

consequence of sponging away the horizon by denying God and leaving ourselves totally isolated from each other.

A large part of this book is either explicitly or implicitly to do with sexuality. Dom Sebastian finds a close connection between his central theme and being at one with oneself sexually. Lovers of God, he says, should have 'better relationships'; but the way to these relationships must be 'intra-self friendship' with its root in God, an entering into one's own sexual (and therefore deepest) identity, not through direct one-to-one exchange with a complementary partner, but by going beyond all partners to God who is the locus of all sexual identity and through him loving others with God's illimitable love.

Moore is quite drastic in encouraging us to 'embrace' our own hedonism and narcissism of which he believes Christian tradition has been mistakenly afraid. "Our biggest obstacle to believing in God", he says, "is our innate distrust of happiness." He associates our highest happiness with our being wanted for our complete selves, and those complete selves are sexual in the deepest (non-functional) sense – *being* for

others in love. Sexual identity he defines as the "most intimate visible signature on a person's selfhood" and has less to do with the functions of mating than with our capacity for altruism towards others from within our ultimate and highly particular security in God. The scandal of particularity – 'gentlemen this way, ladies that', as C. S. Lewis put it in *A Grief Observed* – is in this writer's view the only way in which altruism can operate in creatures, but it *has* to operate through God, otherwise its very particularity paralyses.

This is a very difficult book. Despite its extremely short chapters and constant recapitulations, it is demanding on the attention. But it is not jargon-ridden, and the effort to penetrate its thought is deeply rewarding.

As an Orthodox, I was fascinated by the many psychological insights which made 'western' sense of our doctrine of *theosis* (participation in the divine nature), a concept vital to reconciliation one might argue inasmuch without sharing in the loving heart of God we have little hope of keeping our finger off the button.

JUDITH PINNINGTON

AN INTRODUCTION TO PHILOSOPHICAL LOGIC by A. C. Grayling.
The Harvester Press, Sussex, Barnes & Noble Books, New Jersey, 1982.
pp 300. £6.95 p/b.

AN INTRODUCTION TO THE PHILOSOPHY OF RELIGION by Kai Nielsen.
Macmillan, 1982. pp xii + 218. £14.00 h/b, £4.95 p/b.

Philosophical logic is hard to define, but its importance as a branch of philosophy is now acknowledged. Dr Grayling's new book covers most of the topics associated with it, and there are chapters on propositions, necessity, existence and predication, truth, meaning, and verification. Authors discussed in some detail include Austin, Davidson, Dummett, Kripke, Quine, Russell, Strawson, Tarski, and Wittgenstein. The blurb on the cover of the book is accurate. Grayling 'provides a clear and comprehensive account of the major issues in metaphysics and the philosophy of language as these are dealt with in contemporary philosophy . . . The book as a whole constitutes a survey of the views of some of the twentieth century's leading

thinkers . . . The references constitute an extensive bibliography of the relevant philosophical literature, and throughout the book technical terms and concepts are carefully explained and analysed'.

There are aspects of Grayling's study with which I am unhappy. It gives little indication of the way in which some currently popular views were anticipated and discussed in classical and medieval philosophy. And the virtues of certain theories are sometimes obscured by Grayling's account. Thus, for example, one gets little sense of the strength of the so-called 'Redundancy' theory of truth, associated with F. P. Ramsey and, in one form, ably defended by Williams, whose *What is Truth?* (Cambridge, 1976) goes entirely unmen-

tioned by Grayling. But it is hard to write an introduction to a whole area of philosophical inquiry, and Grayling has done a good job. His book is informative and lucid, and it can be warmly recommended to those who want to start learning about its subject matter. It is less demanding, and yet in some ways more wide-ranging, than either Haack's *Philosophy of Logics* (Cambridge, 1978) or Harrison's *Introduction to the Philosophy of Language* (London, 1979), with which it is likely to be compared. Students and teachers of philosophy should both find it invaluable.

The same, I think, cannot be said of Nielsen's book (though having recently published a work with the same title as Nielsen's, I am open to the charge of bias). An introduction to the philosophy of religion, like any introduction, cannot be expected to cover everything. But students

turning to such a work can reasonably expect to be told about topics like the classical theistic arguments, the problems involved in discussion of particular divine 'attributes', the philosophical questions arising from notions like 'immortality', 'miracle', 'providence' and so on. But Nielsen's book is basically an extended essay on religious assertions in general. As far as I can see it adds little to his earlier works *Scepticism* and *Contemporary Critiques of Religion*. Nor is it likely to be welcomed with enthusiasm by the many theistic and non-theistic metaphysicians who are now as numerous as their verificationist predecessors of the 1950s, with whom Nielsen has much in common. Nevertheless, Nielsen has a good line on his hobby-horse of 'Wittgensteinian fideism'. He should certainly be read by those who are interested in his subject.

BRIAN DAVIES O P

THE SOCIAL TEACHING OF VATICAN II by **Rodger Charles S. J. with Drostan MacLaren O P.** *Plater Publications, Ignatius Press, Oxford and San Francisco, 1982. pp xxvi + 569. £12.75.*

This useful book is the first major venture to issue from Plater Publications, which aims to assist in the study of Catholic moral teaching. The authors work at Plater College, Oxford, and their text is the outcome of several years teaching experience both at Plater and at the Catholic Institute of Social Ethics (founded in 1972), which merged with Plater in 1979. The book can be primarily recommended as a text-book. Its expository value is considerable, for it provides analyses and commentary on the social teaching of the Council, together with numerous references to contemporary writing on social ethics, and documentation including Council statements, Encyclicals, and papal addresses. Topics dealt with include natural and divine law, conscience, marriage and the fam-

ily, and the ethics of political and economic life. The ethical judgments of the Holy See provide the principles promulgated in the text, and some readers may think that alternative principles are given less of a run for their money than the best of all possible books would allow. But the ideal implied in such a criticism is meaningless, and this book does much to defend its overall position. It also acknowledges the existence of alternatives and the way in which, at certain points, ethical agnosticism is both necessary and reasonable. Students of Vatican II will find it invaluable, as will teachers of moral theology and Christian ethics. The book is well produced and is very clearly written. It contains an excellent annotated bibliography.

BRIAN DAVIES O P

THEOLOGICAL INVESTIGATIONS Volume XX, by **Karl Rahner.** *Darton, Longman & Todd, 1981. pp 191 £14.50*

This book contains about half the essays in what Rahner himself has described as his final volume of *Schriften*. They date between 1977 and 1979. Admirably

translated by Edward Quinn, they repeat familiar themes in Rahner's repertoire. None is heavy going. On the contrary, age seems to have released him into a new luc-