

first category is memory, remembering, anamnesis, *memoria passionis Jesu Christi* (chapter 11). But the memories are *shared*, so the second basic category is narrative, story-telling (chapter 12): "Christianity as a community of those who believe in Jesus Christ has, from the very beginning, not been primarily a community interpreting and arguing, but a community remembering and narrating with a practical intent – a narrative and evocative memory of the passion, death and resurrection of Jesus" (p 212). Seizing a phrase from Wilhelm Schapp, Metz insists that our minds are "in Geschichten verstrickt", our minds are knitted of stories. The third and final category is solidarity: recalling by telling their story the memory of the defeated and the dead we demonstrate our solidarity with all who have been called to become free persons in the sight of the God of the living and the dead (chapter 13).

Having criticized Rahner for his idealism Metz nevertheless produces his theological work as a model of how to bring system and story together in theology. He makes the very illuminating suggestion that the best way to read Rahner's theological work is to take it as the autobiography of a soul (pp 219-228). Once it is established that theology is primarily telling a story that, by keeping certain disturbing memories alive, creates and extends fraternal solidarity, there would be plenty of room for interdisciplinary and social-critical theological questioning – theology as kibitzing, to borrow Richard Rorty's term for the philosophy of the future (Yiddish: to comment while watching a game, to joke, fool around, wisecrack, to tease, needle, to carry on a running commentary while another is working). Metz insists

NEW ESSAYS ON HUMAN UNDERSTANDING by G. W. Leibniz. Translated and edited by Peter Remnant and Jonathan Bennet. Cambridge University Press, 1981. £28.00 h/c. £10.00 p/b.

This is a much needed and excellent addition to the English translations of Leibniz. It is based on the Robert-Schapers edition of the *Nouveaux Essais* published in 1962 by the Akademie-Verlag of Berlin. It also relies on the edition of Locke's *Essay* edited by Peter Nidditch and published by the Oxford University Press in 1975. The translators offer a readable text

that the *memoria passionis* needs to be told, and re-told, as a story, not out of condescension to the "simple faithful" who could not understand the message without illustrations (as St Thomas virtually holds: *Summa Theologiae* Ia, 1, 9) but simply because there is no other way of sharing the memory and thus of recreating the believing community.

Obviously this is one more book about theological method, and there is in any case a perceptible trend towards "narrative theology". The rest of the work remains to be started, but Metz has surely opened the way.

The little collection of lectures and addresses is chiefly remarkable for the text of the one at the 1978 *Katholikentag* which enraged Cardinal Hoeffner and led him to denounce it as recommending a "minimalistic" version of Christian faith. The text shows that Metz simply preached a sermon on how the German Catholic Church which is so generous with money in gifts to the Third World should face up to the fact that the money comes in the first place from collusion in exploitation of that same Third World. But when the University of Munich appointed Metz to the principal chair of theology last year Cardinal Ratzinger, invoking the concordat, prevented him from getting the job (he stayed professor in Münster). No reasons were ever made public, but Metz originated the "political theology" which gave rise to "liberation theology" in Latin America, and that was presumably enough for the intolerant and reactionary cardinals of the German Catholic Church.

FERGUS KERR O-P

which certainly displaces the excruciating version of A. C. Langley published in 1896. They also provide useful notes and an Introduction which is void of serious philosophical commentary but which supplies the reader with all the basic information about the origins of the *Nouveaux Essais*. Highly recommended.

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