The present St John’s Presbyterian Church, Wellington, is the third to occupy the site on the corner of Willis and Dixon streets and is listed as a category 1 historic building. Constructed by James Wilson in 1885, it was designed by Scottish architect Thomas Turnbull, who was also responsible for the nearby St Peter’s Anglican Church (1879), the Wesley Church in Taranaki St (1880), and the General Assembly Library. With its three-storey spire and pointed windows and doors, the timber building is colonial Gothic in style. Inside, there is seating for 800 people. A gallery supported by pillars runs along the rear and both sides, while the front is dominated by the huge organ imported from Lewis and Co. of London. A number of commemorative windows have been installed and renovations in the 1950s included the addition of the Glover Memorial Entrance (in the lower right corner of the outside photograph). [continued overleaf]
Funds for maintaining and developing the property were greatly enhanced in 1987 when the rights to build additional floors in the air-space above the historic church were sold for over $7 million to property developers for use on other sites – just before the following year’s share-market crash when other Wellington building suddenly ceased. Three new structures were officially opened at Easter 1994. A new four-storey Troup House (extended in 2004) provided church offices and space for other community organizations, replacing the older building that had been used by Bible classes and boarders. The original church hall, built in 1884, had been partially incorporated into a new structure in 1983, but was finally replaced by a new and much-enhanced building – St John’s Centre – which includes conference rooms, a gymnasium, and other facilities. Meanwhile, a bequest from Margaret MacKay paid for a small chapel and new entrance on the west side of the church, beautifully enhanced by the stained-glass Aitken Memorial Windows loosely based on da Vinci’s Last Supper (originally in Lochend Presbyterian Church, Campbelltown, Scotland). Also in the church grounds is the historic Spinks Cottage, completed in 1863; purchased from the original owner in 1884, it was moved to its present location and refurbished in 1983."

From 18 to 20 November 2015, St John’s Centre was the venue for a conference on the theme “Peace, not war, shall be our boast: historical, theological and contemporary perspectives on peace and Christianity in New Zealand.” On the Friday morning, papers were delivered in the church itself. Taking the place of the Religious History conference usually held in conjunction with the New Zealand Historical Association’s biannual conference, the “peace conference” was sponsored by Victoria University of Wellington in conjunction with other interested groups (see last year’s Newsletter).

Most of the papers focussed on Christianity in New Zealand, and speakers included “historians, theologians, students of religion and activists”. There were presentations on nineteenth-century missionaries and Māori, Christian involvement in World War One, pacifist Christians especially during the two world wars, and peace-activism in the later twentieth century. Since the conference was thematic rather than discipline-based, it accommodated a greater variety of perspectives than usual, including reflections on the gospel as a peace-making imperative, attitudes towards immigrants, how resistance movements choose violence or non-violence, and the imagery of crucifixion in World War One. The variety of viewpoints and disciplines made for insightful presentations and lively discussions, with the prospect of very welcome publications in the near future.

While I am in “editorial mode”, I should add a few comments on the contents of the Newsletter. Most of the books listed in each issue have been found by combing through the monthly reports published by the National Library (http://natlib.govt.nz/librarians/national-library-services/publications-new-zealand) – and further details on entries can be gleaned from the National Library catalogue (http://nlnzcat.natlib.govt.nz/vwebv/searchBasic). Academic articles and reviews are usually found by checking in appropriate journals. Other entries are based on serendipitous discoveries in bookshops or online surfing. A surprisingly small proportion is sent in by readers of the Newsletter.

The editor would be grateful for more notifications by subscribers, whether of their own publications or of other items they judge likely to be of interest. Submissions do not have to be your own work, and whether or not publications are your own, a sentence or two highlighting their contribution to our subject would be a valuable addition. Oral presentations are not normally listed since they are not accessible after the event, but anyone willing to make a transcript available or who has an ongoing research interest in a topic is welcome to submit a note on “current research” as a means of facilitating contact with other researchers or people with relevant information. If you have

contributed to an edited collection in which there are other Newsletter-worthy items, it is worth alerting the editor, especially since material of interest in more general collections or written by scholars not directly concerned with religious history is easily missed.

Please note, though, that the subject of the Newsletter is primarily religious history. This is interpreted very broadly: it naturally includes all religions (not just Christianity) as well as anti-religious movements, past and present. It also includes (auto)biographical and sociological studies of religion(s) and values as well as some more general works on New Zealand history even if they (still) do not pay enough heed to religion. While studies of historical theology are relevant, contemporary works advocating particular religious positions, such as Christian apologetics or New Age self-improvement are not. Most readers would be amazed at how much apologetic and theological work is produced in New Zealand – quite enough for its own newsletter if anyone is looking for such a project! These publications are sometimes listed, however, if they include substantial historical content, such as missionary biographies.

While the Newsletter only lists publications of direct relevance to New Zealand, the “current research” section includes publications about other places and periods by writers with a New Zealand connection that is likely to be of interest to Newsletter readers. News about archives, editions of primary sources, websites, and anything else relevant to the study of religion in New Zealand is always welcome at any time – not just when the call for news is sent out. As the final textbox notes, the editor and the Association welcome both corrections (including notice of omissions) and suggestions for improvement to the Newsletter.

And thank you to all those who sent in material for this edition.

CvdK

Recent Publications (Compiled using Endnote: Chicago 16th, footnote version)


Anderson, Atholl, Judith Binney, and Aroha Harris. Tangata Whenua: A History. Wellington: Bridget Williams Books, 2015; reviews:
- Matariki Williams, NZ Books 25, no. 3 (2015): 18-19
- Lyndon Fraser, NZJH 49, no. 2 (2015): 176-78.


Ghosh, Gautam, and Jacqueline Leckie (eds). Asians and the New Multiculturalism in Aotearoa New Zealand. Dunedin: Otago University Press, 2015; chapters include:
- Stephanie Dobson (Mis)Reporting Islam: New Zealand Muslim Women Viewing ‘Us’ viewing ‘Them’.


McKay, Bill (text), and Jane Ussher (photography). Worship: A History of New Zealand Church Design. Auckland: Godwit (Penguin Random House), 2015; “This stunning tribute to New Zealand church architecture brings together early country churches, grand cathedrals and striking modernist designs in a unique survey of some of our most compelling landmark buildings”.


———. “Settler Childhood, Protestant Christianity and Emotions in Colonial New Zealand, 1880s-


Rae, Murray, Peter Matheson, and Brett Knowles, eds. Calvin: The Man and the Legacy. Adelaide: ATF Press, 2014; part two, “The legacy and the caricature”, includes:

- John Roxborogh, Thomas Chalmers and Scottish Calvinism in the nineteenth century
- John Stenhouse, Calvin’s own country? Calvinists, anti-Calvinists and the making of New Zealand culture
- Peter Matheson, The Reception of Calvin and Calvinism in New Zealand: A Preliminary Trawl
- Alison Clarke, Popular piety, the sacraments and Calvinism in colonial New Zealand
- Kirstine Moffat, ‘Mr Calvin and Mr Knox’: the Calvinist legacy in the fiction and poetry of New Zealand Scots
- Ian Bреward, Calvin in Australia and New Zealand.

Randerson, Richard. Slipping the Moorings: A Memoir Weaving Faith with Justice, Ethics and Community. Wellington: Matai House, 2015; “A memoir covering 50 years of the author’s life as Anglican priest and bishop. It addresses issues of poverty and justice, social change such as the anti-apartheid and anti-nuclear weapons movements; same-sex relationships; public and corporate ethics; theology and atheism; the role of the Church in today’s society”.


Steven, Dionne Louise. “[Re]Imagining Same-Sex Civil Unions.” Sites (new series) 11, no. 1 (2014): 74-94.


Sutherland, Neil. Rough Tracks to Worship: Christianity and 100 Years of St Michael and All Angels, Leigh. Auckland: Author, Box 167, Leigh 0947, 2015; Anglican and interdenominational; 94 pages.


Ballantyne, Tony. Webs of Empire: Locating New Zealand’s Colonial Past.
Loveridge, Steven. Calls to Arms: New Zealand Society and Commitment to the Great War.
Kolig, Erich. New Zealand’s Muslims and Multiculturalism.
Lineham, Peter J. Destiny: the Life and Times of a Self-Made Apostle.
Middleton, Angela. Pāwhairangi: Bay of Islands Missions and Māori 1814 to 1845.
Sparrow, Margaret. Rough on Women: Abortion in 19th-Century New Zealand.

Parish and other Institutional Histories

Elliott, Matt. On This Rock: 75 Years of Mountain Road. Auckland: St Peter’s College, 2015.
Ivamy, Philip J. Fellowship of the Rosy Cross: Jurisdiction of the Southern Cross Hastings: College of the Rosy Cross Trust, 2015; Arthur Edward Waite (1857-1942) and the history of the Fellowship; 55 pages.


Trower, Olga, ed. *St Peter’s Anglican Church, Otipua Road, Timaru, 1990-2013*. Timaru: Parish of St John’s Highfield, Kensington-Otipua, 2015; 67 pages.


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### Privately Published Biographies


Needham, Matthew G. *To Live or to Die: The Life and Love of a Street Evangelist*. San Giovanni Teatino, Italy: Evangelista Media, 2015; NZ evangelist.

Scott, Bob. *In the Middle of It*. 2 ed. Auckland: Author, 2015; Anglican clergy biography.


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### Completed Theses and Research Essays


Ward, Elizabeth. “‘Such a Work as This’: a Case Study of the All Saints’ Children’s Home, Palmerston North.” Massey University, Palmerston North, MA thesis in History, 2015.

Theses in Progress


McDonald, Lynne. “Lauru Naqu Vudu Ra: Choiseul is my Island: Missionaries and the Development of Christianity on Lauru (Choiseul), Solomon Islands 1904-1963”, Massey University, Auckland, PhD thesis in History.


Reviews on Religion in Oceania for Religious Studies Review

Religious Studies Review is a well-respected US-based journal, published by Wiley, that provides short (c.300 word) book notes as well as longer review essays from across the field.

The Oceania section of the journal offers an excellent venue for show-casing scholarship on religion from within our region; a generous interpretation of the field of ‘religious studies’ is applied. As editor for the Oceania section, I would welcome your support with the following:

1. Suggestions of works for review and themes for review essays;
2. Expressions of interest in acting as a reviewer (stating your affiliation and areas of expertise);
3. Tips about forthcoming books that you would like to see reviewed;
4. Suggesting Religious Studies Review to publishers as a venue for review copies of your own books. The journal sends out review copies to reviewers, where these have been received. It does not accept unsolicited reviews or review essays, but I am happy to receive suggestions and ‘commission’ reviews as appropriate. If you have relevant recent books in your possession that merit coverage in the journal, please also feel free to suggest these for short reviews. It would be great to see more works from the region being profiled for this wider audience.

Please contact me directly if you would like to support the journal in any of the ways above:

geoff.troughton@vuw.ac.nz

Geoffrey Troughton
Victoria University
Gary Clover [gsclover@xtra.co.nz] is working on a socio-economic history of the Wesleyans’ Hokianga mission stations at Mangungu, Pakanae, and Waima 1827-1855, focussing on the missionaries and their relationships with surrounding Maori tribes and neighbouring European settlers, and on so-called Maori “conversion”. The study draws upon Vincent O’Malley’s “Meeting Place” framework, and John Owens’ 1969 PhD thesis.

Peter Matheson [peter.m@compassnet.co.nz] has recently published:

Peter is also working on:
- Luther beyond Lutheranism: The reception of Luther in recent non-Lutheran historiography.
- Thomas Müntzer and John Knox. The Confluence of the radical and the magisterial Reformations.
- The Life of Ordinary People in the Third Reich: a Family Correspondence.
- The Churches and the Jews in the Third Reich
- Recent research on Argula von Grumbach, in collaboration with Elisabeth Spitzenberger
- The Scottish Theological Diaspora in Australia and New Zealand for David Fergusson and Mark Elliot, eds, History of Scottish Theology (3 vols, OUP).

John Roxborogh [johnroxborough@hotmail.com] has recently published:

John Roxborogh [johnroxborough@hotmail.com] has recently published:
Lectures on Luther at the University of Otago. As part of the Luther Decade the Department of Religious Studies and Theology of Otago University plans to host in 2017 a series of lectures on Luther and the Reformation by lecturers from overseas and New Zealand.

Woven Together? Christianity and Development between New Zealand and the Pacific: 9-10 June 2016, Victoria University of Wellington. Contacts: Philip Fountain: philip.fountain@vuw.ac.nz; Geoff Troughton: geoff.troughton@vuw.ac.nz.

To and from the Antipodes.....Catholic missionaries over two centuries Australian Catholic Historical Society Conference: September 2016. The Society will be holding a conference in 2016 on Saturday 24 September at the North Sydney Campus of the Australian Catholic University, with a welcome event on the evening of Friday 23 September.

This theme covers all aspects of Catholic missionary activities within and originating from Australia and New Zealand over the past 200 years, including (but certainly not limited to): the context of decisions to undertake or cease missionary activity; the purposes and practices of missionary work (especially if these varied amongst the various orders); the challenges and the support provided; changes over time in these perceptions and approaches.

Abstracts of presentations (up to 300 words, including title, author affiliations and address [including e-mail address]) are sought with a receipt deadline of 31 May, 2016. They should be in Word format and be submitted to achs2016conference@gmail.com

A brief biography of the presenter (100 words maximum) should accompany each abstract. The abstracts will be selected by the ACHS academic program committee and published (together with the biographies) in a booklet which will be distributed to participants at the conference. It is planned to have the provisional program finalised and announced by 30 June.

The Council of ACHS anticipates that the registration fee (which will include the welcome event, conference lunch, as well as morning and afternoon teas) will be $100. There will be a concessional registration fee for full-time students. All participants, including presenters, will be required to register.

Obituary

Rev Dr Frank Grenfell Glen Dip Theol., Dip Soc. Wk., MPhil, PhD, FAIHA

Frank died peacefully at his home in Cromwell on 5 February 2015. His funeral was held at the Cromwell Presbyterian Church on 14 February.

Frank trained at Trinity Methodist Theological College in Auckland from 1955 to 1957. Prior to this he had served as an apprentice electrical fitter with the Southland Power Board and within the Territorial Air Force, having learnt to fly as a teenager. Following his student days he married Margret Hamilton. They had no children.

Frank began his ministry in Western Southland, from 1958 to 1962. During this time he was also the Industrial Chaplain (1960-1962) to the Manapouri Hydro Scheme on behalf of the NZ Council of Churches. Throughout his four years (1963-1966) at Shirley Methodist Church in Christchurch Frank served also as a territorial chaplain in the New Zealand Army.

At the beginning of 1967 Frank and Margret headed to Australia where Frank was a padre and pilot for the North West Inland Mission and then for the Far West Inland Mission, both in NSW. During the four years of these appointments Frank established the Flying Padre Patrol Inland Ministry. He also established an association between the Missionary Aviation Fellowship and the Uniting Church in Australia for the training of clergy as pilots. Frank joined the Royal Australian Air Force as a Chaplain in 1971, serving in a variety of postings for about five years. Previously, when in NZ, as well as military chaplaincy training Frank had also undertaken medical and junior officer training courses. All this came to focus with his work in the RAAF which included time in Vietnam. Frank
was awarded four Australian military service medals and a NZ Defence Force Service Medal, with Territorial Bar, among other awards.

Arriving back in New Zealand in 1976, Frank undertook social work as a Probation Officer for about a decade before returning to active ministry and, in the process, transferring from Methodism to the Presbyterian Church. He served a short period as a chaplain to Presbyterian Support, and then accepted a call to Thames Union Parish, commencing in 1987. He retired from there, on health grounds, in 1991.

Remaining in Thames during the 1990s, Frank was able to continue a part-time role as a Police chaplain, concluding that work in 1997. He also completed a research Master’s degree, then a doctorate, at the University of Waikato and embarked on a new phase of life as a scholar in, especially, New Zealand and Australian military and religious history. Even before Frank took up serious academic study he had emerged as a published author of note. He was the author of a number of books and a contributor to many journals and other publications both before and subsequent to his studies. He was the editor of the *New Zealand Journal of Military History* for five years and contributed to both the *Oxford Companion to New Zealand Military History* and the *NZ Dictionary of Biography*.

In 1983 Frank published *For Glory and a Farm*, a book about the impact of the 19th century NZ Land Wars on the colonies of Australia. This was, in fact, the first significant study of colonial Australia’s involvement in a war of the British Empire. For Frank it laid the foundation of things to come. It also led, in 1990, to his being admitted as a Fellow of the Australian Institute of History and the Arts. In more recent years Frank had also become an active philatelist, gaining international recognition.

In 2004 his book, *Bowler of Gallipoli: Witness to the ANZAC Legend*, was published. It is now in the process of being turned into a movie, Frank served as a consultant on this project. In 2011 his ground-breaking book *Australians at War in New Zealand* appeared and has resulted in a radical Australian rethink of the foundations of Australia’s own military history and, indeed, the formation of Australia as a pre-Federation political entity exercising foreign policy.

In 1999 Frank and Margret sold up their home in Thames, spent about a year engaged in research travels and Auckland house-sitting, before, in December 2000, moving to Christchurch to what was to be their retirement home. Only in the past couple of years or so, in post-earthquake recovery mode, had Frank and Margret resettled in Cromwell.

Frank, it could be said, lived his rich and full life through five intersecting journeys, three of service to others: ministry, social work, and chaplaincy to the forces – Army, Air, Police; together with research and writing and last, but by no means least, family, especially in respect to his life-long relationship with Margret.

Rev Professor Douglas Pratt
The Chronicles of Paki - NZ’s Untold Story were launched as part of the Gospel Bicentennial commemorations in 2014. The fully illustrated colour books are targeted at the intermediate age group and are in the graphic novel format although they are obviously non-fiction. The stories have been checked and endorsed by historians and iwi. The co-authors are primary school teacher Alison Condon from Motueka, and Bible-in-School teacher Gina Taggart from North Canterbury. The illustrators are Tania Hassounia and Eddie Booth, and the producer is Dave Mann from the Hope Project. Further details about the books can be found at www.bigbookpublishing.co.nz.
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 Geoffrey Troughton (Convenor, Wellington); Hirini Kaa, Stuart Lange, Peter Lineham (Auckland); Alison Clarke, Tim Cooper, Hugh Morrison (Treasurer), John Stenhouse, Pamela Welch (Dunedin); Christopher van der Krogt (Newsletter editor, Palmerston North).


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 2016. A reminder asking for news will be sent out in advance. Suggestions about how the Newsletter can be improved are welcome.

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). Inclusion on the mailing list constitutes membership of the Religious History Association of Aotearoa New Zealand (RHAANZ); there is currently no membership fee.