

Finding New Ways 1993–2000

The story of Trinity Church during Paul Harrington's leadership as rector from 1993 is complex and substantial. All the measures show significant growth: membership, finance, and staff. Moreover, after a few years of consideration and experiment, the parish launched a series of church-planting exercises that means that we can observe, in the second decade of the twenty-first century a Trinity network of churches, as they have been named.

Consequently, the narrative in this book needs to become thicker, telling not one but a multiplicity of stories. The narrative covers the establishment of new congregations at North Terrace, and then the new church plants started in the suburbs. But there must be limits. I do not intend to carry the stories of the new church plants beyond their creation. That task must be for the memory-bearers among them in years to come. Nor can I do more than illustrate the myriad of events and programs generated on the North Terrace site to evangelise, to educate and to edify.

Paul Harrington, Trinity's eleventh incumbent

But first, the Trustees needed to find a successor to Reg Piper, who would depart to be bishop in the Wollongong region of the diocese of Sydney. For once, they were not ready with an announcement of a successor when it became known that Reg Piper was departing. It took nearly six months, from April to September 1993. They took advice from trusted informants and composed a list of possible candidates from Sydney, Melbourne and Adelaide, where they journeyed to carry out interviews through that winter.

While all this was proceeding behind closed doors, Paul Harrington pressed on, acting in charge (*locum tenens*) until Piper's formal resignation took effect in September. That winter I can recall attending a weekend away event at Victor Harbor. As we chatted about the situation I offered my historian's summary of the 'perfect rector' for Holy Trinity, based on the previous ten cases: 'he must be thirty-six years old, married to a lovely wife and be surrounded by two or three lovely children'. From what I now know, Paul's response had by necessity to be circumspect, since the trustees were already in conversation with him about his availability to take the job permanently. Nonetheless he acknowledged in a surprised way that he did indeed fit the model perfectly.

And so it proved: the trustees offered the position to Paul Harrington,

who accepted and his appointment was announced in the parish on 28 September 1993. The wise heads had seen it coming; others, me included, were unhappy at the idea of appointing the curate to take over the shop. We would be proved resoundingly wrong. As we have already seen, Harrington, born in 1958 in New South Wales, had grown up in Adelaide when his father, employed by a major bank, moved there. The family had been Roman Catholic in tradition, consonant with their Irish name. He had been converted within the framework of the ministry of the Evangelical Union at the University of Adelaide in the late 1970s while studying law.¹ He was soon drawn into active ministry at Trinity, and it took little encouragement for him to switch from the practice of law to theology. He completed a BTh at Moore College in Sydney and in 1987 was ordained in the diocese of Adelaide by Archbishop Keith Rayner, as a curate at Trinity. He was inducted as the eleventh incumbent on 7 October 1993 and welcomed at an enthusiastic supper in the hall afterwards.²

First steps

Then it was down to business: getting to know the big 9.30am congregation, since Harrington had previously only worked with the evening group, and also the smaller 11am group, whom he and Sue could host at the rectory for afternoon tea, was top of the agenda. There was the mid-week city Bible Talk, which Harrington took up forthwith. He was pleased to conclude the negotiations that brought Warwick de Jersey and his wife Caroline to Adelaide (from a junior appointment in the Wollongong region – it would not be the last time Reg Piper aided Trinity to find an able new clergyman). He would begin in January 1994.³ Meanwhile the trustees pressed on with the negotiations with Leightons about purchasing the derelict land to the south of acre 9. The negotiations on the Leightons property had stalled, to Reg Piper's frustration. Paul Harrington prepared for his first vestry meeting in February 1994 with these negotiations still hanging fire:

Then on the day of the vestry meeting in 1994 David Schultz met with a key person at Leightons who had finally agreed that they would sell the land for a reasonable price. He literally burst into my office that morning and said we needed to go to the vestry meeting with the proposal and get their support. I phoned Skip Tonkin and urged him to stand up and support this way forward at the meeting – which Skip subsequently did. It was a big day! The land issue dominated the attention of that first vestry meeting.⁴

Harrington's report for that meeting treated the parish to a careful review of Trinity's strengths and weaknesses, opportunities and challenges in the mid-1990s. It quickly became apparent that Paul Harrington was a strategic thinker about the life of the parish and its place in the diocese, the city and even beyond. He was immediately keen to locate Trinity within city and diocese and to urge the parish to exploit the advantages this location conferred. He acknowledged the existing strengths of a Scripture-focussed tradition of preaching, a commitment to evangelism, well planned and ordered Sunday gatherings, committed lay leadership and a variety of other ministries. But he also detected weaknesses: in the way people

related to one another beyond mere politeness; how hard people found it to engage in evangelism; how conservative the management practices had become; and a tendency to criticise, rather than accept responsibility for Trinity and its activities. He looked to improve the quality of preaching by planning the program carefully (indeed as Piper had done) and to study the material as a group of preachers in advance. He called for more intentional corporate prayer. He looked to a parish conference on the theme of ministry. He desperately wanted evangelism to engage with the prevailing social culture: here he was echoing John Chapman's calls. He called for the reinforcement of the links with AFES on campus, especially as the newly-constituted University of South Australia was building its City West campus only 200 metres west of the church. He planned on strengthening of the mid-city work, the development of the capability to plant churches, and he looked to the conclusion of the purchase of the land next door. He aimed at building his links with other evangelical pastors beyond the Anglican fold as well as seeking to strengthen the hand of Anglican parishes within the diocese of Adelaide such as St George's, Magill, and St Matthew's, Kensington. He wanted to improve Trinity's connectedness with these other evangelical congregations, believing that it was time for Trinity to emerge from a period of what he labelled as 'isolationism'. Finally he wondered aloud whether the current gatherings were the right pattern: should there be different times, different gatherings? Notably, he believed that the 7 pm congregation with a diverse membership of over 300 needed attention.

The hope that the land to the south could be acquired still burned brightly, and Trinity's finance men had remained in close touch with Leightons as the new rector was eased into place. Once the opportunity to buy was supported by the vestry meeting, Harington, the trustees and the wardens rallied the congregation with great enthusiasm to donate the funds to achieve this goal. In an extraordinary outburst of generosity, a large part of the asking price was donated within six weeks or so, while the trustees found the remainder from accumulated balances combined with generous interest-free loans, which were paid off over the next few years. The final cost, including fees and taxes, remediation and the paving of the site to turn it into a carpark for 80 vehicles, was about \$870,000. The fulfillment of these efforts came on 6 November 1994 when the 'holy tarmac' was dedicated. The Lord Mayor, Henry Ninio, gave his enthusiastic support to this obvious expression of community life in the city. The site gave the congregation immediate and long term benefits. Especially at night, families would no longer be faced with the thought of their teenagers trudging the streets after finding a scarce parking slot. During the week there would be ample parking for meetings. There might even be income from other users. While the car park was not to be as a public car park charging entry fees, subsequently a private, fee-paying, arrangement was reached to allow members of the Adelaide Symphony Orchestra to use the car park at designated times. The trustees now possessed real estate which could form the basis for discussions with developers about possible future uses of the site.

Further exercises were undertaken, following on those in the 1980s to develop ideas about how an auditorium could be pasted onto the site

alongside or in succession to the existing buildings on acre 9. They were carried out by a site development committee, led by Geoff Cranna. These would at least give some idea of the potential for physical growth. This process continued through several iterations over the next twenty years. Some discussions did occur with property developers. The general concept was that a development would include a multi-level carpark with accommodation and other facilities so much desired for Trinity's future growth. The wish list included a major auditorium seating between 800 and 1200, supported by smaller meeting rooms for adults and children, another hall, and a crèche. Such a facility would solve what Reg Piper and his successor, Paul Harrington, lamented as the inefficiencies of multiple services with repeat sermons, multiple rosters and an inability to host major events. By 2011 a plan and costings had been developed, but the likely contribution required of the church was \$20,000,000 and this was not considered viable. Despite that, the site development committee continued to consider ways that the site could be developed.



The audience in the new car park applauds enthusiastically during the dedication ceremony, 6 Nov 1994. Colin Sheehan foreground. *Photo Denis Rodrigues*

Developing ministry

If the carpark purchase was business hung over from Reg Piper's time, there was much for the parish to address under Paul Harrington's leadership as he got into his stride. With Colin Sheehan leading the 11 am gathering from 1992 (Reg Piper's last staff appointment), and Harrington himself leading at 8am and 9.30, he invited Warwick de Jersey to replace him at 7 pm and also in the university work. De Jersey threw himself into this new role, supported by Peter Cooper and Andrew Cohen, two trainees Harrington had encouraged to join the staff team. This was a new initiative at Trinity, one in which recent graduates, preferably with some employment experience, joined the staff as learners on a modest salary guaranteed by their supporters. They were there to experience, to learn



Paul Harrington, still sporting a fair show of the red hair that marked his Celtic heritage, addresses the crowd. Lord Mayor Henry Ninio is obscured, then Skip Tonkin and Brett Cowell.

Photo Brian Dickey



A 2012 image of the Trinity site taken from a building crane on the railway site showing the church buildings, the carpark and the surrounding structures including the blank face of the cinema. Morphett Street is on the right and North Terrace at the bottom.

and to clarify their thoughts about future vocational ministry work. They were supervised by a trainer who met with them regularly to mentor and encourage. De Jersey later explained:

We wanted them to learn how to teach, how to disciple, plan, manage time, how to fail. They needed at some stage to hit the wall, with a massive safety net underneath. Until they reached their limit. Learning that ministry is about what God can do through us, not what we can achieve for God ...⁵

It took time and it was risky. An early appointee was Andrew Cheah. Andrew came to Adelaide from Malaysia to finish high school and then studied medicine at the University of Adelaide. He worked as a GP and for several years in the mid-nineties worked about half time and gave Trinity the other half as a trainee. He served as a well-accepted pastor for the 11am gathering in the period immediately after Colin Sheehan left. He then went to Moore College for ordination training and was then accepted as a candidate for the diocese of West Malaysia where he grew up. He has been serving at St Mary's Cathedral in Kuala Lumpur, becoming assistant minister then sub-dean in charge of all the congregations at the cathedral in 2011, a strategic role for an evangelical.

Warwick de Jersey, meanwhile, researched interstate models for the trainee program and led it at Trinity. This became more significant when Harrington asked him to focus on the North Terrace campuses – roughly 80 per cent of his time – in 1996. He identified and mentored several more young people in this same way: Tab Aylen, Clayton Fopp and Michelle Tarrant were the next, followed by Steve Cox, Ian's son getting experience in Adelaide before moving on, Kathy Mossman and then Joy Hague. Several trained with de Jersey on campus, while others at Trinity. Not everyone of this stream of trainees has moved from that level to full-time ministry. Still, the talent spotting has been a significant initiative for the future dividends as well as generating immediate and enthusiastic junior workers. We shall meet some of these young people again as the story unfolds, even if two of the women changed their names by marriage to fellow trainees.

Flowing from this was the introduction of the annual 'CV Conference', from 1998, again based on interstate models. Harrington gave enthusiastic support for this obviously strategic endeavor. de Jersey and others invited mainly senior tertiary students (and anyone else interested, and it proved over the longer term that there was quite a range of people who wanted just this) to spend the October long weekend at a conference. They considered what full-time ministry might look like, what the implications might be, and how the transition to that state might be planned. Potential employers such as CMS, BCSA, Scripture Union, sent their leaders to spruik their story. So did, on at least one occasion in the next decade, Jeffrey Driver, the archbishop of Adelaide. It was very intentional recruiting. At first 20–30 attended, from a variety of evangelical churches around Adelaide. It became a major stepping stone in what some call the 'discernment' process about full-time ministry. Out of these annual conferences have flowed a significant number of Christians eager to serve, in student ministry, in parish work, or with missionary societies. By 2012 nearly a

hundred people attended, when Warwick de Jersey was the guest speaker alongside Clayton Fopp. It was ‘the master and the apprentice’.

As early as 1994 in his annual vestry report Harrington was openly canvassing the possibility of church planting. Given to thinking issues through before acting, Harrington first gained the support of the wardens to expand the staff team. Then, in 1996, with Warwick de Jersey shifted to campus work, a new pastor for the 7pm gathering was needed. With that in view, Harrington began a search. By the time he got to talk with Chris Edwards in his parish of Engadine (another contact in the Wollongong region suggested by Bishop Piper), the fall-back alternative seemed more appropriate. As Chris Edwards later told the story,

when he interviewed Belinda and [me] in ... 1995 ... It was for the 7pm [pastor] ... He came out and visited us, we were living at Heathcote, and he started explaining this position, the 7pm pastor, which was really to let Warwick de Jersey do [more campus work]. As he was doing this I [looked] to Belinda with that knowing look. We were also considering a post in Canberra ... Half way through his spiel he said, ‘Look, the more I talk to you, I think this position isn’t for you.’ And we were relieved, that God was closing this door and opening the other one. And he reached into his backpack and said, ‘Well, I’d like you to think about this one. He pulled out another job description which was in the bottom of his bag, which was to look after the 9.30 am congregation as a pastor, then with a view to gain the momentum to plant churches. Belinda and I had been involved in a church plant at Quakers Hill in Sydney, as a catechist at Doonside parish... That had been a most significant time for us. We had never seen people become Christians like that, and we’d never seen something grow and explode [like that], so we felt that if we could do something like that again, so we put our hands up. So it was Paul’s initiative.’⁶

Harrington subsequently commented on this interview, showing how it reflected his attitude to staff appointments:

The wardens and I had agreed that the priority appointment was the 7pm pastor. However, as the interview progressed I could see this hadn’t captured the Edwards’ hearts. However, by this stage I had gained the impression that it would be good to get the Edwards on board so I changed to the 9.30am gathering position. I turned up at the next wardens meeting to let them know “Guess what – no 7pm pastor but we do have the new 9.30 pastor!” I think this reflects the approach I have tried to take with staff – find the right person/household for the role. However, the person is more important than the job. If you get the right person then build a job around them. Often I have left positions vacant for some time when the right person wasn’t around to bring on to the team.⁷

In the short run Harrington let Chris Edwards settle in as leader of the 9.30 am gathering over 1996 while his thinking matured, while Peter Cooper took up the load at 7pm. The staff issue would have to wait a year or two.

Harrington, committed as he was to church planting as a means of

promoting the proclamation of the gospel, was also prompted to move in this direction by his growing dissatisfaction with Ian George's leadership of the diocese. The perception of Archbishop George as 'pragmatic' was shifting towards a dislike of his liberal theological outlook. Harrington wrote to his parish council on 22 March 1994:

I am deeply concerned that liberal theological trends are gaining more sway within our diocese ... I am inclined to think that we will need to set up preliminary plans for church planting and that this is likely to take place without the endorsement of diocesan leadership.

Nor were the other clergy at Trinity much impressed when they found that the archbishop strongly opposed and blocked suggestions from appointment committees in parishes of the diocese that a Trinity man might become their next rector.⁸ Of course, all ambitious clergy are open to this sort of disappointment, and there are always issues beyond the reach of the parish that play on the archbishop's calculations. Perhaps the Trinity men were unnecessarily touchy about the issue. Thinking about church planting therefore had something of a sense of urgency about it. There were further public statements and actions during 1994 by the Archbishop which led Harrington to write to him in December 1994 indicating that 'it will make it very hard for me to invite you to Trinity on public occasions ... I plan to make a public statement to my people making it clear that I disagree with what you have said.'⁹

Missionaries in the 1990s

In an evangelical parish the call to overseas missionary service was ever present. Bryan and Gwen Hardman continued their dedicated service, moving from a training college in Singapore to leadership of the student movement in South Korea with the International Fellowship of Evangelical Students, largely funded by direct contributions from Trinity people and supported by a dedicated prayer group. Peter and Jill Williams moved towards the close of their service with FEBA in the Seychelles, and after



Helen Young

an abortive attempt to take up work in Oman, Peter began a career with Optus. Kate and David Lewis worked under some stress in Sierra Leone with the Christian Blind Mission (CBMI), before returning to Australia where David continued with CBMI for many years. Helen Young worked with Wycliffe translators for some time.

There were others too. Some served for brief periods as short-term missionaries, or in privately-funded situations through their employment. Jim and Elaine Doust, whom members of the parish had got to know when Jim had been state secretary of CMS, took up service with CMS in a succession of chaplaincies in the Middle East linked



Kate and David Lewis with their family

to ministry to internation-
als. In 1998 Tim and Andrea
Field went to Germany with
CMS support to serve in the
international school located
at Kandern near the Swiss
border. Both were competent
in German. The school offered
education to the children of
missionaries serving in many
difficult locations. The Fields
joined the staff, and with their
own three daughters attend-
ing, stayed there over the
next fifteen years. For some
of these missionaries (such as
the Dousts), Trinity's support
was only one component of
their support base, for others



Tim and Andrea Field with their daughters Emilie,
Miriam and Susannah

(such as the Fields) Trinity was a long-term home where they had grown up and served and from whence they drew critical prayer and financial support. All these people (not all have been named) were responding to that call to preach the gospel in other parts that has reverberated through evangelical congregations since the revivals of the eighteenth century.

Preliminary thoughts about church planting¹⁰

A recent study of church planting suggests that 'church planting' can include one or more of the following:

- A new church commenced by the denomination, such as may occur in a new housing area
- A new ‘daughter’ church planted elsewhere by a ‘mother’ church
- A new church started independently by an individual or a group
- The formation of a series of small groups or house churches into an independent network or connected to an existing church
- A declining church that has been revitalised through a group of attenders transferring from another church
- A new congregation commenced at an existing church, with a view to serving a particular people group (eg. a Chinese congregation connected to an existing Anglo church).¹¹

Examples of these activities in Australia come readily to mind. The diocese of Adelaide had, during its first seventy or so years, seen the creation, or ‘planting’, of over 600 congregations, many of them shortlived, others still with us today.¹² In 1883, G.V. Kennion, the second bishop of Adelaide, established the Bishop’s Home Mission Society to promote new churches. In this model, central direction, financial support and even paid staff have been deployed. The last new parish to be established in the diocese of Adelaide was Golden Grove in the late 1980s, using proceeds from the sale of St Mark’s Maylands.¹³ That scheme was based on purchasing land, building a church and housing the incumbent, a very expensive investment indeed. In those denominations emphasising a strong degree of local initiative, church planting has been a matter of course, undertaken with less fuss and probably at lower cost. A less capital-expensive concept of church planting based at least in the short term on renting accommodation for worship and perhaps even for clergy housing, has for at least the last thirty-five years been the technique employed by church leaders among the evangelical and pentecostal traditions, notably in the United States, but also in England and Australia. Nor should it be forgotten that in more sparsely settled areas, church planting was not an option. In country areas, clergy often needed to learn the arts of tolerance and compromise with congregations dominated by rural recession and declining population. In some dioceses, church planting has become once more the norm; in others planning the sale of yet another redundant church building and contemplating the deployment of the proceeds is at the head of the agenda. Creating further new congregations has sometimes been straightforward, but at other times fraught with difficulties. For the diocese of Adelaide, For the diocese of Adelaide, riven by deep theological differences and haunted by the reality of contracting numbers and closing churches to see new and vigorous congregations established has generated a variety of responses, some hostile, others wildly optimistic.¹⁴

A new congregation at 5 pm

The first public announcement of Paul Harrington’s intention to plant a new church congregation came in his 1995 vestry report: ‘the time is also ripe for us to plant a new gathering which has as its principal goal the aim of reaching outsiders’. The sort of church plant which was eventually created at Aldgate will become apparent in due course, but at Trinity the leadership needed to think through how it might work by carrying out something of a trial run.

Harrington was also moving to improve the functioning of the evening gathering. Craig Broman, designated as responsible for the evening gathering, came from Melbourne in 1997 with experience in youthwork and schoolteaching. At the 1997 staff ‘attack’ (live-in staff conference) Harrington led his growing team through consideration of reorganising the evening gathering and also of how an off-site congregation could be begun, or ‘planted’. At the 1998 event, Broman was given the task of reorganising the evening gathering into two, with one group to meet at 5pm and the other at 7pm.

Meanwhile, in May 1998, an opportunity arose to attend a conference on church planting in Sydney.¹⁵ Harrington decided that he and Edwards should attend. It would be good to hear about the latest practices in the field, to talk to people who were attempting such exercises elsewhere and, best of all, to have time to talk through all of this with Edwards. ‘On the way over in the plane I asked Chris, “Where do you think we should plant?” We saw it as a catalyst exercise in putting a specific planting proposal on the table.’¹⁶ So, while other members of staff at Trinity thought this was the green light to action by Edwards, Harrington saw it more as an educational experience. Edwards was willing to do whatever Harrington wanted him to undertake, but they both knew there were still a number of issues which needed clarifying.

To assist in this development of his understanding of what church planting might involve, Harrington approached the trustees and wardens at Trinity with a plan for a study leave tour in 1998–99 focussed on visiting a variety of carefully chosen pastors and congregations, both in England and the United States, to observe and discuss issues involved in church planting. In addition, he planned to attend an intensive course on church planting at Fuller Seminary, Los Angeles, a leading centre of evangelical scholarship. This program was generously supported by the trustees and involved Paul, his wife Sue and their three children being away from October 1998 until early 1999. Harrington later remarked on how much he had valued these opportunities for engaging with the leadership of College Church under Kent Hughes at Wheaton, Illinois, and of the well-structured style encouraged in the Fuller course under Bob Logan, where a detailed process of thinking through plans for church planting was laid out:

Working out where you go from start to finish, working out how to ensure the success (as much as you can). I received enormous encouragement. It was quite inspiring at Fuller College ... spending times with 15–18 church planters on this course on church planting.¹⁷

Here he mastered a range of American texts, and picked up concepts which were later to appear in the Hills project. He also remarked on the fruitful contacts he had with Fred Leonard who had planted a church at Fresno, California. Overall Harrington judged that the trip overseas was a good investment in his understanding of the issues involved in church planting.

Meanwhile Broman pressed on with the task of reorganising the evening worshippers. This was consciously intended by Harrington as an exercise in church planting, albeit on the same site and using the

same resources. It was something of a practice run. Having confirmed the appropriateness of the split, the challenge was to work through the process of surveying the attending worshippers, and identifying the tasks that needed to be replicated in order to make the worshipping gatherings effective.¹⁸ He also needed to consider the manner in which a new group of leaders would be selected and trained, and what the key identifiers for the new congregation at 5 pm might be.



Craig Broman

Broman¹⁹ took to the task with relish, supported by the newly appointed clergyman for the new 7pm gathering, David Wright.²⁰ Broman found that the largest issue in creating the new gathering was analysing the range of tasks and finding the people to make the event happen: from a roster for the car park attendants, to training new people to handle the sound board, to greet and seat worshippers, to lead the singing (in groups, in total eventually involving 40–50 people), offer prayer, read the Bible and lead the service, not forgetting the crucial role of supplying tea, coffee and hot snacks. There was also the question of organising the associated high-school age youth group which would now meet concurrently with the

5pm gathering. Enthusing these people and giving them a shared vision of the importance of their duties was Broman's first priority during the planning stages for the new gathering.

During late 1998 and early 1999 these changes were successfully inaugurated. By Easter 1999 two evening gatherings had come into being, each supported by 150–200 regular attenders: at 5pm, oriented to young workers, single and marrieds, predominantly in their twenties; and at 7 pm, to the well-established high school and university student clientele. Chris Edwards was an interested observer. There was much for Harrington and Edwards to talk about as they walked back from conducting mid-city Bible studies on Wednesdays.

Maintaining the parish life

There were mundane matters as always. The trustees found the funds to complete re-roofing all the buildings on the site by the end of 1995. In 1996 Cathy Sampson took over from Lorraine Hobart as parish administrator. She brought business management experience that she put to good use as the staff and the budget kept on growing. She took considerable detail off the rector's desk. Robes for clergy at the 9.30am service disappeared in mid-1996. Harrington was a cultural minimalist when it came to ceremonies and outward forms. The goal was to reach those outside the kingdom.²¹ Bridging the financial gap was a challenge in 1996–97 with the growth of staff numbers, and there were some interim arrangements until first David Smith, then David Wright, joined the team. David

Smith, youngest child of Peter and Elaine Smith whom we have already met leading the Fungus teenage group in the late 1980s, had worked in the insurance industry for eleven years before studying at Moore College for four years (1992–1995) for ordination and then serving a curacy in the diocese of Sydney. David Wright held a BA from the University of Western Sydney and had worked in commercial radio before serving a two-year internship at his local church, St Paul's, Castle Hill. After completing his BD at MTC, he joined the Trinity staff team in 1998 as a deacon. In 1999 he was priested by Archbishop George at St Matthews Kensington. This meant that the 8 and 11am gatherings would have a dedicated pastor in David Smith in succession to Colin Sheehan, while David Wright filled the gap at 7pm after the establishment of the 5pm gathering. In part these posts were also funded by the retirement of Jeff Parkin, who had served for more than twenty-five years as verger, living with his wife Lyndall and their children in the cottage. Jeff had kept the place secure at night, discouraged the drunken and the misguided from misbehaving on the site, fixed the taps, replaced the globes, and managed the simple sound system among many other duties. The Wrights moved into the cottage and the wardens grappled with finding new volunteers for those myriad duties. They established a Resource Management Team to plan for and oversee the never ending maintenance and repair projects around the church. Responsibility for large projects, especially those to do with the fabric of the church buildings, continued to reside with the trustees. It quickly became apparent that a site manager was really required too, and the post appeared in the 2000 budget.

Then the hymn books and *An Australian Prayer Book* disappeared from the pews, replaced by expanded weekly pew sheets showing the texts of prayers and hymns. The argument was that it confused visitors as they navigated through the several volumes on display in front of them in the pews. It was a lot of work for the gathering leaders, the office staff and the folding team to produce these new weekly pew sheets, and it used a lot of paper, but it was another effort at making the gospel more readily heard and understood at Trinity. Over time the proliferation of paper has been reined in with the increased adoption of screen-projected hymns, prayers and other information, and the adoption of electronic messaging to members for such matters as rostering. There are always large-print and full-text printed versions for those who request them at all services.²²

At the end of 1996 the parish council held its last meeting. It had served the parish for fifty years as a consultative body with no decision-making power. Its demise was approved by the 1997 annual vestry meeting. For Harrington this was part of the overall revision of leadership structures. He found the decision making/advice process which he had inherited convoluted, with trustees, wardens, parish council, a growing senior staff group and the rector. 'None of these groups ever met in the 'one room' and the rector was the only one with access to all.'²³ The parish now operated with an extended group of six wardens. This continued until the development of the Board structure with the Network, to be explained in ch.13.

Clues to future expansion came when John Warner and his wife Geetha indicated an intention to transition from his work as a GP and train at

Moore College with a view to ordination. They wanted to be involved in church planting five to ten years out.²⁴ More immediately, the team introduced a program for newly-joined members of the congregation called 'Directions'. Its aim was to answer questions about the faith and about the way Trinity did things, and to challenge people to engage actively in the fellowship. It recognised a gap in the pastoral care of the gatherings. It continued for several years, and took on a variety of forms.

The Sunday school was rebadged in 1998 to become 'Prime Time' with a new syllabus and a strong new coordinator in Mark Schulz. It was another area that needed new initiatives to maintain its strength and vibrancy. Work with high school students was re-launched in 1999 with the same goal. Also in that year the trustees learnt of a major and generous bequest. Nancy Webb (1925–1995), a granddaughter of Frederick Webb, left the whole of her estate to Trinity. It gave the trustees more financial flexibility than they had ever previously enjoyed. There was money to rewire both the church and the hall, removing antique 1920s arrangements that had given Jeff Parkin hours of frustration and which made the contractors stare in amazement as they dealt with it. The windows in the church were re-leaded and given a makeover to prevent further weathering. More significantly, the kitchen in the hall was rebuilt to industrial standards that met City Council health requirements, after careful consultation with the catering committee, in which Che To took the lead. Another substantial bequest a few years later made the trustees' capital base even stronger.

The trustees could now make generous grants to the costs of various staff members as well as the charges that were properly their responsibility, such as insurance, major maintenance and refurbishments.²⁵ Thus Barb Page was funded for two days a week from 2000 to take over the children's work from Mark Schulz. To complete the decade, the 2000 annual vestry meeting acknowledged the retirement of Skip Tonkin as a trustee after thirty-three years, and chairman for the last twenty-one. His contribution as an element of stability and commitment to the evangelical cause was widely known and acknowledged. His evangelical faith was clear, and forthright in expression. He, with Peter Smith who succeeded him as chairman, had mentored and encouraged Paul Barnett, Reg Piper and now Paul Harrington. Skip died on 18 April 2012. He was a fine example of the laypeople who gave Trinity its continuing strength under God.²⁶

As the plans for the first off-site church plant developed in 1999, the staff expressed their frustration at an organisational matter that seemed to cause them a great deal of unnecessary effort. The pastor-gathering link developed under Reg Piper and continued through the 1990s was showing signs of wear and tear. There were now five gatherings meeting on Sunday: five worship plans, five music rosters, and much else beside. On the other hand, specialist ministries had grown alongside the gatherings: Jill Phillips, Barb Page and Warwick de Jersey all had specialist tasks to carry out, and Chris Edwards had the added responsibility of planning for the planting of a new church. Were the members of the pastoral staff carrying out their pastor-teacher roles to equip the saints for ministry in the light of the crucial Ephesians 4 passage as effectively as they might?

Probably not.²⁷ So David Smith for the morning and Craig Broman for the evening were directed to develop the weekly worship plans with all the contingent organisation and rostering. Some attention was given to other, more specialised roles, notably in the music field. Bill Hague, a medical specialist and an accomplished singer who had been a member of the choir of Trinity College, Cambridge, as an undergraduate, had done some coordination on a voluntary basis in the mid-1990s. However, someone regularly in that role would help enormously. Likewise the wish-list extended to someone to coordinate the educational programs at Trinity and perhaps in conjunction with other like-minded parishes.

Despite this attempt to remodel the pastor-gathering link, in practice it would remain the key method by which teaching and pastoring were delivered in the next decade and beyond. The extra burdens some found irksome would be removed as funds permitted and additional staff could be appointed, whether to pastor or to administer.

So Paul Harrington's first seven years drew to a close with signs of significant expansion achieved and in view. With a great deal of close pastoral and teaching effort it was clear that the Trinity congregation was more united and more confident as the decade and the century closed than they had ever been. Their rector was offering a powerful vision for the future, and the congregation responding positively.²⁸

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- 1 Paul Harrington interview 9 Oct 2003. He graduated LLB, GDLP.
 - 2 I was present at the event; Harrington report to parish council 26 Oct 1993, SRG 94A2/ [not yet classified].
 - 3 Harrington to parish council, 26 Oct, 23 Nov 1993.
 - 4 Paul Harrington to Brian Dickey, 19 Jun 2012.
 - 5 Interview with Warwick de Jersey, 4 Nov 2003.
 - 6 Interview with Chris Edwards, 9 Sep 2003.
 - 7 Harrington to Dickey, 12 Nov 2012.
 - 8 Colin Sheehan suffered from this practical ban, and chose to move to another diocese. (Personal conversation with him.)
 - 9 Paul Harrington to Archbishop Ian George, 21 Dec 1994. The immediate issue was an article over George's name in the Advertiser, 17 Dec 1994, in which he had been quoted as saying that all religions are 'paths to the one God'. Details of Ian George's visits to Trinity were recorded in ch 12, n.11.
 - 10 This section on church planting, both at 5pm and at Aldgate, is reworked from my essay, '“We wanted to make the first one a winner”: urban church planting and the origins of “Holy Trinity Hills”', in Geoffrey Treloar & Robert Linder (eds), *Making History for God: essays on evangelicalism, revival and mission in honour of Stuart Piggin*, Robert Menzies College, Sydney, 2004, pp.169–196, and subsequently published as a pamphlet by Holy Trinity Church, and available on line in the Trinity Hills site: http://www.trinityhills.org.au/joomla_th/index.php?option=com_docman&task=cat_view&gid=16&Itemid=37.
 - 11 J. Bellamy & K. Castle, *The Effectiveness of Church Planting: some initial research findings* (October 2003), p7. Accessed from the NCLS website. This paper extracts and assesses data for the Diocese of Sydney from the NCLS survey,
 - 12 Graham Jaunay, *Congregations and Priests in South Australia to ca. 1914*, CD ROM database (beta version), Jan 2004. I am grateful to Robin Radford, who drew my attention to this database in the Adelaide diocesan archives.
 - 13 Golden Grove is first listed in the Year Book of the Diocese of Adelaide in 1990. Preparations had stretched over a number of years. The experimental congregation of St Francis was established using the facilities of Trinity College, Gawler, in 1991. It should also be noted that the diocese of The Murray embraces the southern suburbs of Adelaide, where the parish of Aberfoyle Park was started in the 1989. Diocesan

Yearbooks.

- 14 The number of communicants at Easter Communion across the diocese has fallen from 19,000 in 1967, to 14,300 in 1977, to 11,000 in 2002, and at Christmas from 25,000 in 1967 to about 13,000 in 2000. Data provided by Dr David Hilliard, which he has corrected for changes in diocesan boundaries and non-reporting parishes. Similar sharp falls in the late 1960s and 1970s followed by continuing decline can be reported for many other dioceses in the Anglican Church of Australia.
- 15 'Evangelizing Australia Through Church Planting: A National Conference', May 4–7, 1998. The conference was convened by the United Evangelistic Council of New South Wales, chaired by the Rev. Phillip Jensen. The speakers were David Jackman (Director of the Proclamation Trust and Principal of the Cornhill Training Course in London) and Bishop Frank Retief (Senior Minister of St James' Church Cape Town, South Africa).
- 16 Paul Harrington to Brian Dickey, 19 Jun 2012.
- 17 Interview with Paul Harrington, 9 Oct 2003.
- 18 A professional-standards survey report was produced by members of the group, in which precise suggestions about the emergence of two demographics were enunciated, helpfully pointing towards the probable response. Copy held by Craig Broman.
- 19 Broman interview, 12 Aug 2003.
- 20 Appointed 1998.
- 21 Harrington to Parish Council, 23 July 1996.
- 22 Wardens minutes, 11 Feb 1997.
- 23 Harrington to Dickey, 12 Nov 2012.
- 24 Wardens minutes, 11 Nov 1997. Geetha Warner practised as a medical specialist.
- 25 Wardens minutes, 23 Mar 1999.
- 26 Peter Smith and the other continuing trustee, Ian Bartlett, appointed Brett Cowell to join them as the third trustee.
- 27 Wardens minutes, 27 Jul, 4 Sep 1999: Paul Harrington to Brian Dickey 23 Apr 2012.
- 28 Expressed in the first of a succession of 'vision statements', Dec 1999, as a prelude to the 2000 budget. .