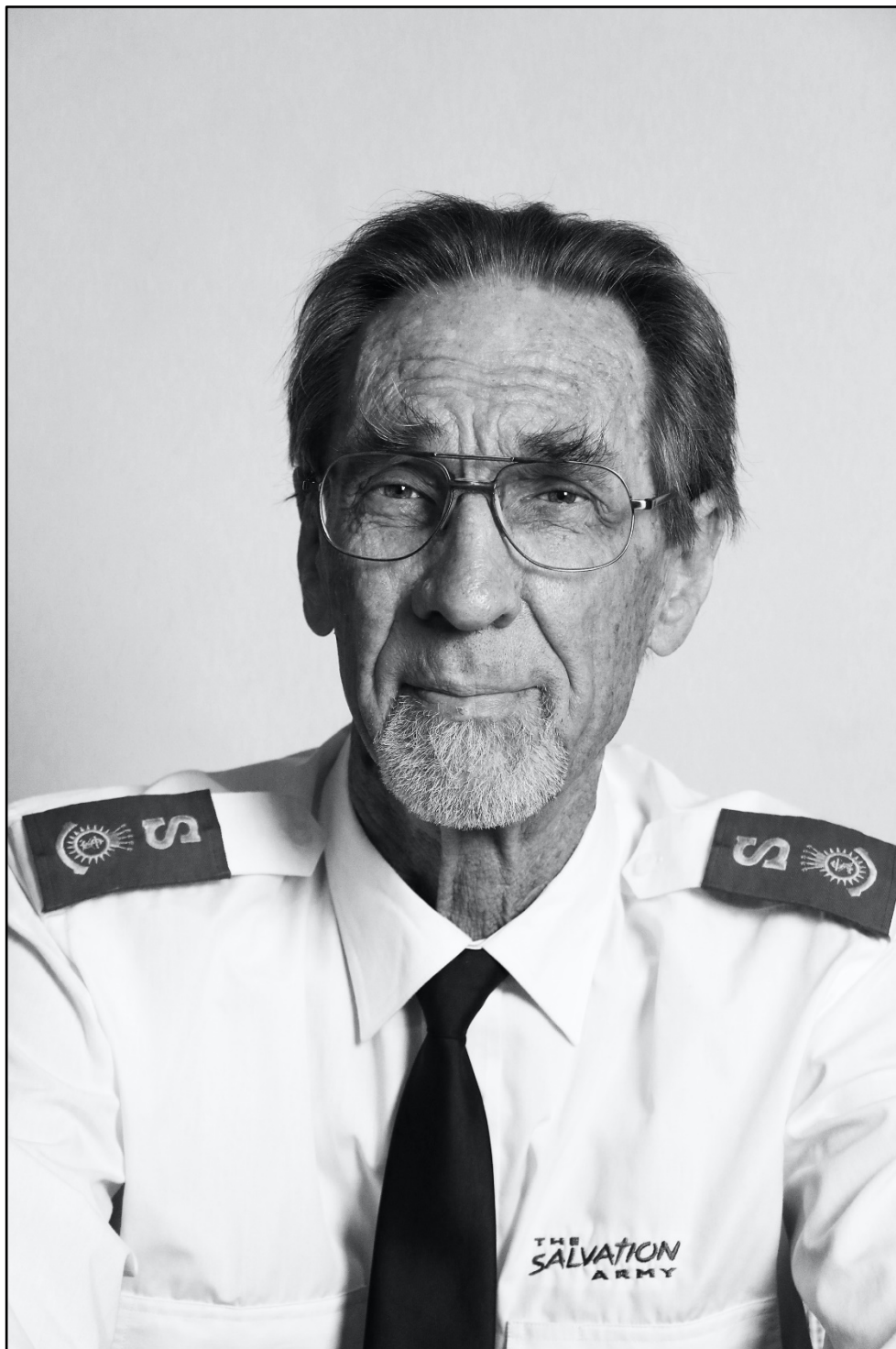


RELIGIOUS HISTORY ASSOCIATION OF AOTEAROA NEW ZEALAND  
NEW ZEALAND RELIGIOUS HISTORY NEWSLETTER  
No. 32.....April 2021



In Memory of Harold Hill

## Harold Hill: Salvation Army Historian

Many members have expressed sadness at the news that Harold Hill passed away on 3 August 2020. We are glad to reprint a tribute by Kingsley Sampson reprinted with permission from the *Australasian Journal of Salvation Army History*, vol. 5, issue 2 (2020).

**Major Dr Harold Hill** was a teacher, missionary, researcher, author, publisher, historian, theologian, prophet, husband, parent, grandfather, Anglican and life-long Salvationist. He was intelligent, insightful and witty. The only child of New Zealand Salvation Army officers, Hill's early years were spent with his parents in their appointments in country towns and rural locations such as the Whatman Children's Home (Masterton) and Hodderville Training Farm (near Putaruru). Hill began his undergraduate studies at Victoria University of Wellington in 1960 and he graduated BA (Hons) in history in 1965. He later completed a Bachelor of Theology (1982) and Doctorate of Philosophy in Religious Studies (2005).

I first knew of Hill through *Battlepoint*, a magazine published by The Salvation Army Students' Fellowship (SASF) in New Zealand from 1963 to 1988. Hill was the founding editor (1963 – 1966) and like all editors, knew the struggles of sourcing content and securing subscribers. Hill went to London for Salvation Army officer training in 1970 and after marrying Dr Pat Cruickshank went to Howard Institute in Zimbabwe (then Rhodesia) where they served from 1972 – 1979. Back in New Zealand, Hill had some study leave and three corps appointments until 1995 when he became territorial education secretary. He also served as an adjunct tutor at the officer training college where I was education officer. Later in 2000 the Territorial Education Department became the Centre for Distance Learning in the reconfigured and renamed Booth College of Mission (BCM) in Upper Hutt. In his retirement Hill continued teaching at BCM until 2019 and also as an adjunct tutor for Salvation Army colleges in Australia and Canada.

Hill was an inspiring, thoughtful and well-prepared teacher whose natural preference was for a free-flowing teaching style. This meant that at times he expressed frustration at what he felt were the unreasonable expectations of modern educational compliance requirements. He was known for his quick wit and his ability to effortlessly drop into any conversation pithy and apposite statements from classical literature and other sources. When I asked him about this, thinking he had had a classical education as part of his undergraduate studies, he replied that he just had the ability to remember and recall such quotations and to use them at appropriate moments.

Throughout his life, Hill collected documents and other items of interest about The Salvation Army; these all coming together in his PhD thesis which was published in 2007 as *Leadership in The Salvation Army: a case study in clericalisation*. After its publication, I happened to be talking about this book with a Presbyterian academic. In reply to my comment that the book, while of great import to the Army might not be so applicable to other denominations, my friend replied, "Oh no! Presbyterians (and others) face exactly the same issues."

In his role as book publications manager in the early to mid 2000s, Hill was responsible for bringing together in one volume a variety of documents that related to The Salvation Army's ministry among Maori. Since its publication in 2007, *Te Ope Whakaora* has proved invaluable to the revitalisation of the Army's Maori Ministries. Captain Hana Seddon, Divisional Secretary for Northern Division Maori Ministry commented: "The stories and themes from this beautiful book have fuelled, informed and inspired me in the mahi [work] I have been part of over the years."

Hill's own history of The Salvation Army, *Saved to save and saved to serve: Perspectives on Salvation Army theology and practice* is another book that came from his life-long interest in the story of the Army. This book resulted from a melanoma diagnosis in 2015, something which propelled Hill into publishing his Salvation Army history lecture notes. In writing the foreword, Retired General John Larsson described the book as so original that it created a new genre of Salvation Army historiography, something quite different from other histories about the Army, whether official or interpretive.

My closest working association with Hill was over the last five to six years as he and I and others investigated the New Zealand Salvation Army's response to the First World War. What began as a series of articles eventually became *Under two flags: The New Zealand Salvation Army's response to the First World War*. Hill

contributed 11 out of 22 chapters to this book. Of particular note were his analysis of the New Zealand Salvationists who enlisted in this conflict (chapters 1 – 6), his examination of how the New Zealand *War Cry* represented Germany during the war (chapter 14) and his reflection on the war's impact on the Army after hostilities had ended (chapter 22).

In this project, I saw at first hand Hill's determined research skills and his insightful analysis. An example of this was the summary of New Zealand Salvationists who enlisted in the First World War that he created after trawling through online military records and the 1914 – 1919 copies of *War Cry* for information relating to more than 400 men. With the addition of photographs of Salvationist combatants and the gravestones of those killed in action or who died of their wounds, this unpublished volume now extends to over 400 pages. With Hill's passing, it is regrettable that we will not have available such skill and dedication should we proceed with a companion volume about the NZ Salvation Army's response to the Second World War.

Other publications in which Hill's work has featured are listed in the "Meet the author" article published in *AJSAH*, volume 3, issue 1, 2018 – and there is still more to come. Following an idea sparked by the Journal of aggressive Christianity, Hill drew together a collection of previously published articles, talks given at conferences and other research interests into what would be his final book. In fact, he completed the last two chapters only a couple of weeks before his passing. Entitled *Service with the Sallies: Occasional papers or "Remains of a day" with The Salvation Army*, it is expected that this will be published by FLAG Publications before the end of 2020.

In his editorial in the tribute edition of the Journal of aggressive Christianity dedicated to Harold Hill earlier this year, Major Stephen Court described Hill as a "penetrating Salvo prophetic thinker" and a "thoughtful prophet". Prophets are not always comfortable to have around and Hill was no exception. His wife Pat thinks the Army did not always know what to do with him and remembers that she was warned against marrying him by a senior Salvation Army leader because he was a dangerous person with liberal ideas. When questioned about this, Hill was not sure what they meant but he was glad that Pat did not follow the advice.

In line with the call of the prophet, Micah 6:8 was a guiding verse for Hill: "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" This verse was mentioned several times at Hill's funeral service with the officiating priest, Rev Brian Dawson noting that Hill had lived out this call in his own life.

Besides being a careful historian and an insightful theologian, Hill was also very good at drawing and sketching. A number of his cartoons appeared in early editions of *Battlepoint* and it was not uncommon for him to while away tedious board meetings by sketching classic cars, his favourite designs including Alvis and Citroen.

As well as being a life-long Salvationist, Harold was also an Anglican from his late teens. At his funeral held at St Peter's Anglican Church in Wellington, the church where he and Pat had attended for the last 13 years, Brian Dawson noted that Hill saw membership of both the Anglican Church and The Salvation Army as his way of affirming that there is only one Church. He likened it to having two passports and did not see why anyone should be restricted by narrow denominationalism from appreciating the riches of other traditions. This meant that for many years, Hill attended an 8:00am Anglican eucharist on a Sunday and then went off to kneedrill at a nearby citadel.

Among the tributes on several Facebook pages, Commissioner Phil Needham wrote: "Harold was a truth teller without rancor, a highly perceptive observer and a brilliant analyst. You could trust anything he claimed with his gentle spirit." Major Christina Tyson, former editor of the New Zealand *War Cry* wrote: "He will always be one of my absolute heroes of proper, meaningful Salvationism and of what it means to be inclusive of 'the whosoever'". Lifelong friends Colonels Margaret and Laurence Hay described Hill as a humble, humorous and holy person and "the saint of unpopular causes [within the Army]". By "unpopular causes", they were referring to Hill's representation of the Army in such organisations as the Wellington Abrahamic Council and other inter-faith gatherings.

When purchasing their retirement home, Harold and Pat were fortunate to find a property with a very large room overlooking nearby homes and a motorway. This room provided space for Hill's study and the sizable

library of books he had accumulated over the years. It was here that he continued his research and writing right until his death.

Known by the initials of 'HH' when signing something he had written or the surname 'Hill' appended to a cartoon or sketch, Harold Ivor Winston Hill was promoted to Glory on 3 August 2020. With his passing, The Salvation Army in New Zealand has lost a deeply loved and respected officer and an exceptional historian. For me, he was also a good friend and colleague. I enjoyed working with him and I will miss him.

## News from the RHAANZ Working Group

**Working Group changes:** Hugh Morrison has agreed to become Convenor, commencing in April. We are very grateful to Geoff Troughton for his diligence and commitment in the role in recent years, despite a very heavy workload in a position of responsibility at Victoria University of Wellington. And we are grateful that Hugh has taken up the role. We are also grateful to Linda Flett who has agreed to take on the role of Treasurer in Hugh's stead, and to Ali Clarke who has completed her time on the Working Group after many years of support.

**Conference 2021:** the Working Group are exploring an option to hold our RHAANZ conference in association with the NZ Association for the Study of Religion Conference (on the theme of "Aotearoa Spirit"), which will take place in Wellington at VUW on 29-30 November. See more on this in the report from the Religious Studies Programme at VUW below and put the date in your diary.

## Selling Books on Religious History

Rod Orange and the editor of the newsletter have been in discussion about the frustration of publishing, circulating and selling books in religious history. I know others have felt similarly concerned – for example Don Battley and his interesting memoirs. Personally your editor rescued three boxes of his *Sunday Best* when the publisher decided that they didn't want to hold old stock of books. I am open to offers! I suspect that the future may lie in sponsored publications or people paying for books in advance or a version of print on demand! If we each pre-ordered books that could work. Perhaps a more formal journal could enable our members to publish material of interest to themselves and others.

Meanwhile this newsletter is very open to people promoting their books, and I invite those interested in the Catholic Youth Movement to contact Rod Orange ([rod.orange@xtra.co.nz](mailto:rod.orange@xtra.co.nz)) for a copy of his most interesting book, *See Judge Act: Training Catholic activists in New Zealand, 1937-1983*. Wellington, Steele Roberts, 2019.

## Reports from Members

From Lisa Bailey (Auckland University)

Lisa provided a list of AU theses, and also provided information about her recent research:

"Liturgy and the laity", in *Oxford Handbook of the Merovingian World*, ed. B. Effros and I. Moreira, Oxford University Press, Oxford, 2020, pp. 1031-1049.

"Sidonius and religion", in *The Edinburgh Companion to Sidonius Apollinaris*, ed. J. Van Waarden and G. Kelly, Edinburgh University Press, Edinburgh, 2020, pp. 261-75.

"The innocence of the dead crowned you, the glory of the triumphant crowned me': The strange rivalry between Bethlehem and Lyon in Eusebius Gallicanus sermon 11", in *Urban Interactions: Communication and Competition in Late Antiquity and the Early Middle Ages*, ed. M.J. Kelly and M. Burrows, Gracchi Books, Binghamton, NY, 2020, pp. 45-66.

"Leadership and community in late antique Poitiers", in *Leadership and Community in Late Antiquity: Essays in Honour of Raymond Van Dam*, ed. Y. Richard Kim and A.E.T. McLaughlin, Brepols, Turnhout, 2020, pp. 67-62.

"Handmaids of God: Images of service in the Lives of Merovingian female saints", *Journal of Religious History* 43.3 (2019), pp. 359-379.

From Tim Cooper (University of Otago)

Tim Cooper ([tim.cooper@otago.ac.nz](mailto:tim.cooper@otago.ac.nz)) is in the middle of a large project editing the 1659-60 volume of the correspondence of Richard Baxter (1615-1696). He has also abridged and modernized two of Baxter's classic texts, *The Reformed Pastor* and *The Saints Everlasting Rest*, that will shortly be published by Crossway.

From Janet Crawford

I am continuing to do research and write short biographies of some of the people buried at Purewa Cemetery and also writing a history of the cemetery. Writing includes:

“‘Some to be teachers....’ Two Pakeha teachers in Native Schools”, *Anglican Historical Society Newsletter* 71, February 2021, pp. 1-6. (Agnes Grant and Bertha Watt, Nee Baigent.)

“A Change of Life”, in *Talanoa, telling our stories: forty years of the ordination of women to the priesthood in the Anglican Church in Aotearoa, New Zealand and Polynesia*, Auckland: Council for Women's Studies, 2020, pp. 39-46. (This is about years as a student at St John's Theological College 1976-9.)

From Allan Davidson

In 2020 I finished a first draft of the history of St Luke's Presbyterian Church, Remuera, Auckland. The parish marks its 150<sup>th</sup> anniversary in 2025. Among the more unusual events in its fascinating history, is the beginning of Netball (what was then called Women's Basketball) in New Zealand in 1905-06. There is much work to be done to get the draft of some 120,000 words revised, considerably shortened, and put into a publishable form.

Lockdown was a very welcome time to sit in front of the computer and undertake some long-promised family research, beginning with forebears who arrived in New Zealand in the 1850s and 1860s and settled in Hokitika and Kaiapoi. You come to a stage in life where you know all the questions you wish you had asked your parents, but it is too late, and it's time to leave a record for your own descendants!

From Philip Fountain (Victoria University of Wellington)

Here's my one contribution; it contains a surprisingly large number of historical papers within it.

Bolotta, Giuseppe, Philip Fountain, and R. Michael Feener (eds). 2020. *Political Theologies and Development in Asia: Transcendence, Sacrifice and Aspiration*. Manchester: Manchester University Press.

Publisher's abstract: This innovative and timely reassessment of political theology opens new lines of critical investigation into the intersections of religion and politics in contemporary Asia. *Political Theologies and Development in Asia* pioneers the theo-political analysis of Asian politics and in so doing moves beyond a focus on the (Post-)Christian West that has to date dominated scholarly discussions on this theme. It also locates 'development' as a vital focus for critical investigations into Asian political theologies. The volume includes contributions by leading anthropologists, sociologists, and political scientists. Each chapter brings new theoretical approaches into conversation with detailed empirical case studies grounded in modern Asia. Not only does the volume illustrate the value and import of this approach to a diverse set of contemporary Asian societies and religions, but it also provides a forceful argument for why political theology itself requires this broader horizon to remain relevant and critical. The focus on 'development' – conceptualised broadly here as a set of modern transnational networks of ideas and practices of improvement that connect geographically disparate locations – enables a fresh and critical analysis of the ways in which political theology is imagined, materialised, and contested both within and beyond particular nation-states. Investigating the sacred dimensions of power through concepts of transcendence, sacrifice, and victimhood, and aspiration and salvation, the chapters in this collection demonstrate how European and Asian modernities are bound together through genealogical, institutional, and theo-political entanglements, as well as a long history of global interactions.

From Michael Grimshaw (University of Canterbury)

I have had a couple of chapters published in a Danish book series on Arthur Prior and logic that address Prior and religion.

Both texts are open access and these are the links:

Volume 3: <https://vbn.aau.dk/da/publications/three-little-essays-arthur-prior-in-1931>. My chapter is "From Flower-Show to 'Praying scientist': the Early Thought of Arthur Prior."

And I also co-edited Prior's Essays Literary in this:

Volume 4 <https://vbn.aau.dk/da/publications/the-metaphysics-of-time-themes-from-prior>. My chapter is "The Public Prior: A.N. Prior as (relocated 17th and 18th century) Public Intellectual."

I may have a couple of essays in volume 5 on Prior as a Calvinist and Prior's religious journalism under nom de plumes in *Tomorrow* and the *ODT*.

Apart from this I am working on a paper on Prior, Jack Bates and the *NZ Journal of Theology*; and also Prior's writing, under another nom de plume in the *Outlook* 1950-1951

Also, I am making my way through a project on Brasch and Landfall and 'the spiritual resources of the people'.

From Angela Harley

For some time I have wanted to pay tribute to Mohi Tawhai of Waima in the Hokianga, 1800-1875 as he was a contemporary of Tamati Waka Nene and Patuone who have both been well written about and rewarded for their exploits while Tawhai has been referred to only in passing by most writers.

My research has included the Wesleyan missionary papers, the Hocken and Auckland Institute and Museum libraries with the historical background relying on the texts found in many of Aotearoa New Zealand's early books relating to that period.

It was particularly satisfying to have located and handled the taiaha carved by Tawhai for presentation to one of the Hokianga missionaries after his help in achieving a peaceful solution to a dispute between Tawhai's Mahurehure people and the Bay of Island's Ngapuhi at Waima. This taiaha was identified easily as its haft was carved with a face with only one eye. The taiaha was still in the possession of the missionary's descendants in Mount Eden in 1974, where I saw it.

From Bruce Kaye (Australia)

During the last year I published:

"Catholicity and a Vocation for the Anglican Communion", *Anglican Theological Review* 102.1 (2020), pp. 71-95.

*Colonial Religion. Conflict and Change in Church and State* (Adelaide: ATF, Scholars Collection, 2020).

And some online pieces on contemporary matters:

*Why Churches Should Remain Closed, for Now* (Sydney: Australian Broadcasting Corporation, 2020).

*What Was Achieved by the Three Archbishops' "Ethically Tainted" Vaccine Letter?* (Sydney: Australian Broadcasting Corporation, 2020).

I also gave the second Sharwood Annual Lecture in Melbourne and Sydney in Church Law "From a Colonial Chaplaincy to Responsible Governance: The Anglican Church of Australia and its Ecclesiological Challenge" which is forthcoming in the *Journal of Ecclesiastical Law*, CUP.



From James Keating (University of New South Wales)

My recently published book, [\*Distant Sisters: Australasian Women and the International Struggle for the Vote, 1880–1914\*](#) (Manchester University Press, 2020) will be of interest to your readers. As the image on the cover suggests, the book is concerned – among other things – with evangelical reform networks like the WCTU that connected women across the region with one another and likeminded activists across the world. In exploring the print circulations, organisational ties, and missionary journeys that allowed these women to imagine suffrage as an international enterprise, I think it builds on the literature on Protestant internationalism as well as the role of evangelical organisations in the project of settler colonial reform.

In the 1890s Australian and New Zealand women became the first in the world to win the vote. Buoyed by their victories, they promised to lead a global struggle for the expansion of women's electoral rights. Charting the common trajectory of the colonial suffrage campaigns, *Distant Sisters* uncovers the personal and material networks that transformed feminist organising. Considering intimate and institutional connections, well-connected elites and ordinary women, this book argues developments in Auckland, Sydney, and Adelaide-long considered the peripheries of the feminist world-cannot be separated from its glamorous metropolises. Focusing on Antipodean women, simultaneously insiders and outsiders in the emerging international women's movement, and documenting the failures of their expansive vision alongside its successes, this book reveals a more contingent history of international organising and challenges celebratory accounts of fin-de-siècle global connection. The contents are:

Introduction: Leading the empire, leading the world?

1. For God and home and every land: Suffrage internationalism in the World's Woman's Christian Temperance Union
2. "My heart...yearn[s] for a genuine voting Australian woman!": Australasian suffragists and the international suffrage movement
3. The business of correspondence: Politics, friendship, and intimacy in suffragists' letters
4. Shaking hands across the seas: The Australasian women's advocacy press
5. Suffragists on tour: Exporting and narrating the female franchise

From Brett Knowles

The only piece of news from this end is that I have finally (re-)retired in November 2020. (Or as one of my colleagues puts it, "Brett's going to have another go at retirement!") My final publication (which came out in June last year) was *A Timeline of Global Christianity: One Thousand Significant Dates for Christianity across the Planet—And Beyond*, intended as an introductory resource for students beginning the study of Christian history. Its focus is global, although it also includes a number of references to significant dates for Christianity in NZ.

From Stuart Lange

I am quietly working on a number of writing projects but my work in church, teaching, and the New Zealand Christian Network all keep me very busy. Two forthcoming publications from me in the next few months are [provisionally, pending publication]

Stuart Lange, "Evangelicals", in *Christianity in Oceania*, Vol. 5, Edinburgh Companions to Global Christianity, ed. Kenneth R. Ross, Katalina Tahaafe-Williams and Todd M. Johnson, Edinburgh: Edinburgh University Press, 2021.

Stuart Lange, "Evangelical history-writing in New Zealand", *Lucas* 2.17 (June 2021).

From Peter Lineham

Having finished the history of the Auckland City Mission and articles on a series of topics (see the bibliography below) I am at present hard at work on the project on the patterns of adherence to religion that Ali Clarke and John Stenhouse and I have been working at for some time. I am also doing quite a lot of smaller pieces of

research for commissioned talks, for example on Palmerston North religious history. An updated New Zealand Religious History bibliography will be put online on academia.edu in the next few weeks.

From Hugh Morrison (University of Otago)

Publications for 2020:

Morrison, H. "‘Those were Grand Days’: A New Zealand Teenager Writes her Own Life, 1928-1946". *Journal of New Zealand Studies* 30, 2020, pp. 96-115 (using family history materials to probe wider questions – including education and religion).

*World Christian Encyclopedia* entry on "New Zealand" which has our names attached – never quite sure how to cite that!

Book Reviews:

Morrison, H. Review of Hilary Carey. (2019). *Empire of Hell: Religion and the Campaign to End Convict Transportation in the British Empire, 1788-1875*. Cambridge: Cambridge University Press. *Journal of Ecclesiastical History*, 71.4, 2020, pp. 885-86.

Morrison, H. Review of Gillian Bickley. (2018). *Journeys with a Mission: Travel Journals of the Right Revd George Smith first Bishop of Victoria*. Hong Kong: Proverse. *Journal of Ecclesiastical History*, 71.4, 2020, pp. 878-79.

I am under contract with Brill ('Research Perspectives in Religion and Education' series) for a title on 'Protestant children, missions and education in the British world', with full manuscript currently submitted for review; and with Manchester University Press for a book on missionary children in the 'Studies in Imperialism' series. Also submitted are articles on missionary families (in press with the *Journal of Religious History*) and on missionary children, illness and welfare (for a special issue of *Studies in Church History* on 'The Church in Sickness and in Health'). Like others I'm experimenting with virtual conference attendance this year, starting with a paper to the Scottish Church History Society in March, at 2 am on a Sunday morning!). Interest in connections with 'things religious' continue to crop up in ongoing thesis supervision projects.

From Lachy Paterson (University of Otago)

My own work tends not to be religious-history specific, but I like to think that I am inclusive of religious content. Angela Wanhalla and I are co-leads on a Marsden project on the Māori Home Front. This of course will have a religion component, but books, articles etc. are a little way in the future.

One thing we have been doing is putting out "stories/kōrero" on our bilingual website. Angela and I write some of these, but our researchers (including postgrads) have also written some of them as well. A few of these have a religious focus, such as:

<https://www.maorihomefront.nz/en/whanau-stories/manutuke-maori-mothers-union/>

<https://www.maorihomefront.nz/mi/whanau-korero/kotahitanga-whaea-manutuke/>

<https://www.maorihomefront.nz/en/whanau-stories/maori-hostels/>

<https://www.maorihomefront.nz/mi/whanau-korero/wharenoho-maori/>

<https://www.maorihomefront.nz/en/whanau-stories/our-girl-the-y-w-c-a-and-pacific-women-in-auckland-1939-1945/>

<https://www.maorihomefront.nz/mi/whanau-korero/ta-tatou-kohine-te-ywca-me-nga-wahine-pasifika-tamaki-makaurau-1939-1945/>

<https://www.maorihomefront.nz/en/whanau-stories/a-prayer-in-time-of-war/>

<https://www.maorihomefront.nz/mi/whanau-korero/he-inoi-mo-te-wa-o-te-whawhai/>



These are not peer-reviewed but are research-based. We have been checking a number of church periodicals, so expect more stories in the future.

I am also working on a survey history on Māori-language print culture. This will have discussions on religious publishing, but this is unlikely to appear in 2021.

Last year, Tony Ballantyne, Angela Wanhalla and I co-edited *Indigenous Textual Cultures: Reading and Writing in the Age of Global Empire* with Duke University Press (<https://www.dukeupress.edu/indigenous-textual-cultures>).

Within this work, there are three chapters of special relevance:

Michael Reilly's "Talking Traditions: Orality, Ecology, and Spirituality in Mangaia's Textual Culture".

Bruno Saura's "Polynesian Family Manuscripts (Putā Tupuna) from the Society and Austral Islands: Interior History, Formal Logic, and Social Uses".

Evelyn Ellerman's "'Read It, Don't Smoke It!': Developing and Maintaining Literacy in Papua New Guinea".

All three above chapters discuss intersections of literacy and religion/mission in Pacific contexts, as do the chapters by Laura Rademaker, Keith Thor Carlson, Ivy Schweitzer and Emma Hunter, although they relate to Australia, Canada, USA and East Africa respectively.

From Doug Pratt (University of Auckland)

My historical and theological history work has been mainly focused on Christian-Muslim relations. Some recent publications of mine may be of interest. These are:

David Thomas and John Chesworth, with Douglas Pratt et al (eds), *Christian-Muslim Relations. A Bibliographical History. Vol. 17, Britain, the Netherlands and Scandinavia (1800-1914)*, (Leiden: Brill, 2021).

David Thomas and John Chesworth, with Douglas Pratt et al (eds), *Christian-Muslim Relations. A Bibliographical History. Vol. 16, North America, South-East Asia, China, Japan and Australasia*, (Leiden: Brill, 2020).

Douglas Pratt and Charles Tieszen (eds), *Christian-Muslim Relations. A Bibliographical History. Vol. 15, Thematic Essays*, (Leiden: Brill, 2020).

Douglas Pratt and Charles Tieszen, "Introduction", in Pratt and Tieszen, CMR Vol 15, *Thematic Essays*, pp. 1-22.

Douglas Pratt, "Relational Dynamics in the first millennium: a thematic analysis", in Pratt and Tieszen, CMR Vol 15, *Thematic Essays*, pp. 23-51.

Douglas Pratt, "Dialogue and Christian-Muslim relations", in Hans Gustafson (ed.), *Interreligious Studies: Dispatches from the Field* (Waco, TX: Baylor University Press, 2020), pp. 254-262.

Douglas Pratt, "Interreligious Dialogue: A Case Study approach in respect to the Vatican and the World Council of Churches", in Martha Frederiks and Dorottya Nagy (eds.), *World Christianity. Methodological Considerations* Vol 29 of Theology and Mission in World Christianity series. (Leiden: Brill, 2021), pp. 179-203.

Peter Riddell and Douglas Pratt, "Introduction: Asia and Australasia", in Thomas and Chesworth, CMR Vol. 16, *North America, etc.*, pp. 469-480.

I continue to work on the CMR project – we are wading into the 19th century with still about half a dozen volumes to go. Hopefully, all done by 2023! It is my work in this field, including other sole-authored work (e.g., *Christian Engagement with Islam: Ecumenical Journeys since 1910*, Leiden: Brill, 2017) that has earned me the two Royal Fellowships in late 2019.

Meanwhile I have another sole-authored work in contemporary history of religion / theological history area: *Contemporary Christian-Muslim Dialogue: Two Twenty-first Century Initiatives* due out in March, published by Routledge.

### From John Roxborough

Here are two recent articles:

“Presbyterianism”, in Adam Possamai and Anthony J. Blasi, eds., *The SAGE Encyclopedia of the Sociology of Religion*, Thousand Oaks, CA: SAGE, 2020, 609f.

Review, Gilles Vidal, Les nouvelles théologies protestantes dans le Pacifique Sud. Étude critique d’un discours religieux et culturel contemporain. Préface de Jean-François Zorn. Paris: Éditions KARTHALA, 2016, 463 p., €29, ISBN 9782811115517. In, *Social Sciences and Missions* 33, 2020, pp. 444-446.

“From hallowed halls to a higher calling. The St. Andrews Seven and the Cambridge Seven,” *Christian History*, 132, 2019, 34-36.

### From Tim Shoebridge (DNZB general editor)

I have a strong interest in religious history. I’m currently writing a book about the Hodder family of Palmerston North (my forebears), using them to explore the lives of middle class Pākehā Christian families from the late nineteenth century through to the mid-twentieth. It’s a two-generational study, modelled loosely on Melanie Nolan’s *Kin*, exploring the ways the family’s Methodism shaped their efforts to influence society through social and civic activism and community service. It will also reflect more generally on the study of ‘family history’ and on intergenerational influence. This article, which is a condensed version of one of the chapters, should give you a general idea of my approach:

Shoebridge, Tim, “Stepping out of the shadows: Lorna Hodder’s quest for a vocation”, *Manawatu Journal of History*, 16 (2020), pp. 26-37.

### From Julia Stuart

Two areas of research to report:

Upcoming publication: Julia Stuart, *Southern Service: the first 50 years of Dunedin’s Family Care Centre*, Dunedin: Anglican Family Care. 272 pp (approx). Due for launch (Covid permitting) 27 April 2021 in Dunedin. Price: tba. A detailed account of the innovative social service agency, initially Anglican-Methodist (until 2004), now simply Anglican, and its varied work with children and families in Dunedin and Otago.

As part of research on Anglican newspapers and periodicals in all their variety: two summaries of New Zealand Anglican print publications from 1840 to 2020, one ordered by diocese (1500 words), the other alphabetical (3875 words); plus text of a paper (3000 words) to the 2019 Religious History Conference on “The quest for a national Anglican newspaper in New Zealand 1845-2019”.

### From Sheree Trotter

I have completed my thesis, *Zionism ‘at the uttermost ends of the earth’: A New Zealand Social History c.1900-1948*, and been awarded my doctorate. While I would not categorise my thesis as a whole as religious history, religion is certainly part of the story. My thesis includes the role of Christianity at various points: in the nineteenth century with the evangelical revival, post-World War One with the influence of (British Israelite) William Massey and during the 1930s, when the churches responded to the persecution of Jews by Hitler and Nazi Germany. While political Zionism was largely a secular movement, there were streams of religious Zionists, including in New Zealand and my thesis covers that as well.

### From Geoff Troughton (Victoria University of Wellington)

I have an edited volume due now with the publishers (*Pacifying Missions: Christianity, Violence, and Empire in the Nineteenth Century*); also a number of NZAVS publications in waiting, and a few other bits and pieces to be reported in due course including a chapter on New Zealand for the Edinburgh Companion to Global Christianity volume on Oceania. I’m due for my first Research and Study Leave since 2014 later this year, so looking forward to making further progress on projects then.

#### From John Tucker (Carey College)

I'm currently working on a biography of J.K. Archer, the Baptist politician and pastor. Also a couple of recent publications to report:

John Tucker and Philip Halstead, eds., *Sports and Play in Christian Theology*, Lanham, MD: Lexington Books/Fortress Academic, 2020. This volume contains historical chapters by you and by me.

John Tucker, "Baptist Mission among Māori in New Zealand, 1840-1990," in *Baptists Engaging Culture*, ed. Bill Pitts. Macon: Mercer University Press, forthcoming.

#### From Robert Vette

Rev Robert Vette has provided a list of recent publications of the *Westminster Standard*, PO Box 740, Gisborne, including the New Zealand Free Presbyterian Pulpit – sermons preached by Free Presbyterians in New Zealand, various writings Rev William MacLean (early Presbyterian minister here), sermons by Rev Andrew Gray (Westminster Publication 16, 2020, \$35), a memorial for Rev Walter Scott by Rev William Maclean (WSP 30 2020, \$35), and other publications 1-47 at various prices. Contact Robert: [rvette@xtra.co.nz](mailto:rvette@xtra.co.nz).

#### From Richard Waugh

In November 2019 I launched my latest book, *Renew Your Wesleyan DNA* based on my doctoral work. The book has a reasonable historical as well as theological content. The subtitle is *Pursue God's mission in your life and church by engaging with the essential strands of Wesleyan theology cherished by global Methodism*. 128 pages. NZ\$10.00 & \$3 postage (available from Wesleyan Methodist Church of NZ, PO Box 82-363 Highland Park, Auckland 2143) Cypress Project, Australia, 2019 (<https://cypressproject.com.au>). Forewords by Bishop Ivan Abrahams (General Secretary, World Methodist Council), Rev Dr Kimberly Reisman (Exec Director, World Methodist Evangelism) and Rev Rex Rigby (President, South Pacific Regional Conference of the Wesleyan Methodist Church). Three main sections. Section 1 Wesleyan Identity (Chapter 1 Life and Times of John Wesley Chapter 2 Global Mission Expansion). Section 2 Wesleyan DNA (Chapter 3 Creator's Mission, Chapter 4 Salvation, Chapter 5 Transformation, Chapter 6 Means of Grace, Chapter 7 Ministry with the Poor). Section 3 In the 21st Century (Chapter 8 John Wesley's 'Family of Churches' in the 21st Century and Conclusion). The book is not only a compilation of Wesleyan theological distinctives but covers the historical global expansion of Methodism and a 21st Century analysis including Influence on Pentecostalism, Liberal vs Evangelical Tension, Megachurches, Colleges, universities and seminaries and the influence of the Global South. A number of Methodist denominations around the world are profiled including some from the South Pacific and New Zealand. In the WMHS bulletin there is a review by Dr Rob Haynes (p12). The book is primarily written as a resource for ministers and lay leaders and purposely accessible cost wise at only \$10. Contact Richard at [rjw@ecw.org.nz](mailto:rjw@ecw.org.nz).

#### From Rob Yule

Rob Yule is working on a history of the charismatic renewal movement in New Zealand. A number of research projects, theses and books have been written that deal with specific aspects of the renewal movement, but no one has attempted an overview of the whole. Rob's research has spun off a more theological book, *The Holy Spirit as Person and Power: Charismatic Renewal and Its Implications for Theology* (Eugene, OR: Wipf and Stock, 2020), which challenges mainstream theology to come to terms with the nuances, dynamism and variety of charismatic experience. It includes a glossary of definitions and an appendix that contains a summary and provisional findings of his research on the renewal movement in New Zealand.

#### From Amy Whitehead (Massey University, Albany)

Whitehead, Amy, 2020. 'A method of 'things': a relational theory of objects as persons in lived religious practice'. *Journal of Contemporary Religions*. Volume 35, pp. 231-250.

Whitehead, Amy, 2020. 'Appalachian Animism: religion, the wood, and the material presence of the mountain' in Brady, B. and Gunzburg, D. eds. *Space, Place and Religious Landscapes: Living Mountains*. London: Bloomsbury. 147-170.

Whitehead, Amy, 2020. 'Indigenizing the Goddess: reclaiming territory, myth and devotion in Glastonbury' in Harvey, G. (ed). *Indigenising Movements in Europe*. Sheffield: Equinox. 51-59.

## Reports from Institutions and Organisations

### From the Religious Studies Programme at Otago University

We're delighted to share some good news from Otago regarding two promotions and two appointments. John Shaver has been promoted to Associate Professor and Ben Schonthal to Professor. Ben and John are outstanding colleagues and these are really well deserved recognitions of their superb work.

At the start of the year, Lina Verchery, joined us as Lecturer in Religion. Lina is a scholar of Chinese Buddhism who specializes in the ethnographic study of contemporary Buddhist monastic life in China and throughout the Chinese diaspora. Her doctoral dissertation in Buddhist Studies at Harvard University, *Impersonal Intimacy: Paradoxes of Monastic Sociality in a Transnational Buddhist Network*, is an ethnographic study of sociality, interspecies ethics and moral cultivation in the Fajie Foijiao Zonghui, a major transnational Chinese Buddhist monastic organization. Lina is also a filmmaker and has produced several documentary and multimedia works as part of her ethnographic research. Prior to joining the University of Otago, she was Visiting Assistant Professor of Asian Religions at Union College in New York.

And Deane Galbraith has also been appointed as Lecturer in Religion from 1 February. Deane has been a Teaching Fellow in the Religion Programme for some years and we're delighted that he now joins our permanent staff.

### From Massey University School of Humanities

The school now comprises a wide range of subjects including English, History, Classical Studies and Philosophy. Geoff Watson, postgraduate director for the school reports that Malcolm Mulholland, who is writing a PhD thesis on flags in New Zealand has completed the text of his history of St Joseph's Maori Girls College in Taradale and it will be published later this year. There will certainly be a lot of religious history in the book. Dee Osto has published, *An Indian Tantric Tradition and its Modern Global Revival: Contemporary Nondual Śaivism*, New York and London: Routledge, 2020.

### From the Religious Studies Programme at Victoria University of Wellington

In 2021, the Religious Studies Programme at Victoria University of Wellington marks 50 years since the appointment of Lloyd Geering as foundation professor. Much has changed in the half century since, but the Programme's commitment to rigorous, incisive study of religion in this part of the world is as strong as ever. The list of student research in progress or completed for 2020 provides some indication of this vitality. It is a pleasure to convey news of some initiatives that seek to enrich and enhance the study of religion in New Zealand:

First, Sir Lloyd's papers were recently deposited with the J.C. Beaglehole Room in the University Library, and have now been made accessible for researchers.

Second, the University has initiated a fundraising campaign to establish a Sir Lloyd Geering Scholarship in Religion – a scholarship that aims to support new generations of postgraduate students to embark on fresh, imaginative, consequential research. We are excited about the potential and enduring impact of the scholarship. Two-thirds of a \$200,000 target has now been raised, a total that will enable an annual grant of \$10,000 in perpetuity. We certainly welcome all support in realising this ambitious goal.

Finally, on 29-30 November 2021, the Programme will host a conference on the theme: "Aotearoa Spirit". The conference aims to provide a timely and fresh reconsideration of the contested locations and expressions of

religion and spirituality in New Zealand. The conference will be held under the auspices of the NZ Association for the Study of Religion, and a full call for papers is included elsewhere in this newsletter. We would love to see a rich contribution of papers with an historical focus. Registration details are [available online](#). For further information, email: [Philip.Fountain@vuw.ac.nz](mailto:Philip.Fountain@vuw.ac.nz).

#### From the Methodist Archives:

While New Zealand is still under Covid-19 restrictions, the Methodist Church of New Zealand Archives requires researchers to make an appointment prior to visiting. Previously we have been open for drop in research Tuesday afternoons. This appointment system is so we can ensure the safety of all who work there. Please contact the Methodist Archives email [archives@methodist.org.nz](mailto:archives@methodist.org.nz) or phone 03 3666 049 ext 845.

New digital resources on the Methodist Church website: digitised publications are gradually (budget permitting) being added to the Methodist Church of New Zealand Archives website: [http://www.methodist.org.nz/archives/digitised\\_minutes\\_of\\_conference](http://www.methodist.org.nz/archives/digitised_minutes_of_conference). This is the place to go to find digital versions of the Methodist Church minutes and reports of Conference 1951-2001.

#### Wesley Historical Society

Proceedings No 108 of the Society is the *Journal* dated December 2020, and includes Diane Thornton on "Suffrage and sobriety"; John and Diana Roberts on "Mary Bumby's hive of story", Barry Neal of "Dedicated local preachers of southern Albertland, and obituaries of Arthur Olsson and Rev Rua Rakena and a book review of J. M. Menzies' *Headhunters, Cannibals and missionaries of the Solomon Islands* by Allan Davidson.

#### Anglican Historical Society

The Society began in 1994 "to encourage interest in Anglican history, with particular reference to Aotearoa/New Zealand". The Revd Earl Howe was elected as chairperson, a role which he held until 2020 when he retired. A special function was held in October last year to recognise Earl's substantial contributions to the Society.

Over the years the Society has annually held three to four meetings in Auckland. These have included: parish visits with speakers about the history of the parish, buildings and notable members; occasional lectures; field trips to Anglican historical sites of interest, book launches and several meetings with the Wesley Historical Society (NZ).

Earl was the editor of the Society's *Newsletter* producing sixty-nine issues. Back copies of these can be viewed at Church Papers Online on the John Kinder Theological Library website <https://kinderlibrary.recollect.co.nz/nodes/view/8298>. Two issues of the *Newsletter* have been produced in a digital format since Earl's retirement. Allan Davidson is acting *Newsletter* editor and is interested in receiving potential copy. Send to [anglicanhis@gmail.com](mailto:anglicanhis@gmail.com).

The Society is something of a holding pattern at the moment as it determines its future in the digital, online world. However, we have an event to announce:

#### **'No Ordinary Man': Honouring the Revd Dr Arthur Purchas**

We hope you will attend the thrice-postponed talk by his biographer John Steele in St Peter's Church, Onehunga, Sunday, 18 April 2021 at 2:00 pm.

The Man and the Event: Arthur Guyon Purchas was one of the most gifted and versatile individuals to settle in Auckland. A highly skilled surgeon and physician, and a truly multi-vocational man in colonial times his work was unrivalled as architect, artist, engineer, geologist, botanist, chemist, musician, priest, and inventor. He was appointed by Bishop Selwyn to the Onehunga pastoral area in 1847.

John Steele will speak of his legendary accomplishments in church and community. His full biography of Purchas was published in 2019. \*\* The book pays tribute to the man who broke new ground in so many fields

and who stood comfortably on the boundaries of ministry, professional medical practice and technology. We are fortunate to have John Steele as our guest speaker.

We meet in the Church. Public parking is available close to rear of Church in Gerrard Beeson Place (off Arthur St between The Mall and Selwyn St). A curving pathway leads from the rear of the church to the main entrance; Alternatively enter from The Mall via the path by the Church Noticeboard.

All are welcome. A koha from non-members will be appreciated.

**\*\*No Ordinary Man: The Extraordinary Life and Times of Dr Arthur Purchas** (David Ling, 2019). Copies on our sale table on the day. Any questions please email Warren Limbrick: [limbrick@gmail.com](mailto:limbrick@gmail.com), or John McAlpine [j.mcalpine@slingshot.co.nz](mailto:j.mcalpine@slingshot.co.nz).

### From the Salvation Army Archives

Kingsley Sampson has extracted details of these recent publications:

Allott, William (Bill). "A bold advance on the Kingdom of Darkness: Salvationist Identity in the 1883 New Zealand War Cry". *Australasian Journal of Salvation Army History* 5, no. 1 (2020): 100-115.

Allott, William (Bill). "Dedicated to Rescue: The Brownlie Sisters of Dunedin, New Zealand". *Australasian Journal of Salvation Army History* 6, no. 1 (2021): 39-49.

Beckham, Allison. "The 'Eva Tuffery Song Book'. An investigation of an archive". *Australasian Journal of Salvation Army History* 5, no. 1 (2020): 116-124.

Bracegirdle, Selwyn. "Save The World Army, The China missionary service of a New Zealand Salvation Army officer, Eva Ludbrook (nee Wilkinson)". *Australasian Journal of Salvation Army History* 4, no. 1 (2019): 94-104.

Hendy, Raewyn. "New Zealand Salvation Army Women Officers who served overseas, 1907 – 1960". *Australasian Journal of Salvation Army History* 6, no. 1 (2021): 50-60.

Hill, Harold. "Graham Millar: Ecumenical. Salvationist and Social Activist". *Australasian Journal of Salvation Army History* 5, no. 2 (2020): 111-122.

Hill, Harold. "Inside and outside the fences: The charismatic movement and The Salvation Army in New Zealand". *Australasian Journal of Salvation Army History* 5, no. 1 (2020): 143-157.

Hill, Harold. "What language shall I borrow? A review of candidates' application forms in the New Zealand Territory, 1967 – 2007 with reference to the language used to describe candidates' spiritual experience". *Australasian Journal of Salvation Army History* 4, no. 2 (2019): 7-14.

Hutson, Ian. "The Salvation Army and the 1985 Homosexual Reform Bill in New Zealand". *Australasian Journal of Salvation Army History* 3, no. 1 (2018): 104-122.

Sampson, Kingsley. "Home League support for military soldiers and their families in World War One." *Australasian Journal of Salvation Army History* 1, no. 1 (2017): 6-12.

Sampson, Kingsley. "Lest We Forget: A tribute to Salvation Army service in the First World War". *Australasian Journal of Salvation Army History* 3, no. 2 (2018): 153-162.

Sampson, Kingsley. "OZKIS, Stories of Salvation Army officers with Australian connections who served as New Zealand military chaplains in the First World War". *Australasian Journal of Salvation Army History* 3, no. 2 (2018): 61-70.

Sampson, Kingsley. "Salvation Army fundraising in New Zealand during World War One". *Australasian Journal of Salvation Army History* 2, no. 2 (2017): 6-16.

Sampson, Kingsley. "Spying out the Land: The Salvation Army's Exploratory Trek to Fiji in 1972". *Australasian Journal of Salvation Army History* 5, no. 2 (2020): 93-110.



Sampson, Kingsley. "“To meet a need in the life of Salvationist Students’: The Story of the Salvation Army Students’ Fellowship in New Zealand. Part One: From the mid-1950s to the late 1960s”. *Australasian Journal of Salvation Army History* 5, no. 2 (2020): 129-149.

Sampson, Kingsley. "“To Meet a Need in the Life of Salvationist Students’: The Story of the Salvation Army Students’ Fellowship in New Zealand. Part Two: From holiday treks to attempted reactivation”. *Australasian Journal of Salvation Army History* 6, no. 1 (2021): 6-20.

Sampson, Kingsley. "Tribute – Harold Ivor Winton Hill BA (Hons), BTh, PhD – 1942-2020". *Australasian Journal of Salvation Army History* 5, no. 2 (2020): 123-128.

Thompson, Margaret and Kingsley Sampson. "“A Semi-official organ of survey and enquiry, question and answer’: The History of New Zealand’s Battlepoint Magazine, 1963 – 1988”. *Australasian Journal of Salvation Army History* 6, no. 1 (2021): 21-38.

Reviews of publications listed in earlier editions of the Newsletter:

Sampson, Kingsley, ed. *Under Two Flags: The New Zealand Salvation Army’s Response to the First World War*. Reviewed by David Dalziel, *The Officer* April-June 2020, 39; and Garth Hentzschel, *Australasian Journal of Salvation Army History* 6, no. 1 (2021): 86-88.

Completed Theses and Research Essays in Salvationist History over the last five years include:

Boon, Jayson. 'In Darkest England: The New Zealand response to William Booth’s Over-sea Colony Scheme, 1890-1895'. University of Canterbury, BA (Hons) in History dissertation, 2018

Cussen, Ione. "Love Child – Single Motherhood in Late Twentieth Century New Zealand". University of Auckland, MA thesis in History, 2016.

Hendy, Raewyn. "“Lasses, live up to your privileges and stand up for your rights!” – Gender Equality in The Salvation Army New Zealand from 1883 - 1960". Massey University, MA thesis in History, 2017.

## Theses on Religious History:

This list aims to include any theses and dissertations on religious history from any period or place submitted to New Zealand institutions in the last two years. It is impressive to see how much has been done. Please advise us of any additional items as we are conscious of gaps.

### Completed:

- Barker, Amelia, 2020. "The saint, the béguine and the heretic: laywomen and authority in the late medieval church, c.1200-1400". MA thesis, Massey University.
- Brown, Philip, 2020. "One in eternity: An examination of the relationship between unconditional election and evangelistic fervor in the preaching of C.H. Spurgeon". Carey College.
- Chalklin, Rose, 2020. "The trip of a lifetime: Journeying to the afterlife in ancient Greece". MA in Classical Studies, Massey University.
- Evans, Rachel, 2020. "“Othering’ and the First Crusade Attitudes of Christians, Muslims and Jews Towards Each Other Around the Time of the First Crusade". B.A. Honours dissertation, Massey University.
- Hull-Brown Sophie. 2020. "Finding heaven: changes in traditions of death and burial across conversion periods in England, Iceland and Scandinavia, c. 550-1100." MA in History University of Auckland.
- Koon, Kelly. 2020. "“I see God out the back of my farm’: Exploring Christianity and Sustainability on New Zealand Farms." MA thesis in Religious Studies, Victoria University of Wellington.
- Long, Vida. 2020. "Gender and verse: religion in New Zealand women’s poetry, 1970-2019." MA thesis in Religious Studies, Victoria University of Wellington.

- Manuel, Mahinaarangi. 2020. "The Legal Protection of Wāhi Tapu and Negotiation of Māori Sacred Values." BA Hons Research Exercise in Religious Studies, Victoria University of Wellington.
- Orange, Dominique. 2020. "Public Religion in the New Zealand Memescape." BA Hons Research Exercise in Religious Studies, Victoria University of Wellington.
- Patrick, Bruce. 2020. "Octavius Hadfield and the Entanglements of Mission." MTh thesis, University of Otago.
- Searell, Jake. 2021. "Navigating the coalface: religion, state, Pacific communities and family violence in New Zealand." MA thesis in Religious Studies, Victoria University of Wellington.
- Selway, M. J. 2020. "Creating a medieval origin story: the influence of the Bible in the search for origins." MA thesis, University of Auckland.
- Thompson, Olivia. 2020. "Living in the margins: an intersectional feminist analysis of the penitentials." BA Hons dissertation in Classics and Ancient History, University of Auckland.
- Wyeth, Helen. 2020. "Between God and Culture: Examining Christian identity in the epics of Proba and Prudentius." Auckland University MA thesis in Classics and Ancient History.

#### In process:

- Baker, Ruth, "Give Us This Day What We Want": The Reshaping of Christian Belief for the Twenty-First Century. Otago PhD thesis on Peter Wagner, church growth, signs and wonders and modern apostles.
- Barker, Amelia. "Laywomen and Authority during the Papal Schism, 1378 to 1417". PhD, Massey University.
- Boland, April. "Performing Lament: State Liturgies of Mourning in Aotearoa New Zealand." MA thesis, Religious Studies, Victoria University of Wellington.
- Carpenter, Samuel. Thesis on Maori and changing language and ideas of statehood (with significant religious factors). PhD, Massey University (under examination).
- Falloon, Malcolm. Thesis on early Maori Christian converts. PhD, Otago (under examination).
- Flett, Linda, Otago PhD thesis on the Elim Church and its predecessors in New Zealand
- Ge, Hangyang. "Religion and the Policy and Practice of Humanitarianism in New Zealand." PhD thesis, Religious Studies, Victoria University of Wellington.
- Goodwin, Luke. "The nature of Archdeacon Brown's relationships with Māori chiefs in the 1830s-40s. MTh, Laidlaw.
- Graham, Campbell. "Christian Leadership in Gore." MA thesis, Religious Studies, Victoria University of Wellington.
- Heavey, Rhiannon. Leaving aside those things which are irrelevant: clerical identities and conflicting masculinities in Britain from the mid-seventh to the late eighth centuries. MA thesis, History.
- Henry, Zoe. "From Indigenous Restoration to Christian Punishment." PhD, Pacific Studies, University of Auckland.
- Jones, John. "The Evolution of the New Zealand Peace Churches." PhD thesis, Religious Studies, Victoria University of Wellington.
- Korff, Reuven. "The Grafted Branch: Christian Literary Interactions with Paganism in the Second Century AD." MA thesis, History, University of Auckland.
- Lloyd-Hagemann, Rebecca. "Culture and Identity: What does it mean to be a Christian Woman in the Roman Empire during the fourth century AD? "MA, Classics and Ancient History, University of Auckland.

- Maulolo, Reupena, "E tu manu, ae lē tu logologo: A comparative study of the role of pre-and post-Christianity spiritual and relational values in the Congregational Christian Church Samoa's (CCCS) lives of Samoan Youth." PhD, Otago.
- McComish, Ross. "Strange bedfellows: a microhistory of the Cambridge bible society controversy, 1811-1813." PhD, Otago.
- Pasichnik, Marina. The Representation of the Female Body in Fourteenth to Seventeenth Century Russian Icons of Eve and the Virgin Mary." University of Auckland (under examination).
- Pidgeon, Richard. "Religious Property Owning and Property Disputes." Law, AUT (under examination).
- Richards, Michaela. "Restoring Taranaki Maunga: Conservation, Governance and Sacred Space in Aotearoa New Zealand." PhD thesis, Religious Studies, Victoria University of Wellington.
- Todd, Rebecca. "Religion in the Lives of Second-Generation Samoan Women in New Zealand." PhD thesis, Religious Studies, Victoria University of Wellington.
- Verry, John. 'Muslim Men Living their Religion and Playing Sport in Aotearoa New Zealand.' MA thesis, Religious Studies, Victoria University of Wellington.
- Wang, Danielle. "The Sacrifice of Jephthah's Daughter and Shim Cheong: An Intertextual Study." PhD, Theology and Religious Studies, University of Auckland.
- Wood, Nova. "Maximus and Priscillian: (Post-)Tetrarchic Imperial Ideology and Deviance." PhD, Classics and Ancient History, University of Auckland.

## Recent Publications in New Zealand Religious History

The following list includes works published up the time of distribution of this issue. Publications and abstracts are drawn from Peter Lineham's ever-expanding bibliography of works on New Zealand religious history. We welcome alerts concerning works that have not been listed in previous newsletters, or the bibliography. Earlier newsletters are available online: <http://researchspace.auckland.ac.nz/handle/2292/1961>, as is the most recent version of the bibliography: <https://massey.academia.edu/PeterLineham>.

Ahmed, F. and K. Davis (2020). Husna's story: my wife, the Christchurch massacre & my journey to forgiveness Sydney Allen & Unwin.

Ash, E., et al. (2020). "Interrogating antipodean angst: New Zealand's non-Muslim majority talk about Muslims." Journal of Muslim Minority Affairs 40 (4): 559-575.

This study addresses Douglas Pratt's 2010 claim that New Zealand's non-Muslim majority experience "angst" in relation to a growing Muslim population. Based on interviews with non-Muslim New Zealanders we identified two key discourses. Firstly, participants constructed New Zealand as a safe haven and as tolerant and accepting of different religions and cultures. However, this tolerance and acceptance was conditional on Muslim assimilation and on participants' sense of security and safety. Secondly, in constructing Muslims, gender-based oppression was created as problematic. Further, Muslims were constructed as not all terrorists, suggesting a default link between Islam and terrorism. Media was constructed as deliberately overplaying this link. Overall, angst about the increasing numbers of Muslims in New Zealand society was not identified. However, the core underlying stance was that, to be accepted, those with different social norms should assimilate and not threaten current cultural norms. Covert racism was highlighted in this study.

Bensley, Mary God will make a way (Published by the author, 23 Waimanu Bay Village, 1 Piriti Street, Te Atatu Peninsula, Auckland, 2020).

This remarkable little 80 page stapled booklet consists of the author's memories and clippings from contemporary publications about Rob Wheeler's Pentecostal tent crusades in the Bay of Plenty and East Coast from 1959 to 1962. I understand there is also a booklet "the Latter Rain Revival" 70 pp by David Collins on similar topics.

Bosma, D. (2020). "The struggle of conversion." Journal of Youth and Theology 19 (1): 46-69.

For young New Zealanders who choose to convert to Christianity from secular backgrounds, their conversion is a deeply emotional experience. One factor that has a significant bearing on the emotional

state of a young convert is the way in which their parents react to the news. Another is the presence of “crisis” as a common feature within the conversion process. Spiritual experiences can also result in a variety of emotional responses, not all of them positive. For Māori young people who convert to Christianity in New Zealand, there exist pressures from within their own culture, as well as a felt sense of distance and difference from a majority-European Christian church. I interviewed 32 young New Zealanders who converted to Christianity from secular backgrounds, and this paper will seek to chronicle some of the common emotional challenges that they experienced as a part of their conversion journeys. I will then conclude by interacting with Andrew Root’s concept of place sharing in ministry as a suggested way of ministering to young people who are experiencing the struggle of conversion.

Bosma, D. W. (2020). *Finding without searching: A theological engagement with the conversion narratives of young people in Canterbury, New Zealand*. Theology and Religion. Dunedin, University of Otago. Doctor of Philosophy.

While academic projects investigating religious conversion are not uncommon, specifically New Zealand-based work on this subject is rare. Moreover, examinations of religious conversion come from a variety of academic disciplines. A discussion of conversion to Christianity from a theological perspective offers a lens through which individual experiences can be understood, thus deepening the body of knowledge that exists within Christian theologies of conversion. A focus on the conversion experiences of young people means that this project makes a meaningful contribution to current theologies of Christian youth ministry. Problematically, the absence of such knowledge in church settings can lead to discussions of conversion that are ill-informed and largely based on anecdotal evidence and conjecture. In my own experience as a former youth pastor in an evangelical church, I heard many Christians share their perspectives on how and why secular young people might decide to become followers of Jesus, and the discussion of these issues motivated the re-design and modification of the ministries of the local church. The present project aims to provide a greater body of data to aid both academic and ecclesial understanding of how and why secular young people are coming to faith in Christ in New Zealand today. Three sub-questions are used in this project as a means of investigating facets of the conversion experiences of young people: how secular young people might best engage with a church or Christian youth group; how spiritual experiences function in conversion; and the question of the nature and duration of the conversion process. The primary body of data for this project comes from my interviews with thirty-two young adults in Canterbury, New Zealand, each of whom had converted to Christianity in their adolescent years. In every case, these participants’ parents were not practising Christians at the time of their children’s conversions. I used a process of inductive thematic analysis to analyse the interview data. The themes that emerged from the collected data shed light on all of the three sub-questions. In addition, an unexpected finding emerged in the data analysis process. I called it “the match,” and this finding is discussed in a separate chapter. Analysis of the interview data led to unique and valuable findings related to each of the three sub-questions. For those I interviewed, the church or youth groups were experienced as a place of connection, where key relationships and a supportive, warm environment were experienced as something deeply significant, and even counter-cultural. Spiritual experiences evoked a wide variety of personal consequences in the lives of those I interviewed, and some of these were not entirely positive or expected. I heard how many participants struggled with the reactions of their parents, the various emotions they experienced during their conversion journeys, as well as the doubts and questions that accompanied this time for some. Also, most of those I interviewed experienced conversion as a process that took months or years to complete, although three participants described more punctiliar experiences. The key unforeseen finding, “the match,” relates to the way that many participants described moments in their conversion journeys where they encountered an unexpected degree of congruity between one of their own emotional or practical needs and something that they encountered in the Christian world. Many participants were quite surprised by this congruity. In fact, analysis of the interviews indicates that they found what they were not looking for at church or youth group. This indicates something as to the relative social position of the church in New Zealand today, as well as how religion in general is perceived in this largely secular nation. Implications from this and other findings are offered at the end of this thesis. These implications can inform both the academy and the Christian world, in that they reveal key dynamics of the relationship between the church and society, between young people and local expressions of Christianity, and between God and those who are not explicitly embarking on a religious search.

Bracegirdle, S. (2020). *Salvation Army - John (Lars Johan) Hultquist: articles 1894-1949*. Upper Hutt, The Salvation Army Heritage Centre & Archives, Te Rua Mahara o te Ope Whakaora.

Lars Johan Hultquist was born in Sweden 22 May 1870. He left Sweden in the late 1880s and arrived in New Zealand in the early 1890s after spending five years in Australia. He first came across The Salvation Army in the Lyttleton Corps hall. Referred to as John, he joined The Salvation Army and while at Hastings Corps applied for officer training. He was accepted 17 July 1894 and entered training as a cadet on 16 August

1894 at the Ashburton Training Garrison. His first appointment was in February 1895 at Rangiora Corps followed by appointments/postings in New Zealand, Western Australia and South Australia. Charlotte Stublely was born in Plymouth, England 28 January 1874 and at some point emigrated to New Zealand. Charlotte was also a salvationist at Hasting Corps from where she too entered officer training round 1898/1899. Her training was probably in Melbourne as her appointments, after being commissioned as an officer in July 1899, were in Australia. Charlotte worked in women's social institutions in Adelaide and Melbourne. At the end of 1900 Captain John Hultquist applied to The Salvation Army leadership in Melbourne for consent to marry Captain Charlotte Stublely. After two years engagement he was able to marry Charlotte, by which time they had both reached the rank of Ensign. Because John was now in appointment in Western Australia they married in Perth 11 February 1903. John was very highly regarded for his writing and speaking skills, especially around the subject of holiness, and wrote many articles for The War Cry. Two of their children were born in Australia. John and Charlotte were then appointed back to New Zealand where they served until their retirement in 1929. John received The Salvation Army Order of Long Service (25 years) 9 February 1920 and Charlotte 1 July 1924. John completed a total of almost 35 years of service. In their latter years they attended the Eden Corps in Auckland. These are transcriptions of their articles in the War Cry.

Crawford, J. (2021). "Some to be teachers: two pakeha women in native schools." Anglican Historical Society Newsletter 71: 1-6.

A short account of the Anglican native schools, and the contribution of Agnes Lillian Grant (1873-1944) based at Karioi and Frances Bertha Baigent, (1864-1964) based at Anahoka Bay in Pelorus Sound and then at Taharoa in Kawhia with her husband Archie Watts.

Crawford, J. 2020. "A Change of Life" in Talanoa, telling our stories: forty years of the ordination of women to the priesthood in the Anglican Church in Aotearoa, New Zealand and Polynesia. Auckland: Council for Women's Studies, [2020], 39-46.

This is about years as a student at St John's Theological College 1976-9.

Davidson, A. K. (2020). "Professor Peter Lineham MNZM and New Zealand religious history." Stimulus 27(4).

A survey of the work of Peter Lineham and his contribution to religious history.

Gluckman, A., et al., Eds. (2020). Auckland Jewry into the 21st century. Identity and involvement. Auckland, Renaissance Publishing.

This third volume of "Identity and Involvement" about the Auckland Hebrew Congregation is composed of first-hand material from over 120 different people including Dames, Sirs, authors, leading well-known and respected New Zealanders, as well as every day unsung heroes. Some of these include: Max Cryer Sir Peter Gluckman Walter Hirsh Juliet Moses Professor Paul Moon Dame Lesley Max Bob Narev David Galler Diana Wichtel Judge David Robinson Deb Filler Maria Collins Each essay expresses the author's own views, with minimal editing, and is a realistic portrayal of the Auckland Jewish community as it is in the first two decades of the new millennium. It shows quite vividly how views are changing in communities with regard to both religion and the politics of Israel. Ann's own story tells of her upbringing in New Zealand by her Jewish parents and her own journey with Judaism

Hughes, C., et al (2020). Talanoa, telling our stories, Kōrerohia a Tātou Pūrakau. Auckland Anglican General Synod office.

A set of chapters mostly by ordained Anglican women, celebrating forty years of women being ordained to the Anglican priesthood in New Zealand.

Jane, P. (2020). "The life of a provincial musician in late nineteenth-century New Zealand: A case study of Joseph Higham in Hawera." Journal of New Zealand Studies (30): 72-95.

There has been little research into musical endeavour in small rural New Zealand townships during the late nineteenth century. This article explores the life of Joseph Higham, one of the first professional musicians to settle long term in Hawera. It surveys his wide-ranging musical activities in and around Hawera, including his relationship with the Roman Catholic Church. The work, influence and outcomes of provincial musicians are compared to musicians working in the larger cities; while the reduced scale of amateur activities resulting from a smaller and more widespread population is notable, the general quality and professionalism of teaching is similar.

Janiewski, D. (2021). From moral crusaders to new conservatives The politics of intolerance: histories of the radical right in Aotearoa/New Zealand M. Cunningham, M. L. Rooig and P. Spoonley. Melbourne, Oxford University Press.

In this forthcoming volume, Janiewski surveys the changing patterns of right wing and moralist voices since the advent of abortion and family values debates, noting both the consistent alliance of right wing with conservative religious voices, Catholic and Protestant.

Kaa, H. (2020). Te Hāhi Mihinare: the Māori Anglican Church. Wellington, Bridget Williams Books.

The work particularly focuses on the debate over the Bishop of Aotearoa and the Bishopric and Tikanga, the Maori prayer book and structural aspects.

Lendrum, D. (2020). Almost: a memoir. Auckland, The author.

Lendrum was a prominent liberal Presbyterian minister, and ended his career as minister (probably the last) of St David's Church, Khyber Pass Road in Auckland.

Lineham, P. (2020). Agency of hope: the story of the Auckland City Mission 1920-2020. Auckland, Massey University Press.

A history of the Anglican Mission founded by Jasper Calder and then gradually developed into a major social enterprise, with background on the concept of city missions, and other precursors and parallels. Richly illustrated and referenced.

Lineham, P. (2020). Sports and the Bible Class movement. Sports and play in Christian theology. J. Tucker and P. Halstead. Lanham, Lexington Books & Fortress Academic: 137-156.

Extends research on the bible class movement especially in the Presbyterian, Methodist, Congregationalist and Baptist churches to show that its role in legitimating sport for respectable young people was of great significance, and played a role in the introduction of basketball and netball to New Zealand, and leading churches to invest in sports. The Bible Class camps were particularly prominent in this.

Lineham, P. (2020). Open worship and its decline: changes in Brethren identity in New Zealand. The Brethren and the church. N. T. R. Dickson and T. J. Marinello. Glasgow, Brethren Archivists and Historians Network: 449-472.

The study examines the decline and effective replacement of the Brethren tradition of unorganised and "spontaneous" sharing in the communion service by a much more planned service, and explains it with regard to the decline in Brethren heritage, the rise of pastors, preaching, and changing tastes in worship. There is a survey of Open Brethren assemblies throughout the country.

Lineham, P. J. (2020). "Post-Christendom New Zealand." Post-Christendom Studies 4: 5-24.

Explores the theme of a post-Christendom phase in New Zealand, with respect to civic provisions for religion (state media, chaplaincies, rituals) but sees some conceptual problems in the idea.

Lineham, P. (2021). "Mormons and politics in New Zealand." Mormon Studies Review 8: 36-47.

A study of the ways in which Mormons became involved in politics as Maori, in particular the Maori politicians, and how they compared and contrasted with other Maori politicians, reflecting their distinctive values.

Lineham, P. (2021). The entrepreneurial church. Reimagining faith and management: the impact of faith in the workplace. E. Pio, R. Kilpatrick and T. Pratt. London & New York, Routledge: 104-116.

The hostility to poverty, the spirit of capitalism, and the exaltation of the entrepreneur and how megachurches - examples drawn from New Zealand - have adopted this model.

Long, V. (2020). Gender and verse: religion in New Zealand women's poetry, 1970-2019. English. Wellington, Victoria University of Wellington. **Master of Arts**.

This thesis explores the remarkable, surprising and enduring presence of religion within the writings of New Zealand women poets since the 1970s. Analysing a comprehensive range of poems, I argue that religion is a dynamic and compelling feature of women's poetry, emerging in a number of distinctive forms and tones. Using a thematic analysis, I explore religion in relation to domesticities, body and flesh, and whenua/land. I show that women poets deploy and rework religious ideas in ways that illuminate their gendered perspectives and experiences. Arguing that religion should be brought back into the centre of the scholarly analysis of New Zealand literature, I advance a fresh approach to the concept of religion. This framework acknowledges the interdependence and mutual imbrication of 'religion' and the 'secular', and also facilitates attention to 'spirituality'. This expansive framework affords careful investigation into the interrelationships between all three of these modern categories. Having shown that religion permeates New Zealand women's poetry and that attending to religion's presence is vital for interpretation, I argue



for a bona fide cross- disciplinary conversation between religious studies and literary studies; a revitalised investigation on 'religion and literature' will be productive for both fields.

Manuel, M. (2020). The legal protection of Wāhi Tapu and negotiation of Māori sacred values. Religious Studies. Wellington, Victoria University of Wellington. **Bachelor of Arts with Honours Research Exercise**.

This research project explores ideas of guardianship, iwi authority, sovereignty and the sacred in the context of recent legal contestation, focusing on wāhi tapu cases appearing in the Māori Law Review (MLR) between February 2000 and May 2010. It examines the ways in which the law negotiates Māori sacred values incumbent to the protection of wāhi tapu according to iwi and hapū, arguing that tensions between tikanga Māori (customary protocols) and tikanga ture (New Zealand law) lie at the heart of contestations over wāhi tapu.

Moon, P. (2020). "A churchless landscape: the rise of secular utopianism in New Zealand suburban design, and churches' responses." Stimulus 27(4).

The way in which provision for churches has not been made in the new Auckland suburb of Hobsonville Point.

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The way in which provision for churches has not been made in the new Auckland suburb of Hobsonville Point.

Morrison, H. (2020). 'Those were Grand Days': A New Zealand Teenager Writes her Own Life, 1928-1946. Journal of New Zealand Studies 30, 96-115.

Using family history materials to probe wider questions – including education and religion.

Owen, B. B. (2020). The bells of St Mary's: the story of the church of St Mary on the hill Pokeno, New Zealand celebrating 120 years of worship, 1900-2020. Auckland, Vestry of the Mission District of Bombay and Pokeno.

A lavishly produced memoir, complementary to the author's 2017 history of Bombay part of the parish.

Searell, Jake. (2021). 'Navigating the Coalface: Religion, State, Pacific Communities and Family Violence in New Zealand.' MA thesis, Religious Studies, Victoria University of Wellington.

This thesis examines how the New Zealand state (e.g. government ministries and departments, government-funded social welfare NGOs, and the justice system) engages with religion as it addresses issues of family violence within Pacific Island communities in New Zealand. In so doing, I trace the contours of an amorphous New Zealand state secularism. Through an analysis of policy documents, I show that religion has been largely occluded in state family violence initiatives. However, through interviews with Pacific Islanders who work at the coalface between the state, Pacific communities, and family violence issues, I show that while they do encounter an implicit and pervasive 'wall of separation' between the secular and the religious, they have also found ways to navigate these boundaries through their own strategies. Such strategies are both inevitable and necessary. Because religion is interwoven with family violence in Pacific communities in nuanced ways, I argue that sidelining or ignoring religion reduces the effectiveness of state interventions. I show that secularism, expressed in relation to family violence in Pacific communities, has further marginalised those communities, and Pacific women especially. Instead, I propose a more pragmatic approach, one which seeks to address Pacific communities more fully on their own terms. If the New Zealand state wants to successfully engage Pacific communities on issues of family violence, and work toward solutions to these issues, it must also collaborate alongside Pacific churches and faith-based actors.

Shoebridge, T. (2020). "Stepping out of the shadows: Lorna Hodder's quest for a vocation." Manawatu Journal of History 16: 26-37.

Lorna Hodder (1899-1995) was raised a Methodist and was deeply involved from early years in the Palmerston North Cuba Street Methodist church's women's bible class. She became the Travelling secretary for the movement, and wrote in 1934 about the need for more opportunities for the ministry of women. She was a founder member of the Christian Pacifist Society in 1936. She became a Child Welfare Officer, and had a major influence on the conduct of the government provision for children in that role. This article places her in her Methodist context.

Stanley, O. (2020). "A personal encounter with purity culture: Evangelical Christian schooling in Aotearoa/New Zealand." Women's Studies Journal 34(1/2): 116-129.

In this article, I employ an autoethnographic lens to look at the evangelical Christian purity movement, which I experienced within my high school and church in Aotearoa/New Zealand. To frame my discussion, I focus on two best-selling books by evangelical Christian writer Dannah Gresh: *Secret keeper: The delicate power of modesty* (2002) and also *And the bride wore white: Seven secrets to sexual purity* (2012). Both of these books were reverentially passed around my school and church circles as though they were sacred scripture. My analysis of Gresh's writing and evangelical purity culture does not arrive without an agenda, but comes with a plea to end abstinence-only sex education and purity teachings.

Tallon, M. (2020). *Jack's voice: a POW's diary & letters Stalag VIIIB 1941-1945 John Penman Turner*. Auckland, the author.

Transcriptions of the writings of Jack Penman Turner, a member of a prominent Baptist family (Turners and Growers) whose spirituality and observations are well recorded in the diaries, and the letters to him give glimpses of church and ordinary life in Auckland.

Te Kaawa, W. M. R. (2020). Re-visioning Christology through a Māori lens. *Theology*. Dunedin, University of Otago. **Doctor of Philosophy.**

The central premise of this thesis is to re-vision what is known about Jesus Christ with a fresh set of Māori eyes to see what new insights can be added to Christological discourse. This thesis begins with a survey of Christological reflections by thirteen Māori writers from different theological, denominational and tribal backgrounds. This survey shows the richness and diversity of Māori epistemology in articulating and understanding who Jesus Christ is for Māori. Two significant themes are identified for further investigation being whakapapa (genealogy), and the relationship between land, people and God. The two genealogies of Jesus recorded in the Gospels of Matthew and Luke are analysed using a whakapapa methodology. New insights are discovered about the four women included in Matthew's version of the genealogy of Jesus where the women are viewed through their indigeness to the land of Canaan. Indigeness and the land also play a major role in revising the genealogy of Jesus recorded in the Gospel of Luke. The land is articulated as the foundational layer in this genealogy that connects the world of humans and the world of God. The second theme significant to understanding Christology is Jesus providing a new hermeneutic to the relationship between land, people and God. This tripartite relationship is an important theme in the Old Testament and is held together in creative tension through Covenants and the Law. Chapter seven applies a Māori Christological analysis to this relationship and establishes that the land is more than a geographic backdrop to the story but has theological and Christological significance to understanding Jesus Christ. Chapter eight explores the term tangata whenua (people of the land) in the biblical context while drawing on comparisons with the Māori understanding of being tangata whenua in Aotearoa New Zealand. This term appears in the Bible for the first time in the narratives of Abraham and Sarah who acknowledge the Canaanites as the 'people of the land' of Canaan. As the biblical story progresses the Canaanite people go from being 'people of the land' to being disenfranchised landless people whose history and story is over-written by another people. All things Canaanite are the antithesis of all things Israelite. Jesus who has Canaanite women in his genealogy must realign his mission to address this bitter and violent historical past when he is conscientized in his encounter with a sole Canaanite woman with an ill daughter that he initially doesn't care to much about.

Tucker, J. (2021). Baptist Mission among Māori in New Zealand, 1840-1990. *Baptists engaging culture*. B. Pitts. Macon, Mercer University Press.

A very clear analysis of three phases of Baptist Maori mission, the first phase being the mission of Rev Alfred Fairbrother, sent out from Spurgeon's College in London, who ended by detesting Maori, and despising their culture. the second phase worked within the United Maori Mission. There was growing awareness of racism and Des Jones and Bert Whitten were concerned at the incipient racism in Baptist congregations. The third phase from the 1970s was growing cultural awareness, led by Rev Lionel Stewart, but it still did not penetrate deeply into many Baptist congregations. There is a response by Rawiri Auty, which is somewhat pessimistic about the possibilities for change.

Tucker, J. (2020). An enemy to be fought or a tool to be used? Baptists and sport in New Zealand, 1882-2011. *Sports and play in Christian theology*. J. Tucker and P. Halstead. Lanham, Lexington Books & Fortress Academic: 111-136.

This very thoroughly referenced chapter is largely focused on New Zealand Baptists and their ambiguous and changing attitudes to sport, as something associated with gambling, as something to be redeemed, to be enjoyed, and the moral questions around it to do with sport and apartheid, and the evangelistic opportunities of sports evangelism.

Walls, P. (2020). "'With verdure clad': The Creation in colonial New Zealand." *Choral Journal* 60(8): 10-18.

The article offers information on "Messiah" an English-language oratorio composed in 1741 by George Frideric Handel and "The Creation" composed by Joseph Haydn. Topics include first public performance of both oratorio, the parallels between Messiah and The Creation, and performance of Auckland Choral Society on oratorios.

Ward, K. R. (2020). "Reimagining ministry and ordination for the post-Christendom mainline Protestant church." *Post-Christendom Studies* 4: 75-97.

Argues for a model of eldership and diaconate as more appropriate in the current age than the pastor-teacher, with New Zealand references.

Worrall, T. (2020). "A cure for disenchantment: Smaragdum Thalasses temple, Havelock North, New Zealand." *Preternature* 9(2): 267-298.

### Religious History Association Aotearoa New Zealand (RHAANZ)

Facebook page: <https://www.facebook.com/religioushistoryassociationanz/>

The purposes of the Association are:

1. to develop a national network of people interested in New Zealand religious history;
2. to encourage research and publication in the area of New Zealand religious history;
3. to organise lectures and conferences where historians of religion can share their research;
4. to publish the *New Zealand Religious History Newsletter*;
5. to coordinate with other groups who share related interests.

The current working party includes: Peter Lineham (*Newsletter* editor), Linda Flett (Treasurer), Hirini Kaa, and Stuart Lange (Auckland); Geoffrey Troughton (Wellington); Pamela Welch (Christchurch); Tim Cooper, Hugh Morrison (Convenor), and John Stenhouse (Dunedin).

The *NZ Religious History Newsletter* was founded by Colin Brown in 1987 and was subsequently edited by Allan Davidson and Janet Crawford (1996–2006) and then by Allan Davidson alone (2006–08), Christopher van der Krogt (2009–2020). The current editor is Peter Lineham (2021–). Previous issues can be downloaded from <http://researchspace.auckland.ac.nz/handle/2292/1961>. A full bibliography of New Zealand religious history is maintained by Peter Lineham at <https://massey.academia.edu/PeterLineham>.

Subscriptions for hard copies cost \$10.00 for two years (\$15.00 for overseas subscribers). Electronic copies (pdf format) are sent as email attachments free of charge. To subscribe, contact Geoff Troughton ([Geoff.Troughton@vuw.ac.nz](mailto:Geoff.Troughton@vuw.ac.nz)). Inclusion on the mailing list constitutes membership of the Religious History Association of Aotearoa New Zealand (RHAANZ); there is currently no membership fee.