

CHRISTMAS 2011

standing for truth

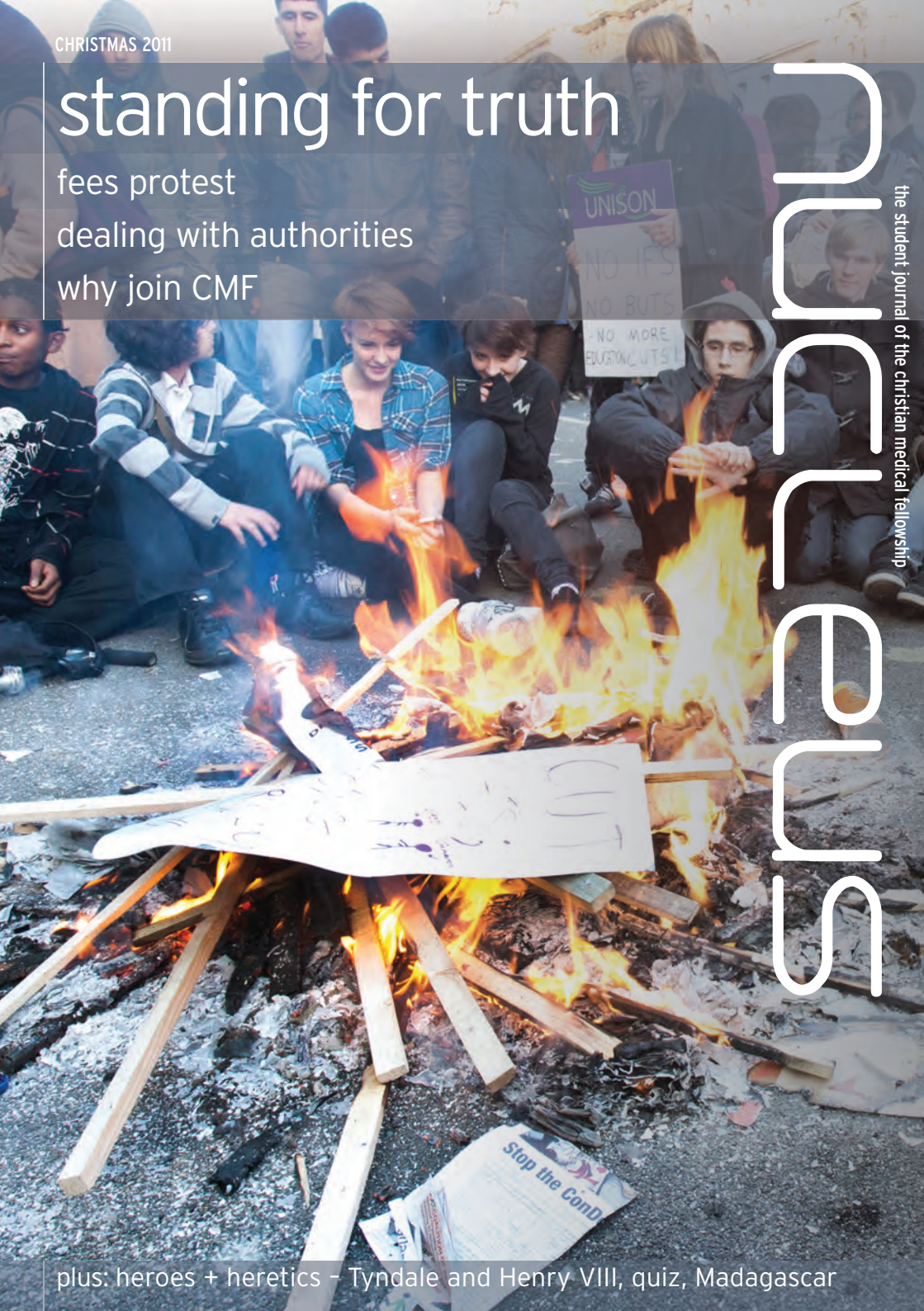
fees protest

dealing with authorities

why join CMF

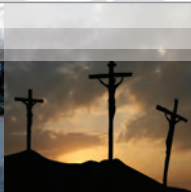
running

the student journal of the christian medical fellowship



plus: heroes + heretics - Tyndale and Henry VIII, quiz, Madagascar

NUCLEUS



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A peaceful gathering of students sitting around a makeshift fire keeping warm while being kettled by London riot police.

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The editor welcomes original contributions that have medical and Christian content. Letters and emails are invited. Authors have a reasonable freedom of expression in so far as their articles are consistent with the Christian faith as recorded in the Bible. Views expressed are not necessarily those of the Fellowship. Unless otherwise stated, biblical quotes are taken from the NIV 1984.

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Four hundred years on from the publication of the King James Bible, holding to the truths revealed in Scripture is as vital and challenging as ever. Many of the phrases in the well-known King James translation mirror those of William Tyndale, who was the first to translate Scripture from original Hebrew and Greek directly into English. This edition's 'Heroes + Heretics' tells the story of his passion for Scripture and truth, which ultimately cost him his life.

How does a passion for truth translate into our study and work today? What happens when standing up for the truth leads us into conflict with authority? Karim Fouad Alber's article explores our dealings with medical school authorities when truth may conflict with them. Of course to know the truth, we have to study. I hope that the cross-word and Bible quiz will encourage you to open your Bibles and look up passages you may not have read before. Reviews of two more of the '12-12' series of books are here to encourage you to read and buy!

Sometimes our passion for gospel truth brings us into conflict with those who believe spirituality has no place in medicine. Bernard Palmer's short article reminds us that everyone has spiritual needs, and that addressing these should be part of medical care.

It's all too easy to separate our spiritual and medical lives. Sunday can become very different from the other days of the week. Sometimes we can leave God out of our medical study altogether; at other times our studies can *become* a god. Alex Bunn's article on the spirituality of 'Monday to Saturday' dispels any myth that medicine is not part of God's work for us.

Integrating our spiritual and medical lives needs work - it is all too easy to fall into 'spiritual schizophrenia', where our faith bears no relation to our work. CMF exists to help us to help each other ensure that our faith and work are fully integrated. 'Why join CMF?' explains how CMF does this. We hope it will enthuse old members, and encourage recruitment of new ones.

This issue of *Nucleus* also contains three examples of CMF's wider work beyond the London office and local meetings. Tobi Adeagbo reports on Christian medical ethics teaching taking place as a special study module in her medical school; Clare Bird reports on UCCF's Forum conference and the importance of good relations between university CUs and CMF groups, and Victoria Parsonson brings us a specially extended 'A day in the life' with an account of a recent day on the mission field in Madagascar.

I hope that as you read these articles, you'll capture something of Tyndale's passion for Scripture. I hope you'll be inspired to ensure that scriptural principles are fully integrated in every aspect your life, and have the courage to stand up for such principles when they are under threat. ■

christian medical ethics

Tobi Adeagbo describes a student selected module



I recently finished a twelve week long student selected module (SSM) on Christian Medical Ethics at the University of Leicester. As part of the medical curriculum, the SSM runs in the latter half of our second year. You may ask, 'what is an SSM?' Well, let me explain.

The module provides students with the opportunity to choose one of a range of topics in which they might have a particular interest. It allows for flexibility and diversity within the undergraduate course. Due to the range of subjects available, the SSM is not examined in our standard medical school examination, and is instead graded separately from the core subjects. Examples of available topics included: Clinically Applied Anatomy, Vascular Biology, Physiological Measurement, Health and Development, and Spanish for Medics. Considering the wide range of pursuits available, why then did I choose to study Christian Medical Ethics?

Well I guess the answer lies, somewhat, in the name. Rather than feeling compelled to pick a

topic centred on Christianity, I found that these topics combined presented an interesting mix. All of us, from the moment we become Christians, will begin to learn how Christ thinks. As we grow in our relationship with him and internalise his word, we increase our knowledge of what his 'ethics' are. In a similar way, at medical school we start to understand some of the common ethical values we are expected to embrace. Be it formally or informally, we are taught about medicine's ethics. For some, it is easy to integrate both realms of knowledge. However for others (particularly for certain issues), the distinction between our 'medical' and 'Christian' thinking is more clearly marked.

How often do I get the opportunity to learn about Christian perspectives in medical ethics courtesy of my medical school? How great would it be to turn a mundane conversation on chosen modules into an opportunity to declare my faith? Finally, how many chances will I have to be assessed on a topic that I am already so intimately acquainted with? These were just a



Tobi Adeagbo is a clinical medical student in Leicester

few of the thoughts that crept into my mind as I selected my SSM. The first two proved to be truer than I could imagine, however the last, like many statements made in arrogance, was thrown back in my face.

The module started with a brief introduction to belief systems and a general discussion on the concept of ethics. In the consultation setting, we were asked to consider the importance of a patient's belief system and its influence on medical management. Learning about the process of ethical reasoning provided the structure for much of our future discussions. Topics such as this were new and very interesting. I had never considered the concept of an ethical cycle (a process through which a decision is made), and certainly had no idea what a deontological argument (an argument based on rules) was. Yet this was what the module offered – concepts I had failed to see initially. It was not just another opportunity to debate my views on X or my thoughts on Y. It was designed to teach us how to take our often preformed ideas on what was or wasn't ethically justifiable and place them in a reasonably robust framework. Such a framework would allow us to not only defend them in a discussion, but if necessary, challenge and critically review them.

Topics such as abortion and euthanasia were covered; however less commonly discussed topics such as resource allocation also came up for debate. The most informative part of the course did not lie in the range of topics covered, but rather in the range of opinions that manifested. Although the module was open to all, those who had chosen it on this occasion were Christians. However, the extent to which

people's opinions differed both astonished and challenged me. Until that point, I had felt that ethics would always boil down to a case of believers versus unbelievers. Never had I stopped to consider the spectrum of positions that exists within the Christian faith. Meeting other believers whose opinions differed from my own did not necessarily change my thinking. However it did result in something which, I feel, is far more relevant.

In Paul's letters to the churches in Corinth and Rome, he speaks extensively and repeatedly on maintaining the unity of the body, of acting in love and doing those things which make for peace amongst believers.^{1,2} He acknowledges the differences in opinions that are prevalent in the Church and offers a principle through which conflict can be avoided... love. Seeing that it was possible to discuss viewpoints that clashed but that did not divide, I was made more aware of what it was that Paul wrote so passionately about. I should point out that of course Paul did draw the line sometimes – even correcting Peter at one stage when a vital gospel issue was at stake.³

As you can probably tell, there was far more to the module than I had anticipated! Did I learn from it? Yes. Was I challenged by it? Yes! It wasn't the 'walk in the park' to a pass that I had expected but such is the nature of life, faith and medicine that to have expected any less was naive of me. However, I can say with full confidence that this was one situation where I am extremely glad to have been proven wrong. ■

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1. 1 Corinthians 8:1, 10:31-33
2. Romans 14
3. Galatians 2:11

xenotransplantation

In response to the shortage of human organs available for donation, experts are investigating the use of pigs to harvest organs. By using pigs created with human genes, researchers hope pig organs will not be rejected by the human host.

Scientists say a trial transplanting porcine corneas into humans could begin by 2013.

Researchers at Pittsburgh University recently wrote in *The Lancet*: 'with new genetically modified pigs becoming available that are likely to improve the outcome of cellular and corneal xenotransplantation further, we believe that clinical trials will be justified within the next two to three years.'

Animal studies suggest that transplantation of larger vital organs such as the lungs or heart are likely to take longer due to issues with clot formation and excessive bleeding. They state: 'These problems mean that the longest survival time for pig organs in non-human primates to date ranges from a few days for lungs to around six to eight months for hearts, and trials of solid organ transplants of this nature in humans are likely to be several years away.'

telegraph.co.uk, 5 Nov 11

male breast cancer

Only 1% of breast cancer cases are in men. Nevertheless, it would appear that the NHS is failing male breast cancer patients.

There have been suggestions that men who are diagnosed with breast cancer are less than satisfied with the provision of care available. Research conducted by the website

www.healthtalkonline.org found that the female oriented health service was the reason men often felt neglected, with most men likely to be the only male in breast cancer clinics.

Current healthcare is understandably tailored towards women, and this is reflected in advertising campaigns and information leaflets. One patient interviewed highlighted that the information pack they received informed them to bring a soft bra to their operation. Another patient commented on the difficulties they had with collecting prescription medication, being told that the drugs were only for women.

It would appear that the problem lies with the widespread misconception that men do not get breast cancer; public knowledge on this matter is far from adequate. Consequently healthcare workers may be surprised when confronted with the signs of what appears to be a case of breast cancer in a male patient. Though 'common things are common', rare diseases do happen.

bbc.co.uk, 20 October 2011

three dead after churches claim HIV cure

Three people have died in London following advice from their pastors urging them to stop taking anti-retroviral medication.

The women were told that they had been healed by God and therefore should stop taking their medication.

One witness from Newham, East London, told the BBC that the pastor told her friend to 'stop taking her medication – that God is a healer and has healed her'.

Another friend from East London also came

forward with a similar story. Professor Jane Anderson, director of the Centre for the Study of Sexual Health and HIV, in Hackney, spoke about being involved in another case where a patient died as a result of advice from her pastor. 'We see patients quite often who will come having expressed the belief that if they pray frequently enough, their HIV will somehow be cured', Anderson said.

One HIV prevention charity, the African Health Policy Network (AHPN), expressed concerns regarding a growing number of London churches encouraging similar behaviour. The AHPN chief said 'this is happening through a number of churches. We're hearing about more cases of this.'

When questioned by the BBC, one of the churches suspected of engaging in these practices responded 'We don't ask people to stop taking medication... Doctors treat; God heals'.

A recent House of Lords committee report into HIV awareness said that faith groups' approaches to supporting people with HIV had improved but more needed to be done: 'It is essential that faith leaders engage with HIV as an issue and provide effective and truthful support and communication around the subject,' it said.

As long as a minority of church leaders continue to engage in such reckless practice, the damage done to people, their families and to the reputation of Christianity will continue.

bbc.co.uk, 18 October 2011

social networking may be changing brains

According to research undertaken at University College London, there is a direct link between the number of

Facebook friends we have and the amount of grey matter in certain parts of our brain.

The study also showed that the number of Facebook friends a person was actually in touch with was reflected in the number of their 'real-world' friends.

Brain scans of 125 students showed the amount of grey matter in the amygdala, which is associated with memory and emotional responses, was linked to the size of our social networks.

Several other brain areas were studied, and these were linked to the number of Facebook friends someone had, though not to 'real-world' friendships.

Dr John Williams, Head of Neuroscience and Mental Health at the Wellcome Trust, which funded the study, said: 'This new study illustrates how well-designed investigations can help us begin to understand whether or not our brains are evolving as they adapt to the challenges posed by social media.'

Although the study demonstrated a link between social network size and size of certain brain areas, it did not claim to prove cause and effect.

Commenting on the weakness of any link between the numbers of Facebook and 'real world' friends, Dr Heidi Johansen-Berg, reader in Clinical Neurology at the University of Oxford's Centre for Functional MRI of the Brain, said: 'Perhaps the number of Facebook friends you have is more strongly related to how much time you spend on the internet, how old you are, or what mobile phone you have. The study cannot tell us whether using the internet is good or bad for our brains.'

bbc.co.uk, 19 October 2011

mortality rises at weekends

Patients admitted to hospital at the weekend are about 10% more likely to die than those admitted from Monday to Friday, according to a new report published by research group Dr Foster. In a handful of hospitals, the difference was worse, at nearer 20%. Royal College of Nursing Chief Executive, Dr Peter Carter, said that NHS trusts needed to look at staffing levels 'as a matter of urgency'. Patients Association Chief Executive Katherine Murphy said that 'patients deserve safe, effective care no matter what the time of day is. They deserve nothing less.'

Some hospitals were much more affected than others, suggesting that it is possible even within the current system to effect changes. The research also looked at overall death rates, and noted that nearly a third of hospitals had higher than expected mortality on at least one measure.

bbc.co.uk, 27 Nov 2011; telegraph.co.uk 27, Nov 2011

Christian pastor faces execution in Iran for refusing to renounce his faith

Pastor Youcef Nadarkhani, a pastor of the Church of Iran, is facing execution by hanging for refusing a court order to return to his former religion and renounce his Christian faith. He has been a Christian for 15 years, with the authorities claiming he directly converted from Islam. If the execution proceeds, Pastor Nadarkhani would be the first Christian to be officially executed in Iran for religious reasons in 20 years. The married father-of-two was detained in October 2009, and initially charged with 'protesting', but the charges later changed to 'apostasy' (abandoning Islam), and

'evangelising Muslims'. Both charges carry the death penalty. He is alleged to have been arrested for questioning the 'Muslim monopoly on religious instruction' in Iran, and with as many as 100,000 Christians in the country, the Iranian leadership is reported to be concerned with the spread of Christianity.

In September 2011, he was found guilty of apostasy and sentenced to death after he declared that he cannot 'recant his faith in Jesus Christ'. There has been considerable international attention paid to the case, and Iranian authorities are reported to have now changed the charges to include allegations of rape, and that Nadarkhani is a security threat. The case is awaiting review by Iran's supreme leader Ali Khameni, with a decision expected in mid-December. Although Iranian and US media coverage of the case has been at variance (coverage in the UK has been less than in the US), one Middle Eastern source has said that international attention 'may be the only reason [Nadarkhani is] still alive'.

global.christianpost.com, 12 November 2011

fewer 'sick notes'?

Around 300,000 people each year miss time at work due to long-term sickness. A recent report suggested that 77% of GPs admit to certifying sickness in patients for reasons other than physical health.

A review undertaken by Professor Carol Black suggests significant changes to the current system. An independent assessment service would take over some sickness certification from GPs. The report's co-author, David Frost of the British Chambers of Commerce, explained

that those off work for long periods often struggled: 'You start to lose the will to work and what we've got to do is to find a way of actually working with them, encouraging them and providing real, practical help. And that's what the assessment service would do.'

The reports authors suggest that taxpayers may save £350 million annually from the changes. A Department of Work and Pensions spokesman said that 'the economy loses £15 billion in lost economic output each year due to sickness absence and we cannot continue to foot this bill'. However BMA deputy chair Dr Richard Vautrey sounded a note of caution, saying that, 'If what is being described is a proper occupational health assessment at an earlier stage in the patient's illness then that would be helpful. But if it turns out to be a punitive process just to try and save money without the best interest of the patient at the heart of the process then it will fail.'

bbc.co.uk, 19 November 2011

emails on a contact lens?

Early animal trials at Washington University suggest a device that could allow texts or emails to be read via a contact lens may be a step closer. Initial safety tests in rabbits have shown that a lens with a single light-emitting diode powered from a wireless battery source can safely be used.

Professor Babak Praviz, lead researcher, said 'Our next goal is to incorporate some predetermined text in the contact lens'. Long-term applications might involve journey directions for drivers, reading emails or text messages, or video games.

Normally humans can only focus on items a few centimetres from the eye, and adaptations of the contact lens have been needed to shorten the focal distance. Challenges also arise from the delicacy of materials used in contact lens manufacture, and the minute scales needed.

Some development is still needed. Currently, the wireless power source needs to be within a few centimetres of the lens, and far more than one light-emitting diode will be needed for displaying text or games.

Medical applications are also envisaged, with a company in Switzerland having already marketed a contact lens that can monitor intraocular pressure in glaucoma sufferers, and suggestions that lenses could be linked to biosensors to provide up-to-date physiological readings, such as blood glucose levels.

bbc.co.uk, 19 November 2011

Cameron: Dawkins 'doesn't get it'

David Cameron was responding to a question posed by Richard Dawkins in *The Guardian*. Dawkins had asked why a child should go to a faith school when no-one would label them 'a Keynesian child' or 'a Conservative child' on the basis of their parents' views. Cameron responded 'Comparing John Maynard Keynes to Jesus Christ shows, in my view, why Richard Dawkins just doesn't really get it... The Church was providing good schools long before the state got involved, and we should respect the fact that it's not just the state that can provide education but other bodies too.'

guardian.co.uk, 25 November 2011

Tyndale challenge

Alex Bunn tests our Bible knowledge



Alex Bunn
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Even Richard Dawkins believes that we should all know our Bibles! The examples below have made a great contribution to English language and culture, which even Dawkins recognises.

Does Richard Dawkins know his Bible better than UK medical students? See if you can identify these phrases coined by William Tyndale... without Google!?

1 How are the mighty fallen

2 I am escaped with the skin of my teeth

3 Put his household in order

4 Can the leopard change his spots?

5 The salt of the earth

6 A sign of the times

7 A law unto themselves

8 Through a glass darkly

9 The last trumpet

10 Eat, drink and be merry, for tomorrow we die

11 For such a time as this

12 The scarlet woman

13 Am I my brother's keeper?

14 Written in stone

15 Out of the strong comes sweetness

16 But if not

17 There's a time for everything

18 The apple of my eye

19 He poured his heart out

20 A drop in the bucket

ANSWERS ARE ON PAGE 29

medics at Forum

Clare Bird reports on UCCF's Forum conference

Each year, in the first week of September, around 1,000 student leaders from across the UK don their wellies, pack up their tents and bring their Bibles, notebooks and enthusiasm to the University and Colleges Christian Fellowship (UCCF) Forum conference at Quinta Hall in Shropshire. The conference aims to equip Christian Union (CU) leaders for their role in the mission to take the gospel to all students. With around 2.5 million students in the UK this is a huge task. CMF shares in this mission, and this year UCCF invited us along to share in the training.

In the main meetings, Becky Manley-Pippert (author of *Out of the Saltshaker*)¹ encouraged us to think missionally when with friends, and shared her experience of reading the Bible with non-Christians. CMF and the Lawyers' Christian Fellowship teamed up to host a seminar track looking at how our studies and faith interact. We looked at the role of faculty sub-groups of CUs and particularly at how CMF groups can work better with CUs. Giles Cattermole (Head of Student Ministries at CMF) led a training session for the CMF leaders whilst I went tent-knocking to get to the bottom of why there is sometimes a divide between 'CMF-medics' and 'CU-medics'.

At some universities there is confusion about the roles of CU and CMF and how they can work together synergistically. CMF was founded in 1949 and grew from UCCF's graduate ministries at the time. UCCF and CMF still share a doctrinal basis, and a heart for sharing the good news about Jesus. CUs are fantastically equipped for



mission on campus, but CMF may be better placed to understand medics' concerns, and invite them to events.

Beyond this, CMF aims to prepare medical students for life as a Christian doctor, considering ethical issues, discussing faith with patients and supporting medical mission. This clear role for CMF's student work shouldn't deter campus-based medical students from getting involved in CU. I was challenged to think carefully about 'meetings for the sake of meetings',

and to consider how CMF's local groups can work alongside CUs. Wouldn't it be fantastic to see all the Christian students working together for the glory of God?

The week was a great opportunity to meet students from across the country, hear about plans for CMF groups and be reminded why we should be so excited about mission. With my foundation programme application submitted, I'm now coming to the end of 'studentdom'. Whilst I wouldn't say I'm 100% prepared for the working world, I am incredibly thankful for the opportunities for learning and encouragement that I've had over the last few years via the medium of conferences like Forum. It's certainly one to look out for next year! ■

Clare Bird is a clinical medical student in Leeds and chair of CMF's National Student Committee

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1. Pippert RM. *Out of the Saltshaker and into the World*. Nottingham: IVP, 2010.

spirituality of Monday to Saturday

Alex Bunn considers our calling to the 9 to 5 window

Work is what you do when you'd rather be somewhere else, right? And maybe as a Christian you feel that the important spiritual work is done by pastors and evangelists, something of eternal value. After all, this world is going to be incinerated? Perhaps the best you can do is use medicine as a means for mission, or at least earn enough to support others in it. Surveys show that as few as 1% of medical students feel that medicine is a vocation rather than simply a job.

I want to challenge these ideas as unbiblical, and deeply unhelpful. I'd like to give a history of work through the four chapters of creation, fall, redemption and future hope. But let's start with the basic issue of how the world of work relates to the spiritual world.



what is spiritual work?

How would you define the spiritual? Popular culture tends to characterise it as something intangible,

mystical or immaterial, a word which also means irrelevant! But if God is Spirit, then the spiritual is the 'ultimately real'. And whatever he does is spiritual, and that includes work. In Genesis, God works at all kinds of things, including creation. In making man, he gets his hands dirty, quite unlike other religions, where such work would be quite unfitting for an exalted god.¹ For instance, here God gives his muddy earth-man the kiss of life:

'Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.'²

The God of the Bible has dirt under his fingernails! Therefore the material world was not intrinsically bad, as many pagans believe, but was 'very good'. And when we work we are simply following in the family business. I remember as a boy visiting my dad in a GP surgery, the sickly smell of disinfectant, the strange chrome instruments. But I remember a quiet thrill that one day perhaps, if I worked very hard, I could follow in his footsteps. God doesn't just hope we will follow in his, he commands it:

'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.'³



creating the family firm: Jehovah, sons, and daughters

Any work that fulfils this command is to some

degree spiritual, in the sense that this kind of work imitates God, who is Spirit. He wants to see creation flourish. He wants us to be his deputies as we harness and develop its potential under his beneficent rule. Whatever commandments followed this first great commission, it has never been repealed. It's not obligatory, but if and when someone takes time out of medicine to have a family, they are simply obeying God's command. Breeding can be an act of obedience to God!

But God had many other jobs in his family firm: agriculture,⁴ industry,⁵ and the 'humanities',⁶ which were in fact God's idea. Adam comes up with the first poem,⁷ and the



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Spirit inspires arts and craft, including weavers, embroidery, jewel work and carpentry for his home in the temple. It's not as if God needed help, but from the outset he delighted in drawing us into a partnership. For instance, in Genesis 2 God plants precious and useful minerals into the rocks. It's like a treasure hunt for man to track down and extract them for his purposes. God could have dumped raw materials in a warehouse in Eden, but instead he wanted us to be partners in bringing abundance to creation. Another example is man's first lesson in taxonomy:

It's like a treasure hunt for man to track down and extract them for his purposes

'Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them'⁸

Have you ever named a family pet? Naming meant more than mere affection; it was a means of mastery. You can imagine Adam carefully observing and categorising each animal. One has large muscles and broad shoulders, so he concludes 'this could pull a plough, let's call him horse'. Thus science was born, observing, understanding and mastering the material world. Even today the majority of medicines are natural derivatives, locked up in plants until their discovery. Aspirin, digoxin, vincristine, penicillin, lignocaine are no accidents of nature. Thank God for them, Eden's medicine cabinet!



fall: double double, toil and trouble

All well and good, but work is not always something to celebrate.

Ever since Adam's

rebellion against the family director (the fall), work became conflict. Work was no longer a fruitful partnership, but painful and sweaty toil amongst thorns and thistles.

Medics will recognise work-related illnesses: hernias, migraine, repetitive stress injury, conflicts leading to depression, fatigue and frustration. A colleague once ordered a Chinese take-away on call, but didn't get to eat it until the early hours. After reheating it the next thing he remembered was a piercing bleep. He was late for his consultant ward round, and he had fallen asleep in the gloopy sweet and sour, orange sauce all down his sweaty shirt, before he had taken a bite. Even worse, work can feel futile. Just as you clerk the last patient on take, at the end of your physical and emotional reserves, another six arrive in the big white taxi, many of whom you recognise from takes in the last month. Like taking your hand out of a bucket of water, you ask what impression have I left? What lasting difference have I made?



redemption: dignity bestowed

We have seen that God has always been a worker,⁹ and thankfully he never gave up on the family

firm. He handpicked a few apprentices to rebuild it, through the patriarchs (Abraham's family) and began an epic salvage project.

They were led into a land of abundance, 'milk and honey'. And the Law of Moses enshrined all kinds of measures to restrain the consequences of the fall, such as limitations on debt, slavery, and the Sabbath 'working time directive'.¹⁰ The prophets looked forward to a Messianic age, when nature 'red in tooth and claw' would become responsive and harmonious again under the family firm, a final reversal of the fall.¹¹

Unfortunately, this ultimate goal could not be achieved merely by tinkering with company regulations, such as the Mosaic Law. The boss needed to step down to the shop floor and rebuild the firm from the bottom up.¹²

The incarnation of Jesus has been described as God's confidence vote in humanity and in the physical world. Not that God turned a blind eye to the vandalism on the shop floor. Rather he decided it was worth salvaging, even by entering into it. Jesus developed like any other foetus, had nappies changed, lived through ordinary developmental milestones, even puberty, just like you and me. At every stage he reclaimed man's dignity by living as God in human flesh. It's a shame that secular humanists don't recognise the source of human dignity that they so value. We are so much more than hairless apes with wristwatches!

Jesus also worked. Like father, like son. But he did not just engage in what we call 'spiritual work', preaching and evangelism. Like his father, he brought life wherever he went, at parties, road trips, singing, joking, eating and yes, drinking. He was even criticised for being too much fun.¹³ These activities are therefore not intrinsically unspiritual, because God himself engaged in them. But Jesus also experienced toil in work, like you and me: splinters in his fingers, backache, fatigue, hunger, thirst, as well as misunderstandings,

rejection, beatings and ultimately the cross. His greatest work was to reconcile man to God, to work for man what man could not do for himself.



future hope: living and working splendidly

Jesus' work on the cross is God's means of justifying sinful man to

a holy God. But the good news is even bigger than the destiny of you and me as individuals. When Jesus appeared resurrected at the garden tomb, he launched the new creation, just as his Father first unveiled the first Adam in the garden he had planted. No wonder then that his son Jesus was mistaken for a gardener by Mary!¹⁴ After his resurrection, Jesus' body displayed less of the fragility we are used to. For instance, he suddenly 'appeared' behind locked doors!¹⁵ But he was also the Jesus his friends remembered, who ate and drank with them, and was insistent that he was not some disembodied phantom!

'Touch me and see; a ghost does not have flesh and bones, as you see I have.'¹⁶

Jesus' body is the prototype for the transformation of everything salvageable within the Father's creation: recognisably the same, yet different: glorious, immortal, heavenly, splendid!¹⁷ God's purpose, then, is a cosmic restoration project that began with one body in Jerusalem in AD33, but will eventually restore everything under God's rule and blessing,¹⁸ although there will be terrible consequences and regret for those that did not submit willingly.¹⁹

When God wraps up history, the old order will pass away, but we will not be beamed up to a

ghostly heaven to escape this world's incineration.²⁰ Rather, heaven will come down to meet a transformed and renewed physical earth:

'I saw the Holy City, the new Jerusalem, coming down out of heaven from God...He who was seated on the throne said, "I am making everything new!"'²¹

The promise of something new (*kainos* in Greek) could mean two things. Suppose your laptop got corrupted, and you visited the Apple store. They could destroy the old one and give you a new one with a blank drive. Or they could take your precious old one with its treasures of a lifetime, and salvage it, debug it and restore its settings. Many commentators believe it is the second meaning in view here, a renewed, restored, refreshed and revitalised new existence.

Perhaps a joke will help clarify the distinction. Q. How many pedants does it take to change a lightbulb? A. Change or replace?! Just as Christ's body was changed not replaced, and his followers are renewed rather than replaced,²² so everything worth keeping, worth salvaging, worth celebrating will be there:

'The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. The nations will walk by its light, and the kings of the earth will bring their splendour into it.'²³

So heaven will be both continuous and discontinuous with our present existence. Clearly we don't yet see God's glory filling the world; we don't walk in step with God as he intended, and as Adam briefly did,²⁴ so there will be a massive transformation. But heaven may not be the end of the world! Its possible that I need to be prepared to live in Hackney

Work matters

- We work because God the Father and Son work. It's a privilege to work for the family firm whatever our role
- God's first command remains: to be productive in whatever he has gifted us for
- Anything done in imitation of Christ and for God's glory is of eternal value
- We need to be made ready for our work in heaven: to love as God loves. We need to start now!

for ever, but a Hackney transformed. This story started in God's garden, and ends in a city, a human innovation. It started as a partnership in the family firm, and will continue so into eternity. God so values our contributions, in his grace, that he intends to welcome anything splendid and glorious of man's work into the new order. It's hard to imagine what the Bible only hints at, but what might you contribute to heaven?



called to the 9 to 5 window: how should I work now?

So how should this affect my life now? Our work has eternal significance

because we work for the God who is working to make a people for himself, to glorify and enjoy him forever in a liberated creation. It's hard to know how every detail of our work might count, but we follow Jesus' example in doing all for the Father's glory. We will not divide life into sacred and secular parts:

'And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.'²⁵

Of course when we share Christ with others we both love our neighbour and God, as this is

what our neighbour needs and God wants²⁶. Many of us are called to remain in secular work,²⁷ but to work with this very non-secular motivation. We haven't got space to address calling fully, but don't despise the place God has put you. Don't try to change how God has made you unique. Ask yourself or your friends what you excel at, and what you can do that no-one else is placed to.²⁸ The Olympic athlete Eric Liddel was tempted to leave running in favour of missionary work. In the film *Chariots of Fire* he reflects 'I believe God made me for a purpose, but he also made me fast. And when I run I feel his pleasure'. In the event his gold medal won him a far bigger audience for Christ than if he had ignored his God given talent. Think strategically, such as where are the needs greatest, the workers fewest, the temptations manageable. Ask how work will fit with family and church life.

Paul gave this advice to slaves, which might equally apply to students and junior doctors:

'Serve wholeheartedly (with zeal, enthusiasm, eagerness), as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does.'²⁹

So what kind of work would God reward? Well, not just evangelism, but washing floors, cleaning laundry, changing nappies, emptying

bins...everything done for God's glory: calming the alcoholic urinating in the casualty bin on Saturday night, disimpacting the howling dementia patient, writing a thorough essay, comforting a depressed friend, answering emails promptly. Do you ever go to work and say 'today I am going to work for Jesus'? 'I'm changing this IV for Jesus'? 'I'm disposing of my clinical waste for Jesus'?

Some might still say that doctors, pathologists and coroners will be redundant in the renewed heaven and earth, as there will be no disease or death. Perhaps so, but we know that some things are eternal:

'And now these three remain: faith, hope and love. But the greatest of these is love.'³⁰

Love is never wasted. Who can guess what work will look like in heaven? But we know that God's work has always been an expression of love, and self-giving *agape* love will continue into the next life. Medicine can be pretty gruelling, but perhaps when we are challenged to love sacrificially like God himself, wholeheartedly, generously, and unconditionally, we are being reshaped for heaven. What a privilege.

Amen. Come Lord Jesus!³¹ ■

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foundations

foundations *a survival guide for junior doctors*

C MF's new book for junior doctors is ready at last! Numerous *Oxford Handbooks* guide doctors expertly through the maze of clinical decision making, but until now there has been no book offering the same approach to many of the questions faced by Christian junior doctors.

Foundations fills the gap, drawing on both previously published and newly written material to deliver a 'survival guide' for the Christian in the first few years of medical practice. Most issues are covered in a double page spread, short enough to be read and processed over a cup of coffee.

As well as pressing issues of ethics, topics covered include medical mission, marriage and singleness, even working for CMF! This book will be a valuable addition to any Christmas list – and a useful source of reference for years to come. Although many of you

may think it is a long time until you qualify, the time will go quickly! Many topics in the book are applicable to students just as much as to junior doctors.

The book is available to order now via the CMF website www.cmf.org.uk/bookstore. There are significant discounts for bulk purchases, so why not group together as final year students to buy a few copies? Or perhaps your group could sponsor a copy to each graduating student as a farewell present? ■





another fees protest?

Laurence Crutchlow considers recent tuition fee protests and our response

UK tuition fees, currently set at £3,000 per year, are set to rise sharply for students starting university courses next year, with a maximum level of £9,000 per year. For the majority of students studying a first degree, it will be possible to borrow money at index-linked rates to cover these costs. Different policies in Scotland, Wales and Northern Ireland mean that there will be variations for students in different parts of the UK, with English students generally worst affected.

How is a Christian medical student to respond to a protest like this? Should we take part and encourage others to do so? Should we protest, but using other means? Should Christians be supporting protests against increased fees at all? Is there a position on fees that all Christians should take, or is it an issue where we may expect to differ?

The answers may well be matters of wisdom, rather than of direct command from God. Not all will draw the same conclusions, so there will be Christians on both sides of this debate. Nonetheless, we should ensure that we've thought through more 'political' issues like fees. We are just as likely to discuss fee rises with a colleague as more obviously 'Christian' questions of ethics, and should be ready to give an answer that is clear, and invites discussion about the basis for our beliefs. Let's consider a few common questions raised over fees and protests from a Christian perspective, some of which will apply to other issues as well. By doing this I hope that we will be better prepared to give a thought-through response.

respecting authorities - can we protest at all?

Paul tells the Romans to 'Let everyone be

November 2011 saw another protest in London over university tuition fees.¹ Although there were 24 arrests, the event was more peaceful than past protests. Organisers and police varied in their estimates of attendance, with police claiming that about 2,000 students had attended, but organisers claiming a figure of 15,000. Much stricter policing may well have contributed to the relatively small number of arrests, and might also have put off some from attending the protest.



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subject to the governing authorities' (ESV).² Does this mean that we simply abide by a policy we believe to be wrong without protest? The answer is almost certainly 'no'. The Romans had no choice about their government. Although some could elect to a senate, it had little real power when Paul wrote.³ But in the UK we have considerable say in our government. Not only can we vote out a government we do not support, we can also lobby our MP over important issues. Really being subject to the governing authorities includes taking part in the political process, as we see Joseph, Daniel, Esther and Nehemiah doing in Scripture.⁴ Indeed, Isaiah's condemnation of unjust law in Israel⁵ suggests that those who make law bear responsibility for it. Living in a democracy, we bear some of that responsibility, whether or not we engage in the law-making process. Peaceful protest is a legitimate part of the democratic process in the UK. If we are strongly opposed to increased fees, I think it quite reasonable to join in peaceful protest.

what about 'fairness'?

There was much political talk of 'fairness' during the 2010 election campaign. 'It is just not fair, education should be available to everyone', said one of the marchers.⁶ Exactly what 'fairness' means isn't always clear. It can often be self-centred. Though rising fees may not seem fair from our own perspective, we should be able to see others' perspectives as Christians. Have we considered the perspective of someone who will never go to university, but has to fund others' university education through tax?

Will the increased debts caused by fees narrow the social spectrum from which medical students

are drawn? The BMA has noted a small drop in applications to medical school from lower income homes already, and believes that this is linked to higher debt levels.⁷ Some would see this as unfair, but others might argue that fee arrangements are the same for all, with families on lower incomes already getting extra help.

A wider perspective should lead us to consider what happens overseas. High fees for university study are commonplace in much of the world. The *Association of American Medical Colleges* reports a range of annual fees for medical school from \$13,529 (£8,562) to \$43,815 (£27,384) in public universities, with the limit rising to \$57,962 (£36,685) in private universities.⁸ UK students are not the only ones expected to pay. Australian students make a substantial contribution towards their fees as well, and of course many international students studying in the UK pay considerably more than UK students will pay.

what about the borrowing higher fees will cause?

Student finance in the UK is already largely based on debt. This was considered at length in *Nucleus* in 2009.⁹ To summarise briefly here, there is no biblical ban on borrowing, but debt should be taken on only if there is a clear plan to pay it off, and should not be lent on terms which are unfair to a borrower. The reforms significantly increase the amount of debt likely to be incurred in study, particularly for medical students who study for longer. Current NHS bursary arrangements that offset some of these costs remain in place.¹⁰

Christians may well have legitimate concerns about a culture which 'normalises' being in large amounts of debt at a young age, particularly when current economic problems have stemmed from

bank, government and personal debt. However students have been funded this way for a number of years, so the problem is not new.

Of bigger concern are proposals (still not fully decided upon) that would penalise those who want to pay off loans early. This was suggested in the name of 'equality' to stop richer families paying off loans for students; but would have the 'side-effect' of making it difficult for the prudent or debt averse to clear their debts early without penalty.

what about student numbers?

The system of largely free tuition for undergraduates which operated in the UK until the mid-1990s arose when a much smaller proportion of the population studied at university. The last government's target of 50% of school leavers studying at university¹¹ wasn't quite achieved, but led to a big increase in student numbers. To fund these extra places, either fees would have to be charged, the cost of higher education would have to drop, or government would have to fund any shortfall from tax revenues or borrowing. In practice fees have increased – though for medical students, even a contribution of £9,000 annually won't come near to covering costs; tuition and clinical placements over five years are currently estimated at around £270,000.¹²

To avoid a further increase in fees, there would need to be either higher taxes, more borrowing, or finance from outside the government. If we oppose fee increases, we need to think which of these other options we support instead, and how realistic they are.

what are the implications?

Whatever our position, there are a number of implications of an increase in tuition fees (which is almost certain to come into effect now, protests or not). Some, like falling student numbers, probably won't affect medical schools much. As now, loans will only be paid off over a certain income threshold, so the new system should not debar anyone from travelling abroad, or taking time out of medicine for further study. But bigger loans will take a lot longer to pay off; this will have implications for people's budgets for some time to come. Christian organisations may well be affected here, as less money will be available to give from.

The most worrying implication is the further 'normalisation' of living constantly in debt. Supposedly 'equality' driven proposals to restrict the ability of parents to help, and of prudent students to clear debt quickly could make this much worse. But since the only realistic alternative to increasing fees seems to be a significant cut in student numbers, Christians should beware of reflex opposition to all the proposals without careful thinking – but have every right to protest if necessary.

Fee increases are almost certain to go ahead, and it is now for the Church (which of course means you and me!) to consider what it might do to minimise the level of debt that young Christians are forced to get into in order to obtain a degree, and how it might deal with any future impact on giving. ■

Any political views expressed are those of the author.

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why join CMF?

Giles Cattermole encourages us to recruit new members



Giles Cattermole
is CMF Head of
Student Ministries

This is an excerpt from the new student leaders' handbook. We think it'd be helpful both to remind us why it's worth being part of CMF, and to encourage Christian medic friends, who are not yet members, to join. Connect, learn, support!

connecting

CMF exists to *unite* Christian doctors and students. It connects us to other Christian students in medical school, to local doctors, to medics nationally and internationally.

Locally, you can meet up one-to-one for Bible study and prayer, maybe with an older student or junior doctor, to help you both to grow in your application of God's Word to your life and work as a Christian medic. You can also link up with a Christian doctor to advise and support you in your chosen career. And when you qualify and work in different hospitals or practices, CMF can connect you with other local doctors.

You can meet as a group of medical students in your university for mutual encouragement, to pray for each other and your friends, to learn together how to integrate your faith with your medicine and to tell others about Jesus. Students can meet with local doctors for social and other events. Doctors can meet with other Christian healthcare professionals in their places of work for the same things.

You can meet regionally at day conferences such as *Confident Christianity*, or nationally at the annual student conference or at summer school.

You can join other student leaders on the

National Student Committee, helping shape CMF's student ministry in the UK and Ireland, and supporting medical school reps in your region. As doctors, you can join with others in many areas of CMF's work; in ethics, public policy, mission, and so on. And you can network with others as you face particular issues in your speciality.

You can meet with students from other countries on summer teams to Eastern Europe or Central Asia, or further afield through ICMDA. You can connect with other Christian doctors and students on your elective, wherever you go.

We can connect virtually with medics throughout the world, through our Facebook page and Twitter. Many medical school groups have their own Facebook pages too. CMF sends monthly e-news updates to members, as well as a hard-copy newsletter three times a year. Our website and blog are also regularly updated with news of what's going on.

It's through all these connections that we can help support and equip each other more effectively, and that we can stand together for Christ. In a world that rejects Christ and Christian values, it becomes more important for Christian medics to unite publicly for the promotion of those values and the proclamation of the gospel.

And as we face increasing pressure to compromise our faith, it becomes more important for us to be part of a fellowship that can support us when we need help.

learning

CMF exists to *equip* Christian doctors and students. We can do this as we connect and learn with one another, one-to-one or in meetings, courses and conferences. We can do this through our publications and online materials.

In a typical year's programme, local groups can cover many specifically Christian and medical topics that churches and CUs don't. CMF can help provide speakers for local events.

Confident Christianity, Answering other Faiths and *Saline Solution* are day conferences to help us to share our faith more effectively. Much of the material for these courses is also available online. CMF also provides media training days.

National and regional conferences offer Bible teaching and seminars applied to many aspects of life as a Christian medical student or doctor. Summer school provides in-depth, small-group teaching on a range of issues. We run student leader training events at UCCF's Forum and at other day conferences.

Of our publications, *Nucleus* is our student magazine and *Triple Helix* is sent to all members. CMF *Files* are a series of ethical papers. These are all published three times a year. Copies are also sent internationally to developing world countries.

We produce books, including John Wyatt's *Matters of Life and Death* (Christian medical ethics), and Bernard Palmer's *Cure for Life* (an introduction to Jesus). These books are also translated and distributed especially to the former Soviet Union.

The website and blog are an online source

of articles and publications, and information about CMF's work and events. Multimedia downloads are available from conferences.

CMF offers resources and training for evangelism, ethics, electives and many other topics to equip medical students for more effective service for Christ.

supporting

CMF exists to unite and equip Christian doctors and students... *so that* we can more effectively serve Christ and his kingdom! And CMF provides many opportunities to serve. Being a member of CMF is not just about who we can meet or what we can learn. It's about being part of the team, serving Christ in medicine.

Simply by *being* a member, you add strength to our voice as we speak out in the public square. By your subscriptions and gifts you help *pay* for the work of CMF, for our aims to be fulfilled in the UK and elsewhere. But more importantly, by being kept informed of what's happening, you are better able to *pray* for that work. And as a member you will be better equipped to *do* that work.

Opportunities for students to serve include: one-to-one pastoral care and discipleship; evangelism and practical service to your friends and community; encouraging your church to support our work in prayer; speaking at meetings; leadership in your local group; membership of the National Student Committee; writing articles for *Nucleus* or the website; an elective in the developing world; summer teams to help support medical student camps in Eastern Europe or Central Asia;

keeping in touch with and praying for those medical students throughout the year; being a part-time intern with CMF if you intercalate; speaking out for Christian values in the student union or BMA.

These are just some of many ways for students to help CMF fulfil its aims of discipleship, evangelism and mission. And when you graduate, there will be more and different ways to serve too – not least, in helping support the student work

in your nearest medical school! But we're not doing this just to help CMF; we're serving Christ in medicine. We're not just medics, who happen to be Christians. We're not just Christians, who happen to be medics. We're Christian

medics, and we seek to serve Christ as we live and speak for him in medicine. And it's through CMF that we can most effectively be united and equipped for this purpose. ■

How to join

Did you know that CMF membership subs for students have been reduced to just **SIX POUNDS** per year? That's 50 pence a month, or for the very mathematically minded 1.64 pence per day!

It's much easier for you and for us if you pay subscriptions by direct debit – you don't have to remember to pay, and we don't have to remind you each year. If you sign up this way, we'll give you a **FREE** six months membership as a thank you.

Student membership is open to all medical students studying in the UK or Ireland who are in agreement with the membership declaration, which states:

- I wish to join the Christian Medical Fellowship
- I am in sympathy with the aims of the Christian Medical Fellowship
- I declare my faith in God the Father, in God the Son – the Lord Jesus Christ who is my Saviour – and in God the Holy Spirit
- I accept the Bible as the supreme authority in matters of faith and conduct

If you're reading *Nucleus* and aren't yet a member but could be, why not join today?

The easiest way to join is online at

www.cmf.org.uk/students/join-cmf. Members

get a **TEN POUNDS** discount on National Student Conference, so why not encourage any friends coming to conference who are not members to sign up as they book? You only need to do one piece of maths to see that it makes sense!

spirituality & health



Bernard Palmer is a consultant surgeon in Hertfordshire

Bernard Palmer reminds us that everyone has spiritual needs



What a tragedy it is that there are a few influential people in our society who see medicine only in terms of biochemistry, anatomy and physiology.

The following is an extract from Alister McGrath's excellent book on the history of atheism called *The Twilight of Atheism*:¹

'There is now growing awareness of the importance of spirituality in healthcare, both as a positive factor in relation to well being and as an issue to which patients have a right. The major conference 'Spirituality and Healing in Medicine', sponsored by Harvard Medical School in 1998, drew public opinion and professional attention as never before to this issue of incorporating spirituality into professional medicine. It was there reported that that 86% of Americans as a whole, 99% of family physicians, and 94% of HMO professionals now believe that prayer, meditation, and other spiritual and religious practices exercise a major positive role within the healing process.'

The question is not whether health practitioners should introduce spiritual topics but how to do so without causing offence. Clearly such conversations must be for the patient's potential interest. Furthermore it is important to obtain verbal consent to discuss such matters. This should be repeatedly obtained during the two way discussion so that no misunderstandings can occur.

We all have needs whatever our background, religion and social situation. We need to find answers to guilt of the past, to why we are here in the present, and how to obtain the power to live as we ought in the future. Everybody has spiritual needs that affect our well-being. The World Health Organisation has stated that well-being in the physical, emotional, social and spiritual realms, is the definition of health. ■

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authority

Karim Fouad Alber explores how we deal with the medical school authorities



Karim Fouad Alber is a clinical medical student at University College London

I was keen to make a good impression. I was on my 'urology week' – one week out of my surgical module where I was attached to the urology team. The surgeons had a reputation of not having much patience with students who they deemed incompetent or a nuisance. I arrived early before the first operation, hoping to get a chance to scrub in and help. The registrar arrived and I went to introduce myself.

'The next patient is having a hydrocoele repaired', he explained. 'You'll get a chance to perform an examination on him during the operation'. I then asked him if it was okay for me to go get consent from the patient first. 'No, don't bother with that. Just wait until he's anaesthetised.'

My heart sank. I knew that if I objected, it was likely that he would not involve me in this

operation. Furthermore, my chances of getting all the experience I needed throughout the week would drop considerably. Yet we had been warned countless times by the medical school that under no circumstance are we to perform an intimate examination during an operation without the consent of the patient. But I could see why often people ignored such advice: the patient knew that students were going to be present, and it was extremely unlikely that anyone else would care.

I declined his offer and instead, before the operation, I went and got consent from the patient to be examined. I was not asked to scrub in for the operation.

This is just one of many situations that often creep up in medical school where those that are in positions of authority ask us to do things we may not want to do. At other times, it is the

opposite: we are told by an authority that we ought not to do something, but we do it anyway. Last year, our clinical exam took place on two consecutive days, as there are too many students to fit on just one day. Although the medical school had told those being examined the first day not to divulge any information about the stations coming up, plenty of people chose to ignore their instructions. It was obviously very tempting: finding out about any key stations beforehand could mean a big difference in results! Some people felt no need to submit to the authority of the medical school. Others thought that any authority that existed was effectively undermined by a perceived lack of justice: if others were doing it, it is only fair for them to do it too so as not to be at a disadvantage. Those of us who decided to submit (on this occasion, at least) to the demands of the medical school found that it had to be done in a pro-active way: friends had to be warned not to divulge any information directly to us or to someone else whilst we were in the room!

Submission to secular authority has always been a hot topic for Christians. Jesus himself faced many challenges regarding this issue: 'Should we pay taxes to Caesar?' he was asked once.¹ Another time, 'why do your followers not fast?'² Both times, Jesus' answer revealed that it mattered more whether or not your heart was in the right place. With regard to taxes, instead of falling into the trap of either agreeing with supporting a foreign invader or breaking the law, Jesus simply held up a coin with Caesar's image and proclaimed: 'Give to Caesar what is Caesar's, and to God what is God's'.³ Those hearing him knew what he meant: like Caesar's image on the coin, God's image was engraved on man; what God

demanded was far more important than simply following a set of rules. 'I prefer a flexible heart to an inflexible ritual'⁴ was Jesus' final response to those arguing about fasting.

Keeping your heart in check can often be one of the best ways to go about making a decision with regards to 'grey areas' in your life, and not just with regards to submission to authority. When I am tempted to ignore a rule, I am very capable of rationalising it perfectly into either why I am an exception, or that the rule is obsolete. Answering honestly to whether or not I am making this decision for my own gain or for God's glory is often all it takes to throw out all excuses. This is particularly helpful for the times when compromising a little bit seems to go a long way in making our lives easier: getting asked to forge a signature of attendance, getting a friendly doctor to sign us off for a procedure that they did not see us perform or, once home, proceeding to download a movie we have not paid for!

When Paul wrote to advise Timothy on how to deal with authority, his top advice was something that may not come naturally to us: 'I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people – for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.'⁵

This does not mean we should only pray when things turn sour with those in authority. Paul says that it is a priority to pray for rulers, as the change that God brings about in their hearts will be of benefit to everyone. Praying for our consultants and senior registrars and those that make decisions that affect us in the medical school should be relevant to the prayers of a Christian medical student. Paul's advice to Timothy about prayer was not just for

the benefit of said rulers - it was for Timothy's character too. Jesus' warned his disciples to pray lest they fall into temptation.⁶ Temptation to subvert authority is common and will present itself frequently to us: if we pray, we will be better prepared to stand for what is right and flee from what is wrong.

It is generally accepted by most Christians that the right thing to do, which is pleasing to God, is to respect and submit to worldly authority.⁷ But what happens when the law imposed by such authority contradicts God's law? We are perhaps less likely to encounter as serious a conflict in the UK (especially since Christian values underpin many of our laws, at least for now). However this is a real problem abroad: we all know about how in some countries the law forbids church meetings, sharing the gospel, or even being a Christian at all! Prayer for people facing persecution and the authorities is paramount. When it comes down to the decisions, God's laws and values, which were set out for our own benefit, always supercede. We can see various examples of it in the Bible: The Jewish midwives that refused to kill the male newborns (and lied to Pharaoh about it!) found favour with God as they had feared him.⁸ Daniel faced the lion's den⁹ and his friends faced the fiery furnace because of their defiance to the Babylonian kings.¹⁰ In the New Testament, John the Baptist, Jesus, Paul and his friends all declined to submit to authorities because of their faith in God.

So, next time you feel pressure to comply with authority and the temptation to subvert it, remember that it might be a good chance to

develop your character. It may even be a chance to bear good witness to others! Succeeding in keeping firm will depend on constant self-examination of our motives and where our heart lies. The importance of praying constantly, especially for those in authority over us, is what enables us to seek change and draw strength and wisdom for the decisions we make. Stories of other people's heroic defiance of ungodly authority give us hope and build our faith: they shared the same beliefs as us and relied on the same God we do. It also helps keep our perspective from becoming too self-centred and narrow; to be grateful for the authorities we currently submit to. Maybe one day we too will face greater trials. ■



- | | | |
|--------------------------------|--------------------|--------------|
| 1. Matthew 22:17 | 5. 1 Timothy 2:1-2 | 9. Daniel 6 |
| 2. Matthew 9:14 | 6. Mark 14:38 | 10. Daniel 3 |
| 3. Matthew 22:21 | 7. 1 Peter 2:13 | |
| 4. Matthew 12:6-8, The Message | 8. Exodus 1:15-21 | |

The Single Issue

Al Hsu

IVP 1998

£7.99 RRP (but £4.00 on 12-12 scheme)



Being a Christian isn't always easy. The same is true for being single. Surely it's just bad luck to find yourself both single *and* a Christian – double the difficulties some may say. It can feel that marriage is the expected

within church, and with that comes pressure to settle down and find 'the one'. This book dispels all those pressures and sets the record straight.

Hsu tackles a range of issues surrounding singleness including sex and romance, what the Bible has to say and what the Christian society says today. Each chapter deals with these topics sensitively whilst firmly reminding us that what we want may not be the same as what God has planned for us. Hsu goes on to tackle the somewhat controversial topic of whether singleness is a gift and how this should affect our attitude towards being single.

What I like about this book is that it is grounded in Scripture, constantly turning to the Bible for advice and guidance. Each chapter ends with a short Bible study to reinforce the theme which makes it very practical and further roots its teaching in God's Word.

Overall this is a great book for any Christian, not just those of us who find ourselves single. Easy to read and grasp, *The Single Issue* will help you to understand God's heart and view of singleness and provide encouragement and guidance to those who are single and struggling with it.

Jonathan Squibbs is a clinical medical student in Leeds

Know and Tell the Gospel

John Chapman (Gordon MacLeod,
Southampton)

Matthias Media 2003 (3rd edition)

£6.00 RRP (but £3.00 on 12-12 scheme)



Well-organised into accessible sections, this book is rooted in the Bible and is full to the brim with quotations, allowing further study of the

topics discussed. It sets out what the gospel is, why personal evangelism is important, and how we should go about it.

Tough theological issues surrounding evangelism are examined – such as looking at how God's sovereignty affects our evangelism. However this is no dry textbook of theology – topics like God's sovereignty are directly applied to how we share the gospel with our friends.

The God-Man-God framework for the gospel is set out - this will be familiar to those who've been to a CMF Confident Christianity course, or avid readers of *Nucleus*. By remembering just five headings (God, Man, God, What if I don't? What if I do?), it is possible to organize the key facts of the gospel in our minds. We can then present the whole gospel in a minute or two if needed, or answer questions like 'so do you really believe in hell, then?', or 'why did Jesus have to die?' in the context of the whole gospel. Though easily read, this book will transform how we talk about Jesus.

Gordon MacLeod is a medical student in Southampton

Tyndale challenge: the answers

From page 10. Quotations are from the King James Version, much of which follows Tyndale's translation.

1. The beauty of Israel is slain upon thy high places: **how are the mighty fallen!** (2 Samuel 1:19)
2. My bone cleaveth to my skin and to my flesh, **and I am escaped with the skin of my teeth.** (Job 19:20)
3. And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and **put his household in order**, and hanged himself, and died, and was buried in the sepulchre of his father. (2 Samuel 17:23)
4. Can the Ethiopian change his skin, **or the leopard his spots?** then may ye also do good, that are accustomed to do evil. (Jeremiah 13:23)
5. Ye are the **salt of the earth**: but if the salt have lost his savour, wherewith shall it be salted. (Matthew 5:13)
6. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the **signs of the times?** (Matthew 16:1-3)
7. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are **a law unto themselves.** (Romans 2:14)
8. For now we see **through a glass, darkly**; but then face to face: now I know in part; but then shall I know even as also I am known. (1 Corinthians 13:12)
9. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, **at the last trump**: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (1 Corinthians 15:51-52)
10. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? **let us eat and drink; for tomorrow we die.** (1 Corinthians 15:32)
11. Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.
For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom **for such a time as this?** (Esther 4:13-14)
12. And the **woman** was arrayed in purple and **scarlet** colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. (Revelation 17:4)
13. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: **Am I my brother's keeper?** (Genesis 4:8-9)
14. And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, **tables of stone, written** with the finger of God. (Exodus 31:18)
15. And he said unto them, Out of the eater came forth meat, and **out of the strong came forth sweetness.** And they could not in three days expound the riddle. (Judges 14:14)
16. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. **But if not**, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. (Daniel 3:17-18)
17. To everything there is a season, and **a time to every purpose under the heaven**: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted. (Ecclesiastes 3:1-2)
18. Keep me as the **apple of the eye**, hide me under the shadow of thy wing. (Psalm 17:8)
19. Trust in him at all times; ye people, **pour out your heart before him**: God is a refuge for us. (Psalm 62:8)
20. Behold, the nations are as **a drop of a bucket**, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. (Isaiah 40:15)

HEROES + HERETICS

Alex Bunn considers William Tyndale and Henry VIII

HERO 7: WILLIAM TYNDALE HERETIC: HENRY VIII

What would you call a man who kills off two wives, confiscates state property, and then declares himself spiritual leader of the nation? Serial killer? Despot? Megalomaniac? Or the first head of the Church of England? No wonder Catholics sometimes ask Anglicans how it is that they can belong to a church founded by a man like Henry VIII. His motivation for defying Rome was at the very least, suspect. He wanted the freedom to treat his wives as disposable commodities, much like the monasteries he dissolved.

Yet Henry was the first English monarch to take the title 'Defender of the Faith'. Ironically it was the Pope who gave him this title for defending the Catholic doctrines of the day against protestant heresies. But he was happy to ditch the Roman Catholic Church when it suited him, for the gods of gold and groin. To be fair Henry, or his advisers, may have conducted timely reforms of institutional religion in England. Perhaps like the rest of us, he was as much part of the problem as part of the solution. Just as in Solomon's life, the stakes were high, and he manifested both wisdom and wantonness.

A key practice that Henry initially suppressed for Rome was translating Scripture into English. Yet it was the obscurity of the Latin Bible, from which we get the phrase 'hocus pocus',¹ that actually concealed the real heresies of the day.

For instance, Henry VIII's attack dog, Thomas More, reacted violently against the new (correct) translation of a few key words:

■ *presbuteros* as 'elder' instead of 'priest', which



took power away from the clergy

- *ekklēsia* as 'congregation' instead of 'church', which took power away from state authority
- *metanoēo* as 'repent' instead of 'do penance', which liberated the common man from the burden of medieval legalism
- *exomologeō* as 'acknowledge' or 'admit', instead of 'confess', which questioned the practice of confession to a priest, and the acts of penance he would prescribe
- *agapē* as 'love' rather than 'charity', which had become acts of legalism, such as indulgences, which offered time out of purgatory in exchange for a donation for the building of St Peter's in Rome. And of course purgatory itself could not be found anywhere in the Bible once it was translated.

In order to suppress translation, parliament had previously passed the law *de Haeretico Comburendo* - 'on the burning of heretics' - to make heresy punishable by burning alive at the



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stake. The Archbishop of Canterbury at the time had warned of the dangers of allowing the laity to read in their own language:

‘It is a dangerous thing, as witnesseth blessed St Jerome to translate the text of the Holy Scripture out of one tongue into another, for in the translation the same sense is not always easily kept... We therefore decree and ordain, that no man, hereafter, by his own authority translate any text of the Scripture into English or any other tongue... and that no man can read any such book... in part or in whole.’²

As a result, John Foxe wrote his *Book of Martyrs* that includes seven Lollards who were burned at Coventry in 1519, for the heresy of teaching their children the Lord’s Prayer in English.³

So who was the revolutionary who dared defy the king of England and the highest ranks of the Church? Who was it who risked gruesome death and ignominy to translate Scripture into English? William Tyndale.

a missionary to the English

John Foxe tells us that one day a scholar challenged Tyndale’s insistence of the authority of God’s revelation over human power structures, saying ‘We were better be without God’s law than the pope’s’. In response Tyndale spoke his famous words: ‘I defy the Pope and all his laws. . . . If God spare my life ere many years, I will cause a boy that driveth the plow, shall



know more of the Scripture than thou dost’. It is these sentiments that would eventually cause a revolution in Europe and beyond, in which education for the common man, even the plough boy, would be encouraged for the first time. How else could a man understand God’s will for him?

For the first time ever in history, the Greek New Testament was translated into English. And for the first time ever the New Testament

in English was available in a printed form. Before Tyndale there were only handwritten manuscripts of the Bible in English. These manuscripts were the work of John Wyclif and his followers, the Lollards (uneducated ‘mumblers’), 130 years before. For a thousand years the only translation of the Greek New Testament and Hebrew Old Testament was the Latin *Vulgate*, which only the educated elite could understand, if they had access to it.

The debt we owe to Tyndale is incalculable. Nine-tenths of today’s Authorized Version’s New Testament is from Tyndale. The same is true of the first half of the Old Testament, which was as far as he was able to get before an early death. Consider these phrases which like so many others have entered common English as a result of Tyndale:

- ‘The signs of the times’ (Matthew 16:3)
- ‘The spirit is willing but the flesh is weak’ (Matthew 26:41)
- ‘He went out and wept bitterly’ (Matthew 26:75). Those two words are still used by almost all modern translations (NIV, NASB,

ESV, NKJV). They have not been improved on for 500 years, in spite of weak efforts like one recent translation: 'cried hard'. Unlike that phrase, the rhythm of Tyndale's two words carries the experience.

- 'A law unto themselves' (Romans 2:14)

blood, sweat and turns of phrase

Translation is a very creative process, far more of an art than a science. In order to do it, Tyndale had to study hard. He was one of only two men in England who could read the forgotten tongue of Hebrew. Tyndale was a wordsmith who crafted words to represent the original faithfully, but using words that had a natural force and rhythm in English. He applied himself to rhetoric, the art of fine tuning language for a specific purpose. One exercise he was given as a student was to provide 'no fewer than 150 ways of saying "Your letter has delighted me very much"'. The point was to force students 'to use of all the verbal muscles in order to avoid any hint of flabbiness'. How flabby we are in comparison! How lazy we are in our communication, how complacent in our transmission of the very words of God. 'If anyone speaks, he should do it as one speaking the very words of God'.⁴

He was also very patient. Once he lost his first translation of the Pentateuch (first five books of the Bible) in a shipwreck, and had to start again! And he had to smuggle his manuscripts back to England, page by page, hidden in bundles on a cloth cart.

As a reward for his work he was condemned as a heretic and sacked from the priesthood in 1536. He was hunted down by Henry's men in Antwerp,

summary

Henry VIII

- Used his learning and power for personal gain
- Compromised on key issues where it suited him

Tyndale

- Worked hard to understand the Bible as originally given
- Brought the gospel to the English language
- Would not compromise on key issues in Scripture

Further reading:

- Daniell D. William Tyndale: A Biography. New Haven: Yale University Press, 1994.

and charged with heresy. But as a concession to a former priest, he was tied to the stake and then strangled before being burned. Foxe reports that his last words were, 'Lord! Open the King of England's eyes!' He was 42 years old.

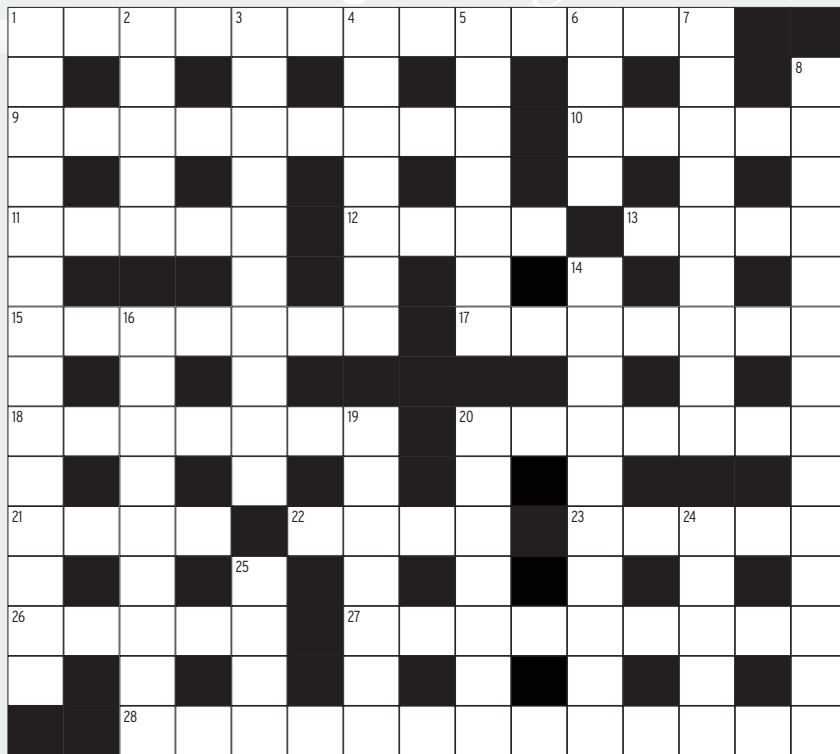
Before his death he sent a letter of encouragement to another missionary to the English revealing his motivation:

'Your cause is Christ's gospel, a light that must be fed with the blood of faith... If when we be buffeted for well-doing, we suffer patiently and endure, that is thankful with God; for to that end we are called. For Christ also suffered for us, leaving us an example that we should follow his steps, who did no sin. Hereby have we perceived love that he laid down his life for us: therefore we ought to be able to lay down our lives for the brethren... Let not your body faint. If the pain be above your strength, remember: "Whatsoever ye shall ask in my name, I will give it you". And pray to our Father in that name, and he will ease your pain, or shorten it... Amen.'⁵ ■

1. Many today believe the phrase originated in a corrupted form of the words of the consecration of the host in the old Latin mass: *hoc est (enim) corpus (meum)*, 'this is my body'
2. Arundell T. *Constitutions of Oxford*. 1408. Via www.umilta.net/arundel.html
3. en.wikipedia.org/wiki/The_Coventry_Martyrs
4. 1 Peter 4:11
5. Desiringgod.org; tinyurl.com/c6qt28d

cross-word 5 – word

by LACTOMETER (1 Peter 2:2)



Answers to Cross-word 4 (Summer 2011)
Across: 1 Cross purposes. 9 Lifeblood. 10 Usual. 11 Relit. 12 Otic. 13 Jean. 15 Healthy. 17 Heretic. 18 No entry. 20 Literal. 21 Mahjong. 22 Ossicle. 24 Not fair. 25 Scaleni. 26 Pay as you throw. **Down:** 1 Chlorphenamine. 2 Offal. 3 Substitutionary. 4 Urology. 5 Pedaiah. 6 Saul. 7 Souwester. 8 Clinical review. 14 Protestant. 16 Amenhotep. 19 Yogurts. 20 Looks to. 23 Cheer.

The winner was Naveen Kumar of Tamil Nadu.

ACROSS

- 1 Death carts carried a corruption (7,6)
- 9 Specialty login wireless unknown (9)
- 10 Order cited disorder (5)
- 11 Gets stain off holy one (5)
- 12 I'm in prison for fratricide (4)
- 13 Asian - that short one? (4)
- 15 Gruesome Scotsman started ale half-brewed (7)
- 17 Sounds like Gromit's for an ENT procedure (7)
- 18 Boy has desire to become a mister (7)
- 20 Russian girl, 20, has delirium post-natally (mostly) (7)
- 21 Lapsed Catholic has church recess (4)
- 22 Run, leftie! (4)
- 23 In cab, both of us found church leader (5)
- 26 Moab crushed by a president (5)
- 27 I'll muse in bewilderment - Holy Spirit does this to help us understand the Bible (9)
- 28 Doctors confused artist with physics (13)

DOWN

- 1 Scrooge's story of a festive song (9,5)
- 2 Two forearm 24 (5)
- 3 FeSO4 press pill (4,6)
- 4 Ace Cola drunk, urinary tracts empty here (7)
- 5 Sounding like Saul and Paul (7)
- 6 Need new garden (4)
- 7 Chromites mess up hairlike plant outgrowths (9)
- 8 Rewrite script - stats bit for denominationalists (6,8)
- 14 Two forearm puzzles could treat frostbite (4,6)
- 16 Cheat tussled hard scrap (4,5)
- 19 Julian's cathedral city (7)
- 20 Latin Christmas girl (7)
- 24 Ezekiel prophesied to these 2 (5)
- 25 Magdalene may have right (4)

Entries can be submitted by post to the office, or email to giles@cmf.org.uk. The deadline is 1 March 2012. The winning entry will receive a voucher worth £15 for books from the CMF website, and runners-up will receive a CMF pen-torch.

a day in the life...

Victoria Parsonson describes just another Tuesday in Mandritsara...



5.45am – Wake up, manage to drag self out of bed, realise it's already 37 degrees. Kill several cockroaches which have invaded my room overnight. Check to see if there is electricity – hurrah, fill kettle up from barrel of water, today will be a coffee day. Wash using a bucket ration. There has been no running water for several weeks.

7am-8.30am – Malagasy lesson number one (conducted entirely in French, all my lessons are in French). We pray before each lesson, which is an awesome reminder of fact that I am learning this language to serve God and do the work here that he has given me - there is no better motivation to get stuck into verb tables... Today my language teacher gave me a 50-question test on everything from the preceding week. I find the translating from Malagasy into French particularly challenging; it's one thing to understand what a Malagasy phrase means, but to then have to rephrase it in French at 7am...

8.45am – Today MAF (Mission Aviation Fellowship) are due for their monthly flight. There is a small field – I mean airstrip – a couple of kilometres away, where the plane can land. I

help to take the Landrover out to prepare for the landing. Hi-viz vests, get the windsock out, whistles to clear the field of local folks, goats and oxen. Get out the sole wooden bench that acts as the 'arrivals hall'... They laugh at me when I try to directly translate 'windsock' into French and ask me why on earth I'm talking about socks. It's a wind sleeve they tell me. Surely that is obvious?! *Une manche à l'air*.

9.30am – MAF plane arrives. Last minute panic as a stray goat decides to start eating the middle of the airstrip for lunch, and refuses to budge. Cue us standing in the middle of the airstrip trying to get the goat out of the way just a few seconds before the plane lands. Thankfully we succeed, and leap out of the way of the plane.

10am – Drive back to the hospital with the MAF pilot. We pass long queues waiting in line in front of the one communal village tap that's working, with big yellow jerrycans, the sun beating down on them – it is now 40 degrees – waiting to see if the water supply will be turned on for a short time. The water situation is getting pretty bad.



Victoria Parsonson recently finished FY2 in Birmingham, and is now a medical and paediatrics officer for two years at Hopitaly Vaovao Mahafaly, a missionary hospital in rural north-eastern Madagascar. This article is adapted from her blog at mandritsara.blogspot.com

10.30am – Go to market to buy vegetables and rice, the staple food. It's always pot luck as to what there might be to complement the standard tomatoes, onions and marrow. Today we found aubergines. The mango season has begun as well; half a penny each... There has been no power in town for several weeks either, which means no butter.

12.00-2.30pm – lunch break. People have long lunch breaks – partly to avoid the heat, and because of the culture of everyone going home to eat proper lunch together. It's impossible to get anything done between the hours of midday and 2pm, as everyone disappears!

2.30pm – Start learning this morning's Malagasy lesson. I'm not supposed to be working yet as I am still language-learning but I get a call from the ward to ask if I can come and do a neoflon (a cannula for a small baby). The baby is very dehydrated but thankfully I manage to get it in. Thanks to CMFs Developing Health Course, I know the theory of intraosseous lines with white needles (we don't have guns here) but haven't had to do it yet, and I'm thankful that I can put that off for another time. I fashion a splint out of a cardboard box and a bandage.

4pm-5.30pm – Malagasy lesson number two. My teacher tests me on everything I'm meant to have learnt from this morning, and then launches into the next thing to be learnt. Lessons are progressing quickly, and it's tough to keep up, but I'll be expected to use it fluently in hospital work and outpatient consultations in just a few more weeks.

6pm – Thunder and lightening is building over the mountains and is getting close with an

almost constant rumble and flashes. Sadly it hasn't brought any rain with it though, and we need the rain so much. Once it's less than 2km away we unplug all the electrical appliances including the fridge, as power surges are common and have destroyed appliances in the past.

6.45-7pm – Perhaps the most important part of the day, water time! The hospital's water tower is switched on, and for a glorious 15 minutes' ration for each missionary house, water comes out of the taps. During this time we have a routine that is carried out with military precision whereby as many buckets are filled as possible, which will need to last us for the coming 24 hours.

7.30pm – Tuesday night Bible study. This is perhaps a bit like a UK 'home group' with all of the missionaries working in the project – usually about twelve of us. I love these times, as I don't understand any of church on Sunday, so it's a great time to have fellowship together.

9.25pm – Suddenly remember to go and plug the fridge back in, oops.

9.30pm – Swat a few more bits of moderate-sized wildlife that have invaded my room, and off to bed – it all kicks off again at 5.45am tomorrow morning, and here, you never know what each new day will bring. Which is part of the excitement and the wonder of serving God out here in this little corner of Madagascar – no two days are ever the same, and anything can, and will, happen...

Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving (Colossians 3:23-24). ■

national student conference

10-12 February 2012

The Hayes Conference Centre,
Swanwick, Derbyshire

Book online at www.cmf.org.uk/students/events

Applications should be made as soon as possible

and by 17.00 on Friday 3 February

at the latest.



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