

Jeff Levin and Michele F. Prince, eds., *Judaism and Health: A Handbook of Practical, Professional and Scholarly Resources* (Woodstock, VT: Jewish Lights Publishing, 2013), 404 pp.

Over the centuries, Judaism has endowed the practice of medicine with spiritual overtones and implications. However, there has been little in the way of a comprehensive effort to bring together in one volume Jewish resources that speak to a broad range of healing concerns. *Judaism and Health* addresses this opportunity. It is a collection of twenty-five essays that represent over 30 Jewish professionals. The book casts a wide net in capturing Jewish healing wisdom and insights, along with other relevant scholarly and scientific resources. Together, the essays span the landscape of today's most compelling health and healing concerns. Although Jewish ideas inform the content, the book integrates multi-disciplinary contributions that substantiate and enrich the conversation.

After the introduction's helpful orientation, the book presents chapters under these subtopics: Judaism, Medicine, and Healing; Jewish Pastoral Care and Caregiving; Jewish Approaches to Coping with Challenge; Judaism, Psychology, and Health; and Jewish Communal, Organizational, and Policy Perspectives. Naomi Kalish's essay, "Jewish Healthcare Chaplaincy," references twentieth-century theologian Mordecai Kaplan, who suggested three possible ways of identifying with a religious community: by behaving, by believing, or by belonging (p. 78). Although Kalish references this idea in connection to spiritual assessment, this threefold concept captures overarching themes characterizing the whole book—that is, how Judaism pursues, explores, and expresses healing.

I appreciated the especially innovative material in the essays entitled "Creativity and Healing in a Jewish Context"; "Gratitude: Perspectives from Positive Psychology and Judaism"; and "Jewish Religious Coping and Trust in God: A Review of the Empirical Literature." Including so many authors offers this volume great richness. The flip side is that there is not much consistency in style. A few articles offered such scholarly depth as to include up to sixty-one footnotes. Several essays would benefit from the integration and substantiation that other resources and research might provide. Another variance was in "voice." Some articles spoke in a "we as pastoral caregivers . . ." voice or a sermon-like voice, whereas others were more impersonal and academic. Overall, this book's depth and breadth offers ample pertinent information, stimulating new ideas, and spiritual inspiration that I expect healthcare professionals and interested non-professionals, Jews and non-Jews, will find valuable.

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