

dangerous thing to get involved with God, because he might ask you to do extraordinary things. Turn your life upside-down. So we should fear the Lord. It's not the cringing fear that we'd have of somebody who's opposed to us – hostile to us. But it's the – the trepidation of somebody who will give us everything. And make us utterly different from what we were before.

[13] *Stephen Cottrell writes in the booklet that the psalms 'give permission for my joy to be exuberant, my frustration to be uninhibited and my anger to be released'. Joy and frustration, yes – but what place does anger have in the Christian life? Timothy, and John.*

TR: St Augustine said that anger was one of the two daughters of Hope, and that if you're angry, at least it shows that you think things might change. If you become utterly despairing, you probably won't be angry. You'll just be deflated. And so anger is very promising. It means that you want to do something.

JB: Anger can be a creative thing. And to give anger a negative connotation is to misunderstand that emotion. You know, when anger comes from jealousy, then it's not the kind of thing we want to hold on to. But when anger comes out of a belief that something is wrong and that it has to be righted; when anger is the spur to enabling justice or mercy or compassion to be made evident, then anger is a creative thing.

[14] *I wondered if Timothy was often angry.*

TR: I've lived in many war situations – in Rwanda and Burundi and Angola

and – and when you see the brutality of war, then your anger is stirred. And rightly so. But just as the enemy – so-called – may kill and mutilate people, because he, or she, is only seeing them as objects, the danger is that your anger could do just the same thing to them.

[15] *Not just anger for Rose, but rage.*

RHW: We should be *enraged* at the young woman who was raped in India. And we should be *enraged*, and angry, at the continued unjust treatment of those who are seen as lower caste. We should be *enraged* at what is happening in Ukraine. Boko Haram behaviour, abducting all those children. The world has thrown their arms up in despair. The United Nations is now full of guns and, you know, I am *enraged* about those things. And what that rage does is it allows me to hold this up before God.

[16] *Stephen also asserts in the booklet that vengeance stirs within all of us. Is he right? Do any of our contributors feel or justify vengeance? John, Timothy, and Rose.*

JB: It would be extraordinary if we didn't feel vengeful, or a desire for revenge. And there's a whole lot – a whole lot of the psalms which indicate that that is a human emotion. But – but look, anger is not a thing to hold on to, you know, it has to be let go of, or sublimated, or somehow worked out. And for me, one of the interesting things is that repeatedly in the psalms, when people will vengeance on another people, they put it in God's hands. There's no psalm that says: God give me the time and