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The Search for Spiritual Truth: A Study of Graham Greene's Novel The Power and The Glory

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University of Burundi
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The Search for Spiritual Truth: A Study of Graham Greene's Novel *The Power and The Glory*

By

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Bujumbura, February 2006

Dedication

To my late parents,

To my late uncle Manirakiza,

To my uncle Bangirinama,

To Mugeni Astère's family,

To my Brothers,

To my best friends:

Kamariza Claudine,

Barandagiye caritas,

Karerwa J. Claude,

Nzohabonayo Edouard,

I dedicate this work.

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I would like to humbly say thank you to God for his care and blessings extended to me in my studies since the primary school till now.

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E. Ntakarutimana

Abstract

This work aims at showing that to be a Christian requires to believe and to practice in Graham Greene's in *The Power and The Glory.* This study is based on the hypotheses that self discovery, self sacrifice and courage are ways to be used in order to become a Christian. It is in the way that the Whisky Priest in *The Power and The Glory* overcomes weaknesses and accepts to give his life for God. Psychoanalytic approach is used in this study because it permits to evaluate a character's behaviour. This study further stresses on the fact that the Priest does not know whether he can give up his Priesthood or remain in his ministry. Finally, he accepts to be martyred as a victim of strong faith.

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General Introduction

This study, the Search for spiritual truth, deals with things related to religious matter. In other words, our thoughts are oriented to what is good and wrong. Someone who is a Christian is supposed to be able to distinguish what is right, from what is wrong. But, this is not always possible since human nature is weak to resist sin. For a human being, to do good all the time is impossible although religion is supposed to help people to know what is to be done or not, to control their actions. Most of the time, the tendency is to do evil and end in an immoral way. But, what is important in this work is that there is also a possibility of redemption after sin.

The aim of our study is to make our readers understand that human nature has two phases: "Good and Evil". This work attempts at making people know that human beings are so weak to resist sins. To be a Christian then does mean never commit sin. This work also aims at making our audience know that imperfection is part of our life; that saints do not live earthly life like angels however they try to fight against their human sinful nature. A Christian needs both to believe and to act. To be a Christian is an unending struggle all along one's life

Many people think that human beings are naturally good, that they know evil from their societies. They forget that evil is also natural. Consequently, it becomes very difficult for Christians to avoid sins whoever they are: being pastors, priests, sisters or brothers, simple Christians. For instance, in Graham Greene's *The Power and The Glory*, a

Priest who is supposed to be a model, a representative of the church is himself a drunkard, has an illegitimate child. However, he continues his job as Priest: That is to say mass and hear confessions. This means that he is a pagan and a Christian at the same time.

This work is based on the hypothesis that in order to serve God, a Priest or simply, a Christian must put God's will above his own will. The central interest of this work is to prove that a servant of God must deny his body, even at the hazard of death.

In this study, the psychoanalytic approach is used so as to try to understand a character's behaviour. Among the proponents of this approach are Sigmund Freud, Gustav Carl Jung, Jacques Lacan and others. This theory consists of probing the workings of human psyche in order to understand why people act the way they do. It provides methods of looking at characters behaviour and actions.

Freud distinguishes the conscious and the unconscious of human psyche. He compares the conscious mind of a person to a small portion of an iceberg that is visible above the surface of the water. He compares the unconscious to a powerful unseen mass below the water of the same iceberg. It is the unconscious of the human psyche which plays a major role in what we do, feel, and say although we are not aware of its operations. This means that, our actions are the result of forces that we do not recognize and therefore cannot control. Freud goes on to say that the human psyche is divided into three parts: The "id", which works according to the pleasure principle. Human lower faculties tend lustily

towards pleasure; while the higher ones are drawn towards good. And what pleasures us is not always morally good. In other words, the "id", offers temptations and drives people to have what they want, to evil. The "id" does not take into consideration the consequences of someone's actions. It is the evil within human heart. The second is the "ego" which operates according to the reality principle. The "ego" is a regulating agency. It mediates between the inner self and the external world. The third part is the "superego". This furnishes a sense of guilt for behaviour that breaks rules given by parents or authorities. It operates according to morality principle.

Gustav Carl Jung talks about collective unconscious or archetypes, which are universal images that have existed since the remotest times. Like his teacher Freud, Jung believes that our unconscious mind powerfully directs much of our behaviour. He adds that archetypes are not intentionally created or culturally acquired. Instead, they come to people instinctively as impulses and knowledge hidden somewhere in their biological, psychological and social natures. John Sanford says that archetypes form the basis for instinctive unlearned behaviour patterns common to all mankind and assert themselves in certain typical ways.

Jung distinguishes three powerful archetypes that compose the self. They are shadow, the anima, and the persona. All the three are represented in Literature. He describes the shadow as our dark side, the part of ourselves we would prefer not to confront; those aspects that we dislike. The "anima" according to Jung is the soul image, the life force that causes one to act. The persona is the image that we show to

others. It is the mask that we put on for the external world, which may not be at all what we think ourselves to be inside. The persona and anima can be thought of as two contrasting parts of the ego, our conscious personality. The former mediates between the ego and the outside world, the latter between the ego and the inner one.

This theory will help us to examine why people are still corrupted by evil, while they are supposed to be children of God. We will try to interpret hidden elements of human nature on the basis of this theory. For example, the 'id' incorporates all sorts of human desires and the work of the ego is to negotiate at best it can the demands of the "id". As this theory deals with the state of mind and structure of personality, we will see how difficult it is to avoid evil and serve God. With this theory, it will be possible to make people understand that in order to overcome one's weaknesses; one needs not only deny himself but sacrifice himself in order to serve others.

Authors do not write for nothing. They write about their societies and what is happening around them: that is about people's motives, their relations ships, their emotions, their actions, etc. Since these characters are representatives of existing human beings, this theory will help us not only to make our audience comprehend why and how people act in one way or another but also to make them understand that to believe does not mean to be perfect or to exclude sin.

The nineteenth century left to the twentieth century a growing uneasiness in the face of materialistic advances of science and the rising

influence of the middle class. Moral and political ideas succumbed to the influence of Lenin and Marx, and the human personality found itself subjected to the analyses of Jung, Alder, and Freud. Few thinkers were able to maintain orthodox religious belief in the face of confusion or seemingly chaos.

Some writers pleaded that the old tradition of liberal Christian humanism was still valid; others insisted that the secular scientific world had rendered that tradition important. Those writers who rejected the scientific tradition as a guide of life could not agree with any system of values which might be used to interpret man's experience.

The predicament in which man found himself seemed almost beyond solution. The old way of life, together with moral and cultural standards which had been the basis of literature were passing away. If there is any consistent pattern or order in the twentieth literature, it is an attempt to solve the problems that nineteenth century thoughts had posed. Among inherited ideas are : Darwinism, which is the theory of biological evolution; Marxism or the doctrine of dialectical materialism; and Freudianism or Psychology of Freud, which attempts to describe the growth and function of the mind. These ideas produced greater confusion in the areas of moral and ethical values for the twentieth century than they did for the nineteenth century. It was an age of tension, of no homogeneity, of no common temper. Each writer chose his own standard and for the most, part seemed unaware of others. It is during this period of moral confusion that Graham Greene wrote the novel under study.

Graham Greene was born on October 2, 1904 in Berkhamsted, England and died in 1991 in Swaziland. He is an English novelist, concerned with man's spiritual struggle. He had a difficult childhood, and attempted suicide on a number of occasions. His therapist suggested that he took to writing as a way of dealing with his troubled emotions.

A son of a headmaster, Greene was educated at the University of Oxford. He worked for *London Times* from 1926 to 1929, and then as a free lance writer. In 1935, he was a film critic for *The Spectator*, a British newspaper, and in 1940 he was named literary editor.

Greene's works are characterized by vivid detail, a variety of settings (Mexico, Africa, Haiti, Vietnam), and a detached objective portrayal of characters under various form of social, political or psychological stress. In later novels, a dimension of moral doubt and conflict between good and evil is very remarkable. Greene himself has a great deal to say on that subject.

His biographical sketch, *The Lost Childhood*, gives indication of precocious interest in good and evil. Greene says that he learned that people were not all good or evil. This means that good and evil are intimately linked within one and same individually. Human beings vacillate between the extremes of good and evil, right and wrong. Greene says that he learned that people were not all good or evil. This indicated him on own place in a moral dilemma. In his travel book on Mexico, *The Lawless Roads*, Greene reveals that he asked for faith and got it with characteristic twist: "I began to believe in heaven because I

believed in hell (61)". Like Joseph Conrad in *Heart of Darkness* who portrays evils of the nineteenth century colonialism in Africa, Greene portrays evils of the twentieth century in America. Greene is in fact, the extension of Joseph Conrad into the heart of the twentieth century Conrad presented an issue; Green answers it. *The Heart of Darkness; The Heart of the Matter.*

Colin Swatridge in *British Fiction: A Student's A to Z,* says that Greene was another man of the world. Greene himself tells nothing about those who influenced him in his carrier. He considers himself as a private person and speaks to answer only questions that affect his art.

Greene's concern has been with the individual's struggle with things as they are, and the area of combat has always been political religious and social. Justice has been his major preoccupation. In *The Man Within,* he says: "In fact, I don't fight injustice for my aim is not to change things but to give them expression (78)". Greene is aware of the difficulty in changing things in this world.

His writings are of two categories: the first group is made of "entertainments" which are stories adventure. The second one is considered to be "serious literature" in which Greene explores disparity between moral intentions and irreligious acts. Greene's most esteemed novels today are generally those known as his "Catholic Novels" in which religion plays a large part in character and plot. Greene presents the theme of "Catholic" over and over. And this word is to be understood in the full sense of "universal".

In *The Power and The Glory*, the Whisky Priest maybe a catholic, but what he represents transcend the narrow limits of anyone's religious belief. Hence, the word "Catholic" is to be understood in the full sense of the universal predicament of mankind. In *The Power and The Glory* is an allegory on the theme of everyman.

In *The Power and The Glory*, Greene attempts an explanation of the Catholic Church in the value of its beliefs. The weaknesses of the Whisky Priest are a representative of his Church and humanism of people. It is an allegory on the theme of everyman. As a Catholic, he found an answer to problems that vexed him once he was still young. The Catholic Church offered him an explanation for suffering and misery, for brutality and crime. This preoccupation with evil, with what he called the black and white of human life, came upon Greene as a child.

Much has been written about Graham Greene and his novel. As it has been stated before, his early books among which *The Power and The Glory* is included are usually described as "Catholic Novels": Understood as a genre that not only uses catholic belief to frame the issues of modernity, but offers Catholicism's vision and doctrine, as a remedy to the present crisis in western civilisation and in the whole world.

Mark Bosko in *Graham Greene's Catholic Imagination* formulates his investigation of Greene's life and work in terms of theological developments in catholic discourse before and after Vatican II. He begins by looking at Greene's creative appropriation of the historically fixed

notion of the Catholic literally revival in the early part of the twentieth century as illustrated by *The Power and The Glory*. He shows that Greene was deeply influenced by the works of the liberal theologians Pierre Thailand de Charden and Hans Hung. What is distinctive about Bosko's opinion is his arguments that the periods of Greene's work represent different phases of his Catholic sensibility.

Another figure who wrote something about Graham Greene is Gaetan Bernoville in *Twayne's English Authors Series*. In an introductory essay to a study of the Catholicism of Francois Mauriac indicates strongly his disapproval of those who would label Greene primarily as a theologian or even one whose preoccupation in his catholic novels are exclusively religious. Bernoville indicates that in the 1940s a religious preoccupation replaced the psychoanalytic preoccupation that dominated much of his literature. He considers Greene as Greene himself states it in his travel book *In Search for a Character* as primarily and essentially a novelist. The Catholicism involved in his books serves merely as a device used to render his fables significant. Greene says: I would claim not to be a writer of catholic novels, but a writer who in four or five books took characters with catholic ideas for his material (*Qted in Twayne's in English Authors Series 15*). Here Greene himself refuses to be taken as a catholic novelist or a theologian. He explains that he uses only catholic ideas for his materials.

Another representative voice is Walter Allen. In a characteristically provocative essay, first published in *Penguin New Writing*, Allen discusses the theology that informs Greene's novels in terms of

Augustinism and Pelagianism. On one hand, Augustinism insists on a duality of nature. It believes that all mattes are evil and that man is therefore evil. However, man is sometimes rescued by an arbitrary selection on part of God. Pelagianism insists that man is naturally good, that he is perverted by external factors, by society. The Pelagianism goes far as to deny the reality of evil; because his emphasis is place on man as one who has within himself the power to control his destiny. According to St Augustine, there is evil in the world, but it is put there so that man can rise above it and by rising above it, he proves his kinship to God.

Allen claims that Green has adopted in his works the Augustin concept of evil, and that this affords him a basis for evaluating the ills of the world. In his conversation with Allen, Greene describes *The Power and The Glory* as "a seventeenth-century" play in which actors symbolize a virtue or a vice, pride, pity, etc. He adds that Augustinism offers the same possibilities for heroism in the twentieth century that its non-Christian counterpart offered for the sixteenth and the seventeenth centuries. He asserts:

> *In the understanding and assessment of human situation in such an age of violence as our own Augustinism for whom evil is endemic in man's nature, is a tremendous advantage...The Jungle is, as it were, man's natural state. (Qted in Twayne's English Authors Series, 191)*

In this quotation, Allen is saying that problems of sixteenth and early seventeenth centuries are similar to those of the twentieth century. Speaking of *The Power and The Glory*, Francois Mauriac said of Greene in *Great Men:*

> *The work of an English catholic novelist of an Englishman returning to catholic such as Graham Greene's The Power and The Glory at first always gives the sensation of being in a foreign land. To be sure, I find there my spiritual father-land, and it is into the heart of a familiar mystery that Graham Greene introduces me. But everything takes place as though I were making my way into an old estate through a concealed door....(Qted in Twayne's English Authors Series, 182)*

As seen above, Greene's writings are full of mystery and therefore are difficult to understand. This is why Mauriac speaks of being introduced in a foreign land. A far as Greene's religious belief is concerned, he says himself in *A Sort of Life* that he was attracted to Catholicism because it offered or allowed for abstract discussion, and not because it offered him convincing proofs for the existence of God. He retells an anecdote in the same book told by a friend, who once asked a priest to detail the arguments for the existence of God to which the

priest replied that he had forgotten. Greene says: I have suffered the same loss of memory I can only remember that in January of 1926, I became convinced of the probable existence of something we call God, ... (*Qted in Twayne's English Authors Series,* 22).

This quotation shows that Greene is not sure about the existence of God, since he has no proofs. He doubts about his existence because in things related to God, there is no use to reason. One believes in his existence like that or not.

Norman Sherry in *The Life of Graham Greene* evokes not only the dynamics of Greene's relationship with family, friends, but also his lovers. Sherry reveals a man embedded in clandestine loves. Greene also had an extraordinary sex drive manifested by is numerous adulteries affairs during and after his marriage. Greene describes himself as "a bad husband".

Although Greene masked the identities of the people in his novels, Mr Sherry has revealed who many of them were. He shows how, time and again, Greene utilised his personal conflicts to catalyse travel to global danger spots and inspire stories set in his idols. Greene has been accused by critics of "conniving" with his characters against his faith, he has been called a manichaean, a jensenist, an existentialist and other names. Many commentators have made an attempt to abstract his personal convictions from the world of his invention insisting, understandably on a prerogative of philosophical and religious speculation.

In my opinion, besides the fact that Greene is a novelist who uses Catholicism as a device to portray human predicament; people should understand that in his novel Greene describes a human condition and the experience of life.

In this work, we will rely on internal evidences of the novel. However, internal evidences alone would not be enough. That is why we will also draw support from some external critical materials. And this constitutes the methodology which will be used while dealing with the analysis of the novel under study.

According to *The Oxford Dictionary of the Christian Church*, the word spiritual stems from spirit. Spirit denotes the intelligent and immaterial part of man or the human soul in general, whether united with the body in life or separated from it in death, and especially that aspect of it which is directly susceptible to divine influence.

According to the *Shorter Oxford English Dictionary*, vol II, spiritual means higher moral qualities especially as regarded in a religious aspect or something belonging, related to, concerned with sacred or ecclesiastical persons or things as distant from secular, pertaining to the church or the clergy. Spiritualist is one who regards things from a spiritual point of view; one whose ideas and doctrines have a purely spiritual tendency. According to the same *Shorter Oxford English Dictionary*, truth is the quality of being true or disposition to be true to a person, to a principle, a cause, etc.

By spiritual truth, our intention is to show that people are not Christians as they think or claim to be. This is because to be a Christian means to follow the footsteps of Jesus Christ, a thing which people are not always able to do. By spiritual truth then, we want to make people be aware of the fact that to be a Christian is not a quality one has in one year or two. It is a continual struggle all along someone's life during which one accepts to suffer.

We intend to develop this work into three main chapters including an introduction and a conclusion. The introduction is made of the aim of the study, the statement of the problem; a hypothesis; a theoretical framework; a relevant critical background, some critics about the author and his novel, and a definition of key words. Chapter one is entitled from "Self-discovery to Christian Humility". It examines how a Christian has to discover his weaknesses in order to be saved. Chapter two is 'self-sacrifice'. It portrays how a Christian has to sacrifice himself so as to serve. Chapter three analyses "Martyrdom". It deals with martyrdom as a symbol of one's strong faith. The conclusion summarises major arguments used in this study. This work deals with the aspect of difficulties encountered by Christians. Other aspect such as, the mystery or strangeness of the mercy of God; the consequences of idealism need also to be investigated upon.

Chapter one: From Self-discovery to Christian Humility

In this chapter, we shall see that a Christian and servant of God has to accept hardship instead of an easy life. A Christian must recognize that he is a sinner before repentance. This is because human nature is too corrupt so that holiness and virtue require willpower and a lot of effort. Human nature being very sinful, Self-discovery is of a paramount importance for a Christian in order to attain true humility.

Discovery stems from the verb to discover which means to find out especially for the first time. According *to The Oxford Advanced Learner's Dictionary of Current English,* discovery means the finding out or bringing to light of that which was previously unknown; making known. Humility is the quality of being humble or having a lowly opinion about one self; meekness; lowliness; humbleness; the opposite of pride or laughtiness.

According to *Webster's Collegiate Thesaurus,* discovery is gaining of knowledge of or ascertaining existence of something previously unknown or unrecognized.

From those definitions above, one understand that Self-discovery is the act of becoming or being aware of one's sinful nature so as to be truly repentant. According to Christian orthodoxy, this world is a battle ground of forces of good and evil, power of light and darkness. As it is indicated *In A Syntopian of Great Books of The Western World,* the origin of sin is deeply hidden in the mystery of the original sin:

> *In the original sin of Lucifer and other fallen angels as well as in all subsequent intervention by Satan or his demons in the affairs of men, lie the theological mysteries of the origin of evil in a world created by God's love and goodness, and of the liberty of those creatures, who, while free can only do God's will. (8)*

Like the fall of Adam from innocence and grace, these words contain the same mystery. That is the origin of evil or sin. From that moment, man is free to choose between good and evil, reward and punishment. Again as it is written in the Old Testament, God himself affirms to have created good and evil in these words:

> *Je fais la lumière et je crée l'obscurité. Je procure le bonheur et je crée le malheur. Oui, c'est moi, le Seigneur qui réalise tout cela. (Isaiah 45:7)*

> *[I make light and great darkness. I give happiness and create misfortune. Yes, It's me the lord who realises all that]. (trans. Mine)*

Good and evil having by nature the same origin, to avoid evil is not an easy task as one may think. Christian theology tries to underestimate

the power of Satan or evil on earth forgetting that evil is also powerful. Satan tried to tempt even Jesus Christ.

Many people do not think deeply about what to be a Christian would really mean. Consequently, they think that they are Christians while they are not. According to *The Oxford Dictionary of Christian Church:*

> *The name Christian was originally applied to followers of Christ by his outsiders. It became the official roman designation of members of the Church during times of persecution. The form of the word shows that Christ was taken as a proper name; in ignorance of its significance as the title of the Messiah and has also been thought to indicate that Christianity was considered as a quasi-political movement. (275)*

In the above mentioned definition, it is clear that all along the term Christian has been taken as a political movement. To be a Christian then is very different from being a member of a Church. To be a priest, a pastor, to frequent the Church is not enough for a person to be called a Christian. On the contrary, to be a Christian is something more than that; it is usually different from what is generally seen in everyday life. True commitment to religion is not obtained by being regular in church

or singing. Normally, when a person is singing a religious song, he is supposed to be praying at the same time. A prayer demands an act and when someone has no intention of acting, he is not a Christian.

Many people believe in their Christian doctrine and are not touched by the principle of their faith. Even the teaching of Jesus Christ is against people whose preoccupations are only religious services. Contrary to this, the Whisky Priest in Graham Greene's in *The Power and The Glory* decides to change his behaviour and practice his religion.

At the beginning of the novel, the protagonist of the story is a priest who is given to strong drinks. This priest has two major problems. He is hunted by the Mexican police because religion is forbidden is the state. Another problem of this priest is that he is tormented by his sinful past and finds it difficult, even impossible to repent from his sin, since he loves his illegitimate daughter, a product of his adulterous act. The author comments:

> *He was a bad priest, he knew it. They had a word for his kind- a whisky priest, but every failure dropped out of sight and mind: Somewhere they accumulated in secret the rubble of his failures. One day they would choke up, he supposed, altogether the source of grace. (74)*

From this quotation, it is clear that the Priest is a bad one and he like alcohol to much. He himself knows that. He is known in his area and people know his actions. Between his people and him, there is no difference because of what he does. He is a sinner as well as they are.

The Whisky Priest is accused of serving as a bad example for children. This is seen when a mother is struggling to impart her faith to her son but in vain. This woman wants to keep her children in touch with the catholic faith by reading them stories of saints' lives or martyrdom. She is concerned that her young son is losing interest in religion. What is evident is that she can no longer hold her son's attention, as he expresses a lack of interest in a story of martyrdom. This shows that children are corrupted by examples they see and are no more interested in religious matters. This is because even the Priests they see around them are the most sinful. One of the Priests lives with a woman, another is a drunkard and has an illegitimate child. The boy asks her mother: "Is he really a saint? ... And are they all like that? ... All martyrs. Even padre Jose? And the other one - The one who came to see us? is he despicable" (28-29)? The lack of interest in the story of martyrdom of this boy is shown by these questions he asks his mother. He wants to know if all martyred persons are really saints. He ignores that in religion matters, faith comes before reason. We reason according to logic but with faith, we accept things as they are without questioning. Hume in *Great Books of The Western World*, says that "our holy religion is found on faith, not on reason (593)." Hume's statement has an implication that to adhere to religion with faith requires the abandonment of reason. In the same perspective, Augustine and Aquinas in *Great Books of The*

Western World think that there can be no conflict between faith and reason, though faith declares the truth of more than reason can prove. According to these same people, the support which reason can give to faith in no way fosters belief.

Another example which indicates that the priest sets bad example for children is when the mother while reading the story of martyrdom regrets to have received the priest at her home. She says:

> *I am so worried about the boy ...But the boy asks such questions about the Whisky Priest. I wish we had never had him in the house. They would have caught him if we hadn't and then he would have been one of your martyrs. They would write a book about him and you would read it to children. (29)*

For this mother, a whisky priest like him can never be a martyr. According to her, he is a bad priest not to be taught to children. Most of the time, people make a mistake while judging others. But, what is true is that the question of faith is difficult to evaluate. Things can change rapidly and none is able to realise what is going on within man.

Besides the fact that the whisky priest is known as a bad priest, the Mexican Government thinks that the clergy exploits the poor. As a

solution, all priests have to be executed and removed out of the state for good. A Lieutenant working for the Mexican government argues:

> *"It is a honour in a way to deal with such people". He slapped furiously out at a mosquito "A man like that" the lieutenant said, "does no real harm. A few men dead. We all have do die. The money-somebody has to spend it. We do more good when we catch one of these"…. (23)*

The idea in this quotation is that to kill a priest is an honour since the clergy is among those who exploit Mexican citizens. The lieutenant is against exploitation of the poor and needs order. He thinks that the way out of all that is to execute all Priests and finish with them. According to him, to do such a thing is a virtuous deed because this can help to cure the entire state. He pursues his mission with a single minded zeal based on the concern for the poor. But he does not realise that his zeal leads him to commit horrific sins. Like this lieutenant, Christians or clergymen can also loss the sight of their ideals. They are capable of good as well as evil like every human creature.

The lieutenant has good intentions. He is motivated by the desire to rid the world of corruption by killing all those who exploit the poor. He wishes purity on his state. The lieutenant thinks that without the Clergy, there would be equality among American Citizens whereas the Catholic

belief was continuing to be extended over the world. He forgets that purity is not a condition of this world, not something available within mankind. Purity exists only in myths and stories as evidenced by an old man's telling his fellows that the priest is weeping for their sins, while he is crying for himself. The lieutenant goes on and asserts:

> *I will tell you what I would do. I would take a man from every village in the state as a hostage. If the villagers didn't report the man when he came, the hostages would be shot-and we would take more. A lot of them would die, of course. (24)*

Driven by an obsessive hatred for the Catholic Church, the lieutenant stops at nothing to apprehend and execute the priest, whom he believes, is the last remaining clergyman in his state. The lieutenant is a principal, disciplined man with a strong sense of justice. He is committed to political ideals that he thinks can help the poor and create equality in his country. For his 'noble' goal, he decides to round up hostages and execute people if the villagers lie to him about the priest's whereabouts. The selection process is of course arbitrary, unjust and extremely violent. But, his single-minded hatred makes him unable to adjust his actions.

Most of the time, people are ready to do evil instead of good. *In Collected Essays*, Greene argues: "Goodness has once found of perfect

incarnation. In human body and never will again, but evil can always find a place there" (17). This shows that human nature tends to do evil. The way to it is smooth and easy, but to do good things is hard. In other words, badness can be easily done and the way to it is very near. As an illustration, while escaping, the priest is unsure of what to do next. Unlike the lieutenant who moves quickly across the Mexican landscape taking hostages, killing people for nothing, the priest has trouble to decide what to do next.

The Priest in question refuses to give up his priesthood and is consequently obliged to choose between two alternatives: to flee the state or to face execution. The Mexican law says that every priest should marry and live on a pension. This Priest refuses to conform to the law although his life is in danger. Carol, a young American girl who the Priest meets when she discovers him hiding on her family's property takes charge of him. Independent-minded and responsible, she takes care of the Priest when her father neglects it. Carol asks the Priest:

> *What would they do you if they found you ...? You must be very frightened. Can you escape from here? Can you just give yourself up? ...Of course you could renounce. I don't understand. Renounce your faith. (46-47)*

This child does not understand why the priest does not give up his priesthood like his friend padre José. To all these questions, the priest

replies that to leave the church forever is impossible, that there is no way, that to renounce his faith is out of his power. This priest is ready to leave a hard life while padre José chooses to live an easy life. Forced to marry, Jose is allowed to remain in his town as a symbol of the weakness of the priesthood. But, the whisky priest refuses to live the weakness of his faith.

Arriving at his 'home' after six years of escape, the priest is unwelcome because people of that village know that the lieutenant is taking hostages about the whereabouts of the priest. Even Maria, the woman he had a love affair with is not happy to see him. He asks her if his daughter Brigitta is well. The priest is satisfied to hear that she is in good health but he has no business pleasure at anything related to that past. Greene comments: "He had his satisfaction, but it was concerned with his crime ... He said mechanically "that is good" while his heart beats with its secret and appalling love" (75). It is clear that the priest is ashamed to have a child. His guilt is fresh among those people. Brigitta meets with her father during his stay at her village. Mocked because of her ignominious parentage, she is less than thrilled to meet her long-lost father, and their brief exchange is a tense one. The priest worries about how she will fare in a dangerous, cruel world and fears that her heart has already become hardened by what she has been through. In addition, his daughter begins to complain in front of him: "They laugh at me ... everyone else has a father who works. You are a Priest, aren't you? Padre says you aren't a man... I don't know what he means" (102).

Simply this child feels abandoned. She realizes that her case is very strange. What is very surprising for her is that she sees her father after six years and he is a priest. Besides, he is escaping from the police. She feels unprotected. Commenting on this, the author says:

> *He was a man who was supposed to save souls. It had seemed quite simple once, preaching at benediction, organizing the guilds, having coffee with elderly ladies behind barred windows, blessing new houses with a little incense, wearing black gloves ... it was as easy as saving money now it was a mystery. He was aware of his own inadequacy. (103)*

The Whisky Priest is accustomed to saving souls, to preaching the holy bible. This time, it is different since he is aware of his unworthiness and inadequacy. He is overwhelmed with a felling of responsibility. The priest needs to protect his child from decay, the pain and cruelty of the world. But he sees however that it is not possible and that there is nothing he can do to change the situation. Pulling her to him while she struggles to be free, he tries to comfort his daughter in these words:

> *I love you. I am your father and I love you. Try to understand that. My dear, My dear, try to understand that you are so important .... You must take care of*

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yourself because you are so necessary. The president up in the capital goes guarded by men with guns- but my child, you have all the Angels of heaven... Goodbye, my dear. (103)

This priest tries to explain to her how deeply he cares for her. He tells her that she must not worry although he is about to leave her. He tries to make her understand that whereas presidents always go with people who have guns; his daughter is guarded or protected by all angels of heaven.

All these situations change the Priest's psychological state of mind. He is thoughtful about the worthlessness of his priesthood. Consequently, he becomes a very humble man. From time to time, he regrets why he does not conform to the law and marry. He thinks that padre Jose is more humble than him. He asserts: "I was too ambitious, that was it. Perhaps Padre Jose was the better man. He was so humble that he was ready to accept any amount of monkey" (120). His sense of guilt makes him to chastise himself harshly for nothing. He thinks that a priest who renounces his priesthood is a better man. Better to renounce rather than to accept to remain a priest while one is not able to be a true one. He reasons. In the same regard, the priest begins to make self-confessions all along his way, accusing himself to have been proud. He prays:

Oh God, forgive me- I am a proud, lustful, Greedy man. I have loved authority too much. These people are martyrs- protecting me with their own

lives .They deserve a martyr to care for them- not a fool like me, who loves all the wrong things. Perhaps I had better escape- if I tell people how it is over hear, perhaps they will send a good man with a fire of love...(121)

These lines illustrate that the priest becomes humble. He denies to be considered as a martyr, and confesses his weaknesses. Preaching about the kingdom of heaven Jesus compares Christian humility with the one little children. He tells to his followers:

I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like a little child is the greatest in the kingdom of heaven. (Matthew 18.3-4)

Jesus wants us to humble ourselves, to become like little children. In this way, we will be the greatest. In other words, humility is an important quality in religious matters. Although Christ wants his people to become like little children, he recommends humility rather than other childlike qualities. This means that, those who bring immature optimism to adult responsibilities are more likely to serve hell however good their intention, may be.

Normally, humility is a quality that a Christian is supposed to have in his life. But, as soon as a Christian thinks that he is succeeding in becoming humble, he can be proud of his success. For instance, one of the priest's cellmates, a self-righteous woman is outraged of having to be in the same cell with the Priest. The woman is offended that he sympathizes with people who she considers as repugnant. The woman argues:

> *I can see you're a bad Priest. I wouldn't believe it before. I do now. You sympathize with these animals. If your bishop heard you... when I get out of here, I shall write... The sooner you are dead the better. You and father Joseph ... It is people like you and father Jose who make people mock- at real religion. (169-170)*

This woman is in prison for keeping religious articles in her house while religion is outlawed in the country. She thinks that she is more religious than everybody else. While the whisky priest understands weaknesses of human creatures and the power of evil; the woman is confident of her own moral and begins to pass judgement. She qualifies the priest to be one who sympathizes with sinners. In this way, she implies that when she gets out of prison she will inform the higher church authorities of the Priest's behaviour.

This scene although not an exact parallel, resembles thematically with the gospel story in which Christ intervenes between a self righteous people and a woman whom they are about to stone to death for adultery. Jesus, alarmed at this violent display of self-righteousness, tells that only those who are without sin are allowed to condemn her. As both the Christian story and this scene in the novel seem to indicate hypocritical confidence and pride is as a sign of vice in one's own morality.

Like the lieutenant who takes hostages and kills people thinking that he is doing a honourable act, this woman is outraged at the sins of others thinking that she is pure. This prevents her from seeing the hypocrisy of her own attitude, her own sins especially pride.

With regard to the same issue of self-righteous people, Reinttold Niebuhr, in *The Harper Book of American Quotations* argues:

> *In the collective life of man, at least, most evil arises because finite men involved in the flux of time pretend that they are not involved. They make claims of virtue, of wisdom and of power which are beyond their competence as creatures. (220)*

Through this quotation, one realises that some people forget that they are limited beings. They are convinced about being true Christians, powerful while these qualities are above their possibilities. In this case,

they think that they are good but others are bad. In *Dictonnaire de Citation du Monde Entier*, Matthew argues :

> *Pourquoi voyez-vous une paille dans l'œil de votre frère, tandis que vous ne voyez pas une poutre qui est dans votre œil.*
>
> *[why do you see a straw in the eye of your brother or friend when you don't see a beam which is in your own eye]. (trans mine)*

This is simply to say that to judge others is a bad habit since no one can claim to be perfect. Very often, people like that "pious" woman are the most sinful. Greene criticizes these kinds of people by saying that "they come to death so often in a state of invincible complacency, full of uncharity" (164).

To sum up, it is quite understandable that to deny oneself is not easy. The Whisky Priest becomes humble because he is almost critical to a fault. From the beginning of the novel, the priest feels guilty for the complacency of his priesthood. Although he is still far from perfection, slipping into his old habits, the priest becomes a humble man. He is constant lamentations makes his unworthiness show the mark of his true humility.

Chapter two: Self-sacrifice

This chapter is about a priest who takes determined effort to mortify the natural man of pride and arrogance in order to serve. In wide areas of religious life, to satisfy God is one thing; to live in righteousness and be helpful to human relations is another. Jesus emphatically says: "I am among you as the one who serves" (Luke 22: 27). This type of attitude is not natural to man since the fall; that is servanthood does not come naturally. Most of the time, we like to be served more than to serve. .Of course, the making of a servant of others and consequently of God is not easy. It takes time, determination and courage.

To begin with, one can ask oneself a question: Is worship more important than service? Worship is unselfish, it may be said. Service is unselfish too. A comparison of worship and service, viewed in relation to the world's deepest needs, one can say that service is the more needed of the two. God, although he needs neither worship nor service can and does take pleasure in both when they are freely given.

For many people, the exercise of worship is seen as a stimulus to better service, so that a man who prays is normally more alert to help his fellows, and take a initiative against evil than one who does not. Commenting on the fact that some people think that to satisfy God is to pray endlessly. Roushenbush in *The Meaning of a Service* argues:

> *Religion in the past has always spent a large proportion of its force on doings that were apart from the*

> *real business of life, on sacrificing, on endless prayers, on travelling to Mecca, Jerussalem or Rome, on kissing sacred stones, bathing in sacred rivers, climbing sacred stairs, and a thousand things that had best only an indirect bearing on the practical social relations between men and their fellows. (1)*

Christians have religious zeal, religious powers, and motives which are not harnessed to the problems of human welfare. Rouschenbush continues: "Even yet one of mankind's most insistent needs is the interpretation of religion in terms of service and the attachment of religion's enormous driving power to the tasks of service" (1). Christians' most important need is not to attend masses regularly. They need to practice their religion.

Christians also need to interpret religion in terms of service. One reason why so much of religion's driving power is unharnessed to the tasks of service is man's curious ability to keep divine relationships in one compartment of life and human relationships in another. People may be religious, but one discovers that their piety does not involve goodness, nor their faith justice. Their life with God has no connection with their daily relationship. With the religious part of their nature, they believe that God loves all men, while the practical side of themselves neglects, mistreats, and condemns men.

Many a man needs to take his religion out of doors from the narrowness of small rubrics and see it in term of justice, mercy and faith. In the same regard; in *The Meaning of a Service*, Quintin Hogg writes:

> *We hear much talk about greeds, professions of faith and the like, but I want you to remember that when God started to write a creed for us, he did it, not in words hat might change their meanings but he set before us a life, as though to teach us that whereas theology was a science which could be argued out, religion was a life and could only be lived. (5)*

Religious life is to be shown through both actions and words as Jesus Christ gave us the example. Christian life should be a single – hearted devotion to the welfare of others, to the service of the lowliest, to the support of all good causes.

What saved the whisky priest in *The Power and The Glory* is the fact that he always has a sense of duty and retains the feeling that his actions are of some importance and consequence. At the novel start, the priest asserts: "You know nothing. You can do no good... That is what everyone all the time says- You do no good... I can hear them saying it all over the world" (15).

The priest is arguing that people seem not to be concerned with the command of love; doing good or helping their neighbours. The command of love to one's neighbour therefore speaks in one and some phrase, as yourself, about the neighbour-love and the love to oneself. It is a commandment of equality; to love your neighbour as you love yourself.

There is a lot of talk in the world about treachery and faithlessness. This treachery can consist in selfishly loving oneself or in selfishly not willing to love oneself in the right way.

None can see love, it is unseen. Hence no one can decide whether or not a man has love. But love shall be known by good works or services.

The command of love to one's neighbour and to love oneself becomes synonymous. Love can change within itself and becomes "hatred". For instance, in the case of the lieutenant, his hatred of priests originally stems from the love for and the concern for the poor. His feelings stem from the desire to protect the innocent and reject injustice. Both the lieutenant and the Priest have the same strong emotion-love. Contrary to the priest, the lieutenant always acts wrongly. True love is self-renouncing love and self-renunciation casts out all preferential love just as it casts out all self "love". True love does not take revenge.

Love is therefore eternal quality but this is the opposite of exclusion love or preference. One's neighbour is one's equal. One's neighbour is not the beloved, for whom you have preference, nor a friend. No, to love one's neighbour is to encourage in relationship to people of distinction that in them you shall love your neighbour.

A neighbour here is everyman, for on the basis of distinctions he is not one's neighbour, nor on the basis of likeness to you as being different from other men. One is one's neighbour on the basis of equality absolutely everyman has. Therefore, one has to take away the distinctions of preference so that he can love his neighbour. If anyone says: "I love God, and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen" (John 4: 20).

There is no way one can pretend to say that someone loves God while he hates his fellow brother he sees physically. Love is a matter of conscience and it is the sum of the commandments. If love is to be the sum of the commandments, it must be from a pure heart and good conscience and sincere faith.

Love and sacrifice must have a part in the Christian life. *In Spiritual Life,* authors of various schools arrive at conclusions that are nearly the same:

> *It is love that we must seeck without respite, it is love that calls for sacrifice and gives its chief value. It*

> *is the end and the essential element of perfection. Love holds the first place. (167)*

Love comes at the first position. There is no sacrifice without love since works of a person who is pretending, who wants to show off are easy to discover. Pure love is different from pretension. *In Issues Facing Christianity Today*, John Scott argues that:

> *Religion that God our father accepts as pure and faultless is this : "To look after orphans and widows in their distress and keep oneself from being polluted by the world. (15)*

This is what the priest tries to do although he is still has weaknesses. He accepts to humble himself so as to serve. Scott continues by saying that "faith by itself, if it is not accompanied with actions is dead" (16). In other words, a God's servant should try to serve if not, he is not a Christian.

In heaven, people shall love without any need of self-sacrifice. Here on earth, it is quite otherwise. In our present state of fallen nature, it is impossible for us to love God truly and effectively without sacrificing ourselves for him. There is an absolute necessity of sacrifice in order to love God and the neighbour. There is an indispensable condition; that of carrying one's cross. Some people help others in order to show

themselves off. Through the character of the whisky priest, Greene is concerned with the kindness of the heart and not with pretensions.

On the verge of reaching a safer region, the priest is repeatedly held back by his vacation, even though he no longer feels fit to perform his rites. As his sins and danger increase, the broken priest comes to confront the nature of piety and love. Mr Tench and the priest while talking and drinking are interrupted by a child, a boy who knocks at the door, seeking help for his dying mother. As if he has no choice, the priest agrees to accompany the boy back to his house to see the woman.

The priest is aware that doing so will mean that he will most likely miss his boat to Vera Cruz, the town he is heading to. The priest needs to catch his boat because he is on the run escaping from the police. To help the boy is also his duty as a priest. He does not know what to do. For him, to miss the boat is dangerous and to refuse to see the boy's mother is a sin. He finally accepts to miss the boat. "I shall miss it", he said. "I am meant to miss it (14)".

While walking along the boy, the priest hears the boat's whistle and realizes that he has missed it. Greene states:

> *He felt an unwilling hatred of the child ahead of him and the sick woman he was unworthy of what he carried... he began to pray, bouncing up and down to the lurching slithering mule's stride, with his brandied tongue : " Let me be caught soon ... Let me be caught". (18)*

The priest feels disappointed at being unable to leave and is angry towards the boy and his mother for keeping him from his boat. What is important is that, although he regrets having missed his boat, he has the will to serve, to do his duty, to do good. He always tries to help people who are in need.

Many people like Mr Tench in *The Power and The Glory* would argue that it is useless for the priest to journey with the boy to see the dying mother since she is about to die ; that there is no point in seeing her. "She is going to die anyway, so what would be the point (15)"? He reasons.

Although he accompanies the boy reluctantly, the priest still has a sense of love and service. As the priest tries to hide from house to house, he then makes his way to a small village where he finds a small hut to sleep in for the night. Desperately tired and wanting only to sleep, he is beset by villagers asking him to hear their confessions. The priest asserts: "Oh, let them come, let them all come", he cried angrily. "I am your servant". He put his hand over his eyes and began to weep" (53). The encounter with the villagers shows that religion is still very much a part of the lives of the people although religion is forbidden in that state.

However, instead of being a joyous event, the priest's arrival in the town stirs anxiety and haste. An old man wants him to perform the necessary rituals as quickly as possible before the soldiers arrive. The priest, on the other hand, although he does his duty is far from being

happy to be able to perform it. He is overwhelmed by fatigue and can do nothing but is irritated.

Here, Greene refuses to romanticize religious practices. He is trying to point out that in order to believe and serve, one must be able to see and accept things as they are. The priest tries to get out of the state and away from the lieutenant who is attempting to capture him, but the priest's Christian duty keeps calling him back into the state and into danger. Greene asserts: "He had tried to escape but he was like a slave of his people, who may not even lie in case the winds should fail" (18). This means that, the priest always come back whenever a Christian needs him without thinking about the consequences may go through. He displays goodwill not only of intention but in act.

For a Christian, the shifting of the emotional centre increase charity, tenderness for fellow-creatures. The ordinary motives to a antipathy which usually set close bounds to tenderness among human beings are inhibited. A Christian loves even his enemies and treats everybody as his brother.

Brotherly love would follow logically from the assurance of God's friendly presence, the notion of our brotherhood as men being an immediate inference from that of God's fatherhood of us all. When Jesus Christ utters: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you". He gives reasons. That a true Christian may be a child of God: for he makes his sun to rise on the evil and on the good, and send

rain on the just and unjust. A Christian too has to love both his friends and his enemies.

Leaving the fellows' house, the priest finds shelter in a hut in a village. The village has been abandoned. Only one woman remains. When the priest approaches the woman, she is with her child wet with blood. The woman communicates to the priest that violence is the work of a gringo. The woman begs him to go with her to a church to bury her son. Doubtful that they can find one, the priest nevertheless agrees to accompany the woman. The journey is so long that they come at the cemetery on the second day.

Unable to convince her to depart, he leaves her there, and soon begins to chastise himself for abandoning her. He is worried that the gringo, who may still be in the area, may come upon her, and therefore feels responsible for the woman's safety and the gringo's soul.

The priest encounters the Mestizo; who catches up with him, claiming that he too wants to go the same way. Suspicious of each other, the two men get along uneasily and spar verbally. They stop at a hut to sleep, and the Mestizo tells the priest that he knows who he is. The priest realises that he is in the presence of a "Judas", the betrayer and tries to remain awake.

The Mestizo gets ill. The whisky Priest gives him his shirt because the Mestizo was cold. The Mestizo comments on that action in these

words: " This was pride, devilish pride, lying here offering his shirt to the man who wanted to betray him" (121).

Instead of thanking the priest for his help, the Mestizo qualifies him as proud. At the centre of the priest's own faith, there always stood a convincing mystery that, all people good or bad are made in God's image. That is why he has to look after the Mestizo too even though he is his betrayer. "Christ had died for this man too (126)", he thinks. The Mestizo continues to challenge the Priest. "You think you are very fine helping your enemies. That is Christian, isn't it" (126). But the priest refuses to abandon him. He asks the Mestizo: "Do you fell better now? Not so cold, eh? Or so hot?" and pressed his hand with a kind of driven tenderness upon the shoulders of God's image" (129). All along his escape, the whisky priest learns something extraordinary: that is to love even his enemies. He has understood that God's design is that a believer should remain strong in good actions. That is why, he decides to change his behaviour and remain in his ministry.

If there is one thing that is lacking among servants of God, it is discipline. Going deeper into the things of God is tedious and laborious for most of people. Here discipline speaks of depth of character; depth of conduct. Discipline calls for self-control. It demands moving from living on the surface to going into the depth. To discipline is to bring under control and order. But, this is possible only by grace of God.

After some time of walk, a man with a gun approaches the priest. He asks him to identify himself. The priest, psychologically changed; no

longer concerned about getting captured by the police, gives his real name. But, the man with a gun turns out not to be a police officer at all. Instead, he informs him that he has crossed the border into a state where religion is not outlawed; that he is safe from the authorities.

The priest prepares to ride off to a larger city called Las Casas. He says mass, and feels particularly contemptible doing so. When he goes where his mules are waiting, he finds a familiar figure waiting for him as well. It is the Mestizo, who has followed him into the state do tell him that the gringo has been badly wounded in a shootout with police and is asking for someone to come to hear his confession before he dies. The gringo is of course on the other side of the border where the priest is haunted.

The Priest knows he is walking into a trap, but, after some time debating with the Mestizo, decides that he will return to obsolve the dying man. It is his duty, he reasons. On the journey back, the priest donates the money he has received from baptisms to the schoolteacher telling the Mestizo that he is aware that where he is going, he will not need money. The Mestizo continues to argue that he is no leading the priest into a trap. The priest is not angry with his treacherous companion. On the contrary, the priest laments the fact that the Mestizo is burdening himself with such a grievous sin by involving himself in his murder. The gringo, convinced that he is damned, is not interested in confessing his sins. The priest continues to urge the gringo to repent and confess, but to not avail.

This chapter highlights how the priest always focuses his mind on helping others at all times. The Mestizo, who functions as a "Judas", appears at significant points throughout the priest's journey. The irony is that although the Judas means the Priest nothing but harm, he actually provides opportunities for the priest to commit heroic acts. It begins with the small sacrifice after they first meeting: the priest refuses to abandon the Mestizo when he falls ill. When the Mestizo tracks him down on the other side of the border, the trap he has set becomes an opportunity for the priest to turn away and recommit himself to his ideals and his duties.

Although the priest is allowed to visit the dying man, he refuses to repent, and the priest's efforts fail. However, the lieutenant succeeds in trapping his prey, the priest. But, the situation raises an extremely significant point. That is, the priest fails but his failure is based on one definition of failure, which is to fall short of attaining someone's goal. But in the deeper sense, the priest has succeeded. Although he may have not been able to perform the duty he came for, he was focussed on doing good at every moment. One must always act with good intentions, even if one knows that those actions are doomed to failure. The priest's decision to return to help the gringo is a refusal to abandon someone in need.

Chapter three: Martyrdom

In this chapter, we shall look at Martyrdom. We shall see how a martyr is a courageous person who is martyred for his belief. In *The Power and The Glory*_for instance, the whisky priest, a coward, a pleasure-oriented person overcomes his weaknesses and accepts to be martyred.

According to *Webster's Ninth New Collegiate Dictionary*, a martyr is one who voluntarily suffers death as a penalty of witnessing to and refusing to renounce his Religion or who sacrifices his life or something of great value for the sake of a principle. Martyrdom is then the suffering of death and account of adherence to a cause and especially to one's religious faith or profession.

We know martyrs from history books, from the Bible and religious testimonies. Many people dream to be heroes of faith but ignore the price for it.

In the Bible, Jesus Christ tells his disciples:

> *If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it but whoever loses his life for me will save it. (Luke 9: 23-24)*

In order to follow the way of Christ, difficult conditions are given to us. A Christian has to take up his cross daily. He has also to understand that in order to save his life, he must lose it first. By losing one's life, one understands that he must accept to suffer.

Trials, persecution and suffering are not strange in the experience of a servant of God. The fact that one is serving God does not mean that he will be immune from suffering. In *The Making of a Servant of God*, one church historian called Eriphaz Maari has written it this way: "it seems to me that God never used a man greatly until he has hurt him deeply (60)."

Our faith is tested out in suffering. It is very easy to believe in Jesus Christ, and to be a Christian, when the going is smooth-when you have enough to eat and spare. But, it is not easy for someone to still believe when there is no food in the barn; when one does not have money to spend. It is difficult for one to continue believe that God is always good even when he is tried. In *The Making of a Servant of God*, Charles Feinberg, another church historian utters:

> *Before feasting there is fasting. Before blessing there is buffeting. Before sunrise there is darkness. Before a crown there is a cross. Before Easter Sunday there is good Friday. Before glory there is the gall. (60)*

The fact of Christian suffering is fixed. Before having a reward, we have to work for it. Nothing happens like that. Many a Christian ignore that there know Christianity without suffering. Suffering is part of it. As a result, many people are so unprepared for any pain or suffering that when they are tempted by evil, they give up. The Whisky Priest, homeless, Hungry, without any money during his run discovers step by step that suffering contains a certain beauty.

In addressing himself to suffering as route to eternity, Apostle Peter writes: "For you have been called for this purpose, Since Christ also suffered for you, leaving you an example for you to follow in his steps" (1 peter 2 : 21). Jesus Christ left as a example to follow.

To live without faith is impossible. *In Recovery of Faith*, Blake says: "If nature has horror of vacuum, the human soul has fear of emptiness. If he has not the religion of Jesus, he will have the religion of Satan..." (40). Man must and will have some religion no matter what. To those who suffer from spiritual starvation, even a rotten fruit may taste like bread from heaven; water from a poisoned well may come as living water to those perishing of thirst. In *Recovery of Faith*, a materialist philosopher of ancient India claims: "While life is yours, live joyously: None can escape death is searching eye; when one this frame of ours they burn, how shall it again return" (43)? This attitude of paganism is based on fundamental suspicion of life. Man hesitates between the call of the body and the call of the spirit. The call of the body seems clear, simple and natural. And if man listens to it, he ceases to grow and slides back into slavery from which he is trying to liberate himself.

However, it does not mean that holy men are not liberated from action on earth. They do not live behind the concrete world of finite values and meanings. Their bodies do not cease to tend to earthly life. As they have a body, they are not entirely freed from the distinction of good and evil. Morality for the redeemed is, in its own order, a reflection of spirituality. Blake says: "When all things are perceived as holy, there is no room for covetousness or self assertion, or the pursuit of power or dreary pleasures..." (177). For a saint, even the ugliest scene of suffering still contains beauty. Self-affirmation, the pursuit of power has no place in his life. It is not life, wealth and power that enslave men but the clearing to life, wealth and power of God. We are called upon to negate not life and the world but the ego.

Christian faith does not reckon with a condition of sinlessness during this earthly life, nor does it conceive of the Christian life as a continuous progress toward such a goal. The new man is not something finished and perfect under the conditions of human life on earth. He is continually becoming.

The active presence of God and divine love in and through signifies for a Christian life a continuous struggle against what would destroy the fellowship again. But his presence means also that the struggle is not hopeless, since an inexhaustible supply of power is given to the Christian by divine love. Christian life is a constant becoming, and it has the character of that which is imperfect and unfinished. This imperfect and unfinished state does not disappear during this life. Rather it becomes more apparent as faith perceives and understands what fellowship with

God means, the more clearly the unfinished character of life here on earth appears.

At the beginning, the priest is in doubt, in dilemma. To flee his state is not a solution. To choose execution is difficult because he cannot choose the pain like that. He says:

> *There is the pain. To choose pain like that-it is not possible. And it is my duty not to be caught. You see my bishop is no longer here. This is my parish. ... I try to remember how happy I was once. In Mexico City now they are saying benediction. The Bishop's there... Do you imagine he ever thinks...? They don't even know I'm alive. (46-47)*

Looking at this situation with a human eye, this priest is a coward. But, one discovers later that it is in his weaknesses where his strength resides. While his Bishop and other members of the clergy have already fled the state and consequently abandoned their parish, this priest still doubts whether he can escape or stay; he is still reasoning about what to do. He finally chooses to attempt to escape.

People become informed about what the Mexican police are doing. The police are taking hostages from all the villages where they think the

priest has been. The priest feels guilty as a man who is before his judges. This is because there wouldn't be a village in the state to which he wouldn't be an unwelcome danger at that moment. He becomes a danger for everyone and no one will give him shelter anymore. We read:

> *Had it become his duty then to run away? He had tried to escape several times, but he had always been prevented ... now they wanted him to go. Nobody would stop him, saying a woman was ill or a man dying. He was a sickness now. (79)*

According to Greene, this priest wouldn't escape because it is useless. Although he tries to escape, the police are going to capture him. People, afraid of the police can even betray him. Having nothing else he can do to change his situation, the priest begins to surrender, to think about his death.

The priest thinks:

> *If I go, I shall meet other Priests: I shall go to confession. I shall feel contrition and be forgiven: Eternal life will begin for me all over again. The church taught that it was every man's first duty to save his own soul. (80)*

At this moment, the idea of escaping begins to shift out. He begins to think about how he can gain salvation and have eternal life; how his life can be saved. While preaching in a certain village, the priest utters:

> *One of the fathers has told us that joy always depends on pain. Pain is part of joy. We are hungry and then think how we enjoy our food at last. We are thirsty... We deny ourselves so that we can enjoy. You have heared of rich men in the north who eat salted foods, so that they can be thirsty-for what they call the cocktail... That is why I tell you that heaven is here: This is a part of heaven just as pain is a part of pleasure. Pray that you will suffer more and more and more. Never get tired of suffering. The police watching you, the soldiers gathering taxis, the beating you always get from the Jefe because too poor to pay smallpox and fever, hunger ... That is all part of heaven-its preparation. Perhaps without them, who can tell, you wouldn't enjoy heaven to much. Heaven wouldn't be complete. (85-86)*

For the first time, he feels an immense satisfaction that he could talk about suffering to people. Little by little, the whisky priest understands that for a Christian, suffering contains a lot of beauty. He has comprehended that difficulties, sufferings of all kinds have a new perspective when one has Christ in his life. In order to become a holyman, one has to accept to suffer because sufferings are part of heaven, preparation of heaven.

Maria, the woman who had had an illegitimate child with the priest tells the priest savagely:

> *Now perhaps you'll go-go away altogether. You are no good anymore to anyone, don't you understand father? We don't want you any more ... I know about things. I went to school. I'm not like these others- ignorant. I know you are a bad Priest. That time we were together- I bet that wasn't all you've done. I've heard things, I can tell you. Do you think God wants you to stay and die a whisky priest like you?... Suppose you die. You'll be a martyr, won't you? What kind of a martyr do you think you'll be? It's enough to make people mock.(99)*

Here, the protagonist is just a priest in an area where his actions and example are known: the woman is quite sure that the priest can never become a martyr since she knows what he used to do before. But, the priest time after time becomes aware of his own significance both because he learns in the same area that the lieutenant begins to take hostages and because Maria introduces the term "martyr". The Mestizo, whose mission is nothing else but to betray the priest for money argues:

> *Even his attempts to escape had been half – hearted because of his pride-the sin by which the angels fell. When he was the only priest left in the state his pride had been all the greater; he thought himself the devil of a fellow carrying God around at the risk of his life; one day there would be a reward. (121)*

For the Mestizo and people of the area, even his escape has been half-hearted because of his pride. They don't understand how he can come back saying that he wants to hear confessions of dying people aware of what he risks. But if one analyses how the story evolves, he can discover that the grace has been great not pride. At every step, the priest grows to surrender, to accept his martyrdom even though other people do not notice it. Within himself, he recognizes that one cannot be a martyr just because he dies. According to him, martyrs are holymen. That is why he always struggle to gain salvation before his death.

The Priest's changing attitude towards money becomes a signal indicating his changing attitude toward the world itself. The fact that he gives all the money away, he gives himself entirely to his faith. When the Priest arrives on the other side of the border, the police officer asked him to identify himself and he gives his real name. At that stage, he has abandoned all hope of escape or survival when he freely confesses to the man with the rifle that he is a priest. The Priest's decision to go back is his final surrender. He is not only tired of escaping but also he sees no object in going on living. He says:

"I've had enough of escaping... what a lot of trouble I had getting across those mountains, and now... here I am... Even a coward has a sense of duty" (246). Here, the priest is describing his hardships while escaping across mountains. Now, he is tired and determined to face execution. That is why he says that to go back was his duty.

The Mestizo, only concerned with his reward is astonished to see that the priest accepts to return willingly in a state where he is haunted. The Mestizo exclaims to the Priest: "you do nothing in moderation. Either you run or you sit (238)". Here, the Mestizo wants to say that the priest like the lieutenant is person in the novel who refuses half-measures and instead tend towards extremes. Although the extremities are often dangerous-particularly in the case of the lieutenant's actions; Greene seems to suggest that it is better to live life with intensity and passionate commitment than it is to live in an indifferent and complacent fashion.

In addition, Greene wants to show us that God tempts people he loves and he is always present in order to strengthen them; to give them courage. For instance, the priest has already escaped the danger but God sends the Mestizo over the border in order to test his faith. The priest displays remarkable effort in returning to the gringo fully aware of what he is facing. He is a model of perfect courage.

When he arrives where the wounded man is, the lieutenant is waiting for the priest there to shoot him the following day. The priest's execution makes him a martyr.

To sum up, the priest all along his journey has changed as a result of his hardship. Although he is still dipping into his old habits, this priest becomes a truly extraordinary man. When the Mestizo approaches, the choice before him is clear: spiritual salvation. It takes him some time to decide to turn, but in the end, the priest knows what he must do.

Jesus teaches that to be saved, one must be prepared to give up all of one's earthly possessions and give them to the poor. The priest in abandoning the money abandons the world, and in turn abandons himself to God.

The pure love for God can only be taught by action of God and not by any effort of the mind. God teaches the soul by pains and obstacles, not by ideas.

General Conclusion

This study of the search for spiritual truth in Graham Greene's *The Power and The Glory* sets out to investigate the fact that our bodies desire what is not always good although one maybe a Christian. In *The Power and The Glory*, the Whisky Priest believed in heavenly life but he cannot give up definitely sinning. His significant act occurs at the end of the novel when he accepts to go back to see the dying man in the state where he is haunted.

Chapter one entitled "From Self-discovery to Christian Humility" sets out to show the necessity of a Christian's self-knowledge so as to be truly repentant. This is because, if a Christian lacks self-knowledge, it is morally impossible to perfect himself. The reason is that people can entertain illusions concerning their state, and, they fall either into a presumptuous optimism that makes them believe that they are already perfect.

We have also shown that, at a certain moment, God makes men to reconsider their lives and be sensible of what sins they have committed. Without God's help, people are very careless of their sins. They go on sinning and never reflect upon what they do; never consider what sins they commit. This is the case of the whisky priest before the persecution of the Catholic Church. But, when the moment comes, God brings the priest to reflect upon himself. He sets his sins before his eyes. That is why the Whisky Priest meditates on his unworthiness as a Priest and begins to make self-confessions all along his journey.

Chapter two entitled "self-sacrifice" is concerned with how the Whisky Priest's attempt to act as a Christian, a servant of others; a slave of his people. He accepts to help his betrayer willingly. He accomplished the commandment of love which teaches us not only to love our friends but also our enemies. The priest could not help feeling tenderness for his enemies. In other words, true faith does not doubt.

Chapter three entitled "Martyrdom" is concerned with how the priest accepted to expose his life to rescue his soul. He has escaped over the borders like other priests, but he always come back to his state whenever a dying person needs him. He is a good Christian striving to achieve holiness. He knows that he is a sinner but he dreams at the same time to be holy. Finally, he is martyred by people who do not understand him, especially the government which thinks that the clergy exploits the poor.

From the analysis above, we discovered that God's grace is unlimited. Providence is so complex that it is not possible to know who can be saved or not. And, faith cannot be said to be real, living faith until it is tried, and has triumphed over the forces of its destruction.

From this study, we have also realized that the life of faith is nothingness than the continued pursuit of God through all that annihilates him. It is in truth a reproduction of the life of Jesus Christ on earth, who remained united to that of God whom the entire world misunderstood and persecuted. Faithful souls endure a constant succession of trials. This study will be useful for Christians who will read

it especially those who are supposed to be examples of others: that is the clergy.

We cannot claim to have dealt with all the aspects related to the spirituality in this work. It is a modest contribution to the literary studies in religious field. Other themes are still need to be investigated on such as: the disparity between representation and reality; the paradox of Christian faith; the interrelation between love and hate; beauty and suffering; and good and evil.... While praying Christians should ask for God's grace because it is grace which changes man.

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