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EDITORIAL:

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develop techniques which will manipulate both the individual and society in the direction of acceptance. Inevitably, however, this manipulation destroys the person by appealing to the selfish ego instead of driving out the old Adam to make room for Christ. If the sickness of the soul is to be diagnosed we must do it in terms of the Word of God, and in that Word we find our trouble to be nothing less than a warring in our members due to the death struggle between Christ and Satan. Not simple psychiatrics with all its arbitrary symbolism and allegory but the earth-shaking conflict between two kingdoms is at stake here.

And also, Christ, the living Word, brings us into a living, creative communion with one another as members of his body the Church. Too long we have been thinking of pastoral counselling as the role of the unctuous individual practitioner who brings soothing soul therapy to a number of other individuals who are

somewhat less than unctuous. Soon we must learn that pastor and people belong through one Spirit to one body. All our pastoral care must then center in the sacrament of the Church where we participate in the body and blood of Christ. It is not by the talk of any old words that happen to spill out of us, whether from pastor or from people, whether by direction or nondirection, that we are saved; it is by the Word of God and this Word becomes flesh for us in the sacrament. Here we become free both from the past and for the present and future, because in this great entrance of the elements as the ancient liturgies used to sing, Christ is here among us, he is and he will be! If he *is* here, then we are free from all enemies both past and present; if he *will* come, then we are free from all dangers in future. Because Christ has come we *can* be holy, and because he will come we *must* be holy. This is both our consolation and our exhortation.

The Meaning of Reconciliation

WILLIAM CHILDS ROBINSON

In the Bible, reconciliation is a change of personal relations between human beings (I Sam. 29:4; Matt. 5:24; I Cor. 7:11) or between God and man (Rom. 5:1-11; II Cor. 5:18 f.; Col. 1:20; Eph. 2:16). By this change a state of enmity and estrangement is replaced by one of peace and fellowship.

The change between man and man is a twofold or mutual matter. When David is spoken of as reconciling himself with Saul, what is primarily meant is the change in Saul's attitude and relation to David. Again, when separation between a man and his wife occurs, a change in both parties to the marriage relationship is envisioned.

GOD THE RECONCILER

In making peace between God and man, it is not a case of equal adversaries reconciling one another. Rather in the whole work of restoring the ruptured relationship between himself and rebellious man, "all things are of God" (II Cor. 5:18, cf. Eph. 2:4; John 3:16). And while God's wrath is called forth by man's

sin, his reconciling grace wells up spontaneously from his own great heart of love. In the miracle of grace, his everlasting love reaches out even for his enemies. Men do not reconcile God, but he so changes the situation between himself and man that he reconciles the world unto himself. God is the subject of the whole reconciling process. He sent forth his Son for this cause, he acted in him to remove the obstructions to peace, he established the ministry of reconciliation, he places men before the decision as to reconciliation, and he sheds abroad his love in our hearts that we may receive his reconciliation.

God wrought this reconciliation for us in Christ, so that apart from the Prince of Peace and his passion, God would not be to us what he is. We were "reconciled to God through the death of his Son" (Rom. 5:10; Col. 1:22), "through the blood of his cross" (Col. 1:20; Eph. 2:16). Moreover, in Romans 5:1-11 reconciliation so strictly parallels justification that they seem to be different expressions of the same event. As Christ died for the ungodly so are we justified by his blood and reconciled by his death. Likewise in Second Corinthians five, reconciliation means that instead of imputing to the world its sins, God made him who knew no sin to be sin for us that we might become the

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righteousness of God in him. Thus reconciliation primarily signifies the removal of guilt, the pardon of sins.

MAN'S ENMITY AND GOD'S WRATH

Sinful man is full of enmity against God (Col. 1:21; Rom. 8:7 f.). Our rebellious opposition to God has, moreover, called forth his holy enmity against man (I Cor. 15:25 f.; Rom. 11:28; Jas. 4:4), his wrath (Rom. 1:18; 2:5, 8; 3:5; 5:9; Eph. 2:3; 5:6; Col. 3:6), his judgments (Rom. 1:24-32; 2:3, 16; 3:6, 19; II Cor. 5:10), his vengeance (or punishment) (Rom. 12:19; II Thess. 2:8), and the curse of the broken law (Gal. 3:10). In Romans 5:9-10, the wrath of the final judgment stands in immediate connection with the enmity which is removed by the reconciliation. Thus reconciliation means God so acted in giving his Son to be made sin that his wrath was averted and his righteousness made manifest in forgiveness (Rom. 3:25-26).

The grace of the Lord Jesus Christ averts but it does not destroy the wrath of God (I Thess. 1:9). Those who continue to smile at the wrath of the Almighty will not praise him eternally for his grace. Those who explain away the wrath of God end in universalism. Only the man who knows the divine wrath seriously grasps the grace of God. The grace of the Lord Jesus gives the believer the assurance that the sentence of condemnation is no longer against him.

The Holy Spirit makes the reconciliation effective by shedding abroad in our hearts God's love for us revealed in Christ's reconciling death. Thus reconciliation is perhaps more comprehensive than justification. It brings man back from self-seeking rebellion into grateful, loving obedience. The prodigal is brought back into the family of God to live for him who died for men, and is called to give his life in ministering this word of reconciliation to others. END

The Angry Young Men and Christ

PETER HUDSON

"There are only two choices, that we force ourselves into the effort of imagination necessary to become what we are capable of being, or that we submit to being ruled by the office boys of big business or social bureaucrats . . . and the end of submission is that we shall blow ourselves up."

This interpretation of the plight of the civilized world supplies the common motive for the writings of a group of young authors and dramatists that have been called the "Angry Young Men." To find a further common factor is almost impossible. For example, the above quotation comes from the pen of a woman, Doris Lessing, not a young man. These writers strongly object, moreover, to being called Angry Young Men, for it groups them with other writers with whom they have little desire to associate; one protests that he is not young, and that his neighbors think him mild. Many people, in trying to assess the "movement," as it may be described, have said that all these writers have come from the lower classes and are bitter with the way life has treated them. But this is true only of some;

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others have been to Cambridge and Oxford, and come from a background that is middle class or even higher. So here is a group of young writers, mostly under 35, both men and women, who represent a fair cross section of society, with a desire expressed in their books and plays to force people to face the danger that threatens civilization and do something about it.

This is, of course, no new aim among writers. But the fact that mankind is "haunted by the image of an idiot's hand pressing down a great lever . . . as the fiery dance of death spreads over the earth" gives a new element of desperation, urgency and anger at the supineness of most people in the face of this danger.

These writers point out at length what aspects of life they believe to be at the root of the modern predicament, and what accounts for this supineness. John Osborn notices a lack of feeling, so he wants to teach people to feel. He wrote the play "Look Back in Anger" to make people feel the triviality of the lives they live, especially those of the upper classes: "Mozart, good manners, conventional religion, academic insulation from the world, the drabness of the Welfare State." In contrast, the play reveals the reality of life, poor housing conditions, the boredom, the struggles and pressures of life which drive the hero and his wife