

The characteristics that I believe have been most useful are:

- exercise a strong work ethic,
- have a mentor and be a mentor,
- share your knowledge, and
- live your faith as a servant leader,

This will help to build your network. Volunteer in societies and organizations and practice leadership principles to enhance your relationships and serve others. As you grow professionally and perhaps move into leadership positions, strive to make others successful. Then you will be successful too.

Sincerely,
Ernie Anderson

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CPFI and the Road Less Traveled by Daniel Spadaro

with foreword by Fred Eckel

Growing or even maintaining the number of members CPFI has is a topic regularly discussed by the CPFI Board of Directors. When discussing this issue with Daniel Spadaro, a former CPFI Board member, he mentioned that CPFI membership might be influenced by changing worldviews.

This article is the result of a suggestion that Dan prepare an article for C & P to explore his idea. In the article, the author raises several questions and then attempts to answer them. The Board would be interested in hearing from members as to whether they agree with his perspective and proposed future for CPFI.

Although membership dues income represents only 39% of our annual budget, dues income is an important component. Although the actual dollars are critical to CPFI's future perhaps even more important is the encouragement it provides to the elected leaders and staff.

So, on behalf of CPFI, please keep your membership current to provide the funds for CPFI to keep operating and to keep our leadership encouraged.

—Fred Eckel, CPFI President

Introduction

"Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it"
(Matthew 7:13-14, NIV).

Jesus, in concluding His Sermon on the Mount, talks about a narrow gate and a narrow road. For the unbeliever, the narrow gate represents the one and only way to heaven: faith in Jesus Christ. For the believer, the narrow, difficult road describes the life a Jesus-follower will lead. Jesus calls us to enter the narrow gate and then follow the narrow road. Believers, who follow the narrow road, will attract unbelievers to the narrow gate. In other words, only a biblical worldview will lead unbelievers to the truth of the Gospel, the only way to heaven. All other worldviews lead to the broad road which leads to destruction.

In light of this Scripture passage, what is America's worldview? What is CPFI's worldview? How does America's changing worldview impact CPFI now, and how will it impact CPFI in the future? How should

CPFI react to changing worldviews? These are interesting and important questions for CPFI to address as we move into the critical years ahead. This article will attempt to address these questions and hopefully encourage a clear future vision for CPFI.

What is America's Worldview?

Merriam-Webster defines worldview as "the way someone thinks about the world."¹ It is the lens someone uses to filter reality. America's reality filter has changed dramatically over the years. Jim Garlow, a pastor at Skyline Church in La Mesa, CA and considered to be an expert in church history, described Christianity's decreasing influence on our culture in the following timeline:²

- 1607-1833
The Establishment (236 years)
- 1833-1918
The Predominant Force (85 years)
- 1918-1968
The Subdominant Force (50 years)
- 1968-1988
A Sub-Culture (20 years)

1988-1998

A Counter Culture (10 years)

1998-2008

An Antithetical Culture (10 years)

2008-Present

A Persecuted Culture

The influence of Bible-believing Christians on American society has deteriorated from being the worldview that shapes society to being the one that is persecuted by society.

Since CPFI's official founding in 1984 by Dr. Warren Weaver, America's worldview has undergone three major shifts (as noted above), each one decreasing the influence of the biblical worldview. A 2009 Barna study including approximately 4000 people supports the idea of a dwindling biblical worldview in America.³ This study attempted to determine how many Americans might be considered to have a "biblical worldview." A biblical worldview was defined as "believing that absolute moral truth exists; the Bible is totally accurate in all of the principles it teaches; Satan is considered to be a real being or force, not merely symbolic; a person cannot earn their way into Heaven by trying to be good or do good works; Jesus Christ lived a sinless life on earth; and God is the all-knowing, all-powerful creator of the world who still rules the universe today." Anyone who held all those beliefs was said to have a biblical worldview. Their findings found that only 9% of all American adults in 2009 had a biblical worldview. A subgroup labeled "born-again Christians" increased the percentage only slightly, to 19%. This means that, as recorded in 2009, less than 1 out of 10 Americans in the general population and 1 in 5 professed born-again Christians held a biblical worldview. Could this mean that less than 1 out of 10 pharmacists and 1 out of 5 born-again pharmacists currently hold a biblical worldview? Other studies support this trend in various ways. Another 2009 Barna study representing 1871 adults concluded that most American Christians do not believe that Satan or the Holy Spirit exist.⁴ When given the statement, "Satan is not a living being but is a symbol of evil," 40% strongly agreed, 19% agreed somewhat, and 8% were not sure. In addition, 22% strongly agreed, 17% somewhat agreed, and 6% did not have an opinion to the statement that "Jesus Christ sinned when He lived on earth." The results were not any better to the statement that the Holy Spirit is "a symbol of

God's power or presence but is not a living entity." Overall, 38% strongly agreed and 20% agreed somewhat to that statement. A 2016 study looking at 6-year trends concerning the Bible in America found increased skepticism and decreased reading of the Bible, especially among millennials and Gen-Xers.⁵ As America drifts away from a biblical worldview, is it also drifting away from CPFI's worldview? Does CPFI hold a biblical worldview?

What is CPFI's Worldview?

CPFI's articles of faith are published online and in each issue of *Christianity & Pharmacy*.⁶ Their purpose is to communicate CPFI's beliefs, and they represent CPFI's collective worldview. How well do they match the statements used in the 2009 Barna study?³ In Table 1, CPFI's articles of faith are compared to Barna's³ six statements defining a biblical worldview. Each of the CPFI articles of faith either directly or indirectly matches all six biblical worldview statements in the Barna survey. Therefore, CPFI has a worldview that potentially matches a small and shrinking percentage of pharmacy. If pharmacists are consistent with the average Christian, the CPFI worldview represents the views of about 9% of almost 300,000 registered pharmacists.⁷ This may explain to some extent the persisting problems of obtaining and maintaining CPFI membership, but it also raises a question: how should CPFI react to changing worldviews that have an impact on the organization?

How do Changing Worldviews Impact CPFI?

As mentioned, one obvious impact on CPFI is with obtaining and maintaining membership. However, there are many other potential challenges. As our culture becomes dominated by secular worldviews, healthcare and the profession of pharmacy will follow suit. Consider issues such as abortion, end-of-life medical treatments, increasing drug abuse, and the legalization of marijuana in light of a secular worldview as compared to a biblical worldview. Chris Putnam compares these worldviews by answering four basic questions, as seen in Table 2.⁸ The Christian pharmacist with a biblical worldview will be diametrically opposed to the predominate secular worldview of the culture on issues such as the value of human life, what is right and wrong, and the reality of God and Satan. We do not have to stretch our imaginations too far to see drugs on our shelves to end life, either in the womb or as part of physician-assisted suicide. Employers will expect their

employee pharmacists to dispense these drugs, just as they dispense any legal prescription drug. Pharmacist-conscious clauses may not provide legal support in a legal system dominated by a secular worldview. We already get a glimpse of this as some states have passed legislation restricting right-of-refusal.⁹ A 2013 Pew Research Center study found Americans closely divided over the issue of physician-assisted suicide. When asked if they approve or disapprove of laws that would allow a physician to prescribe lethal doses of drugs that a terminally ill patient could use to commit suicide, 47% approved and 49% disapproved.¹⁰

A secular-worldview society will also present challenges related to the reality of God and Satan. One example is the interpretation of the word *pharmakeia*. The definition of *pharmakeia* according to New English Translation Bible notes is: "On the term *φαρμακεία* (*farmakeia*, "magic spells") "the use of magic, often involving drugs and the casting of spells upon people – 'to practice magic, to cast spells upon, to engage in sorcery, magic, sorcery."¹¹" There are several interpretations of this word and much has been written about it. It is beyond the scope of this article to cover all the definitions, but one interpretation is of particular interest. It involves the use of drugs to open pathways to demonic spirits. This definition is speaking of the use of mind-altering drugs such as the psychedelics.¹² With the legalization of medical marijuana, a pharmacist with a biblical worldview is confronted with dispensing a drug that may open a pathway to demonic spirits.^{13,14}

One final impact needs to be mentioned. The future of CPFI is directly tied to our younger pharmacists. Several studies show a significant difference of opinion between millennials and older generations on topics such as the growth in the number of religiously unaffiliated Americans,^{15,16} increased skepticism and decreased reading of the Bible,⁵ and being the least likely to value church attendance.¹⁷ The impact is twofold: a decrease in the number of younger pharmacists with a biblical worldview and potentially increased persecution for those who do have a biblical worldview.¹⁸

How Should CPFI React to Changing Worldviews?

How CPFI reacts to the changing American worldview will have long-lasting effects on the organization. What should CPFI be to a culture that does not see eye-to-eye with

biblical principles? How does a biblical worldview answer this question? “Do not change the gospel message” is a foundational biblical principle upon which to make all other decisions. In the Book of Acts, Paul was in the midst of many cultures with non-biblical worldviews. He never altered the gospel message. Galatians 1:6-10 (NIV) clearly communicates this principle: *“I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel—which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God’s curse! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let them be under God’s curse! Am I now trying to win the approval of human beings, or of God? Or am I trying to please people? If I were still trying to please people, I would not be a servant of Christ.”* Staying true to the truth of the gospel needs to be non-negotiable, and from it all other decisions should flow, no matter what the circumstances.

We need to invest in the future by investing in the younger generations of pharmacists. CPFI has made progress in this area by including a student member on the Board, including a national student retreat in conjunction with the annual meeting, and by organizing student chapters into regions. These tangible, investing actions need to continue to be supported. They are lines of communication between generations. The creation of other regular means of communication will keep these activities fresh, as well as lead to new activities. It is important that our faith is expressed in the real world. Examples include student retreat service projects and short-term medical missions. These opportunities need to be clearly communicated to each student chapter. Older generations need to be intentional with the younger.¹⁹ We need to create opportunities for younger pharmacists to find and connect with mentors, focusing on the integration of faith and profession.²⁰ There are an increasing number of controversial healthcare issues that younger pharmacists need and desire the wisdom of older pharmacists. These issues can also be addressed through articles in *Christianity & Pharmacy* or the *FaithScript*, or annual meeting or regional meeting speakers. Perhaps we can learn what issues

are most important to younger pharmacists and present them as the theme for journal articles or annual meetings.

Finally, we need to be prepared to accept and disciple new believers. Many past revivals or awakenings in church history involved young people and were preceded by significant spiritual regression.²¹ It is possible that America’s rejection of a biblical worldview will lead to another great awakening of society and revival in the church. When that happens, many pharmacists will come to the saving truth of the gospel, and they will need mentoring and discipleship to integrate their newfound faith into the practice of their profession. When they enter the road less traveled, they will need an organization that is also on that road.

Conclusion

CPFI’s biblical worldview is in direct opposition to American culture based on its articles of faith. Just as the church is a collection of individuals and not a building or organization, so is CPFI. What is your worldview? The real CPFI worldview depends on your answer to this question. Are we influencing our culture for Christ, or is the culture influencing us? Second Corinthians 2:14-15 (NIV) calls us to be the “aroma of Christ.” *“But thanks be to God, who always leads us as captives in Christ’s triumphal procession and uses us to spread the aroma of the knowledge of him everywhere. For we are to God the pleasing aroma of Christ among those who are being saved and those who are perishing.”* The only way for CPFI to be the aroma of Christ is for each member to enter the narrow gate and follow the narrow road. Will you join us on the road less traveled?

Table 1 - CPFI Articles of Faith Matched with Barna’s Biblical Worldview Statements^{3,6}

1. We believe the Bible, in its original languages to be the inspired, inerrant Word of God, the only infallible and authoritative rule of faith and conduct.
Matches “the Bible is totally accurate in all of the principles it teaches.”
2. We believe in one God, maker of all things, eternally existent as: Father, Son, and Holy Spirit - the Holy Trinity.
Matches “God is the all-knowing, all-powerful creator of the world who still rules the universe today.”
3. We believe in the deity of our Lord Jesus Christ, true man and true God; conceived of the Holy Spirit, born of the virgin Mary.

Implies “Jesus Christ lived a sinless life on earth.”

4. We believe that the Lord Jesus lived a sinless life, performed miracles, was crucified for our sins, was buried, bodily resurrected, and ascended to the right hand of the Father.

Matches “Jesus Christ lived a sinless life on earth.”

5. We believe that man is made in the image of God and that since the fall, all men are born as sinners unable to save themselves.

Matches “A person cannot earn their way into Heaven by trying to be good or doing good works.”

6. We believe in the personal salvation of believers through the substitutionary sacrificial death and shed blood of Jesus Christ - being justified by faith alone.

Matches “A person cannot earn their way into Heaven by trying to be good or doing good works.”

7. We believe in the future return of the Lord Jesus in power and glory.

Implies “The Bible is totally accurate in all of the principles it teaches” and “God is the all-knowing, all-powerful creator of the world who still rules the universe today.”

8. We believe in the presence and power of the Holy Spirit, indwelling each believer, transforming us and enabling us to live a Godly life.

Implies “Believing that absolute moral truth exists.”

9. We believe in the bodily resurrection of the just and the unjust; those who are saved to everlasting blessedness and those who are lost unto the resurrection of damnation.

Implies “Satan is considered to be a real being or force, not merely symbolic.”

10. We believe in the spiritual unity of believers in our Lord Jesus Christ.

Implies “The Bible is totally accurate in all of the principles it teaches.”

Table 2 - Secular versus Biblical Worldview⁸

Secular Worldview

1. Who are we?
Human beings are the primate species homo sapiens that evolved from lesser hominids (or great apes).
2. Where are we?
We are on earth, a mediocre planet amongst many that support intelligent life.
3. What is wrong?
There is a lack of education and resources. Therefore, people are frustrated and suffer from low self-esteem.

4. What is the answer?

The solution is more education and equitable distribution of resources by a benevolent world government.

Biblical Worldview

1. Who are we?

Human beings are embodied spirits bearing the image of God in a body created by God.

2. Where are we?

We are on earth, an utterly unique planet in a finely tuned universe created to fantastically precise specifications to sustain intelligent life and maintained moment to moment by an omnipotent, sovereign God.

3. What is wrong?

A powerful serpentine being called the *nachash* (a Hebrew word implying a shining serpentine entity) lured the first humans into sin. Sin is defined as humankind's disobedience to God and rebellion against His moral standards. Sin broke our relationship with our Creator, and humankind is perplexed, incomplete, and dissatisfied. We need our relationship with God restored in order to feel whole. Although most people are oblivious, mankind is in a state of war with the *nachash* and his ilk (see Genesis 3:15; Ephesians 6:12; and 2 Corinthians 4:4, 10:4).

4. What is the Answer?

The answer is the gospel, the good news. Jesus Christ, God's unique, eternal Son, came into the world in human form and gave His life as a sacrifice for our sins. God endows us with the grace to believe, and we believe God raised Jesus from the dead, we accept His sacrifice, and we make Him Lord of our life. By paying our debt, His perfect character is credited to those who believe and follow Him through faith alone.

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