leadership ability and for her lateral thinking. I had shared with her my 'dream' for the new form of the church rising from the ashes of the rural crisis. A church that was empowered/ministered to by a Lay Ministry Team (LMT) in those places where, financially, it was impossible to continue with ordained ministry. It was radical and it was an obvious threat to the established patterns of the traditional church.

Jan was given a book of George Barna "The Power of Vision". She was convinced that I had to share my vision. She was insistent that I read Barna's book too and, like her, I became assured that now was the time.

The Presbytery Pastoral Relations Committee of Frome received this vision with courtesy and prayer. It was agreed to seek a congregation willing to put in place a LMT as a pilot scheme.

### **The Alban Institute**

A series of books became available through the Alban Institute (USA). One of the most powerful was written by Loren B. Mead "The Once and the Future Church". Others have followed but this book described the inappropriate way the Church was clinging to a "Christian era" model of ministry when, in fact, we were in a Mission Field. While Christendom was well served by the concept of ordained ministers pastoring the "flock", we were now in a totally different situation requiring the re-empowering of the laity. The American Church is quite different from the Australian Church and Mead's experience could not be applied directly to us, but the principles were sound, I believed.

### **Mission Areas (Victoria)**

In Victoria, the Presbytery Minister of Mitchell, the Rev'd Lloyd Vidler, was facing similar problems to Eyre and Frome. He devised the concept of "mission areas". In short, this involved settling two or three ministers in the large rural cities and, while one of them ministered to the city, the other/s travelled to nearby towns ministering as was required. I did not believe this applied to South Australia, as we lacked the large rural cities and our population was smaller and distances greater.

### **Pilot Scheme**

In 1994, Frome Presbytery accepted Bute as the site for our pilot scheme. This was not a difficult choice, as this church had strong lay leadership and was somewhat disenchanted with the ministry it had received. This team quietly restored confidence in the leadership of the church and even more ...[contd. over page]



importantly gained the acceptance of the community. Several conditions were applied in this new situation:

- ◆ The LMT could be any size the congregation chose by electing the personnel.
- ◆ To be elected a nominee had to gain 80% of the votes cast.
- ◆ A nominee did not have to be a member of the Church but to be recognized by the congregation as a regular worshipper. (Honouring the fact that denomination was not a vital part of rural congregations' perspective)
- ◆ The LMT did away with Elders, Parish Council, and all other Councils and committees, except those set up by a group within the congregation for good order.

Fortunately the South Australian Synod recognized the significance of what we were doing in Frome and accepted the concept of recognizing a congregation in its own right. This was unusual because most congregations were seen as being part of a parish. (Later rulings by Assembly have adopted this concept and, in fact, moved away from the parish model.)

### **The remainder of Barunga Range Parish**

We were conscious of the devastating effect which the removal of Bute could have on the rest of the then Barunga Range Parish. It was quite disturbing. Kulpara left the Frome Presbytery and became part of Wakefield. Port Broughton examined all the alternatives open to them and were quite adamant they would not follow Bute's leading. There was quiet resignation from Snowtown, Red Hill and Lochiel. Clement's Gap simply changed gear and adopted the possibilities that the LMT offered. After the initial reaction, Port Broughton put a LMT in place and, in many ways, showed the most growth as a result.

### **Spalding**

Spalding Parish saw the next major step in the movement. The then minister, Rev Rob Packer, believed he could well be the last Minister of the Word in that parish and determined to work in his remaining twelve months to put LMT's in place in the congregations of that parish. It was an outstanding piece of work and has proved most successful.

### **Cluster Minister**

As the movement expanded from Bute, both the Presbytery Chairperson (Mrs Jan Trengove) and I recognized that we were hard pressed to keep up with the pace among our other responsibilities. We sought the assistance of the Synod to put a Cluster Minister in place to resource the LMT's. It is a vital ingredient to this movement to have an ordained minister as a resource to the LMT's.

Our first Cluster Minister was the Rev'd Brian Robins. This was a most fortunate appointment in 1994. Brian brought with him a vast experience of working in communities from his year of work with the Ecumenical Institute (EI) in Canada, among the Indians of that country, and from India. He maintained a working relationship with the LMT congregations under his care that was stimulating and unobtrusive.

### **Summary of the Movement in 1994 and 1995**

*(see next page).....*



Congreg.	Presbytery	Location	Team Nos.	Average Attend.	Year	Nature/Population
Bute	Frome	Small & dying Farming centre town	9	50-60	1994	Was pilot scheme. Realised potential, resulted in revitalised interest and growth
Mt Bryan	Frome	Northern S A	5	12	1995	Small farming centre alongside larger regional town
Snowtown	Frome	Mid-north town	8	40	1995	Parish of which it was part unable to support ministry
Lochiel	Frome	Mid-nth.roadside twm	6	15-20	1995	As above
Port Broughton	Frome	Seaside h/day town; a growth area retirement centre	15	50	1995	As above
Mundoora	Frome	Small farming centre	7	12	1995	As above
Clements Gap	Frome	Small farming centre	6	20-30	1995	As above
Red Hill	Frome	Small farming centre	4	10-15	1995	As above
Spalding	Frome	Mid-north town	10	25-35	1995	Result of deliberate choice of parish to have this form of ministry
Yacka/Gulnare	Frome	Two small towns	Whole cong.	20-30	1995	As above, church interest maintained
Koolunga	Frome	Farming community	6	15-20	1995	As above
Brinkworth	Frome	Farming community	7	15-20	1996	As above
Watervale	Frome	Roadside town close to larger city of Clare	10	40	1996	Church was closed by Clare. General public reaction

### In Eyre Presbytery

In 1996, together with the Bishop of Willochra, we established a LMT in Wirrulla in Eyre Presbytery. This was the first joint Anglican and Uniting Church team. A team was also established at Streaky Bay in 1994. Both of these teams struggled because of their remoteness and because no adequate Cluster Ministry could be established to support and encourage them.

For a brief period (1995-96) we also had a LMT as ministry to the Uniting Church Congregation of Peter Street, Whyalla. I don't believe this team really had a chance to show its metal because the Synod was uncomfortable with so strategic a congregation being without ordained ministry.

Congreg.	Presbytery	Location	Team Nos.	Average Attend.	Year	Nature/Population
Streaky Bay	Eyre	Small remote Rural / fishing	3	9-15	1994	
Whyalla	Eyre	Largest city outside Adelaide	23	150	1995	Church torn by internal tension; industr.city renown for difficulty. Unable to attract suitable ministry.
Wirrulla	Eyre	Roadside town	12	20-30	1996	Farming community and area school staff

### **The Movement in the Suburbs**

After my retirement, the Mount Lofty Presbytery sought my assistance with the congregation at Verdun. Verdun had formerly been part of the Stirling Mt Lofty Parish. The congregation sought permission of the Mt Lofty presbytery to be recognized as a Congregation in its own right and, on gaining that recognition, wanted to set up a Lay Ministry Team. While not strictly a suburb of Adelaide, it is a dormitory suburb. This team was established in 1997 and is running most successfully.

In 2000 the Adelaide North West Presbytery asked me to assist two congregations formerly in the Elizabeth Parish to find ministry. Now these two congregations, Elizabeth Grove and St Stephen's, are showing great promise with their Ministry Teams.

It is of note that, while it took Bute some three years to ask some serious questions about their role in the community as a church, the Elizabeth congregations set up a consultation to that end within nine months. A further observation is that, while originally in Frome this movement was pressured by financial necessity, here in these suburban situations it is not financial but a desire to be the Church in its community.

### **Victorian LMT**

Considerable growth of the LMT type ministry has been established after the South Australian model in Victoria. This growth has largely been the work of the Rev'd David U'Ren in the Bendigo district. At time of writing (May 2001) there are in excess of 35 congregations in Victoria functioning in this way. This is the result of bus loads of people coming and making contact with the teams in Frome and returning with the vision.

In August 1999 representatives from the LMT movement in South Australia and Victoria met at Lake Boga (Vic) to share in our common activity. One of the results is the 'Lake Boga Affirmation'.

### **Visiting Early Chapels of the Salisbury Plains.**

**An afternoon field trip will visit the chapel sites of  
Burton, Stukton, Zoar Ebenizar and Carclew.**

***Saturday 1st September  
(1 p.m. for a 1.30 departure)***

**Cars leaving from  
*Freedom Worship and Community Centre,  
Liberator Drive, Paralowie.***

***Sponsored by the Uniting Church Historical Society  
Enquiries (08) 8862 1118***



***A Country Celebration***  
*Grace understands her life and music  
as a God-given gift*

Miss Grace Anders celebrates her 90th birthday this year, with her relatives, the Balaklava Uniting Church and friends from the lower-North community. A special musical afternoon in July marked the occasion.

Miss Grace Anders with her  
Methodist Hymn Book.  
Balaklava 2001



These days, while Grace is not as sprightly as she used to be, her mind is as sharp as a pin and her fingers still can't help themselves when it comes to 'tickling the ivories'. Born in Balaklava, the two passions that have driven Grace through the years have been her gift of music and her love of history. Even as a small child she persisted at fiddling with the piano while her sister was trying to practice. She had her first music lesson when she was six – but further ones were postponed when it was realized she was more adept at playing by ear than reading the music! Her mother paid for music lessons by boarding the visiting music teacher. London Music Exams took place in King's Theatre, Adelaide, in those days.

With her brother Ted and his banjo, Grace played for district concerts and events far and wide, including the local Caledonian Society. Later, due to her ability to read music and to the delight of her mother, at fourteen years of age she was invited to sing alto in the church choir. Scales, keys, semitones and quavers became part of Grace's life, as were fife, brass bands and choral competitions.

After training with the Australian Music and Education Boards, Grace took up her first appointment as a teacher with the Education Department in 1931 at Cadell, and was one of those very good, no nonsense type teachers who placed their stamp on the lives of many. For a short time, Grace was secretary of the Adelaide Philharmonic Choir, in days when people wept and were deeply moved during the presentation of 'Elijah'. She returned to Balaklava in 1944 where she taught in the local school and conducted the church choir in times when they were important institutions, tackling anthems like 'King of Kings' and 'Sweet is the Sunlight after Rain'.

Grace clocked up forty years on the small church pipe organ, before she retired and has always been one who has encouraged others to 'have a go'. Today she says, "We take things for granted and when that happens we are in danger of losing them." With her Methodist background and love of order, Grace has always been interested in history and started to study constitutional history at university but it was 'stuffy' and impersonal. According to Grace, to appreciate the sciences today, one needs a sense of history, for such provides the building blocks of life and all christians should be good historians and students of the bible.

Grace is a foundation member of the local historical society and has written a number of local histories and collated an extensive collection of records from the Methodist era at Balaklava that have been recognized by the [contd over page]



## *Watervale : a triumph of our past*

By George Potter

I was pleased, on Sunday 15th July, to share with the small congregation at Watervale as guest preacher for their service of worship and then, after a shared meal, to offer a presentation with the headings: "History – what is it and how do we do it?" "Some early beginnings of Watervale", "Bible Christians – who were they, and what were their distinctive characteristics?" "The Bible Christian beginnings at Burra and Watervale". Also, a little on the work of the Historical Society.

The Chapels, the first built in 1854 and the second in 1866, have been well preserved and the members of the congregation are to be complimented for their pride and care given to these buildings and their surrounds. The 1866 chapel is complete with kerosene lamps mounted on the ends of the pews and either side of the pulpit. While a much smaller building than Moonta Mines and Kent Town, it is equally well preserved and maintained. No less is its significance for the 19th century history of faith experience in South Australia.

A particular interest at Watervale is the Stanley Grammar School founded in 1857. It is recorded as having five dormitories, a library with a thousand books and thirty acres of school grounds. The large two-storey building is in good repair and is now privately owned.

Among significant South Australian leaders educated at this school were Sir John Duncan, Sir David Gordon, Dr W.G. Torr, Dr Jethro Brown, Sir Frederick Young, David Shearer and Edward Wigg.

Documented information about the school is sparse which makes it difficult to obtain reliable information. It is known that the school operated from 1857 until about 1914. It would seem that several Bible Christian leaders were responsible for initiating the idea of such a school and gave their support to Joseph Stear Carlyon Cole, the founder and principal.

This school was, for some fifty years, significant for education during the second part of the 19th century in South Australia. I would be pleased to receive any further information about the school.

A worthwhile Sunday outing would be a drive to Watervale and to share with the congregation in their worship at 10.30 a.m. on the first and third Sundays of each



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National Library of Australia. About 1072 items were catalogued from 27 churches throughout the lower north. The interests of ministers, aware of the importance of history, has been a key factor. Not all donated items needed to be preserved but some valuable treasures have been preserved of religious history throughout the region. (Today, of course, churches are encouraged to deposit records in the Mortlock Library.)

**Ted Curnow**

*The legacy of her gifts, experience and service are indeed worthy of thanksgiving and celebration.*