



St John's Camden
Putting lives on the right track

W E L C O M E

Pastor's Desk:

*A wise son
heeds his
father's
instruction,
but a
 mocker
does not
respond to
rebukes.*

Proverbs 13:1



We are glad you have been able to join us. If you are new to this service a special welcome to you, we want you to feel at home. Please let us know your details, email office@camdenanglican.org.au or phone 4655 1675 so we can stay in touch and give you more information.

8am, 10am, 6pm

Sunday Trinity 23

7th November 2021

For Your Prayers

For our Staff:

That they would seek to love others with God's strength.

Wardens and Parish

Council: That they would serve in truth and love.

Sick and Sad:

That God would revive their spirits.

Pregnant mums:

Anneliese L, Naomi A.
That they would be kept safe and well.

Our unbelieving

friends. That they would see the foolishness in living for themselves and turn to Jesus

Nursing homes:

That they would have leaders for each of their services.

Parish Centre Services: Carrington

Mary Mac 9:30 am

Paling Court 9:30 am

Grasmere 9:45 am

Mt Hunter 9:00am and
Werombi 10.30am first
Sunday of the month.

Nursing Home Services
2nd Tuesday of the
month.

ANNOUNCEMENTS

Please pray for our search for a Senior Minister.

HSC has started: Please keep all the HSC students in prayer – Sarah, Owen, Faith, Cassie, Breanna and Naomi.

Prayer Meeting & Working Bee Thank you. Great Work!

Parish Council Meeting 8 Nov: 7.30pm.

Special Mission Visit 7-12 Nov: Jo who works with CMS will be visiting us this week and will be present at the Sunday Services. And see below.

Church Office opens 1 Dec: If you need something from the office before then, please call 4655 1675 to organise to pick it up.

Farewell for the Galeas 12 Dec: At each Sunday service we will pray for Debbie and Tony Galea for their future. During November we will be collecting a retiring offering for them – simply write their name on your offering envelope or in your EFT donation online. Please get them in by 5th December so we can give them our gift on the day.

Carols, Christmas Services, presents under the tree There are big changes this year – see following pages.

Events for double vaccinated people only

SAVE THE DATE Women's Christmas Event 4 Dec.

Small Groups 9 Tue & 11 Nov Thu: 7:30 to 8:30pm, Church Hall. Jo, a CMS missionary, will be speaking.

Boomers Picnic and Walk 13 Nov: 11am, Mount Annan Botanic Gardens. Bring your lunch and a picnic chair.

Mission Partners:

Financial and Prayer support: Nick (Bible Society, NSW) bibles@biblesociety.org.au; Daniel and Rebecca (BCA – Kununurra) d.faricy@bushchurcaid.com.au; Linda and Jim (OMF - Thailand) jiljmcintosh@gmail.com; Murray and Elizabeth (Pioneers – Mongolia) bennsonthestepppe@gmail.com; Jo (CMS - Middle East) nswact@cms.org.au; Imli and Heather (Pioneers - Arnhem Land) imliheatherjamir@gmail.com; Chris and Kristy (CMS - Malta) ckgalea@gmail.com.

Prayer Support: African Aids Foundation; Compassion International; Samaritan's Purse; Anglicare; Neil and Cheryl (MAF) cheryl.alexander@live.com.au; Chaplaincy: Gabrielle; Moore College: Tim and Naomi; Gideons.



CARING

for missionaries

Mission Spot: Jo CMS

Jo works for CMS and arrived back in Australia in August. After quarantine she enjoyed catching up with family and a short holiday before beginning home assignment at the end of September. She is currently based near Parramatta living in a CMS share house for the next few months.

She realizes that lockdown has been exhausting and stressful for many in Australia, so is looking forward to celebrating with many of us as things open up and re-connecting with her partner churches, including us today and during the week.

Give thanks

- For God's provisions of flights, travel buddies and health in good timing.
- For restful time and catch ups with some of my family.
- For a car and possibilities of traveling opening up.

Please ask

- For encouragement in Christ and rootedness in the gospel through all the emotional adjustments of changing location.
- For clear thinking about what to share in visits to churches over the coming months.
- For good connections with partnering churches.

Dear Parishioners,

You may have heard of the recent introduction of the Voluntary Assisted Dying Bill to NSW Parliament. This bill will endanger the lives of many of the most vulnerable in our society if it passes. The Social Issues Committee has prepared a briefing paper on this important issue (see first attachment).

A parliamentary inquiry into the Bill is being held. The inquiry has set up a short online survey at <https://www.surveymonkey.com/r/XRQNHFZ> to find out what people think about this issue.

The survey asks for your name, email address and postcode, whether you support or oppose the Bill, and allows you to make a comment of up to 300 words.

The second attachment contains 8 reasons to oppose voluntary assisted dying. If these reflect your views, you might like to put some of them in your own words in your response. Please don't copy-and-paste, as the Inquiry will not accept pro-forma submissions.

Kind regards, Bishop Peter Lin



Share the joy



We will not be collecting food and gifts for Anglicare this year. To keep families and communities safe, the collection has moved online. We can still share the joy with thousands of families this Christmas.

Anglicare Gifts and Food Collection

How will it work?

1. Purchase items on the Toys 'n' Tucker Shop page
<https://toysntucker.org.au/>
2. Anglicare will buy those items at wholesale prices.
3. Hampers will be packed at Anglicare's Villawood Warehouse.
4. Anglicare's vans will deliver hampers straight to peoples' doors.

But the angel said to them, "Do not be afraid. I bring you good news,
because great joy for all the people will come from the Lord.
Luke 2:10-11

DON'T BRING FOOD AND TOYS TO CHURCH THIS YEAR

Toys 'n' Tucker



Carols

We can't have Carols in the Park this year, so what to do?

Carols in the Home

Invite people over, play carols and sing together. Have people bring a plate to share.

Not sure who to invite – ask your friends and family that don't know Jesus, or a person from your pew, or your bible study.





CHRISTMAS SERVICES

FRIDAY - CHRISTMAS EVE
5PM KIDS SERVICE
7PM CAROLS & READINGS
11PM MIDNIGHT COMMUNION

SATURDAY - CHRISTMAS DAY
7.30AM COMMUNION SERVICE
9AM FAMILY SERVICE

SUNDAY - BOXING DAY
8AM COMMUNION SERVICE



ST JOHN'S CHURCH

PUTTING LIVES ON THE RIGHT TRACK

6 MENANGLE RD
CAMDEN

Prayer of the Day

Father God, we ask that our students feel your closeness during the HSC exams. Give them calm hearts and quiet confidence in the knowledge that you hold them in the palm of your hand. Bless them with keen understanding and retentive memory. Enable them with your gifts of wisdom and knowledge through your Holy Spirit. Amen.

14th Nov 2021

Bible passage: Prov 17

8am

Prayer: Chris C

Bible: Bob M

10am

Prayer: Sonia T

Bible: Louise M

6pm

Prayer: Sandra E

Bible: Neidra H

Offering Needed <i>Have you thought about direct debiting?</i>	Target	Actual
	Weekly Target \$9,500	Last Week \$12,583
	Year to Date \$418,000	Year to Date \$361,252
Mission \$2,628		

St John's direct debit details:

BSB: 032 717

Account no: 220 090

Account name:

Camden Anglican Parish

Contact Us:

Office hours:

Mon-Fri 9am-4:30pm

Enquiries:

Phone: 4655 1675

Email:

office@camdenanglican.org.au

Website:

www.camdenanglican.org.au

Postal address:

PO Box 87, Camden 2570

Location:

6 Menangle Rd Camden

Office Manager

Sarah MacRaid

Bible and Prayer Roster

Prue Skellon

stjohnscamdennew@gmail.com

Have you considered giving through your will?
See Sarah at the office.

Senior Minister

Tony Galea

Honorary Associate Minister

Rev Irfon Griffiths 0418 728 734

Student Minister & Small Group Coordinator

Tim Ash 0434 631 578

Youth Minister

James Lane 0448 474 028

Children's Ministry

Haylee Morgan 0499 158 627

Women's Ministry & Kid's Time

Karina Edgerton 0404 070 514

Safe Ministry Representative

James Lane 0448 474 028

Pastoral Minister

Debbie Banister 0415 486 535

Pastoral Care

Trish Harley 4658 0435

Tilda Aquilina 0477 488 887

Jan Neville 0410 474 933

Wardens - Camden:

Ian Harley, Ross Newport, Andrew Wheeler. **Mt Hunter:** Anne Angilley, Graham Nash. **Werombi:** Peter Angilley, Greg Hayter, Mark Hayter.

Mothers' Union

Luanne Mills 0407 491 729

Wedding Coordinator

Christine Smith 0429 929 771

Divorce Recovery Workshops

Mandy Pilottos 0405 356 276

Parenting Workshops

Sue Trenfield 0408 657 504

Carrington Ministry

Mary Mackillop

Philip and Jeanette Pilt 0490 041 802

Grasmere Terrace

Ken and Robin Long 0411 663 686

Paling Court

TBA

Mt Hunter - St Pauls

Office 4655 1675

Werombi - St Barnabas

Office 4655 1675

Other - The whole Church Family



What Christians should know about 'Voluntary Assisted Dying'

A brief overview produced by the Social Issues Committee, Anglican Diocese of Sydney

Overview and context:

This briefing sets out some basic information that Christians should know about the practices of Euthanasia and Physician Assisted Suicide, which are currently being discussed in terms of 'Voluntary Assisted Dying'. Some form of these practices is now legal in South Australia, Victoria, Tasmania, Western Australia and Queensland. A draft Bill for the legalisation of 'Voluntary Assisted Dying' has been introduced in the NSW Parliament and an Upper House Committee on this issue is now accepting public submissions. Those campaigning for legalization sometimes claim that opposition to euthanasia is not widespread, even within religious communities.¹ This briefing is set out in the conviction that the arguments against legalising euthanasia remain strong, and are both understandable and persuasive for many Christian believers.

Key terms:

- *Euthanasia*: Literally "good death" (from Greek). A deliberate intervention undertaken with the express intention of ending a life to relieve intractable suffering.²
- *Physician Assisted Suicide (PAS)*: When a competent patient requires help to enact the desire to end his or her life and receives this help from a doctor. This is distinct from euthanasia because the primary actor is the patient themselves.
- *Voluntary Assisted Dying (VAD)*: The language used in some contemporary legislation, including the draft NSW bill. This term seeks to distance this form of death from the language of suicide, and blurs the distinction between euthanasia and PAS.³

What are the key arguments by those advocating euthanasia?

- 1) *Compassion*: A pressing concern for advocates of euthanasia and PAS is often the desire to help those suffering at the end of life. Typically, those in view are people diagnosed with a terminal illness.
- 2) *Autonomy*: An important underlying commitment of advocates of euthanasia and PAS is to the idea of autonomy. Individuals have a right, it is held, to bring their lives to an end if they choose to – a 'right to die'. Advocates of euthanasia also stress the importance of a sense of control at the end of life for those undergoing terrible suffering.
- 3) *Ineffectiveness of current legislation*: Advocates of euthanasia also argue that the law as it currently stands, under which euthanasia is a form of wrongful killing and

¹ Neil Francis, "Opposition to assisted dying in Australia is largely religious", 28 June 2017,

<https://www.dyingforchoice.com/docs/OppositionToADsLargelyReligious2017.pdf>. Accessed 11 August 2021.

² This definition is taken from the Australian Medical Association (<https://www.ama.com.au/position-statement/euthanasia-and-physician-assisted-suicide-2016>), which in turn is reliant on the British House of Lords Select Committee on Medical Ethics.

³ In the draft NSW Bill, this distinction is indicated by reference to 'practitioner administration' [of lethal medication] and 'self-administration'.

assisting in suicide is a criminal offence, is unsustainable. They argue this creates numerous problems and is not meaningfully enforced.

What does the Bible teach on Euthanasia and Suicide?

The Bible contains no direct prohibition of euthanasia or suicide. However, the Bible does contain the accounts of seven suicides or mercy killings, each of which is marked by desperation and a sense of shame: Abimelech (Judg. 9.52–4); Samson (Judg. 16.28); Saul and his armour-bearer (1 Sam. 31.1–6; 1 Chr. 10.1–6); Ahithophel (2 Sam. 17.23); Zimri (1 Kgs. 16.18); and Judas Iscariot (Mt. 27.3–5).

By contrast, the Bible elsewhere gives examples that point away from suicide. Paul and Silas are portrayed in Acts 16.27–33 as preventing the suicide of a gaoler and his household. Paul also mentions times in his life and ministry when he felt he was brought to the point of death from suffering. Rather than pursuing suicide in desperation, he sought life in resurrection hope (see 2 Cor. 1:8–10).

Overall, the Bible is unequivocal that the preservation of life is good. Human life has a special preciousness that belongs to it because human beings were made in the image of God. Because of this, the taking of human life is a boundary that is utterly foundational to human community, and that must be decisively protected. Hence the sixth of the ten commandments: 'You shall not kill' (Exod. 20.13; Deut. 5.17). Consequently, death is *never* depicted as something good for humanity, even when at points death seems to bring good ends.

What is the basic Christian response to Euthanasia and PAS?

There is neither biblical evidence, nor persuasive theological arguments for Christians to embrace euthanasia and PAS. Christians recognise the horrors of suffering – the Christian life is normed by suffering after the pattern of Jesus. But the Bible never presents death as something to be pursued or embraced. Quite the contrary, the Bible's consistent vision for humanity is life. Even through suffering, Christians recognise that their life is in the hands of their God – whose prerogative alone is to give and take life.

In the face of suffering, Christians are called to live with hope. Jesus our Saviour has gone before us, suffering unto death so that our suffering might one day finish. Jesus has been raised to new life, giving us real hope for eternal life in him. When the Apostle Paul was at the point of despairing life, he recognised God's good hand of comfort and provision for him: "Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead" (2 Cor. 1:9, ESV).

Does Christian rejection of Euthanasia and PAS equate to a lack of compassion?

Compassion is about the way the suffering of another makes a special claim upon our action. There is no doubt that the acute suffering of the terminally ill at the end of life does make such a claim upon us. But what *kind* of action is called for? For advocates of euthanasia, the answer is respect for the autonomy of the person wishing to relieve their suffering through death. But this is not the only answer that

can be given, and it is not right to act against one's conscience on the basis of compassion.

Compassion for the terminally ill does indeed make demands of us. But it ought to drive us not to accepting euthanasia but to a willingness to share, as much as we are able, in the suffering of others, and to relieve it to the extent that we are able to. Thankfully, modern medicine provides the most advanced palliative (end-of-life) care the world has ever known. In almost all cases, expert palliative care physicians can effectively reduce the suffering of patients until death comes to them naturally.

If Christians are to oppose euthanasia with integrity, they must demonstrate a commitment to standing alongside those at the end of life with special pastoral attention, as they receive palliative care.

Do Christians have a right to oppose euthanasia and PAS if others support it?

The question of whether euthanasia and PAS should be legalised is not simply a question about the ethics of these practices, but also a question about what makes for good public law. Those who oppose the legalisation of euthanasia and PAS are not insisting that all must agree with them about the ethics of these practices. In the first instance, they are only insisting that these practices should not become *lawful*.

Christians do not have a right to use the power of the state to promote their own interests. They do have an obligation, however, to speak up for what they believe to be just, and to be clear about where they stand and will continue to stand within society. The evidence from jurisdictions in which euthanasia and PAS have been legal for some time clearly indicates that we should have grave concerns about legalisation. In Belgium, the Netherlands, Switzerland, and Oregon, there have been significant problems with transparency and safeguarding, and the practice has consistently expanded to take in groups previously excluded such as psychiatric patients and people with various forms of disability.⁴ Christians have a right to maintain that euthanasia and PAS should remain illegal, because legalising this practice would be detrimental to the care for vulnerable persons in society.

Further Resources

- Bishop Michael Stead, 'Why We Must Oppose Assisted Suicide,' <https://sydneyanglicans.net/news/why-we-must-oppose-assisted-suicide/51678>
- Dr Chase Kuhn, 'Euthanasia and a Different Sort of Compassion,' <https://sydneyanglicans.net/news/euthanasia-and-a-different-sort-of-compassion/51587>
- Dr Megan Best, 'Palliative Care and the Art of Dying Well,' <https://au.theospelcoalition.org/article/palliative-care-and-the-art-of-dying-well/>
- Rev Dr Andrew Errington, 'Against "Voluntary Assisted Dying",' <https://ccl.moore.edu.au/resources/against-voluntary-assisted-dying-andrew-errington/>
- HOPE: Preventing Euthanasia and Assisted Suicide <https://www.no euthanasia.org.au>

⁴ See especially David Albert Jones, Chris Gastmans, and Calum MacKellar, eds., *Euthanasia and Assisted Suicide: Lessons from Belgium* (Cambridge University Press, 2017); and John Keown, *Euthanasia, Ethics and Public Policy: An Argument against Legalisation* (2nd ed.; Cambridge University Press, 2018).

Attachment 2

8 Reasons to Oppose Voluntary Assisted Dying (VAD)

- Christian opposition to voluntary assisted dying is grounded in the knowledge that all human life is precious in God's sight, that God alone determines the limits of human life, and that the Bible prohibits the purposeful killing of innocent people. Christians are called to be compassionate, but this looks like care for others to the very end of their life, not intervening to unnaturally end that life.
- Respect for human life is not just a religious value, but a foundational value for all societies. The value and dignity of each person is not diminished by age, disease, dependence or disability. Those whose lives end in infirmity and incapacity are no less "dying with dignity". VAD is based on a destructive narrative of societal utilitarianism, in which people only have dignity when they have capacity, and their value is based on their contribution to society.
- VAD is promoted as the answer for those with intolerable suffering, but for those who have access to state-of-the-art palliative care, almost no-one needs to endure intolerable suffering. Palliative care, which deserves greater investment, is a more effective and just way of addressing suffering in death. VAD is a poor alternative to the proper funding of best-practice palliative care.
- It is not true that VAD only impacts those who choose it. The legalization of VAD would impact all the terminally ill, by forcing them to make a choice between natural death and VAD. Those who already feel that their illness is a burden on their family may feel that the "right thing to do" is bring that burden to an end, solely because they now have the option to do so. Furthermore, in the long run VAD will diminish the options for palliative care for everyone, as governments have an excuse to continue to under-fund palliative care. Effective palliative care may become a "choice" only of those in capital cities or with private health insurance.
- Elder abuse and the risk of elder abuse are increasing threats in Australia. A 2015 NSW Parliamentary inquiry revealed shocking accounts of elder abuse. It is naive to think that the limited safeguards in the Bill will prevent manipulation of the vulnerable and the frail aged. Elderly Australians suffering from dementia are particularly susceptible to elder abuse. There are insufficient safeguards contained in the Bill to protect vulnerable, older Australians suffering from dementia or other forms of cognitive impairment.
- VAD will fundamentally undermine the trust of the doctor-patient relationship and the "do no harm" purpose of medical care. Lethal medication is not health care. It is contrary to the goals of medicine and medical ethics. The Australian Medical Association has been consistent in its opposition to the legalisation of euthanasia and assisted suicide. Its official position is that 'doctors should not be involved in interventions that have as their primary intention the ending of a person's life.'
- Those entering Residential Aged Care communities and Palliative Care facilities should have the option of choosing a safe-haven where VAD is not practiced. Uncertainty about this will lead to anxiety in vulnerable people, especially among those with diminished cognitive capacity who find out that the carers working to sustain their lives are also involved in ending the lives of others.
- Those who advocate for VAD deny the 'slippery slope'. Yet the experience in overseas jurisdictions with legal euthanasia reveals continued pressure to broaden eligibility criteria, once the state has declared—as a matter of principle—it will assist its citizen who want to end their lives. Based on overseas experience, it is inevitable that future amendments will widen the scope of this legislation, and include not just those in the last stages of life but those who have chronic physical or mental illness as well as self-declared unbearable suffering.