

УДК 261.7
ББК 86.2

FEATURES ATTITUDE TO THE DISEASE IN CHRISTIANITY AND PHYSICIAN PRACTICE

O.S. DOLGINA, *South Ural State Medical University, Chelyabinsk*

E-mail: ole4-ka@list.ru

Supervisors –assistant, Ph.D. Bogdanov D.V.

Abstract

The question of the relation of Christianity to the disease, particularly in the Orthodox Church. Discusses potential problems that arise when doctor working with Orthodox patients and their solutions.

Keywords: *Orthodox Christianity, disease, doctor.*

"God helps those who help themselves"

proverb

Here comes the Orthodox, and he says: "I'm now the Boss!"

J. Brodsky

November 25, 2013 in St. Petersburg was a traffic accident. It was not particularly difficult, but in one of the cars was a two-month baby. He hit his head on the ceiling of the machine. Rather than take the baby to the hospital, the parents took him to the nearest church (as it turned out, they were, in fact, drove him to baptize), where the baby died. Baptism, however, was conducted, however, the priest called "fast". Fortunately, such a situation where instead of skilled care in the first place hopes for spiritual help, quite rare in the practice of Orthodoxy. It is more common for a variety of sectarian movements. Orthodoxy as the state religion orientation, adequately takes questions need medical care. Indeed, sick priest go to the doctor, and will not try to treat themselves only by their religious practices (which can certainly give him a useful psychological support in the disease).

However, with the fall of the educational level of the population in the practice may be instances when patients refuse treatment in favor of any religious practices. It comes from the vulgar slogans understanding of Christianity and general savagery. And the doctor should be able to convince their patients in need of treatment. Best in such cases to use terminology understandable to the patient and the sources of quotations. (However, it should be noted that the vast majority of patients who consider themselves Orthodox, poorly versed in the primary sources).

So what says the Christian doctrine and, in particular, its Orthodox branch of the need for treatment in case of illness? About the case described earlier in this article, spokesman Diocese of St. Petersburg father Alex said: "It is not faith. This superstition. It's a dark religion. There are in fact common sense. If you see someone with an injury, the first Bandage, and then pray. Life above all else. As a human being had to go to hospital".

In Orthodox Christianity bodily diseases are generally regarded as the norm (historically, this is probably due to the composition of the first Christian communities, where accepted, including people with physical disabilities and diseases, "unclean" for traditional Judaism). For the spiritual health of Orthodox saints considered more important than bodily. Many people think that Christianity in care of the body generally rejected. However, it is not so. According to the Christian conception of man - the image and likeness of God, and the human body is a temple. Consequently, it is necessary to take care of the body. Lord Jesus Christ walked in Galilee, not only preaching, but "and healing every sickness and every disease among the people" (Matthew 4: 23). And not only heal itself, but also, "called his twelve disciples, he gave them power to heal every disease..."

(Matthew 10: 1). And not only gave power, but also commanded: "Heal the sick..." (Luke 10: 9), and the apostles performed the commandment (see Acts. 19: 12, 28: 9).

This applies to the miraculous cures, but a good deed, according to the Scriptures, and is a "natural" healing, medicine, "Honour a physician honor due unto him, because God created it, and from the Most High - healing... God created the earth from any remedy, and wise man will not abhor them" (Sirach 39: 1-2, 4). Many saints were physicians, including Luke the Evangelist, a profession which Paul especially mentioned: "Luke, the beloved physician" (Col. 4: 14). Church were particularly glorified as saints disinterested doctors, such as Cosmas and Damian, Cyrus and John, Panteleimon, Agapetus Caves and others who treated people for free.

Thus, neither cure nor to use the services of doctors for a Christian is not forbidden. Another thing is that for the religious patient has a psychological need of medical procedures in conjunction with religious practices (eg, prayer). Christian should remember that he is healed miraculously or through doctors and medicine, healing anyway served from God. So do not be discouraged by the patient in performing religious practices, if, indeed, they do not interfere with treatment. In the latter case, the patient should be recalled that for patients allowed weakening ascetic feats, in particular, the Church relaxed rigor prescribed positions. If the patient assumes that his illness Corrupts demons (in such situations religion recommends strengthening of fasting and prayer for healing, which may increase the severity of physical illness), then the doctor can help provide adequate minded priest or psychiatrist. In any case, when dealing with deeply religious patients (such people in Russia about 5%) in some cases may require a cooperative doctor and priest. In order to expand cultural horizons and better understanding of the motives of believers is advisable to familiarize patients with primary sources of Christian literature in modern translations. This will allow the doctor to work with the patient in a single cultural field.

References

1 Vesti.Ru: In St. Petersburg wounded in an accident baby died: parents took him to the church instead of the hospital. URL: <http://www.vesti.ru/doc.html?id=1159697&cid=8>

2 In St. Petersburg baby died after an accident: he was taken to the temple, not in the hospital URL: http://www.trud.ru/article/25-11-2013/1303605_v_pitere_mladenets_umer_posle_dtp_ego_povezli_v_xram_a_ne_v_bolnitsu.html

3 The New Testament of our Lord Jesus Christ. M.: Protestant, 1990. 367 p.

4 Maksimov Yu. Patristic attitude to illness. URL: <http://www.pravoslavie.ru/put/5729.htm>