

tudes they embody. But he still insists that 'all the verses of the Bible are inspired and written under the special guidance of the Holy Spirit' (p 240) and that 'the charism of inspiration guided and guaranteed the Scriptures to a degree that no writings from the post-apostolic tradition . . . could ever claim' (pp 247-8). Since he acknowledges that inspiration is not limited to Scripture and believes that the degree of it differs for different scriptural books, it is difficult to give sense to this 'special guidance'. It sounds like a continuing commit-

ment to the old affirmations, even where the conceptions that underlay the older affirmations have changed out of all recognition.

So while I welcome Dr O'Collin's search for continuity of faith and theological understanding in the changing circumstances of the present time and find myself in agreement with much of what he has to say, I believe that the continuity we seek will need a greater measure of discontinuity within it than he envisages. The problems that face us bite deeper than he acknowledges.

MAURICE WILES

RELIGION IN NEW ZEALAND SOCIETY
T. and T. Clark, Edinburgh 1980. pp 216.

edited by Brian Colles and Peter Donovan.

The twelve essays collected in this volume cover the main divisions of religion in New Zealand – Maori religious movements, the Roman Church; the Protestants (Anglicans, Presbyterians, and Methodists chiefly); the sects; the Jews; the new movements from India (Ananda Marga and the Hare Krishna Movement, and, more marginally, the Divine Light Mission, and Transcendental Meditation). The remaining essays are devoted to ecumenism, the Charismatic movement (which is, of course, interdenominational, the tendency towards pluralism in religion, and a discussion of the role of religious studies in the country.

The contributors do not all come from the same discipline, and the sociologically informed essays of Michael Hill (on sectarianism) and Kapil Tiwari (on the new Indian movements) contrast sharply with the rather bland discussion of Catholicism in the country by E. H. Blasoni. Perhaps the study of Judaism is the most stimulating and informative in the volume: its author, David Pitt examines the pressures inducing assimilation of New Zealand's less than 4,000 Jews, and the resistance to it. Basically, he sees that social structural factors, such as the diminished household role of women, have promoted the decline of religious observance. Young people are no

longer socialized, as he observes, by the network of kinsfolk, but by peer groups. In such a circumstance, can any traditional religion survive with anything like the same vigour?

The story of religion in New Zealand reflects, as these writers are aware, patterns that are familiar in the West. The major churches have in recent years all lost adherents – at least, as membership is counted by what people say on the census forms. The Anglicans, who constituted 40% of the population, accounting for less than 30% in 1976, and even the Catholics, who grew from about 13% of the population in 1926 to nearly 16% in 1966, have since then dropped back again. Lloyd Geering, who discusses these trends, maintains that the real decline in participation has been even greater than these figures suggest. Some small religious groups have grown, particularly the Mormons and Jehovah's Witnesses, but the real leakage from the major denominations has been to that category of people who profess no religion, or who object to stating a religious preference: this group is now the second largest component in the country.

Against the decline in religion must be matched the growth in Religious Studies, which appears to be a thriving discipline in New Zealand's universities, and for

which Albert C. Moore holds out optimistic encouragement, even seeing Antarctica as a possible centre for international culture (and so for Religious Studies) in some distant future. Whatever may be said of Antarctica, this book is a timely and useful contribution to our understanding

of the role and development of contemporary religion, and becomes itself a significant addition to the Bibliography on religion in New Zealand which has been compiled at the back of this volume.

B. R. WILSON

BIBLICAL GAMES: A Strategic Analysis of Stories in the Old Testament, by Steven J. Brams. The MIT Press, 1980.

I made a mistake from the start over this book. I pigeon-holed it in the academic discipline of biblical scholarship, but this would be unfair to the book, not to speak of the reviewer. It belongs to the academic discipline of game theory, a discipline which began in 1944 with the publication of a book called *Theory of Games and Economic Behavior*. Up to now game theory has mainly been applied to economics and political science, though an attempt was made to apply it to Harold Pinter's *The Caretaker* in 1971.

Well, now we have it applied to the Old Testament, and I dare say with success. The Old Testament is full of games and Professor Brams tackles the best of them. Indeed he begins with the creation. But I cannot help feeling that the publication of this book will be of more benefit to game theory than to biblical scholarship; this I say without irony and the book was

well worth writing.

One hesitation: Brams works from the Jewish Publication Society of America translation into modern English. This is certainly a better translation into modern English than the two others that come to mind, but in the original Hebrew you find no end of punning and strained etymologies. In a purview of all the data these too should have been taken into account.

God comes out of this scientific analysis very badly. "He intrudes in people's lives with unerring regularity, wrecking amicable relationships. . . . In my opinion, this inimical behavior stems principally from His overweening concern for His reputation" (p 173). There are pages more of this. I cheerfully commend the section "Concluding Remarks on God" to all theologians and ironists.

RICHARD JUDD