

witness to himself; representations can only have meaning within the frame of reference of his gracious dealings with man. The purpose of theology is not to describe God, its language is persuasive and ostensive. There is an analogy of being but it must rest on the analogy of grace (even our knowledge of ourselves involves our grace relation to God). This is comprehensible if it be noted that though Professor Torrance

will have nothing to do with Theology as a science of abstractions he does think, with Calvin, that we have a direct intuitive knowledge of God in his Word, not a seeing but an intuitive audition. By this he means that all true knowledge of God arises out of obedience in that through it we are thrown upon the objective reality of God himself.

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A PRIESTLY PEOPLE by Karl Hermann Schelkle, 7s.;

EVERYDAY THINGS by Karl Rahner, 6s.;

THE CHURCH AND FREEDOM by Hans Küng, 6s.;

Theological Meditations, edited by Hans Küng, published by *Sheed and Ward*.

These are three of a set of attractive looking publications by Sheed & Ward of Theological Meditations, edited by Hans Küng. *A Priestly People* is a very fine meditation, by Karl Hermann Schelkle, on the manifestation and activity of the Spirit in the People of God. He develops and explores his theme with a wealth of scriptural quotations from both the Old and the New Testaments. It is a short (57 pages), but very concentrated work and each page should provide the reader with many fruitful meditations on the nature and the workings of the Spirit.

In *Everyday Things*, Karl Rahner offers us a series of reflections on those aspects of our lives which are not normally classed as theological. Such activities as working, getting about, sleeping, laughing, sitting down, may appear as trifling or common things, but they, 'form part of man's ultimate personality and as such are, or ought to be, integrated into his life . . . little things too, have unutterable depths . . . (they are) heralds of eternity' (p. 3). The short meditations on 'Work' and 'Grace in everyday life', both have some useful insights which would help one to view Christianity as something integral to and permeating the whole of human existence, but the overall feeling about the book, is one of disappointment. I sometimes had the feeling that Rahner was groping for things to say. This disappointment is not helped by the fact that we are offered 41 rather small pages of not all that exciting Karl Rahner, for six shillings.

Hans Küng was one of a few people who, several years ago, helped me to see that Christianity could be something vital, relevant, even exciting; thus I cannot claim to be objective in recommending this short work, *The*

*Church and Freedom*. It isn't enough to try to whitewash with glib apologetics, accusations brought against the Church that she betrayed the gospel of Christ and the freedom which the gospel has brought. Rather isn't it a proof of Christian freedom to confess that, 'there have on innumerable occasions been sins committed against the children of God committed in our Church, and that they are committed to this day? . . . Every manifestation in the Church of lack of freedom . . . contributes towards making the Church less believable in the eyes of the world and of men in general; and that is a miserable disaster' (pp. 7 and 8). The Church proclaiming the gospel of Christ, is the dwelling place of freedom and is meant to bring true freedom. But this true freedom lies, 'not in man himself, . . . but in the freedom of God, in the freedom of his grace setting us free in Christ' (p. 13). If the Church is the dwelling place of freedom, then this freedom should 'shine out everywhere through her institutions and constitutions, her ministries and ordinances' (p. 19). But he is not advocating some sort of anti-nomianism; thus, 'Just as there can be no true order in the Church without true freedom, so there can be no true freedom in the Church without order' (p. 25). In the final chapter, he cites instances in which freedom in the Church should be manifest, but, alas (and scandalously) has not always been so. These are, freedom of conscience, freedom of speech and freedom of action.

Küng always gives the impression that he is passionately committed to what he is writing and that he is in a state of excited agony to make his point. The result is always for me, stimulating and refreshing.

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