

# Renewing the Gatherings at North Terrace 2000–2012

In the years since 2000, Paul Harrington and his leadership teams, both staff and wardens, strongly supported by the trustees, led the Trinity congregation into an era of deliberate and continuous expansion. In the jargon of the day, it was a period of ‘mission mode’, not ‘maintenance mode’. The principal instrument was the creation of new gatherings, both on and off the North Terrace site, vigorously supported by a seemingly unending series of events designed to attract and engage newcomers, as well as strengthen the faith of existing members. The latter Harrington achieved by the ready approval of more and more ministry groups, a form of boutique options for fellowship.

Consequently the narrative in this chapter addresses the stories of gathering renewal at North Terrace, in part to make new church planting possible, in part in response to the impact of such planting. The next chapter then addresses the stories of the church planting undertaken in these years. The last chapter returns to North Terrace, and discusses a variety of other events and people there. I have decided that the tales of the new church plants, once established, should be theirs to tell in times to come. I have not attempted to carry their narratives beyond the start-up initiatives sustained by Trinity. While the density of these chapters is considerable, when we reflect on the contrast between the ministry of the first incumbent, Charles Howard and the enormously expanded range of activities coordinated at Trinity from 2000 to 2012, the shift is obvious. So even this degree of detail barely scratches the surface of what has been going on and what it means.

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On the home front, Harrington realised that sending eighty or more people to the Hills left a huge gap in the city, especially at the family service.

A lot of the energy, excitement and focus was on Aldgate. Many significant leaders went to the Hills. It also exposed the reality that we hadn’t been building our ministry to families with primary school children well. The 9.30am gathering had aged. This triggered a close

look at this area. A representative group was formed to consider the overhaul of the a.m. gatherings ... These changes then provided the springboard for further planting in 2006 and 2010. The family service in the cinema has been the largest contributor of people to these plants.

He and his team therefore determined to do more work on preparing the city congregations for the impact of planting: training and replacing leaders in ministry areas, for example. They talked more about those who were going and those who would stay and keep growing.<sup>1</sup>

### **The AM review, 2002**

By 2002 the leadership became anxious that the existing worship arrangements on Sunday mornings on North Terrace were not working as well as possible. In addition to the assessment arising from the Hills church plant, the key point was that the 9.30am gathering still attracted more than three hundred people (including the children who attended for a portion of the time). Increasingly this service ran well over an hour, and with the attendant post-service re-arrangements of music kit and furniture, the 11am people, now including children attending both crèche and Sunday school, sometimes felt harried as they waited to enter the church building, and this after they had negotiated a still-packed car park. There were also some pastoral issues being detected about the failure of this gathering to fully integrate the families who had school-age or pre-school children.

A review of the morning services conducted through 2002 produced a new and important recommendation.<sup>2</sup> Realistically, there was only time for two well-conducted services in the church building, while an all-age family service was definitely needed, so it would be held in the parish hall once this was refurbished. All the children's Sunday morning ministry would be linked to the new 10am gathering, and this less formal gathering would permit variations in music, service format and linked activities. This meant the end of the 8am and 11am time slots, to be replaced by 8.30am, still a weekly Communion service, and 10.30am, without a program for children and using variants on AAPB. Some suggestions were made to coordinate use of the carpark, so that 8.30worshippers might be encouraged to leave in time to permit 10.00 and 10.30 attenders to move in, while use of the alternative of the next-door commercial carpark with a reduced charge was encouraged. Indeed, the idea was to leave as many spaces in Trinity's own carpark for visitors and latecomers. Taking into account the significant impact of the Hills church plant on these city congregations, one of the key concerns of the review was to make sure that Trinity developed healthy congregations that would enable continued planting healthy churches.

Not only would there be refurbishment costs to make the hall more usable (remove the 1950s stage, insert sound baffles on the wall, add matching space dividers, re-sand the floor, install digital sound and visual equipment), but a new staff member tasked to lead this gathering would have to be funded and appointed.

From late 2002 through into early 2003, preparations were made.

Crucial to it all was Paul Harrington's recruitment of Chris Jolliffe, then serving at St Mark's, West Wollongong. Once more Reg Piper, if somewhat reluctantly, had identified a promising young clergyman to come to Trinity from his Wollongong region. As Chris observed proceedings at 9.30am during the early months of 2003 after his arrival with his wife Narelle and their three children:

The situation I found when I arrived here was that the Sunday school was in decline. People would arrive at Trinity, perhaps from interstate, they went to the 9.30 service, they liked the preaching but what they found difficult was that they were pushed to the margins. They were up in the galleries so that the kids were to be seen but not heard; parents were distressed out of their brains. They just found the whole experience distressing, so we had to create an environment which was a win-win for adults and kids.<sup>3</sup>

### **The 10.00am family service, 2003-2012**

Jolliffe's task was to create Trinity's family service, one which could attract and retain families with children as well as more senior members who might be attracted by this gathering in preference to the other two services. To put it clearly, this would be Trinity's next church plant, its next new worship gathering, with all the organisational and leadership tasks linked to that which had already been addressed by Craig Broman at 5pm and Chris Edwards at Aldgate.

So Jolliffe and the leadership team he had gathered around him started 'family services' in May 2003 at 10am. As he explained: 'It didn't mean you had to have children to attend', for it was an 'all age family friendly service'. He did want older folk, and from the outset he attracted them, often the grandparents of younger families attending the new service. To the central cultural issue about noisy offspring, he insisted,

If kids were going to squawk they squawked and if you didn't like that you went somewhere else ... we wanted a decided change of culture where children and adults were in church [together] for at least part of the time and we wanted the children to be able to say 'I loved being in church with Mum & Dad' and the adults to say 'I loved having the kids there', so it wasn't a concession for either. [It had] to be enjoyable and edifying for both demographics.

There was a children's talk on the same text that occupied the preacher's attention in the sermon. They had a song that was suitable for children, but which also had to be enjoyable enough for adults. There was no organ; they used the piano in the hall. They acquired a drum kit, there were guitar players and the like, and they made more contemporary music. Of course, finding a new team of competent musicians was not easy, but it did not take all that long to interest many quite capable people to share their talents in a way they found culturally relevant. Narelle Jolliffe led singing and helped organize the music for this more contemporary gathering. Narelle Jolliffe in the music ministry.

From the first service in the hall in mid-May 2003, the success of the new project created a new and critical problem. While Harrington



A family proceeding from the carpark into the cinema venue.



The 10am gathering in the cinema: Mark Peterson, music director, singing.

and Jolliffe could rejoice that so many had opted to shift from the now-discontinued 9.30am service to the new 10am gathering, the hall could not cope. It was standing room only from the beginning. So the next phase was a search for a new solution. It took some months of negotiations, but by November 2003 Jolliffe could announce that an informal sub-leasing arrangement had been entered into with the owners of the cinema next door (ironically on the land once owned by Charles Howard) to use the



Chris Jolliffe in another persona, teaching the children a new song.

lowest-level theatre on Sunday mornings. It was in this venue that the family service operated till the end of 2012.

The new space offered a typical cinema interior, a two-aisle seat layout for 330+ people, with a stage, backed by the screen, and entered via a large foyer off the lane between Trinity and the newly-erected apartment cum hotel blocks facing North Terrace. It was promoted as 'Trin at ten in 3D surround', 'Trin in the cinema', where lively worship happened.

There were gains and losses. Jolliffe's team didn't have to set up chairs before the services, and this new venue was air-conditioned. But each Sunday they did have to drag over all their sound system. The venue had some obvious drawbacks: it had no natural light and acoustically was dead. When singing in the cinema it felt like you sang to yourself.

In one sense this was a very good thing to happen. It trained up people in some necessary skills for church planting: the set-up teams in a non-churched facility ... There was great sense of us all gathering together to make it happen. It was boys' work, the kids got jobs too. It was all hands on deck. We'd arrive at 8.30 and then it was just go. We had more time to get set up without the need to wait for another service.

It was not lost on Harrington and Jolliffe that these skills were transferable. When another church plant was called for, such skills would be important in its success.

Jolliffe at first had to conform to the preaching grid that dictated the same sermon and preacher at 10, 5pm and 7pm. But he soon gained his own platform, one in which he could exercise his role as pastor-teacher (*Ephesians* again), and offer Biblical expositions in sets (*Hebrews* was his

first). He wanted the people who came at 10am to see him as their pastor whom they could trust.

Because it was a family service, the children's talk had to work. One informant offered me a tale that illustrated Jolliffe's talents as a communicator and as a children's entertainer, skills he had developed over ten years on beach missions around Sydney. In particular there was 'Wally' the ventriloquist in red striped jersey and 'Woof' his puppet dog, always hits with the children:

There was the time that Chris Jolliffe needed to describe what circumcision was in a Children's talk. Note, children's talks always complemented the sermon passage being preached that day. It was on Joshua 5, the story of the circumcision at Gilgal. The puppet Woof, the dog, could not comprehend Chris's description of circumcision, and as Chris tried different explanations, he dug himself a deeper and deeper hole. The children were totally confused, and the parents were in fits of laughter at his predicament. However the situation was saved; when Woof finally comprehended what the cutting motion meant and promptly fainted on the spot. Chris told the children to ask their parents for a clearer explanation on the way home, but assured Woof that Jesus' coming was the best news: God's new sign of ownership was the gift of the Spirit, and not circumcision. Woof saw this as cause for great relief indeed.

It wasn't just a very funny joke for parents in the children's talk. 'On the contrary,' said Chris Jolliffe, 'the tension was so enormous ("What's he going to say?"), and the relief in the congregation so huge (I explained how it pointed to Jesus without explaining "it"), that it was a resounding success!' Not for nothing Jolliffe held a BSc (Psychology).

Of course, the children were then moved from the cinema to the Trinity site for their concurrent Prime Time and Minis programs. This was where Barb Page, the children's worker, took over. Now with only one Sunday school program in the morning to worry about, Page could recruit and deploy her teams with a clear mandate. The parish hall was now available as well as the cottage when the Wrights moved out to move to the parish's Klemzig house.<sup>4</sup> One delight to observers in the yard was the crocodile of pre-schoolers all diligently grasping a long rope and shepherded by their carers from the cinema to the CB Howard hall each Sunday morning. Anne Havill took over from Barb Page in 2011, maintaining the excellent organisation that made Prime Time so attractive to so many parents, with its charges spread between the two halls, the cottage and the crèche and supervised in four week stints by about 80 adults.

One of the interesting challenges for the new gathering was its connection to the other congregations on the site each Sunday. Should it be sequestered or should there be encouragements to integrate it? There were challenges. Those without children would gather in the foyer of the cinema and then often head straight to their cars in the cinema and not return to the North Terrace site. Those with children would return for morning tea. However, overall it was possible to retain that sense of connection to the wider city church of Trinity while allowing that there were some distinctives. One helpful connection was with the members from the

7pm congregation, which was the largest supplier of Prime Time helpers for the 10am gathering. There was also the exchange between 5pm and 10am, with new parents moving to 10am from 5pm and older parents of teenagers moving to 5pm – for Fusion – was helpful too. Of course one of the great unifying factors was the regular planting that occurred drawing people from across the gatherings.

In numerical terms, about 140 adults and 50 children came when the family service began. After two further sendings of church planting families to the Bay (40-50) and the North East (60-70as we shall later see – the 10am gathering still grew to be about 180-190 adults and nearly 100 children by 2012. Jolliffe pointed out that some were quite new families, plainly attracted by word of mouth to this family-friendly service where the Bible was effectively communicated to all ages. Others were part of the cycle with the 5pm gathering in which the young adults, once married and then with children transferred to 10am, and then later moved back to 5pm when their children became teenagers attending their own program in the early evening.

It was a congregation with stories of people seeking creative ways to serve. There was the woman who on her own initiative trained and became a chaplain at the women's prison, with a heart for the women everyone else forgets. There was the man who brought his 10-year-old daughter to be with other youngsters of her own age in a Christian setting in order to sustain her in the faith. Consider the Muslim mother who attended in support of her Christian son, but who was willing to listen to the Christian story. Or the man who gives time to the City Bible Ministry by re-arranging his business affairs so he could encourage Christian workers in the city to engage in one on one Bible reading with non-Christian colleagues. And there was the daughter who sought desperately to share the gospel with her mortally-ill father, using a willing Catholic chaplain, singing to her father, answering his questions as best she could (coached by Chris and Narelle). She believed her father moved from resistance to acceptance and trust in Christ before his death. Or Steph, the current trainee, whom Chris tasked to encourage household evangelism among women, to exploit the Christmas theme by holding gingerbread events in suburban homes complete with visiting speaker. All these stories illustrated the proposition laid down by Reg Piper that a major task for the pastor is to release the talents of the congregation.

Jolliffe had to solve one associated problem brought on by the departure of those people to the Bay church plant. They were often leading members of the 10am gathering, eager to serve effectively in the new project. Their departure left a large hole in the ability of the 10am group to run their service, remembering the quite large logistic effort involved. Therefore when the next plant, to the North East was in view, once the departing volunteers identified themselves, they were replaced forthwith by a new set of workers for the 10am gathering before the church-planters left for their new adventure. It meant a far less traumatic post-planting situation for the 10am gathering.

Jolliffe, with his leadership team, early developed 'cluster groups' for monthly Sunday fellowship over a barbecue meal in suburban homes as a way of moving to better and richer fellowship. He used weekends away at

Nunyara (in the Adelaide foothills at Belair), he held all-in family services once a term, and he looked to volunteers to carry the load of pastoral support. This last became difficult: too many of his members were time-poor, busy earning an income and caring for small children. Eventually Peter Knapp, long a key member of his team especially as principal greeter with his wife Judy at the door, volunteered three days a week after he took early retirement. From 2010, Peter became Jolliffe's pastoral coordinator and principal visitor to 10am families, a generous and important addition to the gathering's life.

What brought the cinema adventure to a close was the change of control of the whole complex. Another Christian church, Edge Church International, a Pentecostal group linked with the Assemblies of God with a base at Reynella, took advantage of the financial difficulties of the cinema company and took a lease of the complex, including the cinema in which Trinity had been meeting, after they lost access to their meeting space at the Wayville Showgrounds. Trinity negotiated an agreement with the Edge for a few years, but in 2011 the Edge leadership advised Trinity that they wanted to use the whole complex and that Trinity would need to vacate the lower cinema. That event took place in November 2012.

While the next phase of the 10am family service was being worked out, what had been achieved since 2003 was considerable. A new gathering had been created. It was one which was successfully conducted in a non-traditional, non-religious setting. It deliberately and successfully catered for families with school-age and pre-school children. It successfully combined traditional evangelical preaching with the use of contemporary styles of music and other behavior (although ventriloquism really reaches back to the late nineteenth-century music hall). It taught a large range of men as well as women skills in the conduct of a church service, especially without the props of a traditional site, skills that quickly proved to be transferable. The 10am gathering was the key congregation that enabled Trinity to plant again in 2006 and 2010. As always, much turned on the abilities of the leader, the pastor. One future test will be the survival of this gathering after its first pastor moves on.

### **The other morning services**

Completing the re-arrangement of the other morning services was far less of an adventure, but it still carried risks and emotional freight. The 11am morning service disappeared, a break with worship practice that reached back to the first months in the colony. True, it was only a time shift of half an hour, to 10.30am, but the format shifted too. A simplified and modernised version of the service was adopted, with far less use of the texts of the three prayer books available for the guidance of parishes. Meanwhile the earlier service now began at 8.30am, and it too, while continuing to be a weekly celebration of Communion, was updated in its format. These two gatherings heard the same sermon and announcements. The greater time gap between them meant that there was ample time for interaction in the yard and for choir rehearsals. It was altogether a more relaxed solution.

Paul Harrington and David Smith between them pastored these two congregations. They were relieved that the redistribution of worshippers between the three morning services meant that each was viable: even

8.30am gained in numbers and enthusiasm, while the demographic profile of the 10.30am service expanded significantly as it gained experienced leaders and also some families with young children from the former 9.30am gathering. The revised music arrangements at 10.30 saw the introduction of a wide and invigorating range of different musical groups, typically on a monthly basis. There was a home group of about fifteen, a growing group of string players, and sets of pairs or trios supported by the organ and the grand piano. Occasionally the drum kit made an appearance, but it was far from popular with the many hearing impaired, despite Mark Peterson's assurances that 'drums are not evil'. There was more than a suspicion that some people answered under their breath 'oh yes they are!', even if they might be ignoring the mandates of the last three psalms of the psalter.

### **The evening services**

The style and character of the two evening services at 5pm and 7pm remained largely unchanged through the decade. Attendance at 5pm rattled around 120-150, while the 7pm gathering saw growth to a regular 200+, both of course enduring the loss of church starters sent out gladly from among them. Craig Broman led the 5pm gathering for most of the decade before he moved on to full time work with the City Bible Forum in 2011,<sup>5</sup> to be succeeded by Ken Noakes, a Sydney-trained clergyman with significant experience in adult education. He had originally been selected by Paul Harrington to develop similar programs in Adelaide on the foundation of Dave Broxholme's work with Equip, but accepted the 5pm task when Craig Broman resigned. Noakes and his leadership team worked hard to develop the life of the gathering, deploying such activities as a weekend away for fellowship and instruction in 2012 to which a substantial number came. The interactive link between 10am and 5pm has already been mentioned: depending on family structure and the age of the children families moved back and forth between the two gatherings, typically attending the afternoon service while their children were still very young, or when they were attending high school and thus encouraged to attend Mick Hyam's Fusion program in the afternoon.

Meanwhile, as explained below, Geoff Lin led the evening group in succession to Warwick de Jersey. It remained a gathering where many were students and graduates from various Adelaide tertiary institutions, both locals and internationals (about fifteen per cent). Geoff Lin put it this way:

7pm comprises youth and young adults, along with some older saints who see it as their responsibility to be passing on the faith to the next generation I think Ps 71:18 is a good summary of what 7pm is all about!: 'Even when I am old and grey, do not forsake me, O God, till I declare your power to the next generation, your might to all who are to come.' In terms of style of worship, we try to engage younger people with 'where they're at': good, stimulating preaching; music that resonates with what they like; opportunities to mingle and meet (it's something about that stage of life). And we try to have some fun ie not take ourselves too seriously. Above all, we want it to be open and



5pmChurch at a weekend away held at Strathalbyn, May 2012.

friendly for seekers, most of whom will come to faith over a longer period, often as a result of seeing how Christ has transformed their peers' lives.<sup>6</sup>

As the last gathering of the day there was no pressure to hurry off, so it continued to be a place where long post-service conversations ran on as people lingered in the church building. These were important opportunities for personal encouragement and for answering at least some of the many questions young adults had about the faith. Just as in the morning services, there were important moments of public confession: adult baptisms of members, both local and international, created great excitement and offered much encouragement – a teenage girl owning her parents' faith for herself; a Persian man turning to Christ at great personal cost; a local student confessing Christ after the loving kindness shown to her by her college friends over many years, and countless repeated stories of God's plan to gather for himself people from every nation, tribe, language and tongue.<sup>7</sup>

### **Morning services revisited: reinventing the wheel**

As we have seen, the Edge congregation indicated that Trinity's access to the cinema would come to an end in 2012. This meant that the family service would have to move out. It presented a major challenge to the North Terrace leadership, one they had hoped to avoid. It meant going back to the future, because it quickly became apparent that there was only time to conduct two full services in the church building. Nor was there any possibility of hiring another site nearby: anything available at the adjacent University of South Australia would be for occasional events only. Anything further afield created logistic nightmares and in effect became a new church plant.

A great deal of discussion went on, both at the level of the existing three congregations, and in the working group established to manage the changeover. In explaining the leadership's thinking, Paul Harrington revealed again how deliberate and intentional has been his contribution to Trinity's life:

When we realised that we would need to make some changes to the a.m. gatherings we began by asking what our goal was in the reshuffle ie not so much 'how do we cope with the loss of cinema?' but 'How do we continue with the proclamation of the gospel to unbelievers and believers?'. It meant that all options were on the table, eg revert to three gatherings in the church building, move the 10am gathering off site (effectively a plant as we couldn't find a connected nearby venue), two in the church building and then a plant to relieve space issues etc

One of the factors they wanted to take into account was which of the options would enable Trinity to keep planting churches. It was plain that moving the 10am gathering away from the city site would have a negative effect on new church planting. The 10am gathering had been crucial in planting for all the previous plants, so to disconnect it from the North Terrace location would have made it harder to link for planting purposes.

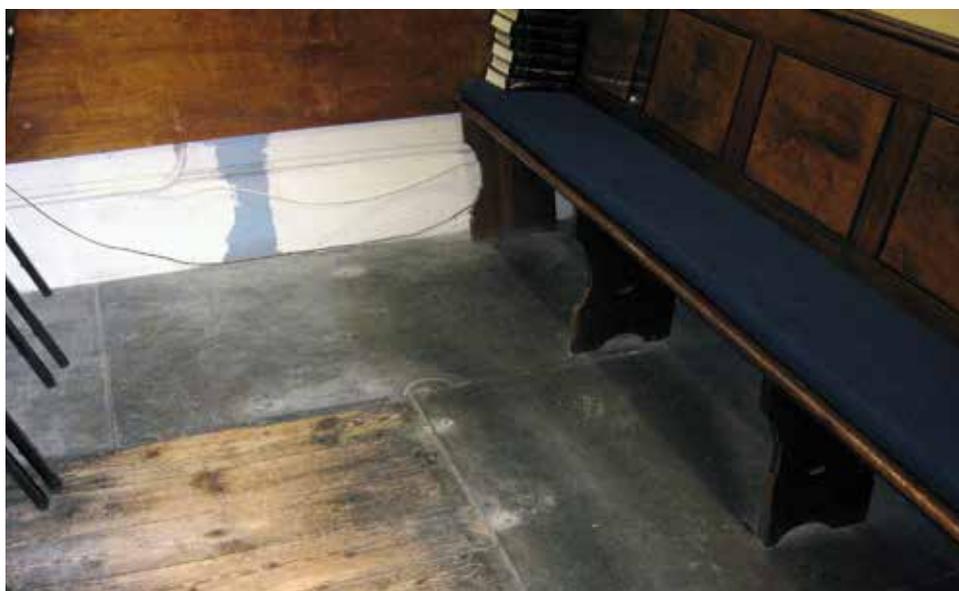
Then there was the issue of what form the two gatherings should take:

One traditional and one contemporary or two all age gatherings or... Again the question was which format would enable Christians to be edified and unbelievers to be invited and come under the sound of the gospel. In addition, which format would help us in planting more churches and doing outreach? I think most on the consultation group thought ... two all-age gatherings was the preferred option. The questions then arose around the timing and resources available. We had experienced the struggle of the 8am and 11am gatherings and knew we couldn't afford to have the gatherings spread to the edge of Sunday mornings. Even the 8.30 [gathering] still struggled to be a growing and invitational congregation. Thus we thought 9am and 10.30am were good times to aim for. This created obvious tension with changeover especially if we wanted to have two all age gatherings. A modified all age 9am was discussed, much like the old 9.30am gathering. However, once the survey was done it appeared that it would be difficult to sustain three children's programs from the start of 2013 (9am, 10.30am and Trinity Inner South [TIS]).<sup>8</sup>

What emerged by later in 2012 was a plan to hold a service at 9am led by David Smith that combined the styles of the previous 8.30am and 10.30am services, while at 10.30am Chris Joliffe would lead a family service supported by children's ministry as he had been doing in the cinema. Mark Peterson reckoned that with some repetition of music he could support both these services with music (in effect there would be one music set-up each Sunday). His growing roster of singers and instrumentalists made this more possible than it ever had been. In August everyone was asked to indicate their intentions under the new regime, and the changeover was slated for 21 October 2012. It was preceded by 'last' services on 14 October to allow a decent farewell and recognition of service of people, time and



At the thanksgiving 10.30am service on 14 Oct 2012, Matt Lehmann receives a map of Adelaide's southern suburbs, centred on Colonel Light Gardens, the site of his intended Adelaide Inner South church plant in 2013. He is challenged by the task. *Photo Graham Clark*



In rearrangements in 2012 aimed at making access for strollers and wheelchairs easier, evidence of the 1845 floor plan became apparent in the transept under the organ. As the 1845 seating plan shows, aisle access to this transept was from the back and then from the walls inwards. The slate sheets show the way. Similar slate sheets can be found at the back of the nave and in the western transept. *Photo Brian Dickey*



Thanksgiving service, 14 Oct 2012: post-service mixing. Photo Brian Dickey

place under the previous regime. At 10am they took a final group photo. At 10.30, Matt Lehmann interviewed some people about their future plans for Sundays. Even more important were the thanks tendered to Matt for his work as the 10.30 pastor.

### **Ordering and communicating Sunday worship**

Along with the rearrangements in the morning services, once more the leadership team set about attending to the orders of service. They wanted the 9am service to last about an hour, to smooth the changeover to the second service. The 10.30am service was less constrained in length, but it must continue to be an all-age service, accessible in style and physical arrangement. Thus the organ transept was set with chairs to permit ready access for strollers and motorised wheelchairs, revealing an echo of the 1845 layout.

The digital projection screen, in place since the 1990s, permitted the reduction of the full printed service leaflets to brief summaries (adopted some time earlier in the evening services), a large saving in paper and printing. The forms used, which in the 1990s might have been based, for example, on 'p.39', ie the order of service laid out in *An Australian Prayer Book*, or reduced versions of the *Book of Common Prayer*, were now much simplified. Four hymns or songs, the name no longer mattered, framed services, which used various elements from the range of forms now officially available to Anglican parishes: the creed, the prayer of humble access, the general confession, simple responsive liturgies drawn from the psalms all featured from time to time. There was no regular pattern in their choice. To these were added extempore prayer, occasional interviews or reports on missionaries, and of course the Bible readings, which always included the passage to be addressed in the sermon.

Along with brevity, the other main consideration was cultural accessibility, especially for the visitor and the new worshipper. That old, easy assumption that everyone knew the words of Morning Prayer from the Prayer Book was long gone. Cultural relevance demanded words and paragraphs that could be readily grasped without explanation. Even the sermon was shortened: from the twenty-eight minutes of the 1980s and 1990s, now the preacher was allowed twenty-three minutes. Generally the hour duration for 9am was achieved and hence the changeover to the 10.30am service occurred without friction (as had occasionally been the case in the gap between the 9.30am and 11am services).

In both gatherings, now larger in number, the service must reach worshippers efficiently throughout the whole building. Accordingly, repeater TV screens were installed for the two transepts and the west gallery. (Where to put one for the back of the nave remained problematic). Sensibly, one facing the speakers and singers was hung on the front of the main gallery (thus solving the problem that these people cannot see the main screen). The aim was to remove any visual dead spots around the church. To ensure that worked throughout the services, a video camera, at first temporary and then fixed, captured it all and relayed the images on the screens when they were free of song words or promotional videos. This also guaranteed that a relay was available for the C.B. Howard hall, now designated as the place where parents could go with children they wished to comfort. The production desk in the gallery now required two people to keep the flow of the service in order, one for sound, one for visuals. Thought was also given to the possibility of air-conditioning the church to make the galleries livable in the hot months.

The video camera also ensured that the sermons were available for visual as well as aural reproduction. Lance Shilton had introduced tape recording of the sermons and occasionally whole services for shut-ins and distant friends to replace the printed texts published by the Publication Committee. By the 1980s these had become CD recordings. During the 2000s they became items available for download on the church website (which needed significant improvements in layout to cope with this development of greater interactivity), and occasionally they were now in full visual video and DVDs, though sermon summaries were still produced and distributed to recipients unable to access the internet, especially to clergy in Africa. Trinity's teaching could be accessed from anywhere in the world, whether immediately or in surveying a series, from Sundays and also from Terrace Studies.<sup>9</sup> So whether for the live congregation week by week, or for the hidden congregation united across the ether and mail lines, Trinity sought to communicate accessibly and effectively. The broad consistencies in content deserve attention too, but that can wait till the Conclusion.

Meanwhile, the North Terrace congregation continued to grapple with how expansion should be best understood and managed. Discussion at the 2012 annual vestry meeting was but one example.<sup>10</sup> Was the rector playing the long game? On the one hand, he joined enthusiastically in the notion of Trinity City growing and then sending yet another contingent to start a new congregation, thus solving space difficulties on Sundays: as it were, cut and come again...and again... with echoes of the Magic Pudding.

Indeed the space filling up becomes the signal for the next send. On the other hand, a report on the possible creation of a mega auditorium with extensive facilities was tabled. Even though it was announced that the plan was not feasible because of the substantial cost to the parish, perhaps in the order of \$20,000,000, the working party were sent off to have another look at a phased plan by which the building could be achieved. The tension between sending and building was not publicly acknowledged at the meeting, but it was obvious enough, especially since it was admitted that money follows the people.

In his reply to my query about this, Harrington remarked:

You astutely picked up the building/sending tension. However, I think these can be seen as complementary rather than as competing. I am keen for us to keep planting and accelerate the rate of planting. However, I think developing the city base could assist in this. If we could develop facilities in the city which would enable the city membership to possibly double in size this would give us a better base to send from and also enable us to align some of our people and financial resources to send more often. Sending 10% of our congregation planting on an annual basis is probably not sustainable. Sending 5% annually probably is.

This is premised on evangelistic growth rather than a 'dividing of the pie' model. That is we aren't striving for 'market share' in the Christian community of Adelaide but wanting to proclaim the gospel and see others brought into the Kingdom - thus the need for a bigger/more suitable facility in the city AND more churches established around Adelaide.

A redevelopment of the city site may be exciting in its own right if we can secure the right joint venture partners. For example a partnership with one of the universities to use our facilities for their purposes during the week while we use them primarily at night and weekends could place us in the middle of city life and align very well with our strategic evangelistic desires for the future.

Of course this is dependent on the cost of any city development not crippling the ongoing ministry of the city or Network. This is a wisdom issue to be judged as we proceed.<sup>11</sup>

So the historian will be looking to see how this tension plays out in 2013 and beyond. Meanwhile it is now time to tell the stories of those church plants which have drifted in and out of the story of the North Terrace congregations told in this chapter.

- 1 These comments and the quotations are based on Harrington to Dickey, 25 Jun 2012.
- 2 'The AM Gathering Review: a working paper', Apr 2002; 'AM gatherings review: strategy group recommendations', 4 Oct 2002.
- 3 Interview with Chris Jolliffe, 11 Apr 2012, and subsequent quotations.
- 4 On the completion of his time at Trinity David Wright served as rector at St Albans, Largs Bay 2005-12.
- 5 Broman took sabbatical leave in 2004 to explore city ministries overseas. This took him to both the United States and London to observe models of ministry. On his return it took several years to form the City Workers Ministry. This began around 2008. Broman put around half his time into this until the end of 2010. It developed slowly from there until he wanted to work full time in the area. He picked up a role with CBF at the start of 2011 and the Trinity Workers Ministry was transferred to the CBF network operating around Australia. Harrington to Dickey, 23 Dec 2012.
- 6 Geoff Lin to Brian Dickey, 9 Jun 2012.
- 7 The one held in Oct 2010 is mentioned below in the context of the international ministry.
- 8 Harrington to Dickey, 31 Dec 2012.
- 9 So far, no effort to track the number of 'hits' on say a specific sermon, has yet been attempted.
- 10 Held on 27 Mar 2012.
- 11 Harrington to Dickey, 28 Mar 2012.