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# Healing Wounded Emotions: Overcoming Life's Hurts

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specialized settings and seminary professors would do well in using for ongoing dialogues as to the relationship between academic studies in theology and living one's faith in the congregation/parish/world.

In the editors' epilogue, the poignant question is asked: "Living a faith tradition in the modern world—is that still possible?" Of course, this question embraces a larger set of questions: "How is authentic Christian formation possible? How can we conceive a lived context of faith in which some form of critical correlation between tradition and situation can even begin to take place? How can the community of faith be both responsible to the tradition and responsibly present in a pluralistic world?"

Arnold D. Weigel  
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**Healing Wounded Emotions: Overcoming Life's Hurts**  
Martin H. Padovani  
Mystic, Connecticut: Twenty-Third Publications, 1987  
U.S. \$6.95

In the foreword to the book, John Powell reflects on the observation of Victor Frankl that for the last fifty years psychology has had a narrow preoccupation with the human mind and body to the neglect of the human spirit. Powell suggests that "we have been selectively silent about the persistent questions of the human spirit: questions about where we have come from, what are we doing, and where we are going."

This book is written with the assumption that theology and psychology must address the human condition holistically. It is written out of a belief that psychology provides clues in understanding and coping with life experiences. It views religious faith as a source of meaning and purpose bringing hope to the human spirit. Religious faith when integrated with psychology should potentially bring healing into the lives of people. Padovani argues for an integration of these two streams. He notes however, that "the task of harmonizing the spiritual and the psychological is frequently difficult" (2). Problems occur when one discipline assumes its own approach to be a panacea for all life's problems or where a discipline lacks knowledge of the other discipline. Using the imagery of blindness he says, "psychological blindness results in ignorance about the person; spiritual blindness fosters a profound ignorance in religious areas" (2).

This short treatise is comprised of sixteen chapters which identify problem areas, human experiences, behaviours or needs. His approach is to describe the human experience in terms of problems. He then proceeds to describe how these problems emerge in everyday life followed by illustrations as to how one can respond redemptively to the problem. A case in

point is chapter 5 on anger—virtue or vice? He describes the debilitating effect of anger in terms of being the underlying cause for many emotional, mental, physical and emotional problems. In simple and clear terms he illustrates how anger emerges in a range of life experiences. Contrary to common Christian conceptions he points out positive aspects of anger as highlighted in one sentence “Truly, anger is necessary for healthy communication” (31).

The book is written in popular style, it reflects the wisdom gained from experience, and illustrates that the author has his feet firmly planted within his own religious tradition. In an era where there is an emphasis on self-fulfillment it was refreshing to read the chapter on giving, which he says is based not only on feeling but on “basic commitment”. It is rather startling to read that, “Love is just as strong, and even stronger, when we give ourselves to another without accompanying good feelings as it is when we give with warm enthusiasm” (74–75).

The book is well worth reading for the professional and lay reader alike. His chapters on “God’s Will”, “Giving”, “Compassion”, and “Change” stand out as examples of treating old themes with a freshness that draws one back to the text more than once. Among the many popular books available on personal and spiritual growth Padovani’s stands out as one that belongs on the bookshelf of the serious reader.

Ralph A. Lebold

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**A Guide for Preachers on Composing and Delivering Sermons. The *Or ha-Darshanim* of Jacob Zahalon: A Seventeenth Century Italian Preacher’s Manual. Volume XI in the *Moreshet Series*, Studies in Jewish History, Literature and Thought.**

Henry Adler Sosland

New York: The Jewish Theological Seminary of America, 1987/5747

xiv + 194 + 54 pp.

10 November 1694. Instruction is herewith given that this book may never be printed in any form, nor may it be returned to anyone claiming ownership of it. Instead, it shall remain in the chancellory of the Holy Office.

So the “honored Inquisitor” of the Holy Office consigned Rabbi Dr. Jacob Zahalon’s manual to incarceration in the Biblioteca Casanatense in Rome, accessible only by a group of six Dominican theologians commissioned to “defend the faith with the writings of Thomas Aquinas” (93 f.).