Religious History Association of Aotearoa New Zealand (RHAANZ)

This Newsletter was born in 1987 out of the work of the Religion and Church People working party of the Dictionary of NZ Biography. Its first editor was Colin Brown, who edited the first eight issues. The next nine issues, including this one, have been produced at St John’s College in Auckland.

Using the mailing list for the Newsletter, Allan Davidson organised one day conferences on New Zealand religious history before the biannual New Zealand Historical Association Conferences in Christchurch in 2001 and Dunedin in 2003. These were both very successful occasions.

The informal Religious History group, which has emerged from these beginnings, participated in organising the Conference “God’sZone: Theological Scholarship in Aotearoa-New Zealand” held at Carey Baptist College, Auckland, 15-17 July and contributed one of the Conference streams (see Notes and News below). In a business session, the Religious History group agreed to form the Religious History Association of Aotearoa New Zealand (RHAANZ). A working group consisting of Allan Davidson (Convenor), Janet Crawford, Laurie Guy and Peter Lineham was formed. It is intended to keep the organisation of the Association low key.

The following Statement of Purpose been drawn up:
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.

Membership of the Association will be combined with the subscription to the Newsletter which will be $10.00 for two years. Institutions or individuals may subscribe to the Newsletter without joining the Association. The membership fee will be payable from July 2005 when the next edition of this Newsletter is being put together. Those on the current mailing list will be given the option of joining the Association, continuing on with a subscription to the Newsletter, or cancelling their subscription.

It is hoped that this Association will give both continuity and impetus to the study of New Zealand Religious History.
New Zealand Religious History Newsletter, No. 17, August 2004

RECENT PUBLICATIONS

New Zealand Religious History (Compiled using Endnote: Turabian Bibliography)


Bodde, Ree and Kempster, Hugh, ed. Thinking Outside the Square : Church in Middle Earth. Auckland: St Columba’s Press and Journeyings, 2003. [St Columba’s Press, PO Box 78-080, Grey Lynn, Auckland, N.Z. office@saaintcolumbas.org.nz]


King, Geoff and Grimshaw, Mike. “Godzone Theology or God’s Own Theology” the New Zealand Journal of Theology as a Window on the Development of Theological Thought in Aotearoa New Zealand.”. Push Occasional Papers in Theology & Religions 2, no. 3 (2004): 25-44.


Riddle, Doug. *Light and Life*. Auckland. [Autobiography of a Presbyterian missionary who was born in India. He returned there in 1949 working as a missionary supported by the Presbyterian Church of New Zealand.]


Thornton, Geoffrey G. Worship in the Wilderness: Early Country Churches of New Zealand. Auckland: Reed, 2003. [Whether to start with prayer was one of the first items of business.]

Tremewan, Peter. “La Pensée Maorie D’après Le Journal Du Père Garin.” In Religion Et Sacré En Océanie. ed. Frédéric Angleviel, 177-90. Paris: L’Harmattan, 2000. [Summary: A French Marist priest, Father Antoine Garin, wrote detailed daily notes while working among the Maori of northern New Zealand between 1843 and 1847. His careful recording of the words spoken by named individuals provides precious insights into the thinking of Maori people at a time when European concepts were coexisting with traditional Maori ideas. Examples are given of a continuing belief in tapu and of a wide range of motives for accepting or rejecting Catholicism.]


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New Zealand - with references to New Zealand Religious History


Brookes, Barbara, Annabel Cooper and Robin Law, ed. Sites of Gender: Women, Men and Modernity in Southern Dunedin, 1890-1939. Auckland: Auckland University Press, 2003. [This collection draws on the research that has come from the Caversham Project. See the specific references to contributions by Brookes, and Stenhouse.]


the term “bi-spirituality” to describe his approach which includes explorations of the “interactions between Christianity and Maori cosmology in the Northland region”.]


Glen, Frank. Bowler of Gallipoli: Witness to the Anzac Legend. Canberra, ACT: Army History Unit, Department of Defence, 2004. [Lieutenant-Colonel Edmund Bowler was the only New Zealander to serve on the Staff Corp at Gallipoli. Bowler told “the truth about the shortcomings of the high command and he was overlooked for any awards”. He was active in the Presbyterian Church in Gore.]


New Zealand Parish History

Erwin, Miles H. Guardian of the Valley: Christ Church, the Story of Wellington's Oldest Church. Wellington: Steele Roberts, 2004


Reid, Hilary & Lewis, Evan. Windows of Saint Marks Remuera. Auckland: Vestry of St Marks, 2004. [Full colour reproductions of the Church’s windows with historical commentary and artistic notes.]

The story of St Ronan's. Eastbourne: St Ronan's Presbyterian Church, 2003.


Other Publications by New Zealand Historians of Religion


THESES AND RESEARCH ESSAYS COMPLETED 2003-2004


Haworth, G. The Rock of Ages or the Winds of Change? The Impact of World War Two on the Anglican Church in New Zealand, PhD, Auckland.

Hewlett, S. Evangelical Women and Churches in Late Twentieth-Century New Zealand, MA – Albany.


*Morrison, H.D. The Emergence of the Protestant Missionary Movement in New Zealand, 1868-1926, PhD, Massey.


*Reid, Nicholas. A critical biography of James Michael Liston, PhD, Auckland.

Ross, C., ‘More Than Wives’: Women in the Church Missionary Society in Nineteenth Century New Zealand, PhD, Auckland.


THESES IN PROGRESS

Atkinson, D. The History of Catholic Overseas Volunteers with Particular Attention to the Role of Women, PhD, Auckland.


*Buckley, B. Social Justice in the New Zealand Catholic Church, MA, Massey

*Callister, S. Visualising Armageddon: The Iconography of New Zealand in World War I, PhD, Auckland.


*Gardner, C. Freemasonry in Auckland, MA, Massey - Albany.

Grant, S. Sir George Grey: Science, Religion, Politics and Race, PHD, Otago.

Hollis, T. Aotearoa: Continuing Colonization by Western Theology. Issues Affecting Maori Participation in the Development of Contextual Theology in Aotearoa, PhD, Canterbury.

*Hucker, G. The Great War and Remembrance, PhD, Massey – Palmerston North.

Lange, S. Evangelicalism in Presbyterian, Methodist and Anglican Churches 1940-1976, PhD, Otago.

*Lockerie, M. Catholicism in Caversham, PhD, Otago.

*Lousberg, M. Dr Edward Shortland and the Politics of Ethnography, PhD, Otago.


McKean, J.C. The History of the Presbyterian Synod of Otago and Southland 1866-1991, ThD, ACT.

*Piper, C. Maori and the Catholic Church, 1879-1940, PhD, Waikato.

*Reid, J-M., Maori and Pakeha Women, With Reference to the Early Years of the WCTU, MA, Massey – Palmerston North.


*Thomas, W. William Morley, MA, Massey – Albany.

*Troughton, G. Representations of Jesus in New Zealand, ca. 1900-1940, PhD, Massey – Albany.

Welch, Josie ‘A Biographical Study of Canon John Russell Wilford’, MA, Canterbury (*from the New Zealand Journal of History, October 2003. Note: some of these might have been completed since this list was compiled.)

CURRENT RESEARCH AND WORK IN PROGRESS

Margaret Alington is completing her study of Frederick Thatcher’s life and work in New Zealand, 1843-1868. During this time he followed careers as architect to Bishop Selwyn and Governor Grey, private secretary to Grey and an ordained minister in the parishes of St Matthew’s, Auckland and St Paul’s Wellington.

Ken Booth By a mixture of invitation and volunteering Ken has been engaged in writing a course for lay people called, God's Never-Ending Story. It covers the story of faith from Abraham to the present, and obviously traverses a lot of church history. The focus is on what shaped us here in New Zealand. It is designed for group use. It will eventually be in seven parts. Parts 1 and 2 (OT and NT) have been published. Part 3 (post NT to the European Reformation) will be published soon, and Part 4 (England, Scotland, Ireland and Wales from St Alban to Rowan Williams), is currently being tested in a local parish.

Michael Blain Michael’s BIOGRAPHICAL DIRECTORY of the Anglican Clergy 1814-1926 is now available to the public in the Family History room of the National Library. This features 1,500 priests who served in New Zealand, Melanesia and Polynesia. Research continues, and contributions are welcomed.

Colin Brown is a contributor to the Harper project as well as working as one of the editors.
Alison Clarke has recently written reports on several historic church buildings in the Otago region for the New Zealand Historic Places Trust. She is currently working on a monograph on Christmas, New Year and Easter in nineteenth century New Zealand, and still researching popular piety in the nineteenth century, including birth, death and marriage rituals and concepts of the afterlife. Alison recently attended the Religious History Society stream of the Australian Historical Association Conference in Newcastle NSW and gave a paper on popular concepts of the afterlife.

Janet Crawford recently gave a paper on NZ Church Missionary Society women who worked in Maori mission work and planning to develop this further. Janet has written thirteen New Zealand entries for the forthcoming *New Westminster Dictionary of Church History*.

Allan Davidson has written the first draft of his chapter on Bishop Harper’s role as Anglican Primate for the Harper Project, an article on New Zealand Presbyterians and Pacifism, and an essay on New Zealand Churches and death in the First World War. He is undertaking research on Charles Fox who worked for the Melanesian Mission for over seventy years.

John and Rita England have contributed a great deal to making resources available about Asian Christianity. See above under other publications. Congratulations to John on the award of an honorary doctorate.

Helen Frizzell has been awarded $9,000 from the New Zealand History Research Trust Funds Awards to help with her “Presbyterian Support Otago Centennial History”.

Earle Howe is continuing on with his Kissling research. Earle’s history of the 1905 Royal Commission into Anglican Maori School Trusts is about to appear as the Anglican Historical Society Occasional Paper, No. 7. (Members of the Society receive publications as part of their membership fee. See under Denominational Historical Societies below.)

Frank Glen is beginning work on the biography of the Rev'd Ian Ryburn (Presbyterian) who was ordained in October 1943 while a prisoner of war in Germany. The inquiry will be into his association with MI6, the British Military Intelligence, with which he was connected for the final 12 months of WW2. Ryburn’s relationship with Roy Nicholas Courlander (DNZB Vol.5), a New Zealand collaborator with the Nazi Waffen SS, will be carefully analysed in the light of recent historical revelations. The study will concentrate on the theological convictions that aided him in his task as a double agent. Some of Ryburn's thinking parallels that of Bonhoeffer. Any information that is available from other sources concerning Ian Ryburn when he was a POW would be welcomed.

Laurie Guy has been working recently on churches’ responses to abortion in the 1970s, especially the response of the Presbyterian Church. He has also started work on compiling a source book of documents on *Baptists in Twentieth-Century New Zealand* (a companion volume to Martin Sutherland's earlier *Baptists in Colonial New Zealand*).

Peter Hempenstall from Canterbury University reports that Greg Warburton, University of Newcastle, Australia is leading courses and seminars in the second semester, 2004 on “Witchcraft 1100-1700”.

Brett Knowles reports: I'm still making [slow] progress on my study of “Signs from Heaven: Astronomical Phenomena and Historical Events”. Future plans include papers on “Revivalism in New Zealand” and “Faith-healing movements [and alternative medicine?] in New Zealand”, both by way of laying the foundation for my major project, “A history of New Zealand Pentecostalism” (which I intend to cover diachronically, examining the evolution of the movement decade by decade). I’m hoping to do some of the analysis that James Worsfold failed to do in his *magnum opus* of 1974, and bring the coverage of the movement more up-to-date. Brett contributed to, edited and wrote a joint introduction with John Stenhouse, to *The Future of Christianity*, see above.
Peter Lineham has submitted an article on Henry Wright of Wellington to a journal, and has also given a paper in London on the origins of the British IVF - a project that may well grow during his leave next year. A contribution, “The Voice of Inspiration: Religious contributions to social policy in past judgment, history and social policy” is due for publication in a volume in 2004.

Rosalind McLean is finishing a contracted history - part biography and part history of a Waikato philanthropic trust – the Bryant Trust – lots of overlaps with church activism, especially the voluntary work of men in and around Hamilton in first half of twentieth century. Next year Rosalind hopes to begin (finally) her magnum opus on themes pertaining to religion, migration and gender.

Rosalind writes that she has “noticed a growing interest among my students on themes pertaining to religion in history – and this is not just in response to the increased practice of ‘cultural history’.”

Heather Duff is working on masculinity and religion in the King Country in early twentieth century New Zealand; Jessica Heine, is doing a study of ‘cultural encounter’ in the same region, focussing on the work of Methodist deaconesses, c 1920 – 1950. Jane Fisk is working on women’s voluntary organisations in Hamilton between the wars.

Jessie Munro reports on the very successful Pompallier Symposium (The French Place in the Bay of Islands: Te Uru Mai o te Iwi Wiwi) which was held in Russell in April 2004. (It is planned to publish a collection of the papers presented at the Symposium.) I spent a year working on French mission history in association with Kate Martin (Manager, Pompallier New Zealand Historic Places Trust) while I was on the MORST Teacher Fellowship scheme managed by Royal Society of New Zealand. The Teacher Fellowship was a precious opportunity for me and positive too for NZ Historic Places Trust and the Sisters of Compassion, my two host organisations. I really recommend it. There is some funding available for the host organisation as well. It has only in the last three years been opened up to historians and geographers (originally only for teachers of maths, science and technology).

I have written a chapter on the French priest Jean Grange who came to New Zealand in 1860 with the same group as Suzanne Aubert and was the only missioner in the Auckland Diocese, along with James McDonald, to continue working with Maori in the 1870s.

In 2005 I will be working intensively on an edition of Suzanne Aubert's writings, especially her letters and will be based at the Stout Research Centre for part of the time. I will also continue to research the background in France to French mission history in New Zealand, and the interaction of the French missioners with Maori, especially studying Suzanne Aubert's companion and mentor, Hoki or Peata.

Hugh Morrison has completed his doctorate (see above) and has forthcoming articles on: New Zealand Protestant mission theology up to 1930 (to be published in the International Bulletin of Missionary Research in late 2005); implications for New Zealand historiography arising from a consideration of New Zealand's missionary movement; trends in the writing of New Zealand missionary history; New Zealand missionary involvement in Bolivia; the influence of Australian Protestant Christianity on the development of Protestant missionary thinking and practice in New Zealand.

Preliminary research on: the interrelationship between children's missionary support and late nineteenth/early twentieth century imperialism; and a micro-historical analysis of one region (Southland) in an attempt to understand the implications of missionary enthusiasm for the wider contours and tenacity of religion in rural New Zealand.

Development of New Zealand missionary database (up to 1930) into either an accessible published or online format; and an update of this database beyond 1930.

John Stenhouse is currently working on Christianity and the working class in southern Dunedin and missionary science.
I am currently writing the New Zealand story of the Sisters of St Joseph of the Sacred Heart, a Catholic order of women religious, who came to Aotearoa-New Zealand in 1883, making their first foundation in Temuka. The Josephite Sisters have taught in Catholic primary schools from Panguru (Northland) to Dunedin, Catholic secondary schools in Auckland and Christchurch, and after the Second Vatican Council have set up a range of different pastoral initiatives throughout the country.

Martin Sutherland is working towards the completion of his seventy-fifth anniversary history of the Baptist Theological College to be published later this year.

Rory Sweetman has been awarded $11,000 from the New Zealand History Research Trust Funds Awards to write “A Biography of Dr James Kelly, Editor of the New Zealand Tablet, 1917–1931”.

Jane Teale and Jean Sharfe have been commissioned to write a history of St Margaret's College, Christchurch which will celebrate its 100th anniversary in 2010. One of the events will be the launch of the College History.

Peter Tremewan writes about research relating to Father Garin: Hélène Serabian has already completed an MA thesis on Garin: ‘Le journal du père Antoine Garin, année 1845. Introduction, transcription et annotations” through the Department of French and Russian, University of Canterbury, 2001. She is now near the end of a PhD thesis, written jointly for the University of Canterbury and the University of Paris 8. This is an extension of her MA thesis and is a critical edition of Fr Garin's diary for the period he spent at the Catholic Maori Mission of Mangakahia (Northland) in the 1840s. She is looking both at Garin's views of his task and at Maori reactions to Christianity at a time that coincided with Hone Heke's defiance of British rule.

Giselle Larcombe has just started on her PhD thesis and will be able to build on Hélène's work to write a biography of Fr Garin (1810-1889), who arrived in NZ in 1841, spent most of the 1840s working among the Northland Maori and then, after a short sojourn in Howick and Panmure, was parish priest in Nelson from 1850 until his death in 1889. Although he is best known for his pioneering work in Catholic education, Garin was a major figure in the community and earned the respect of people from all denominations. Because he was intelligent and interested in everything, because he kept a detailed record (mostly in French) of everything he did and because many, but not all, of his notebooks and letters have survived, he is a wonderful source of knowledge on many things. (I have just located the text of a public lecture he gave on Hone Heke's defiance of British rule.

Geoff Troughton Current research and writing is largely shaped by my PhD project considering ‘representation of Jesus in New Zealand, c.1900-40’. I have recently submitted some articles based on the themes of Jesus and children, Jesus and manliness, and the reception of Holman Hunt's painting The Light of the World on its tour through NZ in 1906. Another article on the reception and popularity of Moody-and-Sankey-style revivalism in the late nineteenth century is also in the process of publication.

God’sZone: Theological Scholarship in Aotearoa-New Zealand was hosted at Carey Baptist College, Auckland, 15-17 July. The Religious History group joined with the Aotearoa-New Zealand Association of Mission Studies (ANZAMS), The Aotearoa-New Zealand Association of Biblical Studies (ANZABS) and The Systematic Theology Association of Aotearoa-New Zealand (STAANZ). Steve Bevans, a systematic theologian and missiologist from the Catholic Theological Union in Chicago gave two lectures, and speakers from each of the four groups made contributions to plenary sessions. Allan Davidson and Peter Lineham made a combined presentation as the Religious History
contribution. (See their theses elsewhere in the Newsletter.) Contributors in the Religious History stream of the Conference were: Allan Davidson – Presbyterians and Pacifism; Laurie Guy – Presbyterians and Abortion; Jo Richdale – The Anglican Women’s Home, Parnell; Janet Crawford – Women and Anglican Maori Mission Work 1900-1945; Peter Lineham – Brethren Childhood – Geoff Troughton – Jesus and NZ Men before WWII.

Harper Project  The project to publish a collection of essays in 2006 to mark the sesquicentenary of the arrival of H. J. C. Harper to be the first Anglican bishop of Christchurch is on track for publication in August of that year. With one exception, the first drafts of all eight essays have been edited and essayists met with editors at a recent two day seminar. Final drafts are due in on 28 February 2005 and the process of selecting illustrations is well-advanced. Negotiations with a publisher are currently proceeding well.

History Group Awards and Grants  – Ministry of Heritage and Culture administers

1. New Zealand History Research Trust Fund
   The fund has $80,000–$90,000 to disburse each year. Applications close on 15 October each year. [http://www.mch.govt.nz/History/research-award.html](http://www.mch.govt.nz/History/research-award.html)


3. Grants to Publishers Scheme “Grants provide a reasonable proportion (up to a maximum of 50%) of the production costs of the book, including typesetting, printing, binding, design and paste-up, but not including royalties or promotional costs.” [http://www.mch.govt.nz/History/grants-pubs.html](http://www.mch.govt.nz/History/grants-pubs.html)

National Library Research Fellowship 2005
The Research Fellowship aims to encourage the scholarly use of the National Library's collections … and the production of publications based on them. Applications proposing the reproduction of collections of documents, or the production of major guides to collections and similar “access tools” will also be considered. The value of the fellowship is up to $NZ45,000. Normally only one fellowship will be awarded annually. It is tenable for twelve months and the recipient will be expected to be based primarily at the National Library for the term of the tenure. Research undertaken is to lead to public presentation through publications, in scholarly or popular form, in any medium which will promote the objectives of the fellowship. APPLICATIONS CLOSE 29 SEPTEMBER 2004 Conditions of award, guidelines to applicants and application forms can be obtained from: The Secretary, National Library Research Fellowship Committee, National Library of New Zealand, P O Box 12 349, Wellington. e-mail: atl@natlib.govt.nz website: www.natlib.govt.nz

DENOMINATIONAL HISTORICAL SOCIETIES AND ARCHIVES

Anglican Historical Society  (Subscription $15.00p.a. Contact: Earle Howe, PO Box 75-102, Manurewa, 1730)


The Church of Jesus Christ of Latter-day Saints - Sydney and Judith Shepherd, Directors of Public Affairs for New Zealand report that Professor Terryl Givens, Professor of Religion and Literature, University of Richmond, Virginia (the author of *By the Hand of Mormon, the American Scripture that*
Launched a New World Religion) visited New Zealand in June. One of the purposes of Professor Given's visit to N.Z. was to sound out people who may be interested in attending an international religion symposium in Sydney next year, dates yet to be decided.

Diocesan School for Girls, Auckland, like a number of schools has been developing its archives. See http://www.diocesan.school.nz/centennial/index.html?category=64&subcategory=25

Kinder Library, St John’s College, Auckland has recently received fifty Lonsdale Pritt items c.1857-1881 including letters from Selwyn, Patteson and Codrington. Pritt worked for the Melanesian Mission. To see a listing of the Archives held at the Kinder Library go to http://www.kinderlibrary.ac.nz/

Methodist Archives, Christchurch - Marcia Baker reports on the following:
Published privately:
Richards, Valerie. A Tribute to the Past - History of families of Simeon Richards and Agnes Niven, (Private circulation)
Griffin, Winsome. New Zealand is your Destination - John and Ann Guilford.

From Parishes:
Edenview Camp Records. Telling the Story of Methodist Camp Site, Southland.
Updated Histories and Memories from Beckenham, Papanui and Somerfield Churches.
60 years and a Bit. 1929 - 1990. Christchurch and Sandshoes and Paper Trails 1931 - 1966
Woodlands St Timaru. Two Stories of Methodist Harriers.

Work in Progress:
Peg Cummins is currently writing a History of Kawhia, including information on the Methodist Church.

The New Zealand Baptist Research & Historical Society (Contact: PO Box 12-149, Penrose, Auckland.)
• The New Zealand Journal of Baptist Research 8, October 2003 – see above recent publications: Martin Sutherland, Steve O’Connor. Also includes F.G. Buckingham, “The Kingdom in Miniature: (Building a Colonial Theology, 1908)”, 3-31; Roger Driver-Burgess, “Text and Sermon: preaching The Lord of the Rings,” 77-93.

Sisters of Compassion, Archives. Jessie Munro reports that they have been busy assembling historical data for the introduction of Suzanne Aubert's process, or Cause, for consideration for beatification. The diocesan stage has been completed, with the input as well of historians such as Prof Hugh Laracy and Fr Michael O'Meeghan. The next stage will be at the Vatican level.

The Sisters of Compassion also have underway a conservation project for the historic site and buildings at Hato Hohpea at Hiruharama/Jerusalem on the Whanganui River. Sr Sue Cosgrove, who lives there, is leading this project and conservation architect Christopher Cochran has prepared the conservation report. In 2003 I wrote the historical section for this. We hope that this history will be available at some stage published in book form.


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Wesley Historical Society (Annual Subscription to Wesley Historical Society $25.00. Treasurer, Rev. Phil Taylor, 12 Melandra Road, Whangaparaoa, Hibiscus Coast.)

- Journal 2004 No.79 includes Susan Thompson’s address to the Wesley Dinner (see recent publications); ‘My Spiritual Journey’ by Barbara Miller and Jill Richards; Helen Laurenson’s article on Methodists in Epsom, Auckland (see recent publications); obituaries - Gordon Cornwell and Michael King.
- For a full list of all the publications of the Wesley Historical Society go to www.methodist.org.nz and follow the links to Wesley Historical Society and Publications.

CONFERENCES

2004, 8 – 10 October ANZ Missionaries at Home and Abroad – Pacific and Asian History – 1st Biennial Trans Tasman Conference – Australian National University, Canberra. The conference seeks to encourage academic research and writing on the contribution of Australians and New Zealanders to Missionary Enterprises in New Zealand, Australia, and overseas in the 19th and 20th Centuries. New Zealand presenters include: Cathy Ross, Janet Crawford, Allan Davidson, Hugh Morrison, John Stenhouse, Yvonne Wilkie. Go to: http://rspas.anu.edu.au/pah/TransTasman/ and follow the link to Draft Programme.

2004, 3-4 December - Seventies – Stout Centre, Wellington in partnership with The National Museum of New Zealand Te Papa Tongarewa, the Stout Research Centre will be presenting a conference on the 1970s and that decade's place in our cultural consciousness. The conference will be linked with an exhibition on the 1970s which will open in October. http://www.vuw.ac.nz/stout-centre/events/conferences.aspx


2005, 12 - 15 March The Third International Conference on Historical Missionary linguistics will be held from in Hong Kong. The work of this group concentrates on the period prior to 1850, but the organisers are especially keen to hear of new research relating to missionary linguistic work in Asia and the Pacific. //www.hf.uio.no/kri/ospromil/index.html

2005 3 - 9 July 20th International Congress of Historical Sciences (CISH), University of New South Wales, Sydney, Australia. The CISH Congress is held every five years, and this will be the first time ever outside North America and its European base. The programme and structure cater to all historians regardless of their field. The programme will consist of three major themes, 26 specialised panel sessions and 20 round tables. Many of CISH's International Affiliated Societies and Internal Commissions will meet during the Congress, and this time they will include the host, the Australian Historical Association. In addition, there will be an opportunity to network with your peers at a variety of social functions. To find out more about the Congress, view the preliminary programme, register your interest or to register your attendance, contact the CISH Congress Secretariat to receive a preliminary programme and registration brochure: CISH Sydney 2005, Incompass Group, P.O. Box 1472 Bondi Junction, NSW 1355, Australia. Email: cish2005@incompass.com.au website: www.incompass.com.au

December 2005 – New Zealand Historical Association Conference, Auckland.
WEB SITES

**The Australian New Zealand Theological Library Association** produces a New Zealand Bibliography of Religion and Theology - [http://www.anztla.org/Pages/publications.html#NZbibliog](http://www.anztla.org/Pages/publications.html#NZbibliog)

**Captain James Cook et al** The National Library of Australia has full text of the journals of Captain Cook, Sydney Parkinson and Joseph Banks, along with maps and countless other items related to the first voyage of Captain Cook [http://southseas.nla.gov.au/](http://southseas.nla.gov.au/)

**Dictionary of New Zealand Biography** [www.dnzb.govt.nz](http://www.dnzb.govt.nz)

**Ministry of Heritage and Culture** Recent History Group Publications [http://www.mch.govt.nz/History/Pubs.html](http://www.mch.govt.nz/History/Pubs.html)


**New Zealand Association of Theological Schools** - [http://www.nzats.godzone.net.nz/index.html](http://www.nzats.godzone.net.nz/index.html)

**The Reserve Bank of New Zealand Inflation Calculator:**
As a part of its statutory responsibility for price stability, the Reserve Bank of New Zealand has provided a web based ‘Inflation Calculator’. Historians will find it useful to convert an earlier price into a current one, thus giving readers a better sense of the significance of a historical value. The ‘Inflation Calculator’ is available at: [http://www.rbnz.govt.nz/statistics/0135595.html](http://www.rbnz.govt.nz/statistics/0135595.html)

**Official Histories of New Zealand in the Second World War World War Digitised** The New Zealand Electronic Text Centre has just released the pilot project for the digitisation of the Official Histories of New Zealand in the Second World War, a long out-of-print series which is unparalleled in its scholarship and exhaustive coverage. They are now seeking funding to digitise the entire series of the histories, 50 volumes in total. This would generate a fully searchable archive of more than 15 million words and represent a valuable national and global resource to students, the general public, and researchers alike. You can view them those that have already been digitised here: [http://www.nzetc.org/corpora/WH2.html](http://www.nzetc.org/corpora/WH2.html)

**The Online Encyclopedia of New Zealand – Te Ara**


**The Stout Research Centre for New Zealand Studies** [http://www.vuw.ac.nz/stout-centre/](http://www.vuw.ac.nz/stout-centre/)

The next issue will be published in July/August 2005. A reminder asking for news will be sent out in June. Suggestions about how the Newsletter can be improved are welcome. Subscriptions: $10.00 for two years ($15.00 for overseas subscribers). This includes membership of the Religious History Association of Aotearoa New Zealand (RHAANZ). The Newsletter can be supplied by e-mail as an attachment using Windows XL.
Eleven Theses on the Importance of Theology to Christianity in Aotearoa New Zealand

Peter Lineham and Allan Davidson

The following theses were developed for the Religious History plenary contribution to the Conference, “God’s Zone: Theological Scholarship in Aotearoa-New Zealand”, held 15-17 July 2004. They are part of an ongoing conversation between the authors and are offered in note form to encourage ongoing dialogue and debate. Behind the theses lies the concern that theology and history need to engage with each other. The question was raised at the Conference as to whether it is possible to do local or contextual theology without doing local history? In the same way, is it possible for historians to enter into the religious worlds of the people they study without trying to understand the theological influences which shaped people and their expressions of Christianity? The theses do not claim to be comprehensive, but hopefully they will provide stimulation for further discussion.

Introduction

- Today ‘church history’ sometimes looks like either social history or institutional history
- We intend to suggest broad lines for an interpretation of the history of Christianity in New Zealand in which theology will be very important
- New research work has been raising these issues forcefully
- We have 11 simple theses to propose

1. The Missionaries

The theological positions developed by missionaries in their encounter with Maori deserve fresh exploration for their attempts to affirm and challenge Maori values, within existing theological traditions

- Define their evangelicalism carefully
- Distinguish Wesleyans from the CMS – Arminianism vs Calvinism
- How did theologies change when few Maori had individual conversion experiences?
- What was the Catholic understanding of mission?
- What theological presuppositions come out in the different missions’ use of Maori?

2. Maori Christianity

We need to view variants of Maori Christianity as New Religious Movements and as theologies linking tradition with Christianity. This thesis is influenced by Harold Turner’s work on patterns of Christianity in Africa.

We must treat the early independent movements – Papahuruhia, Pai Marire and Ringatu – in theological terms working within Christianity and indigenous traditions

- Te Hahi Mihinare invites exploration for its reshaping of Anglican traditions – consider Wiremu Tamihana’s Christian villages and the early Maori Anglican priests
- Independent churches used biblical texts as part of a different approach to Christian identity

3. Colonial Christianity

Investigating colonial theologies could help us to understand the awkward character of the colonial experiment in New Zealand; uncomfortable with its own strange setting and very different from missionary Christianity

- The rift between colonial and missionary Christianity was profound in theological as well as practical terms
- The colonists felt the need to develop a theology for their sense of alienation but the extremes of Edger and Macleod were not typical
- What theological response to the alienation came from Selwyn and colleagues, from Pompallier and from Burns?
Just how conservative were the denominations, and why?

4. Decentring the Mainstream

The heart of Christian experience has always been experienced here in multiple hyphenations and we need to learn that no denomination has central place and the church-state link must not be viewed as the central story.

European church history is typically the history of the established church and its state links:

- This is a much smaller part of New Zealand church history – yet too often this is the focus
- There are a series of complex theological issues as each denomination establishes itself
- There is a broader Christian experience beyond the institutional forms, but it is necessarily plural – women’s voices in particular require hearing

5. Popular Theology

Popular (particularly lay) theology may be interpreted as seeking to contextualise Christianity to this culture, even though it drew on transplanted ideas.

It is apparent in all the Protestant traditions and within Catholicism (less within Anglicanism):

- The theologies were borrowed but the blend was new
- Eschatologies - liberal & conservative - were important in the colonial setting
- A voluntarist ecclesiology underlay Bible classes, lay preachers, Maori catechists and activist organisations
- Pietist ideas of salvation had more appeal than sacramental theology
- Catholic lay values were profoundly instilled by the school system & popular piety
- The Charismatic movement owes much to this ecclesiology and conversionist theology

6. Sermons and hymns matter

Sermons, liturgy and theological debates warrant investigation for their role in providing laity with the language of faith, and the alternative forms of that language can be seen in the movements that they inspired:

- Treat the torrents of language – liturgical, devotional, hymnody - as significant
- The selection of hymns and texts and devotional reading is significant
- The great preachers – Waddell, (Scrimgeour), Fletcher, Bower Black, JJ North, Kemp, Sullivan – require analysis
- Catholic theologies were shaped by religious orders and catechisms
- How are the locally-written Scripture in Song and Gibson, Murray hymns distinctive?

7. What does liberal mean?

The move from conservative to more liberal theologies was the result of the broadening of denominational forms of theological formation among the educated elite.

- When did theological institutions start to move beyond denominational training?
- Doctrinal controversies around Salmond, Gibson Smith, Haddon, Geering etc were never just denominational
- All co-operative ventures including Bible in schools required common theological values
- An emerging intellectual elite often started from theological roots (SCM)
- The broadening of evangelical theology requires explanation
- How did the liberalisation of Catholic lay thinking happen?

8. Theology in secular discourse

Secular society in New Zealand has always been interested in theology, and the decline in the status of clergy facilitated these debates:

- Colonial newspapers regularly debated theology and still do
- The tradition of civil and civic religion is strongly prevalent in New Zealand
- Debates over religion in schools had theological content
- The secular voice is not necessarily more liberal than in the churches

9. The critical long 1960s
There was a critical moment in the 1960s when local theologies rapidly developed in dramatic new directions, spelling a new life in the churches. There is a parallel with the new life in New Zealand culture generally, but what are the distinctive factors in this indigenization of religion?

- New liturgical experiments flowered, Catholic and Protestant
- The charismatic movement had its own indigenous forms
- New hymns and devotional poetry
- New theological ideas and debates are seen in liberal and conservative quarters
- Were these a response to crisis or a response to stronger local roots?

10. Theology beyond the churches
As theology has become more academic the churches have lost control of it, and so while theological education has been secularised, the state has become more open to a religious presence.

- Ecumenical co-operation in the 20th C enabled new links with the state
- When religion became a public curriculum, the churches lost control of its content
- The professionalisation and ecumenical remoulding of theology happened as it entered secular institutions
- The Integration Act profoundly realigned Catholic religious education
- How is theology shaped by the contribution women make?

11. Religious themes in secularisation
The debate between Christendom and secularity has a significant theological component, which is deeply-rooted in New Zealand thinking.

- Maori spiritual values play a key role in national identity and spirituality
- The 19th C debate over the separation of church and state has theological dimensions
- The temperance movement should be interpreted as contextual theology
- Advocates of a secular society had theological beliefs
- There is a significant theological dimension in the emergence of local culture (Baxter, McCahon, Gee)
- Do we need to trace the significant influence of Maori spirituality? (Ihimaera, Hulme, Hotere)
- Debate over sexuality challenges traditional secular religious boundaries
- New theological trends owe much to the secular atmosphere

Room for Debate
- We think that the development of church history requires reconnection to theology, which helps make sense of its distinctive values
- But theses are not answers; they are arguments to foster stimulating debate