

biblical revelation, he took indifferently from whatever in the resources of tradition—Reformed, Western Catholic or Oriental—seemed of service. Secondly, as a Christian *tout court* he remained faithful to that classical moment in the tranquil recollection of New Testament experience which is constituted by the patristic Creeds. His theological doctrine did not have to constantly re-dig its own foundations, nor enter mapless the hermeneutical labyrinth of exegetical pluralism. This is why, along with his scholarship, his work will remain very useful in Christ.

AIDAN NICHOLS OP

PRAYING ST MARK'S GOSPEL by Gerald O'Mahoney SJ, Geoffrey Chapman, 1990, Pp viii + 136. £6.95.

A surprisingly difficult project, for a book of this kind must remain a slim volume and must contain the text of the gospel. So the text constitutes one third, the commentary another and hints for prayer the final third. Which leaves the author little space. There is, of course, a number of decisions and interpretations with which the professional exegete will disagree (e.g. that excessive commercialism was the reason for Jesus' attack on the Temple-worship) and perhaps too defensive a determination to preserve the detailed historicity of the gospel. But the author's purpose is to lead to prayer, and this he does effectively, largely by the Ignatian method of imagined presence at the scene with Jesus. The scene is imaginatively reconstructed and the reader is encouraged to identify with the disciples, and especially with Peter, who is considered to stand behind the gospel. To this end the author offers a striking mutation of the gospel text into the first person when the personalities are involved, which takes the reader right into the scene. In the healing-stories the reader is encouraged to reflect on and pray about personal paralysis, sickness, the legion distractions pulling the Christian this way and that, which need to be calmed by the divine authoritative command.

The emphasis of the spirituality, a thread which runs through all the reflections, is on our share in divine sonship with Jesus, our right to trust God as our *Abba*. We share in Jesus' value and life by our share in his precious blood, and by this too receive a challenge to share in his ministry. The hints to prayer are usefully varied, sometimes confessions, sometimes reflections, sometimes explicit vocal prayers which the reader may appropriate. Such a book can be written only by an author who is prepared to expose and share his personal spirituality, and for this generosity the reader must be grateful.

HENRY WANSBROUGH