

SOCIETY AND MENTAL HEALTH by R. J. Berry, M. M. Smith. *Catholic Social Guild* 5s.

Mental illness is becoming increasingly common in our lives, and there can be few people who have not known either a friend or a relative suffering from some form of mental disorder, especially since the passing of the Mental Health Act of 1959, which brought about a great increase in out-patient care, day-hospitals, and domiciliary services, giving greater responsibility for the patient to his own family, employer and fellow-workers. In fact, the Act completely changed the emphasis of treatment from the almost purely custodial to the present informal type of admission and discharge.

This paper-back, written by a consultant psychiatrist and an occupational therapist, gives a good overall picture of the development and scope of the mental health services available today. It includes a bibliography, a glossary which will be of value to the layman, and a list of organisations and individuals who are concerned with the promotion of mental health and the support of families burdened with mental invalids. The book assumes very little previous knowledge on the part of the reader, and copes bravely with the complexities of involitional depression and the definition of schizophrenia. In this definition, however, the book is sometimes unsatisfactory: anyone who has worked with schizophrenics will recognise a statement like 'one often feels as though there is a pane of glass between oneself and a schizophrenic patient' as perfectly true, but it

may well perplex a general reader hoping for fuller explanations of difficult topics. However, the authors are honest and say frankly, for example, 'most psychiatrists have a clear idea of what they mean by hysteria, although most definitions are in some way inadequate'.

The book is written primarily to demonstrate to the layman some of the ways in which individual help can be used to promote mental health, and the authors warn against well-meaning but incompetent offers of service, which can lead to undue emotional involvement and an inability to see things in perspective. On the other hand, the authors point out that voluntary workers who 'can combine sympathy with objectivity have a chance of doing real good'. There is indeed plenty of scope, for in this book, as with so many accounts of the services available for all groups, there is a tendency to state what would be the ideal provision – old people's clubs, Day Centres, home helps, hostels and halfway houses to provide a sheltered environment for newly discharged patients, and so on – without mentioning that there is a crying shortage of all these facilities.

Something like 40% of the total hospital beds in Britain are occupied by psychiatric patients, so this problem has become one of great relevance to us all. 'If community care is to work, the community must really care.'

ROSEMARY GALPIN

THE TEMPTATION AND THE PASSION: THE MARKAN SOTERIOLOGY, Ernest Best. *Cambridge University Press*, 1965, 32s. 6d.

Dr Best's *The Temptation and the Passion*, the second of a series of monograph supplements to *New Testament Studies*, falls into two parts. First, Dr Best argues that Mark is not to be classified with those New Testament soteriologies which see Christ's death and resurrection as a victory over the demonic powers. In Mark, Jesus goes to the desert to encounter Satan, and, as 3.27 indicates, by 'one definite act' (p. 13) decisively defeats him at the Temptation. The subsequent exorcisms are but 'mopping-up operations of isolated units of Satan's hosts', which 'are certain to be successful because the Captain of the hosts of evil is already bound and immobilised' (p. 15).

Dr Best stands against a current trend in Markan interpretation which understands Jesus' whole mission as an encounter with the forces of evil and attaches Satan's conclusive defeats to the Passion rather than to the Temptation. Thus James M. Robinson (*The Problem of History in Mark*) argues that the struggle begun in the Temptation continues, until at his death Jesus experiences the ultimate in diabolic antagonism; only in the resurrection is the force of evil conclusively broken. Against Robinson Dr Best is generally convincing and his conclusion is persuasive: 'the demonic slowly fades out of Mark; highly concentrated at the beginning, it gradually disappears so

that in the Passion story it escapes mention altogether. Robinson would take its high concentration at the commencement of the Gospel as indicating it as a main theme for the whole' (p. 22).

Dr Best argues further that the sin which Jesus comes to overcome does not – in the view of Mark, current Judaism and the New Testament writers in general – originate solely or even predominately from Satanic temptation. Thus Dr Best would not allow that the words to Peter 'Get thee behind me, Satan', imply that Peter is motivated by Satan. At this point Dr Best slips into a small inconsistency. In considering Cullmann's position he remarks that 'for us it is illegitimate to introduce Matt. 4.10' into a discussion of Mark 8.33. Yet on the very same page he uses Matt. 16.18 (where 'Jesus calls Simon Peter', implying that 'he is to perform the role of a rock in steadying his fellows') to interpret Mark 8.33 as meaning that Peter is merely 'behaving after the manner of Satan' (p. 29). Add too the fact that Peter's role as rock lies in the future. How would this tell against his acting here as Satan's agent?

In the second part Dr Best associates Mark's soteriology with I Cor. 15.3–4, where Christ's

work is seen as atonement for the sins of men. Jesus' ministry is directed primarily not against cosmic forces of evil, but towards men, to bring them into relationship with God. For Mark the coming Kingdom preached by Jesus is considered in terms of men receiving it or entering it; it is not connected with the defeat of the demonic world (as in Matt. 12.28 = Luke 11.20). In Mark, Jesus dies to deliver men from sin and create true disciples; at the Last Supper he has already interpreted his death in advance as establishing a new covenant for the benefit of men. This is all excellently argued. A grim (dogmatic) note intrudes when Dr Best suggests that 'Mark sets forth Jesus as smitten by God in God's judgement over his people Israel' (p. 158); in bearing for men the judgement of God, Jesus becomes 'the object of the wrath of God' (p. 153). The supporting exegesis is not convincing, in particular on Mark 10.38f.

But all in all this is a learned, well argued and delightfully clear work on an important topic. It sets a very high standard of scholarship for coming monographs in the series. Has an inverted comma been reversed on p. 15, line 11?

G. G. O'COLLINS, S.J.

JESUS CHRIST IN THE OLD TESTAMENT by Anthony Tyrrell Hanson. *S.P.C.K.*, 30s.

THE STUDY OF THE SYNOPTIC GOSPELS by Cardinal Bea. *Chapman*, 16s.

Professor Hanson's contention is that the principal use which New Testament writers make of the Old Testament is not typological much less allegorical but consists in representing Christ as really present there, 'the real Presence of the pre-existent Christ in Old Testament history' (p. 7 cf. 176). He supports this claim by a detailed interpretation of three Pauline passages, five from *Hebrews*, four from Stephen's sermon in *Acts*, five from *John* and three from the Catholic epistles. There is a further chapter on Prophetic Prayer and Dialogue in Paul and he concludes with a brief examination of New Testament terminology associated with typology, finally summarizing his conclusions.

The first example from Paul is the preacher's headache about the tame rock which followed the Israelites in the wilderness. We know that this derives from the rabbinical idea of the God of Sinai who stays with his people implying (for the rabbis) that the rock of Sinai also stays with them. Paul applies this to Christ as part of his allegory (I Cor. 10:4). In this

context we can hardly conclude that, since *Numbers* 16:16 (LXX) has 'this is the bread which the kyrios has given you to eat', Paul understood that it was the lord Jesus who gave spiritual food to the Israelites in the desert. If it is an allegory, as Paul says it is, it would be much more natural to understand *pneumatikon* in the Philonian sense, especially since Paul clearly speaks of being 'baptized into Moses' and eating and drinking spiritual food and drink in order to direct his readers' attention to the Christian mysteries. Here as elsewhere Paul, a convert rabbi familiar with the scriptural exegesis of diaspora Judaism, employs a method a little less than typology and a little more than rabbinical midrash.

When we come to *Hebrews* and Stephen the argument is even less convincing since the typological intention is generally so plain, as can be seen not only in the use of terms which the author refers to in his last chapter but also and principally the direct juxtaposition of old and new, shadow and reality. Christ is *not* the Old Testament high priest, he is the reality of which