

‘We wanted the first one to be a winner’

**Urban Church Planting
and the
Origins of ‘Holy Trinity Adelaide: Hills’**

by
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**Published by Holy Trinity Church
Adelaide 2005**

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Printed and published by Holy Trinity Anglican Church,
87 North Terrace, Adelaide.

Preface

We need to know the story of our origins, and this is the story of the beginnings of the Hills congregation established in connection with Holy Trinity Anglican Church, Adelaide. I prepared it out of love and affection for my fellow members of this wonderful congregation and I dedicate the essay to you all, and especially the pioneers in the Hills.

The essay in a slightly different form was first published in a collection of papers in honour of Dr Stuart Piggin, who retired at the end of 2004 as Master of Robert Menzies College, Macquarie University. He has been a major and prolific student of the history of evangelical Christianity in Australia. The rich range of contributions presented to him on the occasion of his retirement is testimony to the regard in which he is held. The volume, *Making History for God: Essays on Evangelicalism, Revival and Mission for Stuart Piggin, Master of Robert Menzies College 1990-2004* edited by Geoff Treloar and Bob Linder, is published by OpenBook.

I have left the notes intact. They indicate my debts to people who willingly put up with my questions, as well as documentary sources and existing scholarship on which I drew. I am grateful for the support of the leadership at Trinity for making this publication possible.

As I remarked in the original version of this essay, the story of the beginnings of HTA Hills raises important questions beyond its immediate reach as a story of a successful church planting. Can we learn how to do such work better next time. What are the critical issues that have to be addressed? What are the greatest dangers? What difference does being part of the Anglican Church make? Plainly, the story I have to tell here was one much influenced by power relationships within the Anglican Church. In our contemporary church how will existing arrangements, with bishops, parishes, rectors and the rest, survive into this new century.

I trust this essay will entertain, encourage and challenge those who read it.

Brian Dickey
December 2004.

On Sunday morning 29 February 2004, the Christian congregation calling itself 'Holy Trinity Adelaide: Hills', or more briefly, 'HTA: Hills' gathered to celebrate the third anniversary of its inauguration. The venue was the Aldgate Community Hall, a modest country town facility at the time geared to the screening of films. About 250 people, including probably sixty children, attended, sitting for the most part on the comfortable cinema seats, or perched on the extra plastic chairs deployed for this occasion. The service, detailed on the pew sheet, was a brisk ensemble of hymns, prayers, announcements, features and a sermon. The Revd Chris Edwards, founding Anglican clergyman of the congregation, gave a pointed, vigorous and biblically-focused address that left his audience in no doubt of his expectations of them. A few days later, at a briefing meeting of the members of the parish of Holy Trinity, North Terrace, Adelaide, it was pointed out that this new congregation, which the parish fostered, funded, developed and supervised, had lifted its pledged contribution to the budget for the support of this new venture from the 2003 figure of \$109,000 to \$160,000 for 2004. In addition, the newly-appointed full-time pastoral worker for the Hills congregation, Clayton Fopp, was introduced to the meeting.¹

In a highly urbanised diocese that has been experiencing contraction for many years² here was a remarkable counter-punch. This was a new congregation with a secure attendance roughly double that of the diocesan average, and an income likewise well above typical figures for the rest of the Diocese. What was the context out of which this project had grown? How did it come about? What were its leading characteristics in the founding years? How has it been fitted into its founding parish, and into the Diocese of Adelaide? These are some of the specific questions this essay will address.

Of course, as an exercise in 'church planting', a term much used and abused alike, such a new congregation was nothing unusual. After all, the very Diocese of Adelaide had during its first seventy or so years seen the creation, or 'planting', of over 600 congregations, many shortlived, others with us still today.³ The last new parish to be established in the Diocese of Adelaide was Golden Grove in the 1980s.⁴ More realistically, the modern concept of 'church planting' has for at least the last twenty-five years been an

obsession of vigorous church leaders among the evangelical and pentecostal traditions of the Christian church, notably in the United States, but also in England and Australia. In those denominations emphasising a strong degree of local initiative, church planting has been a matter of course. In those denominations more centrally structured there have long been agencies designed to promote the same outcome: the Bishop's Home Mission Society was the name of the agency established in 1883 by the second Bishop of Adelaide, G.V. Kennion. In this model, central direction, financial support and even paid staff have been deployed to call together congregations of the faithful. Flowing in part from these initiatives, structures diocesan and parochial have been laid out, drawing on the inherited geographic models of ministry brought from England and Western Europe.

Creating further new congregations within those frameworks has sometimes been straightforward, but at other times fraught with difficulties. For the Anglican Church in the Diocese of Adelaide, riven by deep theological differences and haunted by the reality of contracting numbers and closing churches,⁵ to see new and vigorous congregations established has generated a variety of responses, some hostile, others wildly optimistic. In some dioceses, church planting has become once more the norm; in others planning the sale of yet another redundant church building and contemplating the deployment of the proceeds is at the head of the agenda.⁶ Nor should it be forgotten that in more sparsely settled areas, "church planting" was not an option. In country areas, clergy often needed to learn the arts of tolerance and compromise with congregations dominated by rural recession and declining population.

But what can the term 'church planting' mean? A recent study of church planting suggests that it can include:

- A new church commenced by the denomination, such as may occur in a new housing area
- A new 'daughter' church planted elsewhere by a 'mother' church
- A new church started independently by an individual or a group
- The formation of a series of small groups or house churches into an independent network or connected to an existing church

- A declining church that has been revitalised through a group of attenders transferring from another church
- A new congregation commenced at an existing church, with a view to serving a particular people group (eg. a Chinese congregation connected to an existing Anglo church).⁷

The sort of church plant which was being created at Aldgate will become apparent.

The congregation worshipping at Holy Trinity, North Terrace, Adelaide, was established by evangelical Anglicans in the 1830s. It was the first Anglican congregation in the new Province of South Australia. Equipped with a flexible trust deed to manage its temporal affairs, the Rev. C.B. Howard, an Irishman from the Diocese of Chester, was its first Incumbent. He sought to 'preach Christ and Him crucified', a fine evangelical programmatic well recognised then and since. That tradition became the entrenched outlook of the congregation and its incumbents.⁸ Largely as a result of shifting population patterns and the creation of many suburban Anglican congregations, this city church barely survived into the twentieth century and struggled on through the 1930s depression and the strains of World War Two. Then in the 1950s, amidst rising prosperity and population growth, the congregation saw a sharp rise in numbers and self confidence. By now the Diocese within which it was located was evolving a high church or even Anglo-Catholic style. Through the following decades, and especially over the last twenty years, a more liberal outlook has become widely accepted in such doctrinal matters as the authority of the Bible, the meaning of the atonement and the resurrection of Christ, and in a variety of behavioural issues. Successive rectors of Holy Trinity therefore concentrated on developing the life of their congregation with little attention to the character of the Diocese around them. They drew encouragement from their training at Ridley Theological College, Melbourne, or Moore Theological College, Sydney, and often brought pastoral experience from those dioceses to their work in Adelaide. The Revd Reg Piper, rector 1980-1993, gave much thought to 'church growth' and completed a Fuller Seminary DMin program in which this concept, as applied to his own parish, was the central theme. To him this meant using all possible means to build the health and numbers of

the congregation worshipping at North Terrace. That the numbers grew steadily under his leadership is evidence of the effectiveness of his concerns.⁹

His successor, the Revd Paul Harrington, who, although born in NSW, had grown up in Adelaide and been converted within the framework of the ministry of the Evangelical Union at the University of Adelaide, had a somewhat different focus.¹⁰ Switching from the practice of law to theology, he completed a BTh at Moore College and was ordained into the Diocese of Adelaide by Archbishop Keith Rayner in 1987, as a curate or assistant minister at Trinity. In October 1993 he succeeded Reg Piper as rector.

While still a curate, Harrington shared a back fence with Piper, a contiguity which had promoted many long conversations about 'church growth'. He was influenced by the Katoomba Youth Convention, and he supported the creation of an Adelaide Men's Convention modelled closely on the Katoomba Men's Convention format.¹¹ He mixed easily with non-Anglican pastors who shared his evangelical outlook. There is little doubt some of them had read about or experienced 'church planting' within their more flexible denominational contexts. As rector at Trinity he had a team of assistant ministers, or associate pastors as Piper had preferred to call them, to support three morning gatherings¹² and one in the evening, whose members totalled between 800 and 1000. Typically these younger clergymen were handpicked for their commitment, enthusiasm and skills which would enable them to maintain and expand the Trinity congregation.

By 1994 Harrington was openly canvassing the possibility of church planting in his annual Vestry report. However, there was much else to concern him in the mid 1990s. These issues included deciding if Piper's vision of growth at North Terrace through the commercial development of the site adjacent to Trinity's southern boundary was feasible.¹³ The advice was that in the short to medium term it was not. There was also the continued expansion of campus ministry commensurate with the rapid growth of university sites along North Terrace, especially as the newly-constituted University of South Australia was building its City West campus only 200 metres west of the church. Harrington was also anxious to reorganise the evening gathering, which by the mid 1990s numbered as many as 300 worshippers each week.

He was building his links with other evangelical pastors beyond the Anglican fold as well as seeking to strengthen the hand of Anglican parishes within the Diocese of Adelaide such as St George's, Magill, and St Matthew's, Kensington. He wanted to improve Trinity's connectedness with these other evangelical congregations, believing that it was time for Trinity to emerge from a period of what he labelled as 'isolationism'.

In 1995, the opportunity arose to add a new clergyman to the staff when the Revd Warwick de Jersey moved from leading the evening gathering combined with campus ministry to virtually full time campus work in conjunction with the Australian Fellowship of Evangelical Students. Harrington's enquiries led him to interview the Revd Chris Edwards, then an assistant clergyman in the Engadine parish in the Diocese of Sydney, where he had been trained and ordained after shifting from an earlier career in banking. As they each relate,¹⁴ the interview was not progressing well as Harrington outlined the youth-focussed task on offer for the new 7 pm gathering minister. Sensing a growing reserve on the part of both Edwards and his wife Belinda, Harrington then pulled another brief from his back-pack and asked them to think about this alternative: to be responsible for the main 9.30 am morning gathering at Trinity, and concurrently to investigate the possibility of church planting when the opportunity presented itself. With previous experience as a trainee ('catechist' in Sydney Diocese terms) in assisting in the establishment of a church in the outer suburban housing estates of Quakers Hill in Western Sydney, Edwards and his wife were keen to accept this new Adelaide challenge.

Given to thinking issues through before acting, Harrington has never moved quickly in his execution of new plans. Accordingly, he let Edwards settle in as leader of the 9.30 am gathering over the next year or more. He was also moving to improve the functioning of the evening gathering. The Revd Craig Broman, now designated as responsible for the evening gathering, had come from Melbourne in 1997 with experience in youthwork and schoolteaching. At the 1997 staff 'attack' Harrington led his growing staff through consideration of reorganising the evening gathering and also of how an off-site congregation could be begun, or 'planted'. At the 1998 weekend,

Broman was given the task of re-organising the evening gathering into two, with one part to meet at 5 pm and the other at 7 pm.

Meanwhile, in May 1998, an opportunity arose to attend a conference on church planting in Sydney.¹⁵ Harrington decided that he and Edwards should attend. It would be good to hear about the latest fashions in the field, to talk to people who were attempting such exercises and, best of all, to have time to talk through all of this with Edwards. While other members of staff at Trinity thought this was the green light to action by Edwards, Harrington saw it more as an educational experience. Edwards was willing to do whatever Harrington wanted him to undertake, but they both knew there were still a number of issues which needed clarifying.

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

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

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

Broman pressed on with the task of reorganising the evening worshippers. This was consciously intended by Harrington as an exercise in church planting, albeit on the same site and using the same resources. It was something of a practice run. Having confirmed the appropriateness of the split, the challenge was to work through the process of surveying the attending worshippers, and identifying the tasks that needed to be replicated in order to make the worshipping gathering effective.¹⁶ He also needed to consider the manner in which a new group of leaders would be selected and trained, and what were the key identifiers for the new congregation at 5 pm.

Broman¹⁷ took to the task with relish, supported by the newly appointed clergyman designated for the 7 pm gathering, David Wright.¹⁸ Broman found that the largest issue in creating the new gathering was analysing the range of tasks and finding the people to make the event happen: from a roster for the car park attendants, to training new people to handle the sound board, to greet and seat worshippers, to lead the singing (typically in groups, in total eventually involving 40-50 people), offer prayer, read the Bible and lead the service, not forgetting the crucial role of supplying tea, coffee and hot snacks. There was also the question of organising the associated high-school age youth group which would now meet concurrently with the 5 pm gathering. Enthusing these people and giving them a shared vision of the importance of their duties was Broman's first priority during the planning stages for the new gathering.

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

Harrington continued to remark in successive annual reports on his ambition to plant another congregation elsewhere in Adelaide. He began to talk of the need for many, even hundreds, of such new congregations. These

reports were routinely sent to Church Office: whether they were read by anyone there was another matter, though an issue which was soon to become relevant.

In March 1999, Harrington met with Archbishop Ian George, ostensibly to relate to him the fruits of his recent study tour. In his follow-up letter he also remarked that:

I also appreciated the opportunity to talk to you briefly towards the end of our time about church planting. I am aware the diocese hasn't really grappled with the issue of church planting at any length. At your suggestion, I am very willing to hold back from church planting for 1999, so that you can take steps to get a policy and plan in place, which would enable church planting to occur within this diocese. I will look forward to seeing how this exciting area of vision for our diocese develops.¹⁹

Harrington was putting on record both his intentions about church planting and his willingness to negotiate the procedures. As it turned out, this letter was the beginning of a vigorous and at times heated exchange between the leaders of Holy Trinity and those of the Diocese over church planting.

Exacerbating the exchange was the rapidly worsening pastoral relationship between the Archbishop and Harrington, which soon reached lows not experienced by their predecessors. Later in the year, when Archbishop George was overseas, Bishop Philip Aspinall indicated his intention to make a pastoral visit to the parish. Harrington replied that he exercised control over his pulpit, and that he needed assurances about such matters as the atonement and the resurrection of Christ. Bishop Aspinall never responded to this request and did not ever visit. When he learned of it, this situation angered the Archbishop. He took the view that his office alone entitled him or his assistant bishop to visit any parish in the Diocese, to preside at Holy Communion and to occupy the pulpit.²⁰ There were other discontents: notably (mainly for the Trinity clergy) the refusal of the Archbishop on at least three occasions to contemplate the appointment of an assistant clergyman from Trinity to the incumbency of a parish in the Diocese when requested to do so by the parish electors. That generalised discontent among the members of the Trinity congregation at the growing liberalism of the Diocese already referred to also coloured the context of ongoing discussions.

Against this background Harrington hoped to avoid making matters worse in the context of his church planting intentions. While not intending to desist altogether from these plans, he probably hoped to push the diocesan leadership to formulate policies which would provide enough room for him to operate without too much interference. Thus at the May 1999 diocesan synod Harrington took the lead in proposing a task force to explore the issue of church planting across the Diocese. He gained wide support from members of synod, and a group was named which was asked to report to the 2000 synod. Some at least were aware of Trinity's close interest in the concept, however it might be defined.²¹

In the meantime, Harrington had firmly committed Chris Edwards to the task of starting a new congregation.²² They agreed that Harrington would handle these negotiations with the Diocese while Edwards would identify the likely area and then start detailed planning, convening a team of helpers from the North Terrace gatherings willing to transplant their loyalties and energies to the new project.

During his annual break in January 1999, Edwards talked with senior Sydney clergy attending the CMS Summer School at Katoomba. They gave varying advice about starting a new congregation. Bishop Dudley Foord, said Edwards, took the view that 'we should just pin our ears back and just do it, [with] no regard for structures'. Brian Telfer, who had been rector of Christ Church, Gladesville, when the Central Coast Evangelical Church had been fostered at Erina, between Gosford and Terrigal in the Diocese of Newcastle, also urged a direct approach, even at the cost of withdrawal from the Anglican Church of Australia, as had happened in that case. Another bishop at the Summer School urged caution about possible offence. Reg Piper, now Bishop of Wollongong, urged Edwards to desist altogether, arguing that it would probably be better to develop the North Terrace site. He feared that Harrington would just go ahead anyway, and that bridges would be burnt with the Diocese.

Edwards also went to the Central Coast Evangelical Church, to speak with Andrew and Cathy Heard. 'There for the first time as a couple we [Chris

and Belinda] faced the issue of the personal cost. Andrew said, “How thick is your skin? ... You have to work out how much rubbish you can take.” ’

These conversations made Edwards realise that some thought needed to be given to the structural model under which he would operate. It was by no means clear which of those sketched above would be best, but he had resolved by the time of his return to Adelaide to avoid the independent model adopted at Erina. So while Harrington talked to his trustees and considered the options available under the trust deed, Edwards consulted the 1996 Social Atlas of Adelaide.²³ He was searching for the most appropriate region in which to attempt to start a new congregation. He shared Harrington’s commitment to getting out from North Terrace, despite the warnings of Reg Piper.²⁴ What worried him was that:

I also knew it would have to work. I knew we couldn’t afford to have two whacks at it, it would have to work first time. Not only because of the trustees, but also because of the amount of energy it takes. If you spend all that energy and it falls over, people will be too exhausted and they will want to try something different.

So he went to the Social Atlas, looking at the post code grid over various maps, such as those of families with children, or those with university qualifications.²⁵ He combined this with the Trinity data base of addresses, which listed regular attenders, infrequent attenders, and contacts. He looked at areas of recent housing growth. He found 68 units attached to Trinity from the north-eastern region of Adelaide, designated ‘Golden Grove’, 61 from the south-east, ‘The Hills’, and 31 from the south, ‘Reynella/Woodcroft’. Golden Grove and Reynella/Woodcroft were both predominantly new housing areas, while the Hills contained an established pattern of village communities now filling out with new housing attracted by improved freeway access to the city. This region began with Crafers, 16 km from the city centre, and ran on to include Stirling, Aldgate (20 km), Bridgewater, Piccadilly, and on to Hahndorf, Mount Barker, Littlehampton and Nairne (about 40 km). All were only minutes from the Southeastern Freeway. What was interesting to Edwards was that while the northern and southern groups linked to Trinity seemed to be regular attenders, there was a less secure connection with Trinity for the residents in the hills. In addition, Edwards suspected that some

of the north-eastern people were in transit from the large Assemblies of God congregation at the Paradise Community Church: they would come to Trinity and then move on. In Edwards' judgment these were serial church attenders, not people who would commit to something which would last. The family and educational data suggested that the south-eastern cluster were more like the Trinity norm than the other two.

So the answer was quite simple. If we wanted to plant a church that would be typical of Holy Trinity Adelaide, one that would have contacts in sufficient number to give us momentum, ... we go to the hills.

This was an important assumption, and one worth emphasising. Edwards was quite clear that he was intent on creating a gathering like the home church: 'taking as much of the DNA with us [as possible].' He was not attempting to enter 'foreign' country in terms of the socio-economic background of either the potential workers or the potential audience to whom he would be appealing. He consciously rejected what he called the 'lone ranger' or 'covered wagons' method. 'It was one of the options, true, but ... we wanted the first one to be a winner, to achieve a healthy new congregation and promote the health of the existing congregation.' It was pragmatic, and certainly not based on notions of a suffering missionary engagement with those who had long rejected the Christian gospel and adopted a settled practical atheism.

As Edwards put it about that he was planning a new congregation connected to Trinity, members of the congregation began to discuss it with him. He and his wife hosted many evenings where the idea was canvassed, and where Edwards could assess the likelihood that some of these people could be workers in the foundation phase. He sought to recruit from all the Trinity gatherings, aiming to avoid the danger that one of them would be crippled at the point of migration, or the dominance of one group in the new gathering. He had the set of four categories which Paul Harrington had developed by which to characterise the relationships and activities within the church: 'evangelism', 'community', 'equipping', and 'ministry'.²⁶ He was looking for the range of skills that Craig Broman had identified in the 5 and 7

pm exercise, and he was fortunate that significantly skilled people were willing to volunteer.

Meanwhile Harrington was managing relations with the Diocese. His efforts to put the Archbishop in the picture during March-April 2000 resulted in a difficult telephone conversation. Harrington sought to update Archbishop George on the rapidly evolving plans for the new congregation in the Hills before these were announced publicly. The Archbishop insisted that Trinity could not act unilaterally, but only with the permission of the Archbishop after due consultation with the Diocesan Council. He asserted that Trinity was in breach of diocesan ordinances, and should not be acting in such an independent manner. Harrington referred to legal advice indicating there was no bar to Trinity establishing a new congregation. The Archbishop rejected this assessment. He expected that the forthcoming task force report on church planting should be reason enough for Harrington to hold back. Harrington insisted that his plans were too far advanced for that, and that they were not going to be delayed any longer.²⁷

In April Harrington and Edwards met with the Revd John Stephenson and the Revd Caroline Pearce of the parish of Stirling, whose main centre was the Church of the Epiphany at Crafers, with smaller congregations at Aldgate and Bridgewater. Alerted by a phone call from the Archbishop on 13 April, Stephenson was anxious to hear first-hand about the Trinity plans for a Hills congregation. The discussions were 'cordial and courteous', even though Stephenson was well aware of 'the differences between their approach to Christian faith and that of the majority of Stirling parishioners'.²⁸ Stephenson raised the possibility of sharing facilities, though the tiny size of his Aldgate church hall ruled that out. Edwards assured the Crafers team that they proposed to use the advertising tag of 'Holy Trinity Adelaide: Hills' rather than any confusing reference to an Anglican church at Aldgate. He quite frankly explained that there was good product recognition for 'Holy Trinity Adelaide', and they intended to exploit it.²⁹ This might have assuaged some of Stephenson and Pearce's concerns. Stephenson, therefore, proposed to wait on events.³⁰

In the outcome, links of any sort with the Stirling parish were minimal. More importantly, when looking back about a year later, Stephenson had to admit that no one from his parish had shifted their allegiance to the new congregation.³¹ But, in contrast to the leaders of the Diocese, at no time did he express anger with or opposition to the Trinity project.

In early May 2000 Harrington and Edwards launched the Hills project at a public meeting in the North Terrace parish hall. About a hundred people came, and literature explaining the plan was distributed. There was a great deal of enthusiasm as the power point presentation came into view. Here was a bold new opportunity to do something significant. Many resolved to offer their support to the new venture.

At the May 2000 synod, the church planting task force brought down an interim report. It was apparent that there were tensions within the group and that the recent public announcement of the Trinity Hills project would complicate their labours. They were asked to do more work and report to the next synod. Perhaps some thought this might stay Trinity's hand.³²

That was the view expressed in the letter of Archbishop George to Harrington on 2 June 2000. He expressed grave anxieties about the idea of Holy Trinity planting a church within the parish of Stirling. This key geographic statement reflected the Archbishop's understanding of the structure of the Diocese. He believed that the Parochial Registration Ordinance of 1985 still authorised the notion of geographic boundaries to define a 'parish', the basic building block of the Diocese.³³ Everything of an Anglican character that went on within those boundaries was the responsibility of the parish priest under the supervision of the bishop. As the Archbishop understood it, Trinity was interfering with the rights and responsibilities of the parish of Stirling. As we shall see, it was a flawed reading of the Ordinance, but one to which the Archbishop held.

It also annoyed the Archbishop that Trinity had gone ahead despite the recent proceedings of synod in the area of church planting. He asserted that there should be further delay until the next report was available. To learn of the public launch of the Hills project seemed expressly to undermine his episcopal authority. As a result the Archbishop advised Harrington as rector

of Holy Trinity Church that he was in breach of obligations prescribed by the constitution of the Diocese. He interpreted the Hills project as a move to create a new parish, for which the constitution required the agreement of the existing parish and the Archbishop, neither of which had been gained.

Harrington acknowledged this letter on 8 June, promising a fuller reply later. It appears that the Archbishop was overseas for the next several weeks, so that it was Bishop Philip Aspinall, as Administrator of the Diocese, who invited Harrington to discuss his plans with the Diocese's Ministry Development Council, which he chaired. At its July meeting Diocesan Council also asked for some further clarification.

In his considered reply to the Archbishop Harrington recognised that 'church planting' could cover a variety of different meanings.³⁴ The Church Planting Task Force, for example, was in his view considering the creation of new parishes as provided for under the relevant ordinances. But Trinity had a different problem, a 'good problem'. Even with the creation of the 5 pm gathering, there was excess attendance at North Terrace. The Hills move, Harrington explained, would meet the needs of Trinity-linked people who were but occasional attenders, and that the new group

will still be a part of the Trinity parochial unit management and pastoral-wise. It is under my care and direction the same way as [are] the other 5 gatherings at North Terrace.

Harrington also insisted that at no point was it 'our intention to undermine the Stirling Parish or pre-empt the ongoing work of the diocesan church planting task force'. He remarked on the cordial relations he had maintained with John Stephenson and looked to continue them. He asked the Archbishop to agree that:

our starting a new gathering at Aldgate is a natural outworking of the ministry and fellowship for already established members of Trinity. In this sense it is more an elaboration of our already existing small group network. It is also consistent with the constitutional requirements of the diocese.

Finally, Harrington asked for the names of those to whom the Archbishop's letter had evidently been sent without his knowledge, in order that they too might receive a copy of the case for the Hills move.

More formally, in a paper distributed to the Trinity leadership in August 2000, Harrington clarified his view on the nature of the process in which Trinity was engaged in the Hills project.³⁵ He outlined his list of potential models of church planting, and plainly opted for one above the others. There was the 'independent church' model (exemplified by the Central Coast Evangelical Church), the 'collegial' model that might be used by a central denominational structure, and the 'gathering' model, the one Edwards would call the 'mother-daughter' model when he set down his concepts and applied some planning detail to them.³⁶ The advantages of adopting the 'gathering' or 'mother-daughter' model included its familiarity to the Trinity community and the capacity of Trinity to proceed legally on this basis. This would minimise uncertainty about Edwards' status in the Diocese. It would avoid debating the unique theological, leadership and financial structures of a new congregation. In addition, it would establish the tightest and most supportive relationship between Trinity North Terrace and Trinity Hills, including sharing resources with all the gatherings rather than the establishment of a completely new equipment base. It would minimise the budgetary uncertainties associated with establishing the new congregation, while there could be some staff sharing benefits. Harrington also noted that, consistent with his overall strategy, it would strengthen the networking potential for evangelicals in Adelaide. On the negative side, Harrington wondered if this model would stifle entrepreneurial evangelistic zeal, create frustration in the new congregation about decision-making at 'head office' or limit financial support. However, he believed none of these concerns were critical.

In this paper Harrington then spelt out the organisational arrangements which would give it reality. It meant that the active church planter would remain accountable to the rector of the parish of Holy Trinity, technically as a curate or assistant minister. The rector must therefore visit, pastor and preach in the new gathering. It also meant that the existing control of the wardens would include the affairs of the new gathering, overseeing its financial and administrative affairs, deploying the skills of the sub-committees such as the Resource Management Team, and using computer links to aid

the production of local leaflets and so on. There is no suggestion in the paper of a time when this relationship might be transformed into one of complete self-reliance.

In the meantime, Edwards had been busy in the Hills. In July 2000 he identified the Aldgate Community Hall as virtually the only possible venue which was big enough at about 220 seats and possessed adequate parking space.³⁷ He came to an arrangement with the Hall committee that Holy Trinity would hire it for at least six months at \$15 per hour, or \$17 in the winter months. Next door there was a kindergarten. When approached, the owners were pleased to allow its use on Sundays without charge as the venue for a Sunday school. After all, the building had once been a church. Edwards also visited the Protestant clergy in the Hills region, sometimes accompanied by Harrington. All he met encouraged him in his plans. The leader of a Mount Barker Pentecostal group said publicly to Edwards' team, 'we need more Bible teaching churches. Please come.' This view was echoed by the minister of the Sunset Rock Uniting Church. The pastor of Aldgate Baptist Church said he was glad to see the community hall committed to a Christian cause on Sunday mornings.

Thus encouraged, Edwards began meeting fortnightly for Bible study with his core group. The Winskills, who lived in Aldgate, offered their home as a venue. 'We studied, we dreamed dreams about what this meant.' The evenings always included Bible studies and sustained prayer. Edwards encouraged the group to undertake tasks in partnered teams for support and backup. They prepared their own little question-and-answer handout. In September they spent a weekend away working through a variety of planning issues. Val Smyth took the task of organising the sequence of events on Sunday morning as it affected the attending worshipper, reflecting her professional skills in planning the patient journey through admission via hospital emergency to a ward bed.³⁸ Others turned their eye to the detail of music and sound reproduction. In November Edwards ventured a trial run in the hall one Sunday to test their procedures. Few bugbears were identified, except the substantial time taken in recovering and storing the portable sound system – speakers, amplifiers, sound board, cables – which remained a

heavy burden for the next two and half years. To Edwards' surprise 'the mood of the group was such that they said, "why can't we do this every week?" I actually think we could have started up then.' But he held to the planned start-up date of late February 2001.

Chris and Belinda Edwards were encouraged when the trustees advised them that donated and interest-free loan funds were available for a house to be bought or built for them. The search for existing properties took much time to no gain, so in October they selected a rental property to allow them to move into the district without further delay. Eventually a block of land was purchased and a house built for them. The couple spent many hours in the planning stages of this essential project, which yielded a well-built clergy residence with the necessary parish and family spaces. They moved in during November 2001.

Back at North Terrace, Harrington continued to exchange views with Archbishop George. In September the Archbishop expressed reservations about Harrington's interpretation of the relationship between Trinity and the new congregation.³⁹ A month later the Archbishop summarised to Harrington the views expressed to him at an open meeting in the Stirling parish: as he admitted, they canvassed a wide range and signified not a great deal of support for the new congregation.⁴⁰ Harrington meanwhile kept both John Stephenson and Philip Aspinall in the picture about the developing plans for the Hills venture.⁴¹ Consequently, the letter he received from the Archbishop in December startled him.⁴² The Archbishop expressed surprise that Trinity was proceeding with its plans, and denied any knowledge of them. He restated the points made in his June letter, insisting that the processes outlined there must be adhered to. To the Archbishop it was still an extension of the Trinity parish into a new area in the geographic terms that he continued to use. He demanded full and formal consultation with the Ministry Development Council.

Since once more the Archbishop's letter had been sent to a variety of people, not only in the Trinity leadership but also to members of Diocesan Council and interested parties in the parish of Stirling, Harrington invited his wardens and the trustees of Holy Trinity Church to join him in a measured

reply.⁴³ They began by reasserting their commitment as a parish 'to glorifying God in our state, city and within our denomination'. This involved the parish in evangelism, nurture of disciples and delivering pastoral care, all activities they understood to be in line with the scriptures and the diocesan strategic plan. They therefore expressed surprise at the Archbishop's strong opposition to a plan that they believed was clearly designed to meet these goals. To rebut any suggestion that the Diocese had not been kept informed, the letter contained a long list of dated and documented items in which Trinity's plan for church planting was outlined.

On the legal issues, they restated their view that supporting the members of the Holy Trinity congregation meeting in Aldgate was no different from supporting them meeting in the parish hall or, say, Adelaide High School. They reminded the Archbishop that the Registration of Parishes ordinance did not proceed by an exclusive geographic conception of parish: indeed, the Chancellor, Justice David Bleby, had made it plain that membership of a parish was voluntary and in no way constrained by geographic boundaries.⁴⁴ They quoted the Archbishop's own views from the *Adelaide Church Guardian*:

Ever since I returned to the diocese nearly a decade ago, I have been encouraging clergy and parish councils to look broader than their parish boundaries. There is nothing particularly new in this. Over the past fifty years there has been more and more discussion about the dangerous limitations that the parish system and its geographical base places on our capacity to be effective in evangelism and ministry today.⁴⁵

Once more, they asked to whom they might send this letter to keep them informed.⁴⁶

The Holy Trinity letter was the response of a group provoked by a quite different perception of the rules and a limited willingness to come to terms with their hopes and ambitions. It is clear that the Archbishop retained a view of the relationship between parish and diocese that even his own Chancellor did not believe to be correct. One later comment might be referred to here to give some sense of the concern which the project at Aldgate raised. When the Church Planting Task Force presented its final report to the May 2001 Synod, it offered a series of protocols for congregations undertaking church planting, set out as a time line of required

consultations and approvals. The committee (of which Harrington was a member) prefaced this list with the observation that:

The 'law' doesn't necessarily provide for good relationships or the most God-honouring use of ministry resources. Church planting initiatives create the potential for parishes to feel threatened. 'Seeding parishes' may fail to take into account the 'macro' view of kingdom and diocesan ministry initiatives. While planting parishes might have the best of intentions they may also require helpful expertise, or enthusiasm without experience may lead to unnecessary failure.

Some at least of these remarks may well have been directed by diocesan outsiders at the Trinity Hills venture.⁴⁷

Eventually there was an opportunity for both Holy Trinity and the parish of Stirling to present their visions and plans to a meeting of Diocesan Council in June 2002. After all the power point presentations⁴⁸ were over someone asked, 'and how many people from the Stirling parish have joined this new gathering?'. When told, 'none', the questioner remarked, 'well, what is all the fuss over?' It was a reasonable comment on these drawn-out exchanges. On the other hand, when one Holy Trinity Hills member encountered a colleague who, it transpired, worshipped at nearby Crafers, she was met by the remark, 'Oh, you are the opposition'. Apparently there were others in the Diocese who were unable to respond sympathetically to the hopes and ambitions of Holy Trinity in the Hills.

These then were the background issues that occasionally got attention, perhaps only gossip, as the plans for the new congregation moved from talk to action. For some they were serious matters of church order, perhaps even of church party politics, for others they were about the urgency of preaching the gospel.

Whatever the case, Edwards and his team were ready to go. In January-February 2001, publicity through the local newspaper and letterbox drops went out inviting people to attend the beginning of the new congregation on 25 February.⁴⁹ Approximately 220 came, exceeding the wildest dreams of the planners, who were ecstatic. It was the real beginning.

All the participants to whom I have talked emphasise that Chris Edwards was crucial to the ongoing success of the gathering over the next three years. He held the one key to the hall available to the group, arrived first to open up after checking the surrounds for used syringes and other distasteful detritus. He was last to leave, maybe three and a half hours later.⁵⁰ They all emphasise that his preaching was unreservedly biblical and marked by a willingness to lay out explicitly what this implied for daily life.⁵¹ These were not sermons strong on theological debate.



The congregation gathers in the theatre before a service.

They were all supported by power point presentations of text and image. Combined with this was a well-practised liturgy developed at North Terrace over several years: a set of pared down services from *An Australian Prayer Book* permitting a large degree of participation by members of the congregation. Communion was celebrated monthly, and baptisms were fully integrated into the services as moments of great community rejoicing. The music, co-ordinated by Steph Eaton, was skilled, varied and well-received, rostering a variety of singers and instrumentalists. While the pew leaflets contained the key elements of the services, for most people looking up to the screen was the preferred way of accessing the words of the Bible readings, songs and prayers.

Edwards also set up a management committee to see to the local affairs of the congregation. Gradually he gained administrative support. Peter Johnson, when he retired from full time employment, gave two to three days a week. Jocelyn Rudd took over the word processing tasks that lay behind

the weekly pew leaflets.⁵² Home groups were also quickly brought into being to ensure that Sunday worshippers had access to small group contact, conversation, Bible study and prayer. The Rudds convened theirs to follow Sunday worship, with a meal and fellowship for the whole family of those who attended.

Several public events were organised: some worked, some did not.⁵³ These included a men's walk, annual golf days, women's coffee meetings, cricket matches against North Terrace, and annual celebrations of the anniversary of their beginning, the first a happy family day in the nearby Mount Lofty Botanic Gardens. Schools work was begun, using the Scripture Union Options Program and the like. A set of the well-practised 'Why' series of evangelistic meal and talk meetings was conducted.⁵⁴ The available program of activities in place at North Terrace was publicised and, for example, a number of Hills men attended the 2001 Katoomba Men's Convention. Monday morning meetings of a few key leaders canvassed the (non) attendance of the previous day and allotted follow-up action. When the Edwards moved into their (rented) house they celebrated by hosting a series of after-church Sunday barbecues, to which 40-50 people came.



Victory is sweet

Specific women's ministries were developed, again following models established at North Terrace: a morning Bible study led by Belinda Edwards, and towards Christmas the famous gingerbread houses appeared. Jocelyn Rudd found this exercise exhilarating. Making the sheets of gingerbread



A gingerbread house and its awestruck creator

and the bundles of decorations was the preparatory bit. The fun and games of women in groups making gingerbread houses and then sitting to listen to a talk from, say Sue Harrington, was a wonderful experience. It attracted outsiders, some of whom have become regular worshippers. There were special visitors: evangelists, the rector for a series of expository sermons, missionaries and, movingly, Mercy Senahe, a Ghanaian woman whose story of enslavement, release and faith raised \$3000 in a day to provide a house for her and her children.⁵⁵

Val Smyth, watching over the process of welcoming people, discovered that care needed to be taken with the water tanks: one tap yielded something akin to mud. But she and people such as Trish Margonis⁵⁶ worked hard to ensure newcomers were greeted, seated, coffeed and generally made welcome in a mutually sharing style. Vag Margonis struggled with the sound equipment David Snoswell had generously lent and stored under the stage. When late in 2003 the Hall committee agreed that some permanent fixtures could be installed to carry speakers, wired to the

amplifiers under the stage he was greatly relieved. The hall gained a free set of speakers as a result.

Trish Margonis solved the problems of running the junior Sunday school. It included working out how to guide ten, then twenty young children down the hill to the kindergarten. She used a knotted rope, 'Trish's train'. The babies in their prams had to be parked in the lobby or the back of the hall, not the best solution, but a friendly one in an ambience everyone seemed to enjoy.

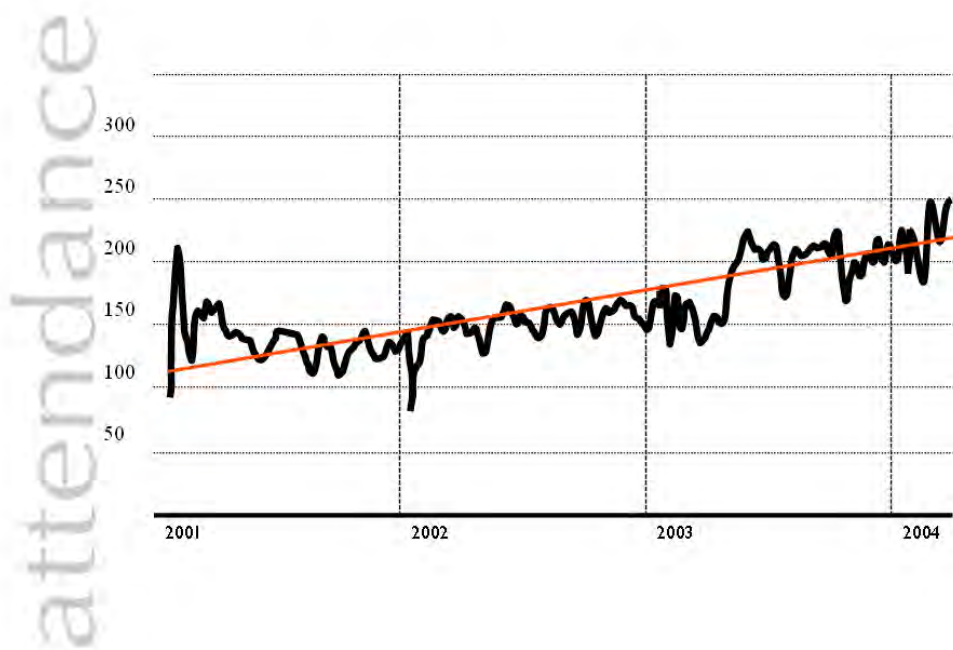
The numbers of those attending through 2001 rose and fell around 150, then climbed somewhat in 2002, and in 2003, to sit regularly above 200, then above 300 by early 2004 (see Table 1 below). Edwards and Harrington now began thinking of where the next gathering could be established: further out along the South Eastern Freeway in the next belt of new housing, or perhaps at Mount Barker?⁵⁷ Among the Aldgate gathering was a growing number of teenagers. To minister to them Edwards was allowed to take on Clayton Fopp as a trainee. He had previously been working in student ministry with Warwick de Jersey.⁵⁸ He began a youth program in the basement of the hall, which they soon outgrew. By Easter 2004 Fopp, having completed his B.Th. and now working full time with Edwards, was to begin a new evening gathering to support this group.

These were marks of a healthy church whose members were confidently bringing friends to experience what the regulars valued, willing to attempt outside activities, eager to ensure everyone was made welcome when they gathered, sensitive to the needs of young and old. It was probably a group uncharacteristically (for the contemporary Anglican Church of Australia) weighted towards families with children: one family contained seven. A sub-group were home-schoolers, who valued the close personal relationships on offer and the care given to their children.

The elements in the sustained success of this venture were plain to see. Positive preaching confidently relying on the Bible came first. It was linked to a participatory model of leadership and ministry that involved almost everyone. There was a constant reiteration of the need for training in tasks undertaken, and hence for the sharing of the load. There was a

commitment to mutual care and support that went well beyond the time of Sunday worship. There was a high value placed on 'community', a concept widely promoted in the Adelaide Hills generally. Opportunities for prayer were frequent and much emphasised. If some people drifted away again, one explanation given was that the gathering was not charismatic enough. Those entrenched in their oppositional mind set did not come.

Table 1



Attendance 2001-2004. (Data supplied by Chris Edwards)

These characteristics fit the findings of the more general investigations carried out by the National Church Life Survey.⁵⁹ There can be little doubt that the work of Paul Harrington, Chris Edwards and their supporters to create and sustain 'HTA Hills' fits well within the judgements of that report. Moreover, their successful venture was a major opportunity to study how such schemes might be replicated elsewhere in Adelaide. Whether Harrington's ambition can be carried out successfully remains to be seen. For the congregation of Holy Trinity it has been a great adventure, and one which has given them the confidence to attempt yet more projects. What the future place of the new congregation will be within the structure of the Diocese of Adelaide has not yet been resolved: much will turn on the next Archbishop of Adelaide, to be elected later in 2004. What is certain is that

this is a strong, active healthy congregation, one already engaged in reproducing itself. It is a significant addition to the Adelaide Anglican scene.

But the emergence of 'HTA Hills' is more than the story of successful church planting, however satisfying that is to the members of the Holy Trinity congregation. This essay has also been about the larger issues of church polity and the exercise of authority within the confines of the Anglican Church of Australia. Paul Harrington, as the incumbent of Holy Trinity, pressed the advantages his trust deed gave him, driving, it might be said, a coach and six through grey areas he identified in the power relationship between his parish and the Diocese of Adelaide. On the other hand, in his expectation that Holy Trinity would comply with his directions, Archbishop George adopted a traditional, even autocratic, view of his office and its powers. The exchange was more than just a generational conflict. Older ideas of habitual obedience and coherence within the Anglican Church of Australia were visibly fragmenting, here as elsewhere.⁶⁰ The story reveals a great deal of disillusionment at received assumptions about power relationships within the Anglican Church. Although Archbishop George has since left office, the tensions between Holy Trinity and the Diocese have yet to be resolved. The authority of the contemporary Anglican diocesan bishop in a church that increasingly reflects the pluralism and democratic expectations of the surrounding culture therefore remains an important issue. Mutual trust and the appropriate exercise of power within diocesan structures are major challenges for the Anglican Church of Australia as its members grapple with their future in the twenty first century.

¹ The data came in answer to a question I asked at the meeting.

² The broad findings of the National Church Life Survey for 2001 are reported in J. Bellamy & K. Castle, *2001 Church Attendance Estimates* (Occasional Paper 3; NCLS, February 2004). Accessed from the NCLS website.

³ Graham Jaunay, *Congregations and Priests in South Australia to ca. 1914*, CD ROM database (beta version), January 2004. I am grateful to Robin Radford, Anglican Archives, Adelaide, who drew my attention to this database.

⁴ The experimental congregation of St Francis was established using the facilities of Trinity College, Gawler, in 1991. It should also be noted that the Diocese of The Murray contains the southern end of Adelaide, where the parish of Aberfoyle Park was started in the 1980s. *Diocesan Yearbooks*.

⁵ The number of communicants at Easter Communion has fallen from 19,000 in 1967, to 14,300 in 1977, to 11,000 in 2002, and at Christmas from 25,000 in 1967 to about 13,000 in 2000. Data provided by Dr David Hilliard, which he has corrected for changes in diocesan boundaries and non-reporting parishes. Similar sharp falls in the late 1960s and 1970s followed by continuing decline can be reported for many other dioceses in the Anglican Church of Australia.

⁶ J. Bellamy & K. Castle, *The Effectiveness of Church Planting. Some Initial Research Findings* (October 2003). Accessed from the NCLS website. This paper extracts and assesses data for the Diocese of Sydney from the NCLS survey.

⁷ Bellamy & Castle, *The Effectiveness of Church Planting*, 7.

⁸ Brian Dickey, *Holy Trinity, Adelaide 1836-1988. The History of a City Church* (Adelaide: Trinity Church Trust, 1988).

⁹ Dickey, *Holy Trinity, Adelaide*, ch. 10.

¹⁰ Paul Harrington interview, 9 October 2003. He completed an LLB and a GDLP.

¹¹ Harrington's family were Roman Catholic in affiliation. On the Katoomba Convention, see Stuart Braga, *A Century of Preaching Christ* (Sydney: Katoomba Convention, 2003).

¹² I have retained the in-house Trinity usages which have been developed to cope with growing complexities of the organisation of the parish. The formal identity recognised by the Diocese of Adelaide is the Parish of Holy Trinity, North Terrace, Adelaide. It is represented on the synod of the Diocese by its five clergy and five lay people. Its members prefer to think of themselves as the Trinity 'congregation', a term also used much in diocesan legislation to describe the people of a parish. When at Trinity this usage began to run into such terms as 'the evening congregation', or 'the 9.30 am morning congregation', with consequent confusion, the term 'gathering' was adopted to refer to one of the four groups of people who gathered to worship in the church on North Terrace on Sundays (then at 8 am, 9.30 am, 11 am, 7 pm; by 2004, 8.30 am, 10.00 am in the next door cinema, 10.30 am, 5 pm and 7 pm). This term retains the people-focused outlook which dominates the members of the Trinity congregation. Their venerable church building is seen, like the newly refurbished parish hall, as a useful place for parish purposes, but it is the people who gather there to worship God who are the focus of attention. It should also be pointed out that the affairs of the parish are still regulated by its 1836 trust deed, not one of the several successive model trust deeds placed on offer by the Diocese, in which the term 'congregation' increasingly had the meaning of a worshipping group meeting in either the "mother" church or in a branch church building and entitled to certain representation on the parish council etc. This did not apply at Trinity. The Trinity trust deed is reproduced as an appendix to Dickey, *Holy Trinity, Adelaide*.

¹³ This site had been bought by the congregation for about \$750,000 in 1994. When cleared it yielded approximately 80 car parking spaces.

¹⁴ Harrington interview; Edwards interview, 9 September 2003.

¹⁵ 'Evangelizing Australia Through Church Planting: A National Conference', May 4-7, 1998. The conference was convened by the United Evangelistic Council of New South Wales, chaired by the Rev. Phillip Jensen. The speakers were David Jackman (Director of the Proclamation Trust and Principal of the Cornhill Training Course in London) and Bishop Frank Retief (Senior Minister of St James' Church Cape Town, South Africa).

¹⁶ A professional-standard survey report was produced by members of the group, in which precise suggestions about the emergence of two demographics were enunciated, helpfully pointing towards the probable response. Copy held by Craig Broman.

¹⁷ Broman interview, 12 August 2003.

¹⁸ Appointed 1998.

¹⁹ Revd Paul Harrington to Archbishop Ian George, 18 March 1999.

²⁰ George to Harrington, 30 March 1999; Harrington to George, 8 April 1999; Harrington's record of phone conversation, 13 April 2000; interview with Harrington, 25 August 2004.

²¹ Personal observation as a synod representative.

²² Edwards interview.

²³ The 1996 Census of Population and Housing, *Adelaide ... A Social Atlas*, Australian Bureau of Statistics Catalogue Number 2030.4.

²⁴ Edwards interview.

²⁵ 'Our Beliefs', 10 pages policy paper prepared by Chris Edwards early 2000.

²⁶ This quadrilateral was expounded by Harrington at successive Annual Meetings, and in staff conferences. He regarded it as a dynamic set of interactive categories, the one feeding the next. It took him some years to develop, but once enunciated it proved to be a useful conceptual tool for all the staff when engaged in planning new activities.

²⁷ Record of conversation, 13 April 2000. It is hard to imagine that either man enjoyed this telephone exchange.

²⁸ Circular from the Revd John Stephenson to the members of the parish of Stirling, 24 May 2000.

²⁹ Edwards interview.

³⁰ Harrington wrote to Stephenson on 11 August 2000 thanking him for the friendly contacts and offers of resources, and offering to maintain good relations.

³¹ Diocesan Council meeting, June 2002.

³² Third Session of the 37th Triennial Synod of the Synod of the Diocese of Adelaide, Resolutions passed in 2000, Min. 69, *Year Book of the Province of South Australia 2000-2001*, 171.

³³ 'The Diocese of Adelaide shall be divided into Parishes; each parish to consist of the members of such Church resident within certain limits, to be defined and readjusted', cl. 1 of the *Fundamental Provisions ... for the Government of the Synod of the Church of England in the Diocese of Adelaide Inc.*, 1855. There is no equivalent statement in the 1979 Constitution of the Diocese of Adelaide.

³⁴ Harrington to George, 7 August 2000.

³⁵ Paul Harrington, 'A Proposed Model for Church Planting', paper for Wardens' meeting, 14 August 2000.

³⁶ Edwards, 'Our Beliefs'. Harrington had met the term in his Fuller Seminary course.

³⁷ The land is owned by the local Council while the improvements have been built by donations from the community. It is held as a community trust, with a deed that provides for a committee to run it. It dates from the 1950s. Built sturdily in concrete, it is set up as a country cinema, with comfortable, movable seat-sets. The stage, too high for liturgical use, was unavailable in order to protect the cinema screen. When the cinema ceased operating in 2004, the large screen was removed and the stage area released.

³⁸ John & Val Smyth interview, 10 February 2004. Their interest in church planting originated from conversations with their English vicar years before they migrated to Adelaide.

³⁹ George to Harrington, 5 September 2000.

⁴⁰ George to Harrington, 6 October 2000.

⁴¹ George to Harrington, 11 October 2000; Harrington to George, 11 October 2000; Harrington to Stephenson, 11 October 2000; Harrington to Aspinall, 19 October 2000; Stephenson to Harrington, 15 November 2000; Harrington to Aspinall, 21 November 2000; Harrington to Stephenson, 15 November 2000.

⁴² George to Harrington, 7 December 2000.

⁴³ Archbishop George mentioned some, but not all, the recipients in his letter of 7 December 2000; Harrington & others to George, 21 December 2000.

⁴⁴ The critical definitions in the 1979 Constitution (Cl. 31) read: ‘“parish” means an ecclesiastical unit comprising members of the church the pastoral care of whom has been committed to one or more members of the clergy licensed thereto by the Bishop and which has been registered as a parish in such manner as the Synod shall by ordinance determine’; ‘“Member of the Church” means a baptised person who attends the public worship of The Anglican Church of Australia and who declares that he or she is a member of The Anglican Church of Australia and not a member of any other religious denomination.’

⁴⁵ April 2000.

⁴⁶ The effect was that these two letters were received by 30-40 people, including the whole Diocesan Council and the leadership of both the parish of Stirling and of Holy Trinity.

⁴⁷ Synod of the Diocese of Adelaide, First Session of the 38th Triennial Synod, 2001, Appendix 2, Church Planting Task force Report 2001, *Yearbook of the Province of South Australia 2001-2002*, 205. A subsequent Ordinance proposed at the 2003 synod intended to capture these protocols was withdrawn when it became apparent that the measure was far too restrictive about what represented activity outside the church in the light of the non-geographic definition of parish membership already mentioned.

⁴⁸ The Holy Trinity power point presentation is available in the Trinity files. It contains a number of bright and cheery people pictures to illustrate the activities of the new congregation, together with an attendance graph and a pie chart which suggested that by mid 2002 the sources of the new congregation were: 49% former Trinity members, including 13% not currently attending; 17% transfers from other churches; 34% no church, including 6% new Christians.

⁴⁹ For example, *Hills Courier* (15 February 2001).

⁵⁰ Peter Johnson interview, 1 February 2004.

⁵¹ Sermons sets in 2001 included those on 2 Peter, Acts, 2 Timothy, some Psalms, and thematic issues. Edwards presented most of them, but Harrington and other clergy from North Terrace also took turns. The pattern closely resembled that already in place at North Terrace.

⁵² Jonathan & Jocelyn Rudd interview, 14 February 2004.

⁵³ Data drawn from weekly pew bulletins and PowerPoint sets of services.

⁵⁴ ‘Why’ is a series of four Bible studies and Gospel presentations (accompanied by a meal) and based loosely on Scripture Union’s ‘Christianity Explained’ course.

⁵⁵ Pew leaflet, 15 February 2003. Mercy Senahe claimed that, at the age of six, she had been the chosen family member to bear the ‘sins’ of the family by being enslaved under the direction of a fetish priest. Her release (like those of about 3,000 others) followed the preaching of the Gospel and appeals to fetishists to ‘let God’s people go’.

⁵⁶ Vag & Trish Magonis interview, 24 February 2004.

⁵⁷ ‘Proposed Plan for Church Planting’, draft 2003 (by Edwards and others).

⁵⁸ Clayton Fopp's wife Kathy, who had grown up worshipping at North Terrace, had begun a BTh and became an AFES student worker with Warwick de Jersey.

⁵⁹ Bellamy & Castle, *The Effectiveness of Church Planting*, 4.

⁶⁰ Explored more fully in David Hilliard, 'The Ties That Used to Bind: A Fresh Look at the History of Australian Anglicanism', *Pacifica* 11 (October 1998) 265-80.