

“The Reformed Worldview and How It Applies to Medicine”

David Christensen
KSP 151 Rhetoric and Christian Scholarship
Dr. Mary Dengler
9-24-2007

I. Introduction

II. Definitions and Origins of Worldview

A. Formal Definitions

B. Original Concept

1. Plato, Sophists, and Aristotle
2. Augustine
3. Kant

III. Pre-Kuyperian Christian Views

A. Orr

B. Carl Henry and Gordon Clark

IV Kuyperian Worldview

A. Kuyper's Personal Background

B. Calvinism: the three pillars and interwoven themes

1. Creation and Sphere Sovereignty
2. Creation and Cultural mandate
3. Fall and the Antithesis
4. Redemption and Specific Grace
5. Redemption and Common Grace

V Dualism's problems

A. Incorrect view of Creation

B. Incorrect view of occupation

C. Christian's view of Culture

D. Corruption of Humanism

VI. Applying Worldview to Medicine

A. Secular view of religion in Medicine

B. Unreformed View of Religion in Medicine

C. Reformed View of Medicine using Dooyewerd's Modes of Being

1. Confessional
2. Ethical
3. Judicial
4. Economical
5. Social
6. Linguistic
7. Analytical
8. Developmental
9. Aesthetic
10. Psychological
11. Biological and Chemical
12. Physical and Numerical

VII Conclusion

Christianity is a very broad concept, with which virtually everyone in the world is familiar, and it necessitates a comprehensive worldview. Most of the human population do not possess a complete understanding of worldview, but all people have a worldview that is developed throughout a lifetime. Worldview as a concept has been developed extensively since the centuries after the Renaissance, and no one has developed the most involved worldview, Calvinism, further than Abraham Kuyper, who emphasized it as a complete rejection of Dualism and an all-encompassing understanding of the way the universe functions. This concept is vitally important for the field of medicine. Of all professions, medicine, particularly the role of a family doctor, requires that a worldview is properly developed more than most others because medicine has a very special role in everyone's life and involves more trust than other professional occupations. Before one can understand how worldview affects medicine, one must understand the origins and development of worldview.

The first part of comprehending worldview is by examining its formal definitions, its conceptual beginnings in Greek Culture, its movement towards dualism after the Middle Ages, and its final exposure by Immanuel Kant. Worldview has its formal definition, based in the German word *weltanschauung*, which Webster-Miriam defines as “a comprehensive conception or apprehension of the world especially from a specific standpoint” (Webster-Miriam). A less formal definition could be a person’s view of how the world works. It could also be interpreted to mean how one answers life’s four big questions: “Who am I?” “Where am I?” “What is wrong?” And “How do I make it right?” (Walsh/Middleton 35). Besides the official definition of worldview, the historical context is vital to understanding how it affects the modern Christian.

The first concept that could be construed as worldview concerns Plato and his famous disagreement with the Sophists; his ideas were further developed by Aristotle. Plato taught that

men should not simply learn to exist in the world but rather focus on improving themselves (Corbett 28). They could improve themselves by contemplating what he called *arête*, or *the good*, meaning the world of ideals, which every item in this world imitates and resides inside man as a form of absolute truth (Henderson). His idea of self-contemplation greatly angered the Sophists because his teachings would put them out of business, so they ordered that Plato be killed on the charge of corrupting youth. His martyrdom shows the incredible effects that worldview can have on a group of people. Aristotle disagreed with his mentor on the source of knowledge, saying that absolute truth cannot exist in a separate world; rather, it is expressed in the objects themselves (Corbett 30). Plato's thinking bordered on a Christian worldview, in that absolute truth exists and that it affects all of life; rather ironically, St. Augustine developed a rather dualistic worldview which conflicts with the teachings of Jesus.

After Plato and Aristotle touched on the subject, the next man to develop what could be described as a worldview was Augustine. His teachings emphasized the difference between the contemplative life and the active life. They stated that there were two types of occupation: the "*vita activa*," which is an occupation done to survive and the "*vita completiva*," which is an occupation that involves furthering one's intellectual and spiritual life through meditation (Henderson). His teachings influenced the Catholic Church for many years and created a dualism between an everyday lay-person's work and the work of priests, monks, or nuns. This dualism has continued in the Christian church to this modern time period and will be discussed in more depth later in this paper. Worldview was left largely untouched for many years after Augustine tethered Christianity to Greek dualism, until Immanuel Kant finally flushed *weltanschauung* into the open.

Kant challenged the current understanding of how the human mind works, saying that it

is dependent upon the person who is interpreting the data. He developed the idea that in the human psyche, the entire universe revolved around the mind of an individual or was formed by that person, rather than the formerly popular idea that the natural world imprinted itself upon the mind (Naugle 9). By showing how one's perception of the world affected how one understands the world, Kant introduced the concept of *weltanschauung* or worldview. Kuyper brought this theory into Christianity, saying that Christianity must be an entire *weltanschauung* in order to fight Modernism (Naugle 18). However, before one can properly understand Kuyper's teachings, one must visit the lessons taught by James Orr, Gordon Clark, and Carl Henry.

James Orr, among other things, was a Presbyterian minister who saw the dramatic "un-christening of Europe" and responded by teaching that if Christianity was to survive that time period, it would have to become an entire manner of thinking, or worldview (Naugle 7). For Orr, Christianity was not something that could be brought out on Sunday and then abandoned for the rest of the week. Rather, it is also brought to the workplace and the rest of the world. Orr brought out the point that all of mankind has a worldview because "the human mind is not satisfied with piecemeal knowledge" (Naugle 9). In addition, he stated that Christianity is beyond the *weltanschauung* of normal philosophies because it involves a saving faith and is deeply historical (Naugle 8). Orr emphasized that the entire universe is under God's control; therefore, the intellectual pursuits of mankind are under also God (Naugle 11). Although he did have naysayers that tried to remove the intellectual element of faith, he countered them by teaching that without knowledge, faith is invalid. Orr was not the only person of that time to recognize the importance of a Christian worldview; Gordon Clark and Carl Henry brought of a Christian worldview to the United States as well.

Clark and Henry both sought to develop Christianity into a comprehensive worldview,

although they approached the goal in slightly different ways. Clark was a philosopher who was also a very popular preacher and who also saw that if Christianity was to stand against naturalism, the belief that the natural world holds all of the answers for mankind, it would need to become a full worldview. He applied Christianity to many aspects of life and explained that Christianity had the most continuity of any worldview (Naugle 14). Henry, on the other hand, was inspired by Orr's *The Christian View of God and the World* and brought Orr's ideas into the academic and public world (Naugle 15). Orr, Clark, and Henry all served to ready the soil for Abraham Kuyper, who brought the Calvinist worldview into full bloom.

Abraham Kuyper was not always a stellar Christian, but through an odd series of events, he was brought to faith by the prayers and faith of his first congregation (Devries vi). As a young man, Kuyper did not have much exposure to the Gospel through his preliminary education (De Vries iv). This pattern followed while he was at the University of Groningen, where he adored his theology professor, who blatantly rejected Christ's resurrection. However, he was reminded during a contest and through a book, *The Heir of Redclyffe*, of the incredible power of God, but was not touched by the Lord until he received his first congregation in a rural area. Through their devotion to God and their prayers for his conversion, he was brought to faith in Christ (De Vries v-vi). After he was converted to the faith, he became dedicated to unifying all of Christian life under one comprehensive roof that is the Calvinist worldview.

Calvinism, as explained by Abraham Kuyper, is a complete worldview that places all parts of life under the dominion of God and the Lordship of Christ. Kuyper outlines several "pillars of Calvinism," namely "Creation, Fall, and Redemption" (Naugle 22). Woven through these pillars are the themes of Calvinism that demonstrate God's nature. The first pillar, Creation, is the easiest to explain because it deals with the basis of the other two concepts, and without

Creation there would be no necessity for the other pillars (Walsh 44). Calvinism, like the rest of Christianity, teaches that God created the entire universe in a period of time through His fiat, which gave Him supreme control over nature (Walsh 45). In creating the universe, God put forth “laws and norms” that govern each sphere of His creation or all “spheres of influence” (Naugle 22). By recognizing that there are such laws and norms, we recognize the demand for scientific understanding. The notion of spheres of influence is one of the themes of Calvinism and is vital because without limits placed upon parts of Creation, each part begins to lose its individuality and melts into the group. Structural norms give each individual sphere its complete honor or identity. Applying the idea of spheres to medicine necessitates specific areas of practice, called specialties. If specialties are not developed, the entire field of medicine will suffer. For example, if medicine ignores the specialty of immunology, then general practice doctors will have fewer options for treating patients, and the quality of immunizations will significantly decrease. In the same way, if separate divisions did not exist in the field of engineering, many of the advancements in modern industry, electronics, automobiles, or transportation could not have been made. The pillar of Creation also tells mankind how we are to operate in the world that God has provided for us.

Understanding that God created the universe with structure and with order to obey His Creation Word changes how one views the Creation. After every fiat of God, when he was creating the universe, He said that what He made was “good.” This in itself tells mankind that God’s creation is not unholy or damaged; rather, that it is obedient, coherent, beautiful, and reflects God’s personality (Walsh 51). After giving the human race some of the qualities that He possesses, such as logic, creativity, and appreciation for beauty, He also gave us what is known as the “cultural mandate,” which refers to mankind’s responsibility to rule over the Creation in a

way that would honor God (Walsh 53). The “cultural mandate” is another one of Calvinism’s themes, and it creates the demand for scientific exploration by commanding mankind to “rule over Creation,” meaning that we seek to understand Creation in order to better manage it (Naugle 23). However, mankind also has been known to forego the responsibility that God gave us, and that is where the next pillar, “the Fall,” comes into play.

Although God did create the world as perfect, mankind fell into sin by desiring to be like God, knowing good from evil, and modern man must recognize that humans are imperfect beings, which changes how people interact with others and how they understand each other. “The Fall” removed the perfect unity that mankind had with God and with nature and thereby presented each person with two options (Naugle 23). Mankind can either obey God or chose to disobey Him without any middle ground (Walsh 62). The choice to obey or disobey forms what is known as the “antithesis:” the struggle between believers and unbelievers in God (Walsh 61). Disobeying God entails placing anything where He should reign supreme, or as it is more commonly called, idolatry (Walsh 63). Idolatry does not give God the honor that should be His; rather, it places honor upon an object of creation. It also disrespects humans as the images of God. Idolatry is forbidden in the Second Commandment: “You shall not make an image, *nor shall you bow down and worship it*” (Walsh 65, emphasis mine). The Fall into sin as a way of removing mankind from the place in Creation where it should be is called “abnormalism,” which recognizes that there is a more ideal world possible (“Calvinism and Religion” 55). Abnormalism recognizes that there are laws for the Creation and norms for mankind to follow. Without God’s laws and norms, God would not have any impact on the world or anyway to hold creation together in His love. Through the Fall, there came the call to live as God intended mankind to live, even if not all parts of sin could be removed from one’s life. God’s answer for this necessity

is what Calvin describes as “Redemption,” and it is the final pillar of Calvinism (Naugle 22).

Redemption is the ultimate high point in Calvinistic thinking because it allows for many good acts and deeds to be done, even by those who are non-Christian. These acts allow Christians to better appreciate the unbelievers. Although mankind may have left the place of honor that God gave to us during the Creation, mankind is elevated back to the Image of God Himself through His Son and the Holy Spirit's work of Palengensis, which is bringing humans to faith (Walsh 83). There are also other ways that God demonstrated His redemption of mankind before Christ was sent as a sacrifice for sin (Walsh 75). God made a covenant with Noah not to destroy the Earth with a flood again, and this covenant with Noah demonstrated His redemption for all of creation, in allowing the human race to continue. After God's covenant with Noah, the Abrahamic covenant gave the specifics for the complete redemption of mankind By showing that God allows for there to be grace outside of salvation, He demonstrates that it is possible for unsaved people to do good deeds and make good contributions to society, which is known as the principle of “common grace” (“Calvinism and Art” 165).

Common grace is one of the defining features of Calvinism and demonstrates the theme of how “grace restores Creation” (Naugle 22). It also explains how unbelievers are able to create works of art and make scientific observations without believing in Jesus as their Savior (“Calvinism and Art” 143). However, their discoveries and their works do not recognize the source from whence it originated, namely the Creator (Naugle 21) Within common grace, there is the idea that God's grace brings Creation itself back to its rightful place and allows unbelievers to study and understand Creation. With special grace, the salvation that Jesus attained is all encompassing and allows believers to study creation as God intended, with His laws and norms (Naugle 22). The laws and norms that God ordained because of the Fall are still in place, and

they are upheld by the immense canopy of Jesus' redemptive power and forgiveness (Walsh 85). By not evaluating the laws and norms of God's Creation properly, one can reach an incorrect conclusion that some parts of God's creation are above and separate from others, which is part of Dualism.

Despite how completely Calvinism covers worldview and positions itself as a superior philosophy, Dualism still is the dominant worldview among the majority of secular society and many Christians as well. Dualism, which rejects the belief that Creation is good, effectively removed Christianity from science. Dualism is the belief that the study of God is the only part of creation that is holy; hence, all other fields are considered less meaningful than theology ("Calvinism and Science" 119). However, it is clear in the scriptures that God loves and cherishes His Creation, and through the cultural mandate He commands mankind to do the same. The cultural mandate is only logical because God is the one and only creator of the universe and would thereby impose His own perfect characteristics upon Creation. Dualism suggests to the Christian community that it is entirely possible to call oneself a Christian but not live out the beliefs that one's faith necessitates (Walsh 97). The difference in professed beliefs and actions can cause secular suspicions of Christians who disregard the importance of faith in their actions and live as hypocrites.

Dualism creates tension within the Church at large because it demeans most forms of employment and projects full-time mission work as the only true profession (Walsh 98). This tension can also be demonstrated through individuals who felt pressured into the ministry because it is the only way to be close to God. Specifically, one recalls the scandals from the Catholic Church, whether it be the recent news of sex abuse or ancient history regarding those clergy who created empires for themselves and ruled immorally in the name of Christ. These

scandals are an example of the effects that an improper understanding of the relationship of Christ and cultures can have on a person.

These improper relationships can be categorized into five main groups: “Christ above culture,” “Christ and culture paradox,” “Christ against culture,” “Christ with culture,” “Christ as culture,” and “Christ in culture.” All of these relationships but the latter deny God His rightful place in culture (Walsh 101). “Christ above culture” is the idea that culture is good for intellectual pursuits, but that God and worshipping Him are the pinnacles of all life. This idea is basically dualism. “Christ and culture in paradox” emphasizes that if humans are indeed fallen beings, then culture as a whole is an evil to be tolerated to ensure survival. “Christ against culture” is the monastic view that all culture is to be completely avoided because it is completely evil and that isolation from mainstream culture is the true way to live. “Christ with culture” takes an overtly humanistic approach and states that humans are basically good, which rejects the notion of mankind’s Fallen nature. “Christ as culture” rejects the notion that Christ is divine and insists that He was simply a product of culture and that all of Christianity is to keep society moral, much like the beliefs of Thomas Jefferson. Finally, “Christ in culture” makes Christ a part of all culture and leaves no area outside His power; this view is directly related to Kuyper’s statement that “there is not a single square inch of which the Christ, who alone is sovereign, does not declare, that is mine!” Not only does dualism detract from the Christian way of living, but it also creates a different intent for humanism than was originally intended, which impacts the entire secular society.

Humanism has been one of the common themes throughout society since the Renaissance, and through Dualism it has been corrupted to the point of having very negative connotations among many Christians. At its beginning with Pico, Humanism was thought of as a

way of praising God because it emphasized the God-like characteristics that humans possess and tangent that by expanding oneself to be fully human, one lives as God intended (Klassen 19). Now it only praises human development in itself without any acknowledgment given to God. This split of humanism and faith first arose during the Enlightenment period when the intellectuals refused to admit that they were basing secular traditions on faith (Klassen 21). However, post-modernism brought thinking full circle when it emphasized that all truth is based upon an individual's paradigm (Klassen 22). However, it did not come all the way back to Christian thinking because it also stated that every point of view is equally correct. The post-modern emphasis on subjective truth is the final blow to Dualism. If humanism is to be understood correctly, it must be seen through an incarnational view, in which Christ is the source of dignity and humans are studied because Christ himself became human (Klassen 18). The shift in humanism towards worshiping human ingenuity without recognition for God makes an incredible impact on the field of medicine, which is the study of how humans function.

Medicine requires one to take worldview very seriously because only a Christian worldview allows doctors to better care for their patients. While a naturalistic worldview, which most non-Christians follow and hold, can lead to many problems in medical practice. One of the most prevalent problems that doctors face is whether to treat depression solely as a chemical imbalance or as a more involved problem. Most secular doctors view faith and religion as small piece of the puzzle that is human health, but they do not realize that worldview affects how they practice as well.

Another problem from patient-doctor relationships is dualism. Curlin Farr states that the classical technique of doctors avoiding religious talks causes the patients to view their doctor as incompetent; this view undermines the respect that a patient has for a doctor (370). Modern

medical care demonstrates Calvin's concept of common grace, because a non-Christian can still produce useful scientific and creative products. From a Calvinistic view, there would be no reason to look down upon a doctor who does not share the Christian faith. The classical approach to religion by physicians involves a position of neutrality, because physicians have been trained to believe that a doctor's use of religious expressions could bias the patient's opinion of their doctor (Farr 372). However, religious neutrality is impossible, so it is best to be honest and not feign neutrality as a way to gain the patient's trust. It is also very possible that some people may be offended by religious talks and that proselytizing may violate a physician's code of ethics. However, one of the main features of a doctor's job is convincing patients to give up habits that are harming their bodies (Farr 372). One would not expect secular-minded doctors to treat the body with the same respect that Christian doctors would, but even proclaimed Christian doctors are in danger of falling into a Dualistic approach to medicine.

Christian doctors often try to conduct themselves with as much objectivity as possible because that is how they learned to practice, but they should be applying Christian principles to their occupation. Dr. Daniel Hall is a surgeon as well as an Episcopalian priest who views religious beliefs as largely a handicap that must be carefully negotiated around. He cites an example of a Jehovah's Witness demanding that her husband not be given blood after a car crash because it violates his beliefs (28). Although it is true that many religions have beliefs that inhibit how medicine is practiced, a Christian doctor should be able to sympathize with his or her patients' requests that may seem far-fetched and view their opinions as differences in paradigm, not as hurdles to be overcome. Christian medical doctors can relate all parts of their practice to a Reformed worldview through applying Dooyeweerd's modes of reality.

Herman Dooyeweerd provides "modes of reality" that are based upon

multidimensionalism, namely respect for the unity and multidimensionality of every physical or intellectual entity, which is based on for a true Christian worldview (Walsh 181). His modes form a pyramid in which the top affects all of the lower levels. Starting at the top level, he places the modes in the following order: confessional, moral/ethical, judicial, economic, social, linguistic, analytical, formative, aesthetic, psychological, chemical, biological, kinematic, and numerical. Because it is at the top of the pyramid, the most important mode of being is the confessional mode, which entails basic beliefs which all people possess even if they seek to deny them. For myself, I confess that I attempt to follow a Calvinistic worldview, which means that I do not *check my faith at the door*. Rather, my Christian beliefs follow me throughout my rounds as a doctor and at church as a worshipper. With this worldview comes the concept that creation is not something that is unholy or unclean; rather, it was made perfectly by God at creation, and through the redeeming grace that Jesus gave to the world on the cross, creation is worthy of our study. Also, I recognize that humans were made in the image of God, and thereby this belief demands that I respect them as such, while at the same time I acknowledge that they are fallen beings and prone to sin. These confessional beliefs form the basis for all the aspects of being a doctor, specifically moral issues because they are very common in the medical field.

Doctors face ethical decisions every day that range from the type of drug prescribed to abortion advice to stem-cell research. The decisions that doctors make on these topics are based upon their confessional mode of reality. Walsh mentions that it may be possible for him to write a book that he does not believe in, but ethically he would not be behind what he was writing (181). In the same way, it may be possible for doctors to always give their patients the best possible prognosis even if they know that it is doubtful that the patients will have those results. Another issue that most likely will present itself is the possibility of ignoring signs of abuse, which could

be physical, emotional, or even self-inflicted. Ignoring these signs may remove me from large amounts of paperwork and a possible testimony in court but would not be in the best interest of the patient and thereby violate my sense of ethics. The next mode that is a part of his pyramid is the judicial mode, which is one's sense of fairness and justice.

For physicians, worldview, which is developed into modes of being, affects how we view our patients and whether or not we judge them on the point of appearance or socio-economical status. It is common to associate personalities and decision-making processes with people of a certain class or ethnic group, also known as racism, but my Reformed worldview necessitates that I view all patients as individual persons with unique needs. Also, I must also remember that all people are fallen and prone to sin; this realization will put me on guard to recognize problems that arise from sinful habits and to help my patients into recovery. Not only must doctors keep in mind whom they are dealing with, but they must also use judgment with how they recommend expensive procedures that may not have much benefit to the patient. Closely related to the mode of justice is the mode of economics because a great amount of injustice can present itself in my economical approach to medicine.

Since the medical field is an area that is characterized by high wages for workers and high expenses for patients, worldview is vital to navigating through these economic decisions. Doctors are highly trained persons, who can reasonably demand high pay, but problems can arise when they receive incentive to prescribe expensive tests. Another economic dilemma that faces doctors is how they regard cases of uninsured people who pay in cash or on credit. On one hand doctors get less money from insured people, but on the other they risk not getting money from the uninsured people. Beyond this dilemma, is quandary of how I choose to spend it as it relates to my profession. There will be the choice of going on vacation or going on mission trips, and

finding balance between these choices are based on my worldview. Also, whether or not I decide to continue my education through attending many of the rather expensive medical seminars and lectures that are held each year will be affected by my worldview. Along with the economic decisions that I face, I must also deal with the social aspects of my vocation, which will most often be directly related to my personal economic decisions.

Social standing is very important to doctors, and we must be very careful to avoid isolating ourselves from the public, while at the same time ensuring that we are still respected in the community. There is a tendency among doctors to join upper-class society while ignoring the less privileged members of society. The upper-class society often indulges in frivolous expenses; this money could most likely be put to better use. However, the most important social dilemma that faces doctors is how they treat their family because the medical field often demands many hours. This dilemma of balancing family and medical practice would be especially magnified if I am married or have children during medical school or residency; both are a definite possibilities. Following a biblical worldview, I will need to honor my family by spending time with them, as well as using my talents to become the best doctor possible. Directly related to the social aspect of being a doctor is the language that I use when I am addresses various coworkers, colleagues, patients, or family members.

The language that I use when I am addressing my patients, family, or staff implies how I value them and affects my relationships with them as well. Doctors often can use language that is rather professional and unfeeling, but a Christian worldview necessitates that I speak to people in language that they understand. Many doctors have the tendency to use large words and complicated medical terminology, which will make most of their patients feel inferior or defective. Not only does this damage that physician–patient relationship, but it also demeans the

person; God would not intend for anyone to demean another person. Also, many doctors can give off the air of being superior when they talk with their aides or nurses, rather than recognizing that all are a part of the medical team and all personnel have an important role to play with the patient. In addition, trying to sound busy with my practice or taking out stress from work by using angry words on my family damages my relationship with them and goes against God's word and norm. Specifically, taking out stress on children as a way to relieve stress contravenes Ephesians 6:4, which says: "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord" (NIV). Besides the linguistic nature of medicine, I also must be sure that my analytical skills are in top condition so that I can make the best diagnoses possible.

Doctors must be capable of very developed analytical skills so that they may make decisions that are in the best interests of their patients' health, which is affected by a doctor's medical knowledge and love for the sciences. A biblical worldview will affect which theories are emphasized in practice. For example, if I emphasize the Freudian thought that humans are basically motivated by sexual impulses, I will interact with my patients only as sexual beings. Rather, I should examine their motivations from their life experiences and the normative thought processes for their age. Along with how I analyze my patients both physically and emotionally, I also need to consider how my practice will affect my patients' development.

Patients can often be affected developmentally by their doctors' care for them, either positively or negatively, and my worldview affects how I view my care for them. My goal in practice should be not only to heal my patients of their physical diseases but also to help them develop into better people. By assisting them to mature into better people, I will help others to make better decisions, which will ultimately mean fewer demands upon the health care system.

Besides the psychological mode of being a doctor, I must consider the aesthetic appeals of my office and examination rooms, and how the design will affect my patients

The aesthetic appeal of my office and rooms will also affect how my patients will develop, how they view my practice, and how they feel psychologically, so naturally the aesthetic appeal is very important to consider. Although aesthetics and psychology have been neglected in the medical profession in the past, both now becoming very important part of medicine. The area in a doctor's office with the most traffic is the waiting room, and by keeping it clean and tastefully decorated, the doctor assumes that patients will feel much more at home. Also, doctors need to make sure that they are considering the patient's psyche when they are ordering tests and filling out prescriptions. I will need to consider if the diagnosis will make the patient feel angry, sad, disappointed, or any other type of emotion and how those emotions will affect the healing process. Beyond the psychological and aesthetic modes of being, there are the biological and chemical processes are directly involved in a patient's health.

All medicine is based upon biological processes that stem from chemical reactions, and how doctors examine these interactions is affected by their worldview. Some doctors tend to view their patients as merely a complex group of biochemical reactions without considering outside sources as a part of their diagnosis. As was previously mentioned, a patient's psyche is vital to the healing process and should be given consideration. For me, these biochemical reactions are proof that God is the all-powerful ruler of the universe because of the incredible complexity that is involved in these reactions. Besides my patients' biological processes, I also need to consider my own biological processes, specifically how a lack of sleep affects my actions and how I perform as a doctor. There have been many reported cases of doctors neglecting their own sleep needs to perform the necessary call duties but injuring themselves or others in the

process (Gupta 1). My worldview demands that I respect myself as a part of God's creation, and that means honoring God by keeping my body in good condition. Past the biological and chemical parts of being a doctor, one must understand the basic physical and numerical aspects of being a doctor.

These last modes of being, the physical and numerical, are often neglected when the doctor considers the medical field. These modes are not trivial to practice, and they represent the final piece of worldview. In medicine, physics relates to how I view the movements that my patients make and specifically to how they sustained their injuries. It also is applied to the assistive devices that I may prescribe to them. From my worldview, I know that God promises that his world will be constant and that the physical laws that govern the world will not be changed over time.

The final mode of being, numerical, is important to doctors because it forms the basis for a great deal of tests results that we must analyze in order to give diagnoses. Also, it forms the basis for the studies that we use as evidence for making predictions about those tests. Through all these modes of being, one can see how vitally important one's worldview and confessional mode are because they affect all other aspects of life, down to how we evaluate test results and how we decorate our offices.

The Calvinistic worldview has been the culmination of centuries of philosophy and theology, currently is the most comprehensive worldview, and most accurately follows God's norms for creation, which are essential for the practice of medicine. Calvinism has been explicitly developed by men such as James Orr and Abraham Kuyper, and their teachings form the basis of a modern comprehensive worldview. Sadly, over the recent years Christians have lost their comprehensive worldview that applies Christian principles to all parts of life; and this loss

has led to disputes within the Church and to Dualism. Besides Christians, most of modern mankind do not actively evaluate their worldview; as they are all affected by it, they should develop it to better understand how they understand the world. However, Herman Dooywerd contributed his fifteen modes of being, which can be used to evaluate a particular aspect of life and begins with a confessional mode or worldview that affects all the other areas of life. The first area where worldview needs to be applied is one's occupation, because how one conducts their profession is one of the visible aspect of a person's life.

Works Cited

- Bizzell, Patricia . The Rhetorical Tradition : readings from classical times to the present. Boston: Bedford's/St. Martin's, 2001
- Brock, Bernard L. Methods of Rhetorical Criticism : a twentieth-century perspective. 3rd ed. Detroit: Wayne State University Press, 1990.
- Corbett, Edward P. Classical Rhetoric for the Modern Student. New York: Oxford University Press, 1999.
- Curlin, Farr A., and Daniel E. Hall. "Strangers or Friends? A proposal for a New Spirituality-in-Medicine Ethic." Journal of Internal Medicine 20.4 (2005): 370-74.
- De Vries, John H. Introduction. Lectures on Calvinism. By Abraham Kuyper. Grand Rapids: WM B. Eerdman's Publishing Compnay, 1931. i-vii.
- Gupta, Sanjay. "Is your doctor too drowsy?" Time South Pacific (2002) [London] : 67
- Hall, Daniel E. "When clinical medicine collides with religion." Lancet 362 (2003): 28-29
- Henderson, Roger. "Augustine." Dordt College, Sioux Center, IA. 22 Feb. 2007.
- Klassen, Norman, and Jens Zimmermann. The Passionate Intellect. Grand Rapids: Baker Academic, 2006.
- Kuyper, Abraham. "Calvinism and Art." Princeton University, Princeton. 1898
- Kuyper, Abraham. "Calvinism a Life-System." Princeton University, Princeton. 1898.
- Kuyper, Abraham. "Calvinism and Politics." Princeton University, Princeton. 1898
- Kuyper, Abraham. "Calvinism and Religion." Princeton University, Princeton. 1898.
- Kuyper, Abraham. "Calvinism and Science." Princeton University, Princeton. 1898
- Kuyper, Abraham. "Calvinism and the Future." Princeton University, Princeton. 1898
- Naugle, David K. Worldview : the history of the concept. Grand Rapids: W. B. Eerdman's Publishing Company, 2002.
- Walsh, Brian J., and J Richard Middleton. The Transforming Vision. Downers Grove, IL: InterVarsity Press, 1984.
- "Weltanschauung." Webster-Miriam. 2007.

Holy Bible: New International Version. Grand Rapids: Tundale House Publishers.