

There remains scope for a more chronologically extended and more broadly focused history, rather than sociology, of New Zealand's gangs.

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Destiny – The Life and Times of a Self-Made Apostle. By Peter Lineham. Penguin Group, Auckland, 2013. 304pp. NZ price: \$38.00. ISBN 9780143568919.

As the Salvation Army Officer in Rotorua in 2000–2001, I found the rapidly growing Lake City Church, and its later manifestation as Destiny Church, very hard to ignore. Stories about the church varied, from remarkable tales of former gang members coming to salvation and turning their lives around to members turning up to request Salvation Army foodbank assistance after ten per cent of their gross salary was siphoned into church coffers. In the years since I left the Rotorua ministry, newspaper headlines, television news features and the efforts of investigative journalists have meant that lurid tales swirled around Destiny, detailing the extravagant lifestyle of the leadership and hinting at financial irregularities and cult-like excesses. Much of the substance of these rumours owes its existence to the behaviour and teachings of Destiny's larger-than-life church leaders and to the speculation of bewildered outsiders looking in at a uniquely New Zealand church phenomenon.

Destiny burst into national prominence with the black-shirted 'Enough is Enough!' march through the streets of Central Wellington in August 2003, led by a well-dressed kapa haka party and the Harley Davidson-riding church leader, Pastor Brian Tamaki. Regular broadcasts of slickly presented, tightly edited church services on national television; the 2004 declaration by Mark Vrankovich's Cultwatch that Destiny was on his radar; features on TVNZ One's *Sunday* programme; a brash (and ultimately doomed) attempt to launch the Destiny Party in the 2005 general election; and a recent announcement that a Destiny City was planned for South Auckland – all have ensured that Destiny remains a controversial topic of conversation. But what is Destiny Church, and who is Brian Tamaki?

The Destiny Church phenomenon is hard to pigeonhole and most attempts to do so rely on 'sound bite' journalism lacking analysis or fairness. The stories of ex-cons, former drunkards and prostitutes turning their lives around to become useful members of society and reconnect with family and culture are as true as the legends of the rich, over-the-top lifestyles of church founders Bishop Brian Tamaki and his wife Hannah. Alongside tales of Hannah Tamaki's manipulative attempt to subvert the electoral processes of the Māori Women's Welfare League, there are social, educational and cultural programmes which are assessed by their government departmental funders to be resounding successes, offering rigorous social and financial systems to support them. Which facet of Destiny is the real church?

To answer these questions, Penguin commissioned the New Zealander most qualified to properly investigate and write about Destiny Church: Massey University's Peter Lineham. A widely published Christian historian, Lineham wrote *Destiny* after being provided with an unprecedented level of access to the Tamakis and to past and present church members, pastors and administrators. In *Destiny*, he details the early life of the charismatic Brian Tamaki, his conversion from a tough, hard-living lifestyle, his determination to construct a church that reflected his passion for an old style of religion, and finally his most recent incarnation as 'the Bishop', an authoritarian, my-word-or-the-highway autocrat. The debates around early slips and successes, personality clashes and financial errors are covered, together with more recent controversies such as the covenant oath

by 70 male members of the church and plans for a 'Destiny City' community in South Auckland. *Destiny* offers a thoroughly researched and remarkably fair history. It is obvious that Lineham has concerns about the use of pseudo-spiritual control and authority by Tamaki, but it is equally clear that he found much to admire in the church and in the people running it. The choice by the to add the pejorative subtitle *The Life and Times of a Self-Made Apostle* to the cover is unfortunate, especially given the integrity of Lineham's approach and his fair-handed approach to his subject.

Lineham looks at *Destiny* alongside the prevalent theology of contemporary movements, and provides a neat summary of its origins in American revivalist movements, together with a deft analysis of the limitations of Tamaki's oversimplified sermon philosophy. In the same way, financial disquiet – the main focus of writing in the popular press – are examined, with what appears a cause for concern (the annual 'First Fruits' donations to the Tamakis), together with positive aspects such as the integrity of social programme account-keeping also spelled out.

A particular strength of the book is how Lineham discusses the uniqueness of *Destiny* as a mega-church with a majority Māori membership. It has attracted more attention and opprobrium than its (considerably richer and larger) 'fellow' – but whiter – mega-churches, Christian Life Centre and City Impact Church, despite the latter running remarkably similar tithing and teaching systems. If there is any gap in this comprehensive examination of *Destiny*, it is in the incomplete analysis of why the church comes in for a level of public scrutiny and criticism which is spared its spiritual 'competitors'. Perhaps there is room in New Zealand's church history canon for a companion volume to *Destiny* which looks critically at the other evangelical groups in this country. Too many of the church histories lining library shelves are written from within the denomination concerned; more work like Peter Lineham's is needed, especially given the increased levels of secularism in New Zealand and around the world. *Destiny* is a remarkable work of New Zealand church history.

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Forgotten War. By Henry Reynolds. NewSouth, Sydney, 2013. 280pp. NZ price: \$39.99. ISBN: 9781742233925.

Frontier wars were fought across the Australian continent from the closing decades of the eighteenth century until well into the twentieth century. Henry Reynolds' prizewinning *Forgotten War* compels readers to recognize and acknowledge that fact. Unlike other former British outposts such as its North American colonies, the Cape, and New Zealand, Australia continues to deny its involvement in its first wars, which were fought on its own soil as indigenous people sought to defend their lands against the incursion of predominantly white colonists. The Australian War Memorial in Canberra commemorates those who fell in conflicts ranging from the Sudan in 1885 to Afghanistan in the 2000s. Despite extensive lobbying, however, this national monument remains a *tabula rasa* when it comes to people who died fighting over the land and resources that comprise present-day Australia. It is as though its bitterly contested frontier wars never happened.

The work of Henry Reynolds has been so influential in shaping understandings of the past over recent decades that he was portrayed by an actor in a television docudrama (Leon Ford in the ABC's *Mabo*, 2012). Reynolds is therefore well situated to challenge this national forgetting. His is an authoritative voice recognized beyond the academy. In introducing *Forgotten War*, Reynolds explains his rationale for returning to the topic of frontier warfare. He cites the inception in 1994 of an extensive national program that commemorates Australian servicemen and women who served their country from 1885 to the present. His book, Reynolds wrote, 'is