generous to a fault, giving away much of the considerable fortune he made by the sale of books and pamphlets. In founding Methodist societies and ruling them with a rod of iron he showed remarkable powers of organisation. But the formation of a brand new movement requires leadership that is determined, devious and at times ruthless. Wesley was all three.

Hattersley writes well and has produced a fascinating and entertaining narrative. But being himself a retired politician he is too interested in the internal politics of Methodism and the public controversies in which Wesley was involved. This preoccupation with one aspect of Wesley's work, seems to exclude another of equal importance. Wesley was one of the most effective preachers who ever lived, but Hattersley seldom quotes the sermons, gives us no analysis of Wesley' s preaching style and makes no attempt to get to the heart of why conversions happen at massed open air preaching events. Hattersley also pays scant regard to what kept the Methodist societies going. We are never told what happened at a typical meeting and how it affected the members. Indeed the thousands of hymns written by Charles Wesley for the use of the faithful are hardly mentioned at all. Perhaps one can sum up Hattersley's view of Wesley in words once used of St.Paul: 'a great missionary, but not a very nice man.'

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***"He kissed him and then wept" Towards a Theology of Jewish-Catholic Partnership*, Eds. Rabbi Tony Bayfield, Rabbi Dr. Sidney Brichto and Dr. Eugene J. Fisher, London: SCM Press 2001. pp. 267. £16.95.**

In the early days of the Second World War when Hitler's forces were beginning the systematic extermination of Polish Jews, a Jewish couple gave their son to Catholic neighbours for safekeeping. They gave the neighbours an address in New York to which the boy should be sent after

the war if his parents did not survive. The boy's parents were victims of the Holocaust, but the Catholic couple hesitated to send him away. They had grown to love him and wanted to convert him to Catholicism and bring him up as their own. They asked their priest for advice. The priest insisted that they should honour his parents' wishes. This they did with many regrets. The priest who urged this act of self-sacrificing integrity is known today as Pope John Paul II.

This anecdote comes at the beginning of this remarkable book of Catholic-Jewish dialogue. It consists of papers and summaries of discussions at a conference of 44 Catholic and Jewish scholars, which took place in Britain to mark the Millennium.It is appropriate that such a story should be told early in the book, for John Paul II is in many ways the hero of this collection of essays. Dialogue between Catholics and Jews received a great incentive by the 1965 document of the Second Vatican Council, *Nostra Aetate*. As a result of that document the 'cold war' between these faiths was laid to rest and councils of Christians and Jews were set up all over the world. But the coronation of a Polish Pope in 1978 gave an even greater boost to goodwill and mutual respect between Jews and Catholics. John Paul II has gone to great lengths to emphasise the new relationship, to seek forgiveness for past wrongs and to pave the way for fruitful dialogue. It is appropriate the book twice quotes the Pope's prayer at the Western Wall during his Millennium visit:

> *God of our fathers, you chose Abraham and his descendants to bring your Name to the Nations: we are deeply saddened by the behaviour of those who in the course of history have caused these children of yours to suffer, and asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the Covenant. We ask this through Christ our Lord.*

The book consists of essays on relevant themes, covenant, election, reading sacred texts, the challenge of modernity and postmodernity, religion, government and society, the values brought to partnership, etc. Each essay by a Jew is followed by a Christian response and vice versa. Even on the printed page one can grasp the degree of goodwill

prevailing in the conference. These are friends sharing their concerns with one another in an atmosphere of mutual encouragement.

Some of the highlights in the discussion catch the imagination. Edward Ondrako tackles head-on the statement that outside the Roman Catholic Church there is no salvation by quoting Cardinal Newman' s careful interpretation: 'it does not follow, because there is no Church but one, which has the Evangelical gifts and privileges to bestow, that therefore no one can be saved without the intervention of that one Church.'

Richard Block sees a contradiction between the claim of *Nostra Aetate* (following St. Paul in *Romans*) that the continued existence of Judaism is a divine mystery and the affirmation that God's covenant with the Jewish people was 'never rescinded.' He asks, 'If our covenant is enduring, where is the mystery in our endurance?' Margaret Shepherd, finds a 1983 statement of Cardinal Etchegaray valuable in summing up where the two faiths stand before the Creator. Etchegaray points out that, as in Jesus' parable, neither son gains possession of the whole inheritance, but each one depends upon the generosity of the Father.

In the field of ethics John May claims that our religious traditions provide the vision of transcendence 'which ultimately gives morality its meaning.' Christianity cannot properly understand itself without referring to Judaism. But Judaism does not need Christianity to help with its self- definition. Several Jewish writers urge their fellow Jews to put right this imbalance in the relationship by studying Christianity, reading the New Testament and beginning to appreciate a religion, which centuries of hostility and persecution had caused them to ignore. Clare Jardine notes that the visit of Pope John Paul II to Israel prompted a call from the Israeli government to schools to change the standard teaching about Christianity in the light of the Pope's goodwill towards Jews.

Those of us who believe passionately in Christian-Jewish dialogue will find much encouragement in this book. However, one must acknowledge that, apart from a fine contribution by David Rosen, there were no Orthodox Jewish scholars present at the conference. Much work needs to be done by both Progressive Jews and Christians to convince the

Orthodox of the value of this new interfaith relationship.
On the Christian side of the fence one must acknowledge that Protestantism, being diverse, can have no equivalent of the Second Vatican Council. Protestant churches have been extremely active in dialogue with Jews since the war, but twenty-first century Protestantism is experiencing a revival of conservative elements who favour evangelising non-Christians rather than entering the kind of dialogue that recognises the other as having a valid approach to God. Here is another area where more work needs to be done.

Unfortunately this excellent book is flawed by its attitude to Protestantism. German Liberal Protestantism is blamed for framing the kind of supercessionist theology (i.e. a theology in which Judaism is rendered obsolete by Christianity), which paved the way for Nazism. This is a libel on a noble branch of Christian thought, which, however imperfect, pioneered a new approach to Biblical study. Susannah Heschel's article launches a particularly vicious attack, which implies that German Liberal Protestantism is inherently anti-Semitic. She makes absolutely no mention of the Confessing Church and those Protestants who risked their lives to defy Hitler, most notably the martyred Protestant Pastor, Dietrich Bonhoeffer. Despite this one defect, here is a book, which will enrich and advance the ever- increasing rapprochment of Jews and Christians.

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