

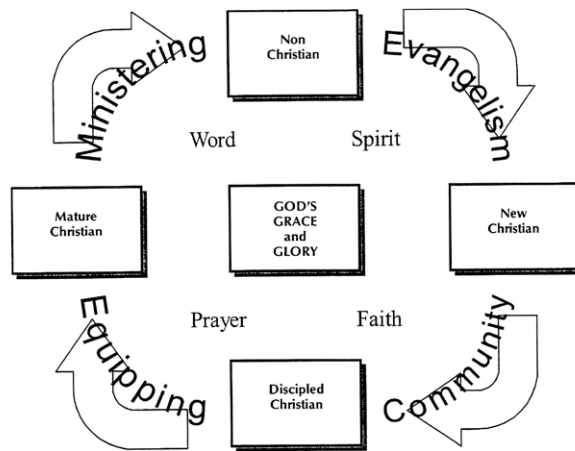
Developing Ministry at North Terrace 2000–2012

While the health of the gatherings new and old was the central concern of the pastors led by Paul Harrington, these years saw many other efforts at developing the effectiveness of Holy Trinity's ministry, both to its existing members and to those who might join once they had heard and been convinced by the teaching on offer. This chapter examines some of those other endeavours over the decade or more since 2000.

Setting up and caring for the early years of the Hills congregation while maintaining a clear view of opportunities on North Terrace saw Harrington and his team maintain a fairly steady course through 2000–2001. The procedure of promoting the subsequent year's budget by publishing a 'Vision for Ministry' in the spring was now well established. It permitted Harrington to promote his intentions and get responses to the draft budget from the congregation. The wardens then adjusted their plans accordingly. It made the subsequent annual vestry meetings less fraught, and meant the costs incurred before the Vestry meeting were more predictable.

One immediate change saw Andrew Cole joined the team to replace Jeff Parkin, now titled site manager Cole would work with a revived site management team that lifted the security and general health of the North Terrace buildings. A major pastoral initiative was launched by Lyn Sarah, drawing on her social work experience as well as her developing theological studies. She introduced what she called the 'PEACE Pastoral Care' model. Her goal was to develop a growing number of members of the congregation who were trained in a more intentional approach to pastoral care, while not ever pretending to be professional counselors. Her acronym spoke of 'what we do for one another': praying, encouraging, being available, comforting and providing a Christian example. It was taken up by enough people across the congregations to eventually make it possible to develop pastoral care teams for each gathering, although with varying degrees of permanence. It continued to provide a simple mnemonic structure for pastoral conversations around Trinity well beyond Lyn Sarah's period of service on staff.¹

Another ‘model’, this time from Paul Harrington, was unveiled at the 2001 Vestry meeting. Once more deriving his argument from *Ephesians*, he presented a diagram that described the cycle of ministry towards the various groups with whom Trinity had contact. It did not purport to be original, and it was not taken to be some wonderful new vision, but it gave Harrington and his colleagues a workable instrument by which to describe and understand what they were about at Trinity, and to locate the points at which action was required.



Ministry model diagram, Vestry Report 2001.

The diagram occasionally resurfaced, but the underlying concept of linked ministry in these four sectors has continued to guide Harrington’s work and his regular reports on it.

Christmas in the Town Hall and more

Carol services at Christmas in public venues around Adelaide had been organised for some years, stretching back to Reg Piper’s time, using the Adelaide Town Hall and then the chapel at Concordia College. Craig Broman, supported by Joy Hague as part of her ministry apprenticeship in 2001–02, once more planned this annual event for the Town Hall, and set about gathering a team and enthusing them with the idea of a fully integrated event that would have musical power to support a very clear proclamation of the gospel. They designed the Carols event to be a major evangelistic effort geared to those outside Trinity’s membership. When Joy Hague finished her traineeship she joined the staff as (part-time) music director, thus permitting continuity in the development of the carols event over the next few years.²

As Craig Broman put it in 2007,³

Every segment, song, and part of the program from the welcoming to the car parking & advertising was worked out with the outsider primarily in view. Over that time Carols attendance has soared from 500 to around 2,200 [more accurately 2000] & two programmes. This



Carols 2007: the primary-age choir with Music Director Mark Peterson on the guitar.



Carols 2009. This image suggests something of the carefully rehearsed performance quality of the event.



Carols 2009. This image shows the full stage ensemble with screen words for the audience to follow in the singing of a favourite carol.

year we had to turn away approximately 100 people. Over two thirds of the people who attend are outsiders. Attending this event is often the first step in their investigation of the Christian faith.

The unchanging aims of Carols are to honour Christ through:

- connecting Adelaide people & friends of Trinity members;
- proclaiming the gospel through the Christmas message; and
- promoting Trinity Church's place in the city of Adelaide (flyers are left in every hotel, backpackers and cafe around the city precinct).

Great pains were taken to integrate music and the address to maximise the impact of the event. A variety of music groups and indeed other performers, including Wally and Woof of course, made their appearance, supported by, at times, an extremely noisy music backing and video overheads. The event was enthusiastically taken up by the congregation, who set about bringing family and friends.

When Joy Hague concluded her term as music director in 2008, Mark Peterson, who had joined the team in 2005 to work on campus with Geoff Lin and to assist in directing the evening music program, became full-time music director. Peterson brought significant skills to the task. Not only was he musically trained with an established record as a performer and composer, notably of new settings to older hymns as well as of new texts, but he had also had completed a theology degree at Moore College. He had the additional advantage of sharing conversations with his father, David Peterson, whose book, *Engaging with God* had offered a convincing account of worship as a holistic endeavour engaging Christians in all aspects of their lives.⁴ It suggested therefore that music was much more than an addition or a decoration to word-driven ministry. Here is Mark Peterson's account:

Holy Trinity Carols since 2005

I knew before I started at Trinity of this big, impressive carols service. But it wasn't until I'd actually finished my first carols event in the Town Hall that I discovered that they meant what they were saying. In all of this, my role has been merely to inherit and perhaps develop this event that flowed from the bold vision of a group of Trinity members and staff: a high quality, music driven outreach event in one of our city's premier venues.

In fact, I remember sitting at the piano during the applause after that first exposure to the Trinity carols service in 2005 thinking that we really had to work out ways of multiplying the effectiveness of this event.

So, since that time, we have put energies into:

- The making of a DVD of the event
- The provision of resources to help multiply the event in different sites, and
- The search for a solution to our biggest constraint: the number of seats available in the Adelaide Town Hall.

The DVD planning began on that piano stool at the end of the carols service in 2005. I was aware of the considerable challenges, both technically and musically, of doing a performance that anyone could watch from their living room, somewhat removed from the extraordinary surrounds and atmosphere of actually being present in the town hall for the event.

The DVD *Carols in the City* was recorded across the two sittings in 2006, and was available for sale in the lead up to Carols 2007. Many hundreds of copies were sold, taking us well into a second run, with Trinity folk sending copies as Christmas presents to family and friends, and obtaining a keepsake of an event that has been very significant in our church's life.

In that year, 2007, we also made our first attempt at multiplying the event in other sites. Trinity Bay had launched at the beginning of 2006 and John Warner contacted me about the idea of getting the carols musicians and speakers to run an event at Brighton Secondary School in the week prior to the event in the Town Hall.

'Carols at the Bay' was a great success, although hard work for the cast. It allowed for tweaking of the program before the city event that year, which led to some improvements. The event was run in this way again in 2008, but with a greater level of variation between the Bay and the City events, to cater for a more local community-oriented, family friendly approach at the Bay.

In 2009, the school had been approached by some folk at Rotary, who convinced them to allow Rotary to run its alternative version of carols at the school. The school had hoped that Trinity Bay would join in with Rotary's carols. After quite a few discussions, it was apparent that Brighton Secondary School was no longer an option for us to be running an event with a clear gospel message. This spurred John Warner to approach his own musicians about running a carols event at the Holdfast Bay Community Centre, their normal Sunday venue. Under God, this turned out to be a brilliant move. He was keen to run it close to Christmas (rather than the first Sunday in December), meaning that the city carols team would be unable to run the event. But it left the door open for the Bay musicians to step up to the challenge. In 2011, the Bay ran the third carols event using its own musicians, and the quality of the performance and the whole event was superb, attracting probably over 500 people to their new venue (Marymount College).

The relevance of this for Carols in the City is to demonstrate an evolution in the way the city event has been able to multiply itself. Through the sharing of scores and arrangements prepared for the city event, and through the mentoring of the Trinity Bay Music Director, Jamie Seyfang, many of the strengths of the city carols have been passed on, but in a

setting in which the local musicians could plan and run their own events, and over time dramatically improve the quality of what they were doing.

2011 was also the first year for the running of carols in each of the other 3 centres in the Trinity Network. Mount Barker, Hills and Northeast each ran successful carols events using scores and arrangements from the city carols, as well as varying degrees of mentoring and advising from the experience we have gained over the years in the city. So although the Town Hall still only fits about 2000 people across the two sittings, in 2011, the Trinity Network ran carols events for over 3500 people.

Over the course of this time, we have investigated other venues and other service times for the city event. Each time, we keep returning to the unique features and appeal of the Adelaide Town Hall. We have not experienced a drop off in numbers, but nor have we been able to heavily market and promote the city event because of a lack of room to grow.

One additional way we have attempted to leverage the event for evangelistic effectiveness is through railway station evangelism. For about the past five years, a team of 'inviters' and a team of 'carollers' have headed to the Adelaide Railway Station in the week leading up to the main event, to sing carols for the commuters and invite them along. Every year we come across people who would not have attended carols except for the railway station invitations. We are aware that many Christians from other churches come to our carols service. We are delighted that they join us, but always want to make a priority of filling seats with unbelievers. This invitational initiative at the railway station is an attempt to keep the focus on outreach at Christmas time. These are events that everyday Australians are quite willing to attend, and they continue to be great gospel opportunities.

The topics for the years of carols services with which I have been involved:

2005: A King for all nations – Magi from the East,

2006: God is with us – DVD recorded,

2007: Fragility,

2008: Mary's story: God saves ordinary people,

2009: The Word became flesh,

2010: Newsworthy Herod points to authentic events – Leigh Hatcher,

2011: Jesus brings fulfilment, both of prophesy and of our lives.

Each of these events was run in the Adelaide Town Hall on the second Sunday in December, at 5 pm and again at 7:30 pm, each service at capacity.

Mark Peterson, 2012

Peterson developed his vision of music as an instrument of evangelism and encouragement well beyond the annual carol services. In 2010, he gained the wardens' support to fund a Music Internship Program, and appointed Olivia Nortkus to the post. Olivia learnt her craft both at North Terrace and at Trinity North East. Occasionally, Peterson's choice of songs for the services gave much joy, at least to this writer: on 16 May 2010, the 10.30am gathering sang not the typical one but what must be called a royal flush of Charles Wesley's hymns, including the preacher's great prayer, 'O For A Thousand Tongues To Sing'.⁵ Then there was the Revelation Music and Ministry Conference, first convened in 2011 which provided an opportunity for intense instruction and fellowship for musicians and others interested in this form of ministry in Adelaide. He also added Equip Music as a specific music strand of Equip from 2009. Finally, Mark Peterson was central to managing the solutions to worship styles flowing from the move in 2012 to two morning services in the church after the exit from the cinema.

But there was more at Christmas time than just carols. The women (mainly but not exclusively) of Terrace Studies, adopting an American folk custom, held gingerbread house-making sessions in the run up to Christmas, again designed to attract their friends to a venue where a Christian take on Christmas could be plainly presented. As we have seen the Hills congregation also took up the idea. While some expressed doubts about the indulgent and perhaps even health-endangering nature of the event, it provided some hilarious moments for those who attended and of course offered opportunities of fellowship and evangelism. After a few years, it was replaced by 'Christmas Bites': activities focussed on making Christmas decorations and finger food. This model was perhaps less demanding on the waist line and intended to give more time for conversation, for the aim remained the same: providing fellowship and evangelistic opportunities for women at Christmas.

Another event that emerged was 'Christmas Steps', developed by the children's workers as an event aimed at primary-school age children. It was built around a series of tableaux depicting the Christmas story involving adults and children from the congregation in successive locations around the church site. It also involved some generous hospitality in the parish hall afterwards. The scenes varied year on year, but essentially it was the nativity story acted out. Preparations for such events are always fraught:

I have spent the morning madly trying to find Angels' wings for the Angel Gabriel who will be videoed in a few short hours in preparation for part of the 'First Christmas Steps' presentation. I have had the Elizabeth character wanting to express herself in liturgical dance (I think she is joking) and the Angel Gabriel character wanting to be lowered from the ceiling with a flaming sword! It is easy in the midst of preparation to feel like things are a bit out of control, yet at the same time I continue to be amazed at God's answers to our prayers as we draw closer to the event. (I found some wings!).⁶

Groups progressed through the sequence, awed by the angel Gabriel or delighted by the angels. There were of course a few live animals on view. Hundreds came with parents and grandparents. The outcome of these events taken together was that the congregation had developed significant public expressions of their desire to spread the Christian gospel.

Strengthening ministry: new staff, new fellowships

Several staff changes occurred in 2003–04. Warwick and Caroline de Jersey set off for Sydney in October 2003, where Warwick would become rector of St Matthias, Centennial Park, in succession to Philip Jensen. Geoff and Wendy Lin came from Sydney to replace the de Jerseys in campus work, which would again be linked with pastoring the 7pm gathering. Clayton Fopp moved from a traineeship to a full-time pastoral role in the Hills congregation, while John and Geetha Warner returned to Trinity after an absence of six years. John had now completed the theological studies he had undertaken to retrain as a clergyman, and now he was designated as the next church planter. As always, the congregation rose to the new challenge of funding this increase in staff with generosity: the lift from 2003 to 2004 was about fifteen per cent.



Angels (without wings), at the 2009 'Christmas Steps' event: Hannah Coleman, Laura McCracken, Lillian Jolliffe, Jonathan Broman, Rebecca Wintulich, Caitlyn Doherty, Hannah Giles

One small administrative change adopted during these years of staff growth was to refine yet again the existing housing benefit, the arrangement that had been developed since the period when the parish automatically housed its curates in houses bought or built under the aegis of the trustees. While the trustees still retained some housing, notably the rectory at Prospect, the housing benefit (so named to accord with the rules of the Taxation Office) was effectively extended to all full time pastoral staff, whether or not they were ordained. Applying to both rental and loan to purchase situations, it took into account such matters as family size, actual cost and necessary location, while remaining a benefit granted at the discretion of the rector and wardens. There is little doubt that this adoption of a widely recognised community standard ensured that housing would not be a major issue for the ministry staff Paul Harrington sought to attract to his team.

While expansion was being planned and executed, opportunities at North Terrace continued to develop. A working party in 2007 gained approval for a 'social ministry brokerage' to establish links with social welfare agencies in the city, to track their needs, publicise them and develop a team of volunteers willing to support them. It meant pushing the congregation beyond the donation of tinned food and drygoods each week, valuable though this service was to the city welfare agencies to which Ken Langshaw delivered the stores to each week. After some false starts, this program emerged as 'City Light', coordinated by Gemma Mayfield. One week the 'opportunity' listed was for volunteers for Anglicare's living beyond suicide program. It might be another agency that was featured the next week. Gemma was assiduous in publicizing these opportunities for service in and around the city. It remains an important if small work of love in the congregation.

By now Harrington had developed something of a boutique ministry approach to the establishment of new fellowship groups at Trinity. Many have already been mentioned, but to them could be added two groups for senior men. First there was the 'Shed', a monthly meeting of men convened by David Morgan and Eric Felgate. It provided interesting talks and outings, reports on Trinity activities and engaged in modest fund-raising. Some thirty men across the network were on the mailing list. Second, Harrington utilised the experience of Ian Dunn, a retired Baptist minister and now with his wife a Trinity member. Ian convened a fortnightly men's Bible study on the site during the day, gathering perhaps a dozen. It matched Thursday Encounter. Along with Thursday Meet, there were now several forms of daytime ministry for the rising number of seniors among the gatherings.

Another, somewhat experimental endeavour was promoted by Lorraine Hobart and Lyn Sarah. It was what they called a 'Prayer and Encouragement service'. It was a monthly evening service that included a sermon and then moved on to opportunities for one-on-one prayer. Those attending were encouraged to bring their special burdens, whether of health, personality, family or whatever circumstance it might be. For about eight years until its cessation in 2012, this gathering offered comfort and encouragement to about twenty or thirty people.

Trinity's long commitment to adult education was taken another step forward when David Broxholme, as part of his traineeship, developed the 'Equip' program. Under Harrington's guidance Broxholme brokered the cooperation of several other Anglican parishes to combine resources to offer a series of short teaching series concentrated over a couple of weekends in the year. Many of the clergy and other full-time pastoral staff offered strands, along with invited speakers, very much in the WEA tradition. There was a notional progression of subject matter over a series of programs, within several parallel strands. This metropolitan-wide scheme delivered solid Christian teaching or 'lay education' to anyone who chose to attend. It moved well beyond Trinity's former arrangements and went far beyond what meager offerings were available from the diocese.

Sadly in August 2007 cancer eventually destroyed the life of Lyn Sarah, who had labored indefatigably to develop best practice in the provision of pastoral care. Her funeral was a well-attended celebration of a life of service wonderfully lived. But Trinity could also do a good party. To celebrate the arrival of the city tram extension past the door, the congregation put on a fun day on Sunday 14 October 2007. Children's attractions, a jazz group, sausage sizzle and more were offered to aid people celebrating the inauguration of this new and free service. It also meant access to Trinity from the Glenelg region was so much easier on Sundays.

To secure the effectiveness of the North Terrace ministry and to provide him with greater freedom to direct the expansion of the Trinity network, Harrington invited David Smith to become Associate Rector and senior pastor for North Terrace in June 2008.⁷ Smith was to see to the day-to-day affairs of the North Terrace gatherings and activities, supervising the staff and planning the direction of ministry there. Harrington was placing great confidence in this slightly younger man who had been a member of the Trinity family all his life. Since then his creative leadership has

fully repaid Harrington's trust in overwhelming measure. This allowed Harrington scope to focus more on the network as a whole, including its growth, while still fulfilling his role as Rector.

This also meant a revision of the governance of the ministries on the home site. Smith now gathered a 'Trinity City Leadership Team' ('TCLT') made up of two of his gathering pastors and a range of lay leaders representative of those gatherings. It closely followed the structure in the other churches of the network. Among the TCLT, for the purposes of conformity to the governing trust deed, which is still the constitutive legal document for North Terrace, are the Rector's Warden and the People's Warden. This leadership team exercises the functions long fulfilled by the rector and warden for North Terrace. Smith, still responsible to Harrington as rector, but effectively runs the show at North Terrace, pastoring and guiding the ever growing paid staff, chairing the meetings at which preaching programs were settled, leading staff conferences to plan the program of activities for each coming year and hence to develop the North Terrace budget. Harrington meanwhile gets on with his duties as rector, CEO of the whole enterprise. It has proved more than enough for both Smith and Harrington to be going on with!

Jess Robinson, who served as business manager after Cathy Sampson from 2003 to 2008, was succeeded by Andrew Severin in February 2009. He brought matured business experience to the task, and he was to work with Harrington in developing the resources that managed the planting of new congregations and then assisted in developing the bigger management model described in the previous chapter. In addition, Mick Hyam



The Trinity City staff 2011: Front row, left to right: Rosemary Huf, Andrew Cole, Caroline Litchfield, Peter Knapp, Melissa Pigglin, Anne Havill, Janine Burnett & Bernie Leo. Back row, left to right: Olivia Nortkus, Ken Noakes, Paul Harrington, Matthew Lehmann, Andrew Severin, Michael Hyam, David Smith, Chris Jolliffe, Geoff Lin & Naomi Backler.



Part of the audience of Eggsplora, Easter 2012. *Photo Belinda Phillips*

joined the team in 2010 as youth worker, an important full-time addition to the staff team, bringing experience as a high-school teacher and youth worker in the diocese of Sydney, together with training at Moore College that saw him ordained to serve in the diocese of Adelaide. Mick would sustain the high-school level work and encourage similar work in the network congregations. Around the same time Anne Havill joined the team to replace Barb Page as coordinator of work with younger children, once more part-time. She built on Barb's energetic and encouraging leadership over the previous ten years, and soon had to grapple with the challenge of convening not one but two morning teams following the morning worship rearrangements of 2012–13. Like Barb, she convened major events to teach children about significant moments in the Christian story. 'Eggsplora 2012' was an Easter event full of color and draped 'togas' and armour with song as well.

Working with young adults: internationals and locals

We have already seen that a young adult fellowship remained part of the core ministry. Typically based upon a Friday night meal plus talk plus small group conversations model, it was led by a succession of eager and competent young men and women, for example Mike and Karen Roe, and then Matt Lehmann. It was known for some time as 'Twelve21'.

But by about 2002, the obvious opportunities for evangelism and fellowship among the growing number of international students and temporary residents claimed the attention of the Trinity leadership. They were stimulated to plan further action by the obvious impact of Arthur Ang, himself an international student from Singapore in 2003–04. Arthur, already a convinced and eager Christian, proved to be an energetic and effective evangelist among his fellow internationals in Adelaide. Ang was

helped by his competence in Cantonese. Trinity invited him to return to work full-time among the internationals, but the bureaucratic processes were slow and it was not until 2008 that he was able to return with an appropriate visa and employment status. He married Min Li, who had previously worked for the Bible Society in Singapore and could speak Mandarin. Arthur set about developing a vigorous program of activities. He saw an increase in the number of international students attending the Friday night young adults' fellowship. He gathered a generous group of Australian helpers around him, who prayed, tutored, offered hospitality and transport. He trained some of the Christians among the internationals to assist him as group leaders. He was also strongly supported by the established families of internationals who now regularly attended, sent their children to the Sunday school program and began to exercise ministry among the various gatherings. Bic and Che To had become members some time previously: Professor To, who held a senior post in the Royal Adelaide Hospital, and Chi, who became one of the much appreciated team of cooks for events and camps around Trinity. Others joined the music team, playing piano, cello or violin, or singing as song leaders.

In his first year Arthur, always strong on numbers, reported contact with more than 130 students from twenty-three countries. He recognised that alongside evangelism among the interested enquirers, and indeed among those attending to improve their English, there were believers whose knowledge of the faith could be built up while they were in Adelaide so that they might return home as more effective members of Christian



(Left to Right): Jay Zhang, Kartik Feng, Nikki Miao, Julia English, Rebekah Ong, Angela Hoo on the occasion of their baptism at Trinity 31 Oct 2010.

congregations. One interesting scheme was to offer a half-hour session before 10am and 10.30am for those wanting a read-through of the Bible texts and other material that would be used in the services of the day. Similar support was also offered before the 7pm gathering, the other main focus for their attendance.

Fruits of this ministry were made very public with the baptisms of a number of young people on 31 October 2010. They circulated their testimonies in print to reinforce their public declarations of the faith. As I wrote at the time for the *Guardian*, it was a joyful occasion.

One of them wrote afterwards, in an email:

I am really happy tonight. It is the most delighted day since I come to Australia even these few years. I don't know how to express the happiness. When I left the stage and returned to my seat, I felt I was totally new. It is not the old Nikki. The old Nikki has been the past. It is the moment I was really reborn. I am really thankful for all your help and Minli's in these nearly half a year. I thank God for all the welcome from people in church. I am so touched today. When I think of you, Minli, Sam, Linda, David and so on now, I feel I have been given more family members here. I think I am really happy to turn to God.

Such baptisms continued in both morning and evening gatherings as the fruits of the international ministry were gathered in: Eva Huang and Shari Luo, two Chinese graduate students, were baptized at the 10.30am gathering on 17 June 2012 with similar testimonies to God's love and truthfulness. Another was held as 'Commitment Sunday' on 28 October 2012, and to meet the cultural requirements of a home church in Singapore, one woman was baptised in a portable blow up swimming pool: there were no floods!

When Arthur and Min Li Ang left in early 2011 for further theological study in the United States, Paul Harrington secured Bernie Leo to succeed him. Bernie was a Malaysian-born Australian citizen who had trained first in Engineering then in theology and served in Sydney youth work postings. Like Mick Hyam, Leo arrived ordained as a deacon. Bernie took up where Arthur had left off, but with one important change. He separated the internationals and the locals in the adult fellowship, arranging for the locals to meet separately on Wednesday evenings.

This meant the 'Twelve21' name was replaced with 'Dig' for the Australian Wednesday young adult fellowship. As Cam Maxwell (the 2012 leader and a ministry training apprentice) put it:

it in many ways reflects the same values and goals, or flavors, of the Matt Lehmann era Twelve21 – we share a meal together, spend time in a large group thinking through a variety of issues and or simply interviewing members of Trinity staff or other older Christian role models, before spending time in small group bible study. There is a significant social aspect to the group outside of the Wednesday night times as well. The name 'dig' was the result of a competition for the students to rename the group – there are supposedly various reasons for the meaning of the word, or as to what it stands for – essentially, it doesn't stand for anything in particular.⁸

Meanwhile Bernie Leo could work more closely with the internationals, conducting Bible studies with leaders competent in Mandarin and Cantonese, and gathering Bible resources in a number of other Asian languages. Perhaps there was less interactive hospitality, but the processes of evangelism and Christian education continued as before. Numbers attending in the morning and the evening were around forty each. The task could only grow as the number of internationals continued to grow with the expansion of university enrolments from even more Asian countries.⁹

Therefore, whether among locals or internationals, a strong and deliberate culture of fellowship and education was being maintained. Out of these groups men and women continued to move, within the typical life cycle of graduation, employment, marriage and family formation, to consider further opportunities of ministry themselves, in many cases full-time, stimulated for example by the annual CV conferences. The Trinity family has continued to benefit from this crucial and regular work among the young adults of the congregation.

A part of the diocese

Efforts at clear Christian testimony were sometimes seriously undermined by outside events. There is no doubt that the public reputation of Anglicanism in Adelaide suffered a major reverse when serious allegations of sexual abuse of children in the care of various Anglican agencies and organisations over a lengthy period of time surfaced in the media. It was made worse by the evidence from two priests in the diocese that diocesan authorities had been dilatory in addressing these claims. Over 2003 and beyond the matter became a full-blown scandal. Synod authorised a major enquiry, and then when further allegations surfaced, Archbishop George resigned over criticisms of the manner in which they were handled. When the enquiry was completed, and under the aegis of Ian George's successor, Jeff Driver, major claims for compensation from the victims of this abuse were launched and addressed over several years, costing the diocese millions of dollars.¹⁰

As rector of Holy Trinity, Paul Harrington hastened to instruct and comfort his congregation. He publicly regretted these appalling events, and reiterated the protocols and training that were in place at Trinity to ensure proper behavior by those who had responsibility for caring for children and teenagers. He reminded the congregation of the call in 1Tim 3 for leaders to be 'above reproach' and invited prayer for leaders of integrity at parish and diocesan level.¹¹

Three years later the leadership of the diocese threw up a new challenge. Synod was asked to approve a new ordinance for licensing parishes that would have reversed the established notion of parishes as communities of like-minded people agreeing to worship together and (eventually) joining the diocesan structure. Trinity leaders saw this measure as an effort to rein in the establishment of new congregations under the Trinity banner. While this particular proposal was withdrawn, later versions eventually were passed, though they have had little practical effect. In all truth the basic consensual nature of the diocese has remained in place. However the legislation was evidence of the hostility of some at least of the diocesan leadership towards what Trinity was trying to do.

When Jeff Driver was elected late in 2006 to succeed Ian George as archbishop of Adelaide, Harrington and his advisers reacted cautiously. While some publicly reiterated the long-standing suspicion of the authority of the archbishop,¹² Harrington worked hard to welcome the new archbishop to Adelaide, to build a cordial relationship, and to convince the new archbishop of the good will of the parish and that the plans for further church plants were consistent with diocesan policy. In effect, despite the goodwill of both Harrington and Driver, these conversations did not yield much of substance. The new archbishop visited the 8.30 am gathering in April 2006, and the 10.30 gathering in 2011. While the moments of conflict apparent during Ian George's era were replaced by a degree of mutual acceptance, Harrington gradually came to the view that Trinity would simply have to continue its church planting endeavours without diocesan blessing, and to manage its financial arrangements to support these plans accordingly. On the other hand Archbishop Driver sought to understand the historic roots of that long-standing suspicion and, where he could, to moderate it. He made it clear from the beginning of his ministry in Adelaide that he believed that evangelicals had an honoured place among the various expressions of Anglicanism in the diocese of Adelaide, and that the rest of the diocese had much to learn from Trinity about growing and planting churches. He still looked to the diocese as a family where consent and trust bound the parts together, and he grieved that Trinity remained to a large degree separate from much of the work of the diocese.¹³



Archbishop Jeff Driver preaching at Trinity, 11 Dec 2011. *Brian Dickey*

Ministries outside the parish

The areas of Christian ministry in which members of the Trinity congregation engaged outside the parish were extremely diverse. Paul Harrington continued to receive invitations to address conferences interstate and elsewhere: Andrew Cheah had him back to Kuala Lumpur in August 2012 to conduct conferences and preach in St Mary's Cathedral. Mark Peterson's skills gained recognition too: he led the music at Katoomba Convention weekends, while David Smith addressed the Riverina Christian Convention in July 2012 and Mick Hyam and Bernie Leo both spoke at interstate conferences that year too. Ken Noakes found time to co-author a book on youth ministry. These invitations showed the Trinity staff team was effective, mature and in demand.¹⁴

In around 2003 Harrington began talking with Craig Broman about reviving the city ministry begun by Reg Piper and carried on intermittently

since then, largely based on a lunchtime weekday address by one of the staff delivered in a hired city venue. As a result Craig and Merle Broman went overseas on study leave to look at similar city ministries in London, New York and Boston. When Broman returned he spent several years thinking through an approach to the city ministry which was launched in 2007. This was badged as the City Workers Ministry. He then spent around half of his time in this Trinity-based ministry which also had an impact on Christians from other churches as well as evangelistic contacts in the city. He used special events, well-known speakers, up-to-date media promotion, and critically, small prayer groups spread across many locations in the city. He gathered a small band of volunteer and part-time helpers. Then at the end of 2010, after discussions with the Trinity leadership, governance of this ministry was passed to City Bible Forum, an interstate agency with similar goals and an established support base. Broman left Trinity's staff and became a CBF employee. Many Trinity members continued to be involved in this ministry and provide substantial financial support for this work, along with enthusiastic supporters from a range of other churches around Adelaide.

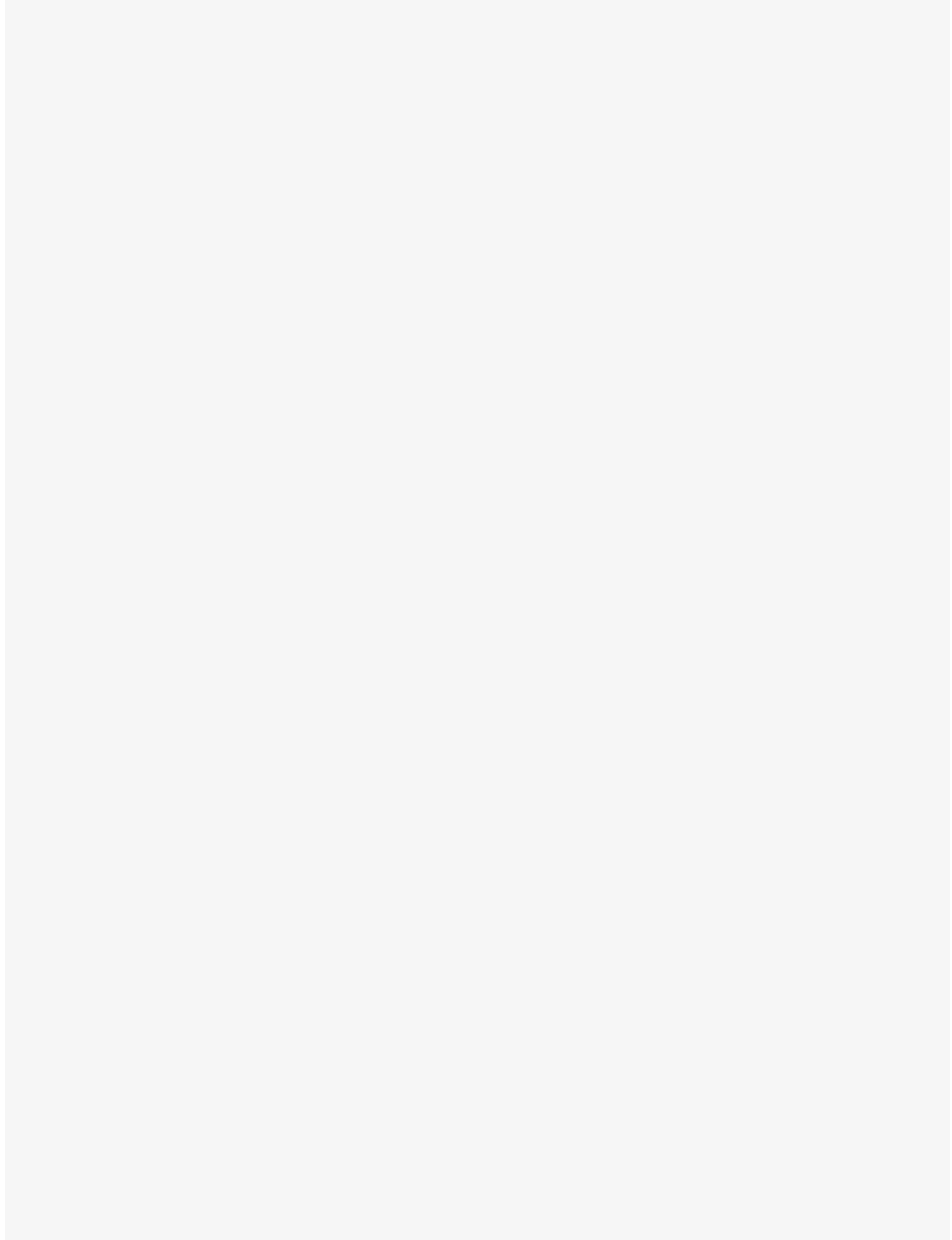
There was strong support for CMS, BCA and Scripture Union, both in funds, leadership and vocations for full-time service. During the decade or so since 2000, alongside Maggie Crewes and the Fields, Wim and Maaïke Prins, with their children Esther and Tobias, had left in 2004 supported by CMS to serve in Cambodia in theological education.

Then T, who had been mentored by Warwick de Jersey, set off in 2006, again through CMS, for service in East Asia with a Norwegian Christian service group. As always there were short-term opportunities taken up: in Cambodia, Ethiopia, Tanzania, Hong Kong, Lebanon and Nepal. A sign of the growing strength of the Hills congregation was their commitment to fund Hamilton McNicol and his wife to serve in Romania with youth work programs during 2007–2010. Not surprisingly, on their return, Hamilton



The Prins family having fun in Cambodia, 2012: Maaïke, Toby, Esther & Wim.
Courtesy CMS

moved to serve with Scripture Union. CMS was confident that funds would flow to sustain increases in the total South Australian roster, so in 2010, Rose and Nigel Klein and their two girls, Lucy and Sarah, set off for Tanzania to serve at Murgwanza Hospital, Nigel as a nurse educator, Rose as a physician. Then D, already well-loved as an assistant pastor at Trinity, married T and the pair determined to go to East Asia to continue where T had been working and for D to add his contribution. The long preparation process began for them (for T a second round of training), and included the birth of their sons (which involved a return to Australia) not long after their arrival in East Asia in 2011. By mid-2013, they had



three children, unheard of amongst the local community and a source of considerable interest and amazement. In 2012 Stephanie, a member of the 7pm congregation, was sent to central Asia with CMS.¹⁵ There have also been others who have been sent out from the Trinity Network, whose names and places of service must remain confidential for security reasons. One way this increase in the numbers of CMS missionaries was managed was to allocate them to specified gatherings within the Trinity network, to ensure good personal relationships, informed prayer and generous funding support. This support from Trinity people of course came with aid from other parishes, Anglican and non-Anglican alike, as CMS cast its net ever wider. But along with all the other supporters of these dedicated couples, those at Trinity struggled to maintain their financial support following the ravages of the global financial crisis of 2008 and beyond. Even the most loyal and generous supporters were finding it hard.

In these years, too, BCSA became a significant theological educator for the growing number of Trinity men and women offering for future service at home and abroad. Two of Trinity's church planters, Matt Lehman and Clayton Fopp trained at BCSA. Trinity has long provided board members and chairs (Lyn Sarah for some years). Paul Harrington and others were active in the Adelaide Men's Convention, while it was essentially a group of Trinity women who established the matching annual Grace Conference for women around Adelaide. An annual appeal supported the work of TEAR [originally named The Evangelical Anglican Relief Fund], and there were other agencies which received significant funding support from Trinity members. Numerous members played significant roles in public societies and diocesan organisations: Richard Marks served on the board of Anglicare SA, Paul Harrington and Chris Purton on the diocesan council, Brian Dickey on that of St Barnabas College. Most notably, Lynn Arnold, after his term as state premier served successively with World Vision and then Anglicare SA, where he was CEO from 2003 to 2012. We have already met Ken Langshaw and Gemma Mayfield developing the social ministry brokerage arrangement that has become City Light. Then there was the story of chaplaincy work among the remand centre prisoners that Ray Kidney maintained for some years after his retirement from OARS (formerly Prisoners' Aid). David Jolly contributed a wonderful narrative of his time working with Ray and others there, which is presented below. City Light has taken up some of this since then. In all of these activities there was a simple desire to serve on the basis of established capacities ('talents'), often driven by a compassion urgently fuelled by faith.

More departures

Further changes saw Jill Phillips retire in 2010 and Craig Broman depart to lead the City Bible Forum full time in 2011, while remaining a member of the Trinity congregation.

Another and sadder farewell came when Ray Kidney died late in 2010. His name has appeared several times already in this book. He exemplified the long-haul service of lay people that has been so crucial to the strength of Trinity over whole history. His wife Margaret, whose contributions to the life of Trinity have also featured in these chapters, died on 3 October 2012.

My time at the Remand Centre

Ray Kidney first asked me to help out with music at the Remand Centre in about 2002. He was running a Sunday service on the 4th Sunday of each month and wanted to provide some music for singing during the service. I was playing the guitar at the 10.30 gathering at the time and after about 8 years playing at Trinity thought it would add some variety to my musical directions. For a while I continued playing at both and had to deal with the occasional double booking on some Sundays.

When Sydney Green went to Saint Luke's Marilyn and I left the 10.30 gathering and swapped to 8:30am so that we could attend the 10:30 at St Luke's to support the Greens. Because the guitar didn't really fit the 8:30am gathering, I stopped my involvement in music at Trinity at that point and focused wholly on the Remand Centre for my contribution of music.

I remember my first trip to the remand centre. The security there was like nothing I had ever encountered before. There were three layers of security that had to be passed to gain entrance to the central hall where we conducted our services. The first door from a reception area would be opened when Ray gave a friendly hand wave to the security guard because he had an office just inside the first door. Then we would enter a room with some wall safes and a serving window much like a bank. Here we had to surrender our mobile phones and were given a key to lock them in a safe. We signed a register and were given a visitors badge. We then stepped into an air lock much like a building lift and waited for the guard to electronically flick the switch to let us out. Ray would often remark about the "lift to nowhere" while waiting to exit. Then we walked down a long corridor with heavy windowless steel cell doors on either side and into a lift that took us down to the basement. Another corridor walk led to stairs and a steel door and another wait while the guard flicked the switch to let us into the gymnasium area. Here there were two or three guards in an office area who opened the door into the large hall. This large area had a gymnasium on one side with a basketball court. On the other side in a separate room was the hall where there used to be a swimming pool. One of the ex-ministers of Correctional services thought a swimming pool was too luxurious so he ordered it to be filled in and we conducted our service on the board floor that covered the swimming pool.

It was always a very cold room because the air conditioning ducts in the ceiling were enormous. We always rugged up with jumper and coat but the inmates often shivered with only a T shirt top and track pants and thongs to wear. It seemed like they deliberately kept the place cold, maybe because it helped in some way to maintain orderliness. I was always aware that we were under surveillance so I made a point of keeping my guitar case on a corner far away from the group so that there was no hint of smuggling anything in.

The prisoners were people who had been accused of some crime and were awaiting their trial. Because the court system was so overloaded they could be in remand for up to three years. Often if they were found guilty of an offence, their time in remand was taken off their sentence. One person who stayed the full three years was an African man who was a strong Christian evangelist among the prisoners. He had wanted to impress some visitors from home so he test drove a new BMW to the airport to pick them up. Then he took them to Alphutte for a meal and left without paying. His weakness in wanting to impress his visitors cost him three years of his freedom. Still God did use him during his time inside and our numbers on Sunday swelled to 23 inmates on a Sunday.

Another young man from the Southern Suburbs was told by a friend about a speed camera on Lonsdale Road. He realized he had sped past that camera on his motorbike several times that day and would certainly get a few big fines. So he decided it would be

best for him to pinch the camera and destroy the evidence. It took some time to cut the chain from the pole that the camera was mounted on and being on a busy road someone had notified the police. The police car just came into view as he threw the camera on the back of the bike and they hotly pursued him. The chase didn't last for long because the chain caught in the back wheel of the bike and he was catapulted into the air. The police simply picked him up off the ground and threw him into prison. A lot of the inmates were there for silly misdemeanors like that and generally after their trial were let go with a fine.

For the first few years there was much more freedom for prisoners to decide to go to the church service. The guards would open a door and prisoners in the corridor could opt to go to the gym or to the church service. I would be playing something nice on the guitar at this point to try to entice them to come into the hall. They would be greeted by a warm welcome and time for a chat before the service started.

The hardened criminals were in block 7 on the top floor and weren't allowed to mix with the others and so were denied the opportunity to attend a service.

Richard Marks joined the music ministry with his piano accordion and a lady called Margaret from outside Trinity started playing the keyboard. For a while Peter Lim played the bass guitar and Ian Saunders occasionally came along with his wife and brought his guitar. June Marks and Penny Blazely would help out with the singing so for a few years we had quite a strong music group. We also had Val Bools and Sid Wrangles who would come and chat with the inmates. With this strong team we were always able to provide a good service and cope with people being away. I think the prisoners particularly appreciated the women being there as they had very little contact with women and appreciated being able to talk with them about their wives, families and girlfriends.

The thing the prisoners really worried the most over was the lack of contact with family and loved ones. This was particularly difficult if there was a funeral, wedding or medical emergency or some event for their children where the inmates were excluded from giving support to their family. On more than one occasion these big burly men would break down and cry when given the opportunity to share their feelings with someone. Ray would often try to act as a conduit to relay messages to family and loved ones on these occasions.

Ray and Syd Wrangles did the bulk of the sermons and occasionally I gave a sermon. Alan Bailey would make an occasional visit and speak to the inmates while painting on an easel. He would tell the bible story in a modern context and always captivated the audience with his sermons. Martin Bleby was also an occasional guest preacher. It was quite evident that we were fighting a spiritual battle in this place. 'For our struggle is not against flesh and blood, but against the rulers, against the authorities, the powers of this dark world and the spiritual forces of evil in the heavenly realms.' (Eph 6:12)

The institution continued to make it more difficult for us as time went on. When our gatherings became too large they were concerned about so many inmates mixing together freely so they asked us to run two services. We didn't have any mobiles to notify our partners that we would be late and we never knew from one day to the next how long we would be there for.

Ray joked one day that if I ever went to court for a misdemeanour I could plead with the judge that I had already served a few weeks inside.

Sometimes when we arrived they would have a lockdown because of some disturbance and we might be held up for an hour or so before we could enter. On one of these occasions I got out the guitar and started playing in the reception area and Penny and June started singing hymns. One lady who was waiting to go in to see her son commented how lovely it was to listen to the hymns while she waited.

Then they made a ruling that the inmates had to register during the week that they

intended going to the service. This instantly reduced the numbers simply because the inmates weren't organised.

Later on as the numbers built up again they ruled that certain prisoners could not spend time together. On the odd occasion prisoners were using the service to pass around drugs and Ray had to call in the guards to have them expelled.

One Sunday, I recall, there were three sexual offenders who wanted to attend the service and because they always kept them separate from the other inmates we ran a second service for those three. I chatted with one of these men about how he had been thrown out of his church. He thought he had been treated unfairly and just needed someone to listen.

Sometimes people from the Gym would shout and scream obscenities at us to try to interrupt our service. But it was the chats on a one to one basis that the inmates found worthwhile and hearing the word of God explained in a simple way.

I chatted one day with a Muslim young man who attended the service. He thought Jesus was only a prophet so I talked about the miracles Jesus had performed and showed him the bible passages where Jesus had raised people from the dead. I pointed out that Jesus himself claimed to be the Son of God. He was quite confronted by this news and it gave him food for thought.

We had the Revised Standard Version Bibles from Trinity which were always available for the prisoners to take and read. Occasionally I would hand out a Gideon's New Testament. Ray would visit the prisoners during the week and try to get car and sporting magazines to them to read since their life inside was so dull. He also handed out bibles and prayed with the prisoners in their cells and I recall some occasions where he told me of inmates praying a prayer of repentance and committing their life to the Lord. Ray was often frustrated by the lack of rehabilitation that was available. For example one chap who wanted to study towards a university degree while inside, was denied the opportunity to improve his life because "prisoners could not benefit from their time inside". Then the prisoners would often find it difficult re-assimilating into society when they were released.

I sat beside one man who had been placed on a court order that he could not visit his girlfriend. She had him placed in remand because he had breached the order. He thought he loved this single mother and had provided financial support for her in the past. His infatuation with this lady was constantly getting him into trouble. We talked about how damaging the relationship was to both of them and how it was necessary sometimes to let go of people we love, if that love was not being returned. We talked about how the love of Jesus was always steadfast, reliable and would never let him down.

Just before Ray died the Remand Centre was introducing Police Checks for all of those visiting to conduct a church service. There was also talk about searching our belongings before we entered. I know he was very frustrated at the obstacles the authorities kept mounting to prevent the Word of God entering that place.

We sometimes struggled to keep enough variety with the music as Ray would often request his favourite hymn "The Old Rugged Cross" or "Amazing Grace". I had lots of good feedback from the inmates about the guitar music being available. They always appreciated people taking the time to spend with them. They liked having some music in their life. One of them came up to me and said "I didn't know there was going to be a guitarist today! Thank you for coming." It doesn't matter what gifts God has given us, they can always be used to serve the Lord.

I hope you will pray that the Word of God can continue to be present in the Remand Centre and in all the prisons in South Australia.

David Jolly, October 2011

A tribute to Jill Phillips on her retirement

Jill Phillips, parish pastoral worker at Holy Trinity Adelaide retired at the end of March after thirty-two years' service. This long and significant ministry has been marked by a series of farewells, culminating on Thursday 25 March in a well-attended parish event where Jill was presented with her own computer, and promises of installation and support so she can keep in touch with all her friends. Peter Smith, chairman of trustees, spoke of Jill's part in the strengthening of the staff team at Trinity which has grown remarkably and which has sent away four clergy to become bishops, leading to the view that Jill has been a bishop-maker as well as the unparalleled repository of pastoral information. The Revd Warwick de Jersey (former staff member) and his wife Caroline made a surprise visit from Sydney. Various recorded tributes (including one from a God-daughter of Jill's) were presented. Janet Dickey, Kay Crawley and finally the rector, the Revd Paul Harrington, followed with tributes to Jill's enormously effective ministry among women (and children), through a succession of parish organisations – women's bible studies, monthly services for those needing assistance to attend, women's conferences, funeral services even, – where her generosity of spirit, her care for others, her well-organised work-ethic and her humility have been widely noticed. With several breaks for socialising and for Jill to greet everyone in person, it was an evening of great rejoicing and encouragement.

Brian Dickey, *Adelaide Church Guardian* April 2010

The 2011 NCLS survey

How then might the congregation at Trinity be characterized at the end of this study? We can turn to the 2011 National Church Life Survey for one account.¹⁶ Of course, the NCLS profile is based on a set of preset questions designed for use around Australia. The report is formulaic, the data from any church is fitted into the standard patterns, and is reported using standard phraseology. Nonetheless, the report quite helpfully catches some striking characteristics of this city congregation.

The results at North Terrace were based on completed questionnaires from 627 adult (15 years and over) attenders drawn from all five gatherings on the site on 4 December 2011. From internal church data about that Sunday, we can add that there were 71 children in the morning programs. Although there would be some double counting, since some of the carers also attended another gathering, the church's own head count that day tallied 756 adults, so there was room both for the carers and for non-reporting worshippers, for example visitors or those who just don't fill out questionnaires. The average age of the attenders surveyed was 46 years 9 months. The age distribution graph showed two peaks (making it 'bi-modal'): the largest group was in their twenties (29%), with the other large group in their sixties (15%). Strikingly different was the regional Adelaide distribution which NCLS could use (from the whole of the diocese of Adelaide), showing an age distribution peaking with the over-seventies, and 70% of attenders aged over fifty.¹⁷ Australian-born numbered 67% at Trinity (compared with 72% in the region), with 15% born in other English-speaking countries (18% in the diocese). At Trinity there were also 18% born in non-English speaking countries (compared with 10% in the diocese). Turning to sources of numeric growth in the past five years at North Terrace, new arrivals since 2006 as a proportion of the total attendance included 7% without a church background and 35% who had changed churches, (25% from another denomination, 10% from

Tribute to Ray Kidney by David Smith

This weekend we gathered to give thanks for the life of one of Trinity's long-serving members, Ray Kidney AM (13/3/28–22/10/10). The news of Ray's death was a surprise to everyone but his Heavenly Father. Ray & Margaret became members of our community back in the days of Rector Graham Delbridge. Since then, their ministry has spanned a period covering four subsequent Rectors. Throughout that time they have witnessed, encouraged, exhorted and served in many and varied ways, within and beyond the Trinity community.

It was mentioned this week that Ray had no fewer than fifteen recognised associations with organisations, service groups and ministries, including several choirs and Offenders Aid and Rehabilitation Service (OARS). Ray was also a Civil Marriage Celebrant, a Justice of the Peace, and in June 1989 was awarded Member of the Order of Australia for Service to the Community, particularly through Social Welfare organisations. Many of us will recall with thankfulness to God Ray's enduring zeal to see people won for Christ, and growing in Christ. Whether it was in prison chaplaincy or on Ray's weekly radio program 'Bringing the Country Alive' on 5RPH, his passion to see people understand and receive the gospel was undying.

Ray was an accomplished organist. He began playing at East Parade Methodist church at age fifteen, and later served in this ministry at Trinity for 55 years! He was lover of hymns, in particular the Wesleyan variety.

Even with his considerable experience, his disciplined approach meant he would still attend at church to play the organ during the week to prepare for the weekend's services. It is hard to comprehend the number of weddings Ray played for, and his generosity over the decades in being readily available at short notice for funerals at Trinity and beyond.

There was a fearlessness about Ray that saw him step into situations and circumstances that often carried great risk. Perhaps confidence in God's sovereign rule and care would be a better way of expressing this commitment to others. He was a genuine source of help and strength to many who found themselves in desperate times. No matter what the cause of people's misfortune, Ray was always looking for the way of recovery in people's lives, being convinced that the gospel could bring this about. He leaves a powerful legacy and example.

Pew Bulletin 31 October 2010



Left: Jill Phillips with David Smith on the occasion of her retirement, 25 Mar 2010. Photo Brian Dickey, above: Margaret and Ray Kidney.

another Anglican church). Given the export of members to start up two new congregations during those five years, the North Terrace congregation had plainly more than replaced its losses.

The Trinity respondents ranked first among the aspects of their church life 'sermons, preaching or Bible teaching'. Since internal church data often revealed that newcomers joined Trinity especially because of its sermons and Bible teaching, this finding was to be expected: it is of course just another way of saying that Trinity continues to be a strong evangelical church, a theme often emphasised in this book. The profile also reported on 'core qualities', and at Trinity the strongest of the nine core qualities identified was 'Clear and Owned Vision', while the most common leadership strength identified was 'Listening deeply'. Looking forward, attenders most hoped that in the next 12 months their church would give more attention to 'Encouraging people here to discover/use their gifts'. Perhaps these were general aspirations that seem a little banal. The leadership of the church must consider how to make best practical use of them

There was much more in the report that need not detain us here, but which should allow Trinity's leadership to ponder on opportunities for action in the coming years. Overall, the report reinforced the evidence already reported in these chapters of a healthy and growing congregation focussed on Bible teaching, with a strong sense of belonging and a clear and owned vision, that was growing strongly in faith, heavily engaged in a wide range of activities linked with their church attendance and wanting to be more effective in their Christian lives.

Paul Harrington

Another way to offer a concluding assessment of these years since the early 1990s is to focus on the rector, Paul Harrington. While the life of the congregation has been influenced by much more than just its rector, his contribution cannot be ignored. Like his ten predecessors as incumbent/rector of Holy Trinity, Harrington brought his own particular strengths and weaknesses to the task. But there can be little doubt that his incumbency has seen enormous, positive change, measured by the obvious criteria of budget size, staff numbers, congregational health, and above all the establishment of a series of new churches. What can we say about the main characteristics of his style that might help explain his success? We have noticed in these pages examples of his clear-headed strategic vision in developing future actions and his capacity to communicate critical issues upon which Trinity would focus, as compared with those that might be a cause for debate but were less central. Then, without claiming these are in order of significance, might be mentioned his wise choice of team leaders who are trusted to carry out their tasks: he has recruited ministry staff from other dioceses, and he has promoted the development of good local people. He has been comfortable with other able people as he has been comfortable about his own abilities. This has helped staff to stay for significant periods of service, and the positive outcomes are obvious. He has promoted excellent personal relations among the members of his staff team (by means for example of encouraging a shared lunch after staff meet weekly), which has helped to produce a strong team with few if any dysfunctionalities. There have been few if any matters of division.

There is a strong collegiality that avoids emphasizing duties and tasks and values personal action and strong relationships. Sue, his wife, has had a key role in developing a vibrant fellowship among the pastoral staff wives. This group of now more than fifteen women have met together for Bible study, prayer and support on a fortnightly basis for many years. This has been integral for developing the self-identity of the staff team including the ministry of their households. It is also clear that Harrington does not attempt to be a charismatic pulpiteer. Rather, he preaches in a purposeful style communicating the gospel effectively, sometimes with gentle humour and with insight into his congregation and human nature. He treats his audience as equals in a joint process of discovery. Moreover, he doesn't display emotion easily, it doesn't seem as if music moves him greatly, he closes down when stressed. That is, he keeps a cool view of



The Revd Paul Harrington, eleventh incumbent of Holy Trinity Adelaide, 2011.

things that helps him look ahead and maintain perspective among the many pressures bearing upon him. Nor he would ever claim to be fully familiar with the detail of plans as they are developed. Indeed, one staff member has described how, when confronted with such detail his eyes glaze. But by contrast he possesses a good structural grasp of the issues that need to be addressed and of the decisions that should be made as a result. Above all, he is a man of integrity in his dealings with others. And finally, all this is undergirded by a submission to the lordship of Christ and a commitment to taking the gospel of salvation in Jesus as recorded in the Bible to the world around him.

It might be said that these are qualities possessed by most of his predecessors. But in Harrington's case the cool solidity and clarity of his strategic leadership has produced outstanding results. When he eventually moves on or retires he will be an immensely difficult act to follow. But one critical gift he has given the congregation: the structures he and the trustees have set in place will shape the future and guide successive incumbents for years to come.

- 1 Pastoral care at Trinity', undated pamphlet, ca 2000, and subsequent training notes.
- 2 Craig Broman and his team released a commercial DVD, *Carols in the City: Sunday 10 December, 2006*, in 2007.
- 3 'What is your church doing this Christmas? Essentials: the journal of EFAC (Australia), Spring 2007, pp.13–14.
- 4 David Peterson, *Engaging with God: a biblical theology of worship*, Appollos, Leicester, 1992.
- 5 The service also included 'Love Divine, All Loves Excelling', 'Christ, From Whom All Blessings Flow', and 'Forth In Your Name We Go'. *Pew Bulletin*, 16 May 2010.
- 6 Quoted in the same.
- 7 *Pew Bulletin* 29 Jun 2008.
- 8 Cam Maxwell to Brian Dickey, 19 Jun 2012.
- 9 Summary of remarks made by Bernie Leo, Men's Shed meeting, 19 May 2012.
- 10 The diocese established a fully qualified Professional Standards Committee, on which Sue Harrington has served for a number of years.
- 11 *Pew Bulletin* 1 Jun 2003, published the very weekend synod was meeting to hear the first acknowledgements of the truth of these grave claims. The whole weekend was personally extremely distressing for those of us attending that synod.
- 12 Notably at the 2006 Annual Vestry meeting, which I attended.
- 13 Interview with Archbishop Jeffrey Driver, 27 Feb 2013.
- 14 Paul Harrington canvassed some of this in his pew bulletin letter, 1 Jul 2012.
- 15 Her full name and precise location are suppressed by CMS for security reasons.
- 16 National Church Life Survey, 2011 Church Life Profile: Holy Trinity, Adelaide Anglican Church. Sensibly, Trinity opted in 2011 to survey and hence receive reports on the separate congregations of the network, unlike the scheme of 2006, which surveyed each of the then eight gatherings and treated them as a whole. Consequently, comparisons between 2006 and 2011 data are not easy.
- 17 The report listed 3877 respondents from 63 churches, including Trinity of course.