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Spirituality and health, health and spirituality: a new journey of spirit, mind, and body

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versions of the Lord's Prayer can be "retroverted" to produce Aramaic versions which have both pleasing meter and rhyme clearly (?) suggesting that they must, therefore, be authentic.

Beasley-Murray does provide some high quality philology. Although peppered with his common sense imaginings, his descriptions of the first-century *Sitz im Leben* are helpful. However, much of this material could be located in any number of excellent commentaries. Beasley-Murray should be affirmed, too, for recalling Martin Dibelius' conviction that the root source of all the gospels is the preaching of the apostles and their students. What a shame that a book nominally about preaching makes no effort to suggest how exegetical insights might be developed in actual sermons.

Henry Langknecht
Emmanuel College

Spirituality and Health: A New Journey of Spirit, Mind and Body

Bruce G. Epperly

Mystic, CT: Twenty-Third Publications, 1997

126 pages, \$9.95 US Softcover

The popular press is full of articles on spirituality and health. Holistic medicine, alternative medicines, and multi-understandings of spirituality have been some of the prime causes for this interest. Bruce Epperly seeks in his book "to provide a Christian vision of health and wholeness for contemporary persons" (5). He succeeds partly in this ambitious goal. Epperly is an ordained minister in the Church of Christ, has a doctorate from Claremont Graduate School in California and is adjunct professor of theology and community medicine at Georgetown University.

Epperly believes that the Christian notion of health is the integration of body, mind, and spirit. Drawing on biblical texts, he argues that Jesus healed everyone in some form or another. He also argues that prayer, a healthy diet, exercise, spiritual healing, alternative medicines are aids to health. He maintains that spirituality and health affect each other. Just as one's spirituality can help one's health so one's health can also influence one's spirit. Epperly is careful to note that spirituality does not determine health. There are many persons who are sick with chronic illness whose spirituality has not cured their physical body.

This book is easy to read, cites some relevant medical and theological studies in terms of spirituality and health, and offers some concrete helps in

terms of prayer, diet and lifestyle. Epperly uses incidents from his own personal life to show the relationship between spirituality and health. The book fails to mention that there are other notions of health and spirituality both in the biblical record and the tradition of Christianity. Also, the book does not address one of the major problems in this relationship between spirituality and health. Medical science seeks to find in spirituality an important variable that it can manipulate for better health. Spirituality, however, is based on an encounter with the living Spirit of God that Karl Rahner describes as "Uncontrollable" and "Incomprehensible". The Spirit of God is not a variable that can be controlled for better health. Right methods of prayer and meditation, proper diet and lifestyle do not necessarily produce better health. Despite these shortcomings, we recommend this book for those beginning in this area.

Elizabeth Meakes
 Thomas St. James O'Connor
 Waterloo, Ontario

Storytelling the Word: Homilies and How to Write Them

William J. Bausch

Mystic, Connecticut: Twenty-Third Publications, 1996
 287 pages

World of Stories for Preachers and Teachers

William J. Bausch

Mystic, Connecticut: Twenty-Third Publications, 1998
 516 pages

Father William J. Bausch, a Roman Catholic priest serving in the diocese of Trenton, New Jersey, observes that preachers are not very effective and congregations are, by and large, made up of sleeping seniors. He is convinced that story sermons will rouse the sleepers and rally the strayed. "There *are* other effective ways of preaching, from the expository to the exhortatory, from the deeply scriptural to the meditative, from the inductive to the phenomenological. Still, this book focuses on just one approach...the way of the story...I would even venture to say that storytelling the word has a better chance of bringing the Bible back to its appreciation of first being a many-centuries (old) oral tradition." (*Storytelling the Word*, p. 5) For one third of *Storytelling the Word* he instructs preachers on how to go about the task of preparing a sermon. In this didactic portion he enlivens the pedagogy