Bishop W.J. Simkin laid the foundation stone of Auckland’s Holy Trinity Cathedral on 13 June 1957, and Fletcher Construction commenced work in 1959. A shortage of funds and uncertainties about the design led Synod to suspend construction in 1963, and the unfinished structure, with a temporary nave, was dedicated in 1973. Bishop Bruce Gilberd finally authorized further construction in 1989, and the completed building was dedicated in April 1996 – though the stained glass windows, one of the nave’s most striking features, were only dedicated in November 2004. Architect Charles Towle’s Gothic chancel and transepts contrast with Richard Toy’s open, light nave, which serves not only as a less formal worship space but also as a venue for concerts and other gatherings. Cathedral building as both a symbol of unity and a source of contention is a recurrent theme in Living Legacy: A History of the Anglican Diocese of Auckland, edited by Allan Davidson (2011). (Photograph: CvdK)

This conference, attended by 140 people, was held in splendid weather and beautiful surroundings at the Copthorne Hotel, Paiahia, Bay of Islands, beginning with a powhiri/welcome at Te Whare Runanga, on the Waitangi Treaty Grounds just a few minutes’ walk from the hotel. As differing perspectives were offered by the speakers on both historical and contemporary issues (such as the Ngapuhi treaty claim), an appropriate tone was set for the presentations and discussions to follow.

We began with scene-setting presentations, for example on the Church Missionary Society, and proceeded to papers dealing with local context, such as the impact of the Boyd incident, with individual CMS missionaries (not only Marsden himself) as well as with Maori who responded to them, such as Hongi Hika and Christian Rangi. An important conference theme concerned the tension – or, more optimistically, complementarity – between written, usually missionary, and Maori, often oral, accounts of the past. It became clear that there are oral histories still not readily accessible to mere readers of history. While there was naturally some concentration on the CMS and Ngapuhi, there were also papers on other iwi and, more rarely, non-Anglican missions. We were reminded of the international context of missionary work and informed about the activities of both missionary and indigenous women by a paper on needlework samplers.

After the conference, a busload of participants toured missionary sites, beginning with Oihi (or should that be Hohi?) Bay, site of Samuel Marsden’s Christmas-day sermon in 1814. Just what he may have said (and – even more debateable – in what language), and how the first band of missionaries lived on the site had been the subjects respectively of a source-critical analysis of Marsden’s sermons and an archaeological report during the conference.

In the shuttle from the airport, I was asked by the driver whether this was to be a religious or a historical conference. With undue confidence, I replied, “Historical, definitely”. For many participants, though, this was equally a religious occasion, not only because it was punctuated with regular prayer, usually offered by the many clergy present, but more importantly because for most participants it was an opportunity to learn and reflect upon the actions of their spiritual forebears. For many, both Pakeha and Maori, the figures under discussion were also literal, genealogical forebears – which accounts for some of the excitement generated after each presentation: one of the most contested topics concerned the identity and character of Papahurihia. The discussions demonstrated that religious history is alive, even if the age range of the participants was accurately reflected in an anecdote related by one of the speakers who had been addressed by a Chinese guest at the hotel: “Ni Hao. Are you having a conference for senior citizens?”

Abstracts and information about other bicentenary-related events can be read on the Gospel Bicentenary 2014 website: http://www.gospel2014.org. It is anticipated that a collection of selected papers will be published in the bicentenary year. (CvdK)

RECENT PUBLICATIONS (Compiled using Endnote: Chicago 15th A)


Hicks, Bev. *Living with Leeches: The Hicks Family Journey of Faith*. Levin: Concept Graphics, 2012. “Bev Hicks traces the early lives of herself and her husband Hector, while focussing on their lives together as missionaries, who spent nearly 30 years in Papua New Guinea. She also looks at her time spent in Thailand and China as well as following the story through to a new generation looking at her daughter Ruth and Ruth’s husband Josué serving students in Ecuador.”

Hoverd, William James, Quentin D. Atkinson, and Chris G. Sibley. ““Group Size and the Trajectory of Religious Identification.” *Journal for the Scientific Study of Religion* 51, no. 2 (2012): 286-303. Argues on the basis of New Zealand data that “Larger religious groups are less cohesive and experience more contested identities and ideological positions (average group identification is lower).”


Meadowcroft, Tim, and Myk Habets, eds. *Gospel, Truth and Interpretation: Evangelical Identity in Aotearoa New Zealand*. Auckland: Archer Press, 2011. The book includes seven historical chapters introduced by David Bebbington and seven theological chapters introduced by Derek Tidball. The historical section includes the following:

- Martin Sutherland, “‘Baptist and Evangelical’: changing perceptions of being evangelical among New Zealand Baptists, 1926-1946”, 68-84.
- Stuart Lange, “The Role of the Evangelical Unions and Inter-Varsity Fellowship in Defining Evangelical Identity in Mid-Twentieth Century New Zealand”, 137-152.
- Kevin Ward, “Does a rose by any other name still smell the same?” 153-70.


- Murray Rae, Introduction
- Wayne Te Kaawa, “Gifted People: Māori and Pākehā Covenants within the Presbyterian Church”
- Harold Hill, “Te Ope Whakaora, the Army that Brings Life: The Salvation Army and Māori”
- Robert Joseph, “Intercultural Exchange, Matakite Māori and the Mormon Church”
- Simon Moetara, “Māori and Pentecostal Christianity in Aotearoa New Zealand”
- Philip Carew and Geoff Troughton, “Māori Participation in the Assemblies of God”
- Peter Lineham, “The Rise and Significance of the Destiny Church”
- Nathan Matthews, “Kaikatikihama: ‘Our Most Precious Resource’”
- Lachy Paterson, “The Rise and Fall of Women Field Workers within the Presbyterian Māori Mission, 1907-1970”
- Hone Te Rire, “Hīhita me ngā Tamariki o te Kohu”
- Murray Rae, “The Subversive Theology of Rua Kēnana”
- Keith Newman, “Rātana, the Prophet: Mā te wā – the Sign of the Broken Watch”


Paterson, Lachy. “Government, Church and Māori Responses to Mākutu (Sorcery) in New Zealand in the Nineteenth and Early Twentieth Centuries.” *Cultural and Social History* 8, no. 2 (2011): 175-94.


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<th>REVIEWS OF PUBLICATIONS LISTED IN EARLIER EDITIONS OF THE NEWSLETTER</th>
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### RECENT PARISH AND INSTITUTIONAL HISTORIES


Scott, Keith George. *150th Celebration of St Andrew’s Church, Marton: 18th-19th August 2012*: Long Liya (K. Scott, 3a Bull Street, Bulls 4818), 2012 (Presbyterian; 56 pp).

*St. David’s Presbyterian Church, Otorohanga, Established 1912: Centenary Celebrations 2012, Commemorative Booklet*. Otorohanga: St. David’s Presbyterian Church, c/- A Berrigan, 47 Hinewai St. 3900, goldiedog@xtra.co.nz, 2012 (53 pp).

### RECENTLY COMPLETED THESSES AND RESEARCH ESSAYS


### THESES IN PROGRESS


Buckley, Barry. “Church and State: The Catholic Church and the State During the 1950s and 1960s”. Massey University (Albany), PhD thesis in History.


CURRENT RESEARCH AND WORK IN PROGRESS

Ali Clarke aiclarkenz@gmail.com
Ali has just published a book on childbirth (see above) and is about to start researching and writing a 150th anniversary history of the University of Otago.

Gary Clover gsclover@xtra.co.nz
Gary is working on two publications: “The Other Missionary Printer: the Career of Rev. William Woon 1830-1858, Wesleyan Printer in Tonga and New Zealand” and “Wesleyan Early Maori Missionaries and Martyrs”, text & illustrations.

Bill Cooke bcooke@slingshot.co.nz
I am working on a book outlining and celebrating New Zealand’s secular heritage. A lengthy chapter on the changing status of Jesus in public controversies in New Zealand, about which I spoke at the 2011 RHAANZ conference in Hamilton, will form part of the book. So will the chapters on Charles Southwell, mentioned above, and the Rationalist Association Sunday lectures, about which I spoke at the 2008 RHAANZ conference. I am currently working on a chapter on secular contributions to New Zealand culture. Other chapters on various people and themes are in various stages of completion. Editorial note: Bill has maintained a full schedule of speaking (March 1-4, Council for Secular Humanism and Center for Inquiry, held at Hyatt Regency, Orlando International Airport) and writing with items in Free Inquiry, Australian Humanist, The Open Society, Sea of Faith Newsletter, and International Humanist News.

Allan Davidson nzallan.davidson@gmail.com
Allan Davidson’s main historical work has been around the preparation for the bicentenary of the arrival of the first missionaries in New Zealand which will be marked in December 2014. He convened the organising committee for the conference held at Waitangi 27-29 November 2012: Iwi – Christianity – Tauiwi Hei Kohikohinga Kōrero mō te Hāhi Karaitiana ki Aotearoa Re-evaluating Christianity’s Influence in Shaping Aotearoa New Zealand c.1800 to c.1860. A report about this conference can be found at http://www.anglicantaonga.org.nz/News/Common-Life/Fresh-insights. His next major task is working with an editorial team and converting the papers presented at the conference into a book. The plan is to have this available in mid-2014. Recent publications include a review of Timothy Larsen, A People of One Book: The Bible and the Victorians, Oxford: Oxford University Press, 2011, in International Bulletin of Missionary Research, 36, no.2 (2012): 101-102.

Laurie Guy laurie.guy@carey.ac.nz
My PhD thesis and book, Worlds in Collision: The Gay Debate in New Zealand 1960-1986, have again become sharply relevant in 2012 as New Zealand debates the issue of ‘gay marriage’. This has led to conference papers, publications and a submission to parliament (at the conservative end). I have taught in theological institutions in Myanmar and Nepal while continuing my lecturing role at Carey Baptist College. I have also been up in the mountains seeing the glory of the Lord (Martin Luther King), while trekking in the Annapurna Sanctuary, Nepal. On the current debate, see Laurie Guy, “Is

**Earle Howe earlehowe@orcon.net.nz**
Earle is currently researching Robert & Charlotte Burrows and William & Mary Martin. See also the item on the Anglican Historical society below.

**Stuart Lange stuart.m.lange@gmail.com**
In view of the coming 2014 bi-centenary, Stuart is producing/narrating an educational documentary on Christian beginnings in Aotearoa. It will be available on DVD from the New Zealand Christian Network, from about May 2013. The documentary includes clips from interviews with a number of other people who often appear in this Newsletter. The book based on Stuart’s PhD thesis on mid-twentieth century evangelical Protestantism in New Zealand is being published by the Otago University Press, and is scheduled to appear by mid-2013.

**Peter Lineham P.Lineham@massey.ac.nz**
Peter is on sabbatical January to June, completing a history of Destiny Church for Penguin Books, working on a book on the religious geography of New Zealand with Ali Clarke and John Stenhouse, and finishing some other articles. Peter has published several items of interest not listed elsewhere, including:


**Hugh Morrison hugh.morrison@otago.ac.nz**
I am currently on study leave (Semester 2 2012), split equally between Dunedin and Edinburgh. I am working on my project “Presbyterian Children and Missions in New Zealand and Scotland, 1870-1940”. I’ve also had the privilege of contributing seminar papers at the School of Divinity, Edinburgh University and at the Centre for the History of Childhood, Oxford University, as well as participating in a conference on ‘childhood, youth and emotions in modern history’ in Berlin. Other projects have included nearly finishing my New Zealand missions manuscript, participation in the excellent ‘Rutherford Waddell’ symposium in August, and beginning an edited book project on children and religion with a colleague in the UK.

**Brett Knowles brett.knowles@kinect.co.nz**
I’m currently working on my major project, *Transforming Pentecostalism: The Changing Face of New Zealand Pentecostalism 1920-2010.* This will (God willing!) be published by Emeth Press in Lexington, Kentucky, sometime next year. The title of the book reflects that of David Bosch’s *Transforming Mission* (i.e., that ‘mission’ is a movement that is both itself being transformed, as well as seeking to transform society). I apply this idea to the New Zealand Pentecostal movement, seeking to ‘tease out’ the decade-by-decade attitudinal and perceptual shifts that have taken place in the movement as a whole from the 1920s to the present.

**John Roxborogh john@roxborogh.com**
John has presented the following papers:

- “Syncretism and Identity in Church History,” Colloquium Omnes Gentes, University Louvain la Neuve, Belgium, 15 November 2012.
He has recently published:

- “Scholarship on Christianity in Malaysia and Southeast Asia,” Religion Business and Contestation in Southeast Asia, University of Malaya, 27 June 2012.
- “Syncretism: A good bad word or a bad neutral one?” University of Otago Department of Theology and Religion, Christian Thought and History Seminar, 20 April 2012.

And he is currently working on:

- Popular Spiritual Movements in Malaysia, Singapore and Indonesia
- Christianity in the Story of Malaysia
- New Media and the Study of Christian Mission.

**CONFERENCES**

**CONFERENCES IN NEW ZEALAND**

**Colonial Objects** The recently formed Centre for Research on Colonial Culture within the Division of Humanities at the University of Otago, will hold an inaugural conference on 11-13 February 2013, titled ‘Colonial Objects’ at the newly renovated ‘Toitu: The Otago Settlers’ Museum’, Dunedin. [https://blogs.otago.ac.nz/crocc/2012/11/06/colonial-objects-conference/](https://blogs.otago.ac.nz/crocc/2012/11/06/colonial-objects-conference/)

**New Zealand Historical Association Conference** will be held in Dunedin 20-22 November 2013.

**Religious History Association of Aotearoa New Zealand Conference 2013** The plan is to hold this in Dunedin on 19 November before the New Zealand Historical Association. Details will be confirmed early in the new year.

**New Zealand Association for the Study of Religion (NZASR)** is planning to hold its next conference in Wellington in early December 2012. Details will be posted at [http://www.nzasr.ac.nz](http://www.nzasr.ac.nz). Contact Christopher van der Krogt ([C.J.vanderKrogt@massey.ac.nz](mailto:C.J.vanderKrogt@massey.ac.nz)).

Preliminary planning is underway for a joint **Religious History Association of Aotearoa New Zealand** and **Australian Religious History Association Conference** to be held in Auckland in 2014.
CALL FOR PAPERS:

Is Christianity History?

A conference hosted by the Evangelical History Association
Friday 26 July 2013 at Robert Menzies College
Macquarie University, Sydney

According to the 2011 Census, Christianity has become a minority concern in Australian life. Ought it be a minority concern amongst Australian historians too? What value might a Christian past have for a secular present? What is at stake in the Western tradition if Christian history becomes... history?

In the bicentennial year of 1988, a group of scholars convened to debate the history and heritage of Christianity in this country. Keen to foster research on the role of evangelicalism in Australian society and culture and to make an impression on the relevant historiography, they founded the Evangelical History Association and its journal, Lucas: An Evangelical History Review.

Marking the EHA’s twenty fifth year, this conference offers a special opportunity to examine the past, present and future of evangelical historiography in Australia and more broadly. The plenary session features leading scholars of Australian evangelicalism, Dr Mark Hutchinson (University of Western Sydney) and Associate Professor Stuart Piggin, (Macquarie University). For the regular sessions, we welcome proposals for papers concerned with any aspect of Christianity in history, particularly:

- The historiography of religion and belief
- Secularism and secularisation
- Evangelicals and evangelicalism
- The Bible and public imagination
- Theological ideas in historical context
- Methodology and the limits of religious history
- The historical role of Christian people and organisations in Australia and beyond.

Please send 200-word abstracts to Dr Steve Chavura (stevechavura@hotmail.com) and Dr Meredith Lake (meredithelake@gmail.com) by Friday 29 March 2013.

Is Christianity History? is open to scholars associated with theological colleges as well as universities. Students undertaking original research in history are especially encouraged to contribute. Other interested people are also welcome to attend.

http://evangelicalhistory.org/
PUBLICATIONS LIST

**Paper No. 2:** Geoffrey M R Haworth, *Anglican Deaconesses in New Zealand: The 1960s Revival.* This paper makes a major contribution to the history of women in the Anglican Church in New Zealand.

**Paper No. 4:** Earle Howe, *Caught in the Crossfire: A Revisionist Approach to Philo-Maori in New Zealand History, 1850-1870.* In this paper Earle shares some of the findings from his Theol M thesis.

**Paper No. 5:** Mary Tagg, *Te Ahiwera, A Man of Faith – The Life of Benjamin Y Ashwell, with his Recollections of a Waikato Missionary.* Mary’s biography of Ashwell together with his own writings make a fascinating contribution to our understanding of the missionary and NZ Wars period.

**Paper No. 6:** Margaret Williamson: *Dedicated Women – The ministry of Lay Women in the Diocese of Wellington, 1945-1977.* Margaret records the active and participation of several women in an era when the role of women was not sufficiently recognised. Edited by Janet Crawford.

**Paper No. 7:** Earle Howe, *Anglicans and Maori School Trusts.* A consideration of the background and work of the 1905 Royal Commission on the Porirua, Otaki, Waikato, Kaikokirikiri and Motueka School Trusts. An evaluation of subsequent events and the Anglican Church’s handling of its trusteeship.

**Paper No. 8:** Janet Crawford, *The Symonds Street Cemetery, Auckland.* A guide to Anglican Graves, with an introduction, and with several photographs.

**Paper No. 9:** Jim McAloon, Marie Peters, John Cookson, *Godly Places: Religion in the Canterbury Settler Society.* A useful companion to the recent publication on the episcopate of Bishop Harper.

**Paper No. 10:** Earle Howe, *Of Superior Stock* An assessment of the work of George and Margaret Kissling, CMS missionaries in West Africa and New Zealand. With photographs.


**NEWSLETTER SUBSCRIPTION (3 ISSUES A YEAR): $15**
WEB SITES AND NEWSLETTERS

Anglican Life (Anglican diocese of Christchurch; includes various links such as Anglican e-Life and Anglican Life Magazine; weekly updates). http://anglicanlife.org.nz/


Muslim News (Federation of Islamic Associations of New Zealand, began November 2003; appearance somewhat irregular). http://www.fianz.co.nz/newsletter.php


Sphere (Anthroposophical journal; irregular publication online since March 2009) http://www.anthroposophy.org.nz/~anthropo/node/99

Religious History Association of Aotearoa New Zealand (RHAANZ)

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 Allan Davidson (convenor), Laurie Guy, Hirini Kaa, Stuart Lange, Helen Laurenson, Peter Lineham, Hugh Morrison, Christopher van der Krogt, and Geoffrey Troughton.

The New Zealand 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 (2006-2008). Previous issues can be found at http://researchspace.auckland.ac.nz/handle/2292/1961. A full bibliography of New Zealand religious history is maintained by Peter Lineham at http://www.massey.ac.nz/~plineham/RelhistNZ.htm.

Every effort is made to include correct information in the Newsletter. Please send corrections or information concerning omissions to Christopher van der Krogt, C.J.vanderKrogt@massey.ac.nz.

The next issue will be published in the later part of 2013. A reminder asking for news will be sent out in advance. Suggestions about how the Newsletter can be improved are welcome. Subscriptions cost $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 free of charge by e-mail as an attachment. To subscribe, contact Allan Davidson, nzallan.davidson@gmail.com.