

Context: This paper was sent shortly after the "Peace In Our Time" paper, it was trying to explain why I was so vehement and motivated about the first paper.

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Some people might still be bemused and offended by the vehemence of some of the recent correspondence, especially the Peace in Our Time paper.

I have continued to pray, and in all conscience have to stand behind the vehemence and issues tabled in that paper. Once again, I do not have any anger or issue with any particular person at this time. I believe we are grappling with understanding the risks that can arise from a cultural dynamic that is a potential consequence from a misaligned understanding. The intent is good, the principles are sound, but without a cognisance of the risks, churches put themselves in peril of failing to do justice to their parishes, their communities and thus God.

It is my belief that God has been grooming me to do this work. I have disclosed many of my intimate personal experiences, not for accolades, but in the hope that if you understand how these experiences have shaped my character, you might better understand the dynamics of the events and my own actions.

Over night, God has asked me to again disclose some personal history that may assist the church to come to resolution and bear fruit sooner.

For those of you who do not know me personally. I am the mother of two children, currently 11 and 6 years old. Both children were born through natural childbirth, and there were no stitches from either birth (one born 7lb 9oz, the other 8lb 10oz). When both babies were born, they both a bit blue at birth, but they both quickly recovered.

The pregnancy and labour for both pregnancies was very similar. The pregnancies were healthy, labour started off slowing, and then there was a period where I needed assistance (gas) to relax to get to the final phase. In both pregnancies my husband and the midwives had hushed conversations about possibly needing to use forceps to get the babies out because they were becoming distressed in the birth canal. In both instances, I became abnormally lucid at this point and was able to find the energy to double push on the final contractions, thus mitigating the need for forceps.

How does this relate back to the recent work for the church? I believe that God had groomed me to have the appropriate instinctive responses for this work.

Conception occurred just after the World Trade Centre, where God gave me insights as to the spiritual, emotional and psychological tensions relating to resolving terrorism at this scale.

Conception was confirmed with the prophecy of Ron later that same year.

The first trimester was the anticipation of the diagnosis of Ron's cancer.

The second trimester was the support and comforting to Ron and his family as he battled the illness, accepted the prognosis, faced death, and assisted his family to rebuild their fragile lives.

The third trimester was the coming to assist the church prepare as much as possible, without playing the cards too openly.

The labour started with the tsunami.

The voluminous correspondence was the response to the possible smothering of the child, and ensuring the child would receive sufficient oxygen to survive and be born alive.

The child has now been born.

That child is now very fragile, we do not know this child very well. We don't know the colour of its eyes, what will make it giggle, what will make it cry. We do know that like all children it needs oxygen, food, water, warmth, comforting, company. We know the better we nurture this child, the more likely it is to grow up to be an adult that will delight us with its courage, strength, love and compassion.

I pray that we can be good parents. I pray that we can look within ourselves, our communities, our institutions and ask whether they are fit for such a child. I pray that we can with humility and grace be prepared to allow God to refine us into being suitable parents, siblings and cousins.

For those of you who do not know, I was baptised a Lutheran. In another of those 'only God could do this' coincidences, maybe the movie "Luther" might help some people understand my style of Christianity better.

Finally, some people might believe that I am doing these things to push my own barrow, and use this as the basis of ignoring this work. If people will judge me on that basis, I can do nothing to change their minds. However, I do not share these things to take personal credit.

No sensible woman would take credit for the form or timing of her labour; they are done as, when and how God decides. A woman can only go into labour praying that their baby will be born well and that the birth goes as smoothly as possible. I know how fragile and special this is. One of my closest girlfriends was pregnant and due within a week of me whilst I was pregnant with my first child. Her baby died in the womb overnight when she was nearly 8 months pregnant, and she has moved to Perth because every time she looks at my daughter she remembers the daughter that she lost. Another two of my close girlfriends were pregnant at the same time, and neither would have survived childbirth without emergency caesarean technology.

Similarly, I can not take credit for the colour of my children's eyes, their disposition, nor their height. These are things that are bestowed by God. As a mother, all I can do is love them, look to the strengths and talents that God has given them and create an environment that will hopefully allow their God given strengths to flourish.

The vehemence of the Peace in Our Time paper comes from an instinctive response. When hearing the words in the church, I saw the birth of a child being compromised. I saw a child being deprived of oxygen. There was a realisation that if such words were being pronounced so definitively across many or all of our churches, then God was being effectively being blocked from bringing forth new understandings.

My belief is no one knowingly did this. No one knowingly said, "I want to deny God the right to shape his creation and his churches". But if our church leaders deny the Holy Spirit, if our churches do not have mechanisms to deal effectively with issues, then our churches will lose their conscience. And if we lose our conscience, how do we recognise the need to act?

Without our conscience, when do we recognise that our parishes and our communities are in mortal peril? Without our conscience, how can God say, "Whoa, take a step and look at the big picture. Look at the long term implications. Is this really what I would want for my people?" How will we hear God, if we can't even hear our own conscience?

I pray that we can recognise that there are perilous paths and journeys before us. I pray that we can recognise and level the paths, rather than creating stumbling blocks and barriers. I pray that we can avert some of the terrible tragedies that have happened since Jesus' time, that we can learn from the lessons in history, and demonstrate that Christianity can find answers for the future.

For that is what the new child will allow us to do. It will enable us to apply wisdom, compassion and faith. We will be God's witnesses, in an active and honourable way; we will come out from behind the bunkers. We will debate the hard questions, such as the rights of the individual versus the needs of the community. We will understand that God works at both the macro- and micro- level in all things, and we will accept that sometimes we need to embrace two apparently conflicting philosophies at once.

In Jesus' name. Amen.