CHAPTER - II SIN AND GRACE

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The Primary aim of human life is to reach the ultimate end, 'Salvation', that can be achieved through 'noble-actions'. These actions should
be in conformity with moral law and the conscience of the man. But sometimes
man violates the moral-laws and his actions deviate from his conscience. These
actions are called 'SINS'.

The Word 'SIN' is derived from the Latin term 'Peccatum' which means 'fall' or 'ruin'. Sin is a fall in moral sense. By sinning, Man falls from dignity or moral perfection. As man is a creation of God, eventually his happiness, dignity lies in the obedience of the Omnipotent Power. He is fully alive by the grace of the God. Man's rejection of God brings him to the region of evil to suffer perpetually. Sin, then, in the words of John Paul II is "a betrayal of essential vocation of man and denial and degradation of his own dignity".

Man is betrayed by evil in him. The evil directly comes out of sinful heart. A sinful act is an expression of sinful heart. According to teaching of Lord, 'For out of the heart, come evil thoughts, murder, adultery, fornication, theft, false-witnesses, slander. These Sins are caused by man's weaknesses and they bring man to his tragedy. But the man's heart also contains charity, source

of good and pure works which sin wounds. The 'Sinner' is 'A Child of Evil', for devil has sinned from the beginning. "Sin is sort of personal, profanation, a hostile gesture towards the lord, a positive harm to Christian community, a fault against God".²

Sin has been interpreted differently by Theologians, Saints and Others. Classical Augustinian define, 'sin is 'Thought Word' or 'Deed' against the eternal law, which is divine ordinance of reason, commanding order to be observed and forbidding its disturbance'. Sin wounds the nature of man and injures solidarity sin has been defined as "an utterance, a deed or a desire contrary to the eternal law". Sin is an offence against God. It is disobedience, a revolt against God, Sin is thus 'love of oneself to contempt the God.'

Theologians define, 'Sin as turning away from God'. Sin, according to St. Thomas, is capable privation of original justice.' St. Augustine is the first theologian, who has dealt with the nature of the 'Original Sin'. According to him, 'Original Sin consisted unruly concupiscence, especially sexual concupiscence. The Original sin committed by Adam is shared by all men.

God has created man and established him in His friendship. Out of His love for man, He bestowed him, the supernatural gift. Our first parents, before their fall were endowed with three qualities of justice, integrity and immortality. Principally the gift of 'Sanctifying grace' which raised Adam to a higher position and nobler dignity which establishes his eternal friendship with God and His grory.

There was strict warning to man. God says,

'Of every tree of the paradise,

thou Shalt eat, but the tree of knowledge

of Good and Evil, thou shalt not eat.

For in what day so ever thou shalt

eat of it, Thou shall die the death'.

But man's disobedience caused him a severe punishment God curses, 'For dust thou art and into dust thou shalt return'. The death was the positively penalty of sin of Adam. Thus Adam by disobeying, forfeits 'The Gift of the God'. St. Augustine says, "by putting his will in opposition to God's, Adam deprived himself of his union with and sharing in divine life, which is sanctifying grace. By his sin, he lost preternatural gifts of immortality and integrity".

The Sin, committed by Adam causes great loss not only for himself but for all human beings. By his Sin, he loses - the original holiness and 'Justice'. Adam's sin was personal but thenaster it was transferred to all human beings, affecting the human nature. "All men are implicated in Adam's Sin, by one man's disobedience, many were sinners. Sin came into the world through one man and death through Sin and so death spread to all because all men Sinned". 5

Death enters the world not through the God but Devil. Since the Sin committed by the man, he has been suffering lot. He has lost paradisal pleasures serenity of mind. The Satan supported man in disobeying God.

Angels who rebelled, fell from the dignitary position and lost supernatural kingdom. Lucifer was one of the highest God's angels, who in opposition to God, loses all his natural rights of dominion over those of the lower angels. This 'Arch-devil' was brought down to lower state even than man. Naturally he tried to recover his lost empire this first struggle was a battle between the natural and the supernatural. In order to rebel against 'Godly Paradise', Lucifer established his kingdom - 'Hell', collecting so many devils under his authority. His faithful devils like Mephistopils, Belzebub went on tempting 'Dissatisfied Souls' like Dr. Faustus, bringing them for the enlargement of their kingdom. They wished to rob man of his super-natural dignity and to pull him down to his purely natural level. So the devil is the origin of the first misfortune of the man-kind. He was cunning and fatal tempter of the

first Sin - 'Original Sin' from that fall of Adam, the devil acquired a certain dominion over man, from which only Christ's redemption can save him.

The concept of Sin is originated in the Christian mythology. The story of Adam and Eve is the beginning of evil in the world. The Sins committed by Adam and Eve are the results of their disobedience of God. St. Paul affirms that "Adam is the very source of death and Sin for all humanity, Adam's Sin the curse of our enslavement to the flesh".

Sins, in the words of Pietro Palazzine, "are the great obstacles to virtue, Sin inflicts four wounds: ignorance, which hampers the use of reason, Malice makes the will less disposed to good, weakness which afflicts the irascible appetite and makes it more difficult to do good and concupiscence which affects the concupiscible appetite arouses sensuality".

Mortal Sins are serious acts which dissolve friendship with God and merit eternal punishment. Venial Sins are pardonable for which the forgiveness can be easily obtained. The venial sins merit temporal punishment and minimises God's favour. Mortal Sins are called 'grave sins' While Venial are 'light Sins.

Grave Sins are also called 'Capital Sins. They encourage to commit other Sins. They are called capital because they engender other sins. They are main sources to other sins. They are pride, avarice, lust, gluttony envy,

wrath and Sloth or acedia. These are 'Seven Deadly Sins', which are called 'tempters they tempt man to commit sins and drive them their tragic doom.

Pride is a desire for excessive independence which does not belong to us as creatures of God. Pride makes man to forget the glory of God and good of our neighbour. Under the influence of pride, man becomes devilish and commits mistakes. This pride refuses god in Serious matter in grave Sin. Avarice or Covetousness is excessive love of riches. 'For the love of money in the Lawrencian sense, is the root cause of all evils which stains body blood and bone'. Avarice leads to hardness of heart against one's neighbour to lust for power to many acts of injustice and insensibility to spiritual things. The one who is attached to his riches, thinks only of eating, drinking and merry-making. The pride shuts the door of paradise. For man. Jesus preaches 'it is easier for Camel to go through the eye of needle than for a rich man to enter the kingdom.'

Lust is an inordinate inclination for sexual pleasure. The strong physical appetite leads to the evil acts of seduction raping, adultery etc. The original Sin is also caused by the weakness of mind. St. Paul includes this vice among those which cause one to forfeit the kingdom of God. Anger as a Capital Sin is the inordinate inclination to take revenge. It is a great obstacle to spiritual development. It is merely inpulse of impatience, consisted in uncontrolled gestures and words. Guittony is an inordinate indulgence in food and drink. The Sin of gluttony is a venial Sin in itself because food and drink by their nature are

ordained to feed us and repair our lost energies. To act against this order as established by God is Sin. Sins related to gluttony are drunkenness, alcoholism and use of narcotics. Drinking for the sake of pleasure is gravely illicit. St. Paul says 'drunkenness excludes one from the kingdom of God. The alcoholics lose control over drinking. They can never learn to drink moderately. They are heavy drinkers.

Envy is sadness caused in one by the goodness of others. Man is envious of being superior to others. Envy is born out of pride. Envy and Jealousy are grave Sins. St. Paul says, 'Envy is a vice, which debars one from, the kingdom'. 'Spiritual Sloth' in strict sense means that one is indifferent to the friendship of God on account the effort entailed in maintaining that friendship. It is grave sin which directly opposes the love of God.

Beside these seven deadly sins, there are also some other grave sins, which provoke God's vengeance. Murder, Slavery, exploitation, oppression, defrauding and other sins are against the Holy-Spirit.

A Sinful action which averts man's Soul from God entails the loss of sanctifying grace. Although man, by sinning mortally loses the grace, Yet he can restore his intimate friendship with God with help of mercy of God. The mercy anticipates human action in returning to him. "Converts us O, Lord, to thee, and we shall be converted".

After realising their sins, sinners hopefully, to obtain the divine mercy, hate and detest their sins, which have offended the God. The detestation of sin is essential for sinners before he can obtain forgiveness of his sins and he restored to the grace and friendship of God. The motive that arises from an act of detesting sin and is made in Sacramental Confession is called 'repentance'. It is an act, which disposes the sinner to receive complete forgiveness. The act of repentance leads to complete forgiveness and grace through sacramental absolution. The supreme motive that is to base our repentance on the love of God to base our repentance on the love of God for his own sake, the act is knows as 'Perfect Contrition'. The repentant Sinner has to prepare himself to suffer any pain rather than commit sin but he is not bound to any particular pain. Repentance is condition which is absolutely necessary for salvation in an adult, who has committed sin.

'Penance' has rightly been called by the holy fathers, "a laborious kind of baptimism! This sacrament of penance is necessary for salvation for those who have fallen after Baptism just as baptism is necessary for salvation for those who have yet been reborn". It is through sacrament of penance that the baptised can be reconciled with God and the Church. The Church has power to forgive sins of penitents, even if they should attend the last moments of their sins. By Christ's will, the Church possesses the power to forgive sins of baptised, and exercises it through bishop and priests, normally in sacrament of penance. In

sacrament of penance, the faithful, who confess their sins to a lawful minister, are sorry for those sins; and have purpose of amendment receive from God through absolution and are reconciled with Church. In sacramental penance makes the conversion of Sinners and take back to the father whom against he sinner. The sinner makes a sincere confession of sins, to priest, which is an element of sacrament. The confession is an acknowledgement and praise of the Holiness of God and of his mercy towards sinful man. By priest's sacramental absolution, God grants the penitent pardon and peace. The church implores the mercy of God, who does not want any to perish but all to come to repentance.

"Father, accept this offering,

From your whole family,

Grant us your peace in this life;

Save us from final damnation

and count us among those you have chosen".

The God has tied the forgiveness of Sins to faith and Baptism. He, who believes and is baptised will be saved. Baptimism is the first and Chief Sacrament of forgiveness of Sins because it unites us with Christ who died for our sins and rose for justification. In the forgiveness of sins, "both priest and sacraments are instruments which our Lord Jesus Christ - the only author and

Liberal giver of Salvation, wills to use in order to efface our sins and give us the grace of the justifications". 10

One of the most important elements in the pursuit of Christian perfection is the eradication of the Sin. Hence the moral theology has to deal with the sin. 'Sin' is an offence against God. Full knowledge of Sin depends on the knowledge of God which can be observed only from Revelation that helps to understand the Sin. The Revelation tells that Christ came to save people from their sins. St. John Says, "Behold, the lamb of the God, who takes away the sin of the world". ¹¹ St. Paul writes, 'the saying is sure and worthy of full acceptance that Christ came into the world to save Sinners.

As Adam is origin of Sin, Jesus Christ is the source of grace. Jesus is the Saviour of all who need salvation and that salvation is offered to all through Christ. Baptism erases original Sin of man and turns back towards God. Jesus always said that he came especially for Sinners, Sick, who need Physician. Jesus is "the friend of Sinners, Servants of All, he heals the sick, feeds hungry, cheers the broken hearted, teaches the young eagle to fly and the old man to hope, is annoyed when people called Him Lord! Lord!"

Sinners who do not make sacramental confession of their sins are deprived of Henen. To die in mortal Sin without repenting and accepting God's merciful love means remaining separated from Him forever by our own free

choice. This state 'The Unquenchable Fire' is reserved for such Sinners, who refuse to believe and be converted. As penalty, they lose both their body and soul and meet with an eternal damnation, forfeiting the grace forever. Jesus condemns such Sinners, who never repent. He curses "Depart from me, you cursed into the eternal fire."

All who die in God's grace and friendship but still imperfectly purified are indeed assured of their eternal salvation but after death, they undergo purification as to achieve the holiness necessary to enter the Joy of Heaven. The final purification of the sinner is called as 'Purgatory' which is completely different from the punishment of the damned. Sinners are cleansed and purified from their sins through "Cleansing Fire'. The Church speaks Christ's words of Pardon and absolution over dying Christian,

"Go forth, Christian Soul from the world,

in the name of God, the Almighty Father who created you.

In the name of Jesus Christ, the Son of Living God

who suffered for you

in the name of Holy Spirit.

Who was poured out upon you,

Go forth Christian faithfuls."

Jesus, the Son of God, for the sake of humanity suffered death and freely submitted to will of God. His sacrifice conquered death and opened the possibility salvation to all men.

By death, the soul is separated from the body but in the resurrection, God will give pure life to human body, transformed by reunion with our souls. Just as Christ is risen and lived forever, so all of us will rise at the last day. The Father of mercies is the source of all forgiveness. He effects the reconciliation of sinners through his son and the gift of his spirit through the prayer ministry of Church.

"God, the father of mercies,

through the death and resurrection of his Son,

has reconciled the world to himself,

and sent Holy Spirit among us

for the forgiveness of sins;

Through the ministry of the Church,

May God give you pardon and peace,

and I absolve you from your sins

in the name of the father and the son

and of the Holy spirit." 13

Graham Greene is the first Catholic novelist, who has more impressively dealt with the theme of 'Sin and Salvation'. He is much concerned with the fall of man and his betrayal of moral values. He thinks that man is betrayed by the evil in him and again traces out the defects that lie with man. With the support of Catholic doctrine, Greene believes that man's spiritual degradation is caused by the loss of faith in God and in human values. But still he hopes for the redemption for the Sinner with the help of Divine-grace that works out mysteriously.

According to Greene, the contemporary society is corrupt. He thinks, 'a world without a faith in God will be desert.' Godless world is not worth-living, no matter what welfare schemes are introduced and implemented by the secular government. Greene, like Eliot simply describes the world without belief as 'wasteland'.

Greene thinks that 'Sinner can search the Way to God'. Regarding this, Daphna Erdinast Vulcan says, "Greene's characters are intimate with Sin but they seem to feel pleasure, while they indulge in it, His protagonist may not enjoy their sins but it is through such sinning that they grow in stature and gain that knowledge of human suffering which qualifies them as Spiritual Fathers".

Nobody is free from sin, yet none is born-sinner. It seems that man is constrained to commit sins as sin is the part of whole machinery. Sometimes the evil circumstance brings man to the critical position by forcing him to enter into the sinful act. So Greene thinks, 'better Catholic Sinner than decent non Catholic.'

Sin is never impersonal, as it is committed by persons, It is basically anti-God actions or disobeying the God. Forsaking of God leads to 'Satanic World', where man is tempted to commit Sins. The wrath of the God consists in His displeasure. The sense of guilt and torment of conscience are reflection in our consciousness of displeasure of God. The essence of the final perdition will remain in the infliction of the God's indignation. Greene is concerned with how Christian common man can be saved, how in poor-in-spirit, the weak in will and proud in soul can be forgiven and saved from their damnation.

The Power and the Glory and The Heart of The Matter are Sinners. They have common weaknesses, which cause for their 'fall' But still there is hope for their salvation. Scobie has a catholic wife but out of compassion, he falls in love of young girl. She has lost her husband in a ship-wreck. He commits adultery but cannot repent over it. 'Whisky Priest' is ragged and wretched man, far from perfect. He is sinned by begetting child, he has fleshly appetites, he is cowardly and is drunkard and 'Pinkie' is seventeen years old boy, who does not drink or

fornicate, yet he is the closest to the pure evil. He is much involved in the world of crimes - 'The Brighton'.

Fornication, adultery, unchastily, immorality, pre-marital sexual relations are 'sinful act' according to Catholic religion which Greene has very subtly depicted through character of scobie and whisky priest. David Pryce Jones writes about 'Sin', - "Greene refers back and forth to an illegitimate babies, alcohol, adultery, fornication, suicide, the tale of human life failing to rise above itself. The possibility of damnation and salvation are dilated between the narrow lines of human fortune."

At the heart of Greene's work, entangled with his obsession lies the 'fallen man'. In support of Catholic Doctrine, Greene States that man's nature has been wounded by the 'the fall'. According to Catholic belief, wounds are mark of the suffering that human nature has to accept as a consequence of Original sin-and other sins. Even the wound of sin heals, it leaves a Scar. It seems that God's grace may save man from his fall.

Whisky priest is indulged in sexual act with a woman and begot child. His alcholitic condition has driven him to commit the sin. Scobie also forms adulterous relationship with a young widow and proves to be infidel to his Catholic wife. 'Pinkie' a Roman Catholic commits a mortal sin. Both Scobie and Whiskey Priest are succumbed to their weakness of flesh to commit serious

sins like adultery, fornication. By sinning ultimately they hurt their conscience and God. For such sins, death is penalty.

'The wage of sin is death (Roman 6:23)'.

Since sin is against God, God can't be complacent about it, He reacts inevitably against it This reaction is His wrath.

His protagonists seems to be governed by the idea of sin, and they feel pressures of 'Original sin'. They are aware that they are sinners and their sins are outrages perpetrated against the person of Christ. 'Pinkie' represents the worst kind of evil, the monstrocity of adolescent depravity, 'The Whisky Priest' is a weak man who has allowed the weakness of the flesh to overpower him. 'Scobies' downfall is brought about his pity and his misplaced sense of responsibility, which corrupts his moral sense and leads him to the worst sin of all - 'Suicide'.

Suffering and agony are the results of sin. Sinner goes through 'Mental Torture' as well as 'Spiritual Debate'. For the sin of adultery, Scobie is continuously torn between his wife and his mistress. In order to escape from indescribable mental torture, he commits 'Suicide'. But again, according to Catholic religion, Suicide is unforgivable Sin. Greene suggests that 'Suicide' is not the way of putting an end to sin but it is again the grave sinful act against the

religion and ultimately against God. Suicide is prohibited by the Christian religion and by the law too. It leads further to damnation.

A Roman Catholic who believes in the rules of Church and who commits sin deliberately, consciously and with a total awareness of the fact that according to ecclesiastical teachings, he is thus spelling out his own damnation. In theological terms, Scobie is near his eternal damnation. He is unable to achieve God's grace. Salvation is impossible for him.

Act of blasphemy is sin. It is a 'Sinful Act', which means to blame the God and it takes man away from God. To lose faith in god and religion means to associate the 'Satan'. The world of Brighton, occupied by 'Pinkie' and 'Rose' is Godless world, full of crime and lust. Lieutenant in 'The Power and The Glory' is atheist, whose aim is to destroy God's image on the earth.

Catholic religion expects a 'Perfect Contrition' or true repentance from sinners for the absolution sins. True repentance leads to 'Spiritual Purgatory' that purifies the sinners through suffering. A repentant sinner is forgiven and saved from damnation by Divine grace, which can operate in the ways unknown to him. Urbashi Barat Says, "Greene as Christian, loves not the 'Sin' but 'Sinners', the guilt ridden man who continuously fights his sin, who knows that Christ alone can save him He grows spiritually because he has been

purified by suffering and moves on a different moral and intellectual plane from other man". 16

In Catholic novels, Greene's protagonists take the risk of damnation for the sake of relieving the suffering of others. They take responsibility of wrong-doing for the sake of lessening the pain of others. Priest in <u>Brighton Rock</u> is referred as a 'Kind-Saint'. Scobie risks damnation by committing suicide in order to save Louise and Helen from their further suffering. The Whisky priest prays for any kind of death, even without contrition, for the sake of child's salvation.

Salvation is the ultimate end, which is received only with the help of Divine-grace. The word 'Grace' thus explicitly mean, 'forgiveness' and is close to 'mercy'. The Lord himself stands for love, compassion, and mercy. His merciful love saves Sinners from their damnation. The grace includes the idea of divine-power, which encourages a man to live a moral life. It involves repentance, forgiveness, salvation, regeneration and love of God. The true repentance leads to salvation and the grace of the God.

In the interview, Greene Says, "I write about situations that are common, universal, might be more correct in which my characters are involved and from which only faith can redeem them, though often actual manner of the redemption is not immediately clear. They sin but there is no limit to God's

mercy because this is important, there is difference between in confessing in fact and complacent and pious may not realise it." 17

Only the divine-grace can uplift the sinner- a love which is the motive of Christian life and which manifests itself in the gratuitous gift to grace. In Catholic novels, Greene's characters suffer terribly but God's grace can lead the worst-sinner-even 'Pinkie' to redemption. Divine grace does not however usually touch the lives of so-called 'good people', secular creatures such as Ida, Mexican Lieutenant, Wilson. Sinner in Greene's novels frequently seems superior to the sinless, it is because he cannot abandon himself to evil without a terrible internal struggle, he feels and suffers more and is thus better than the extremely pious, Christian, who remains smug and Complacent.

The God of Greene is merciful God, the Source of all love, a Being who is Supreme Good or has all attributes of Good in infinite intenseness. His heroes are sinners, entangled grave sins and are sure that they are damned but they are ultimately saved by mercy of the God. Scobie's act of suicide will certainly mean damnation for his soul but father Rank Consoles Louise that God's mercy operates in mysterious way and Scobie has really loved God and human beings too. For his love, God might show mercy to Scobie and save him from damnation. Though Whisky Priest has several weaknesses, he is very much loyal to religious duty. The priest himself thinks that he will be damned but his sacrifice for noble cause takes him to 'Martyrdom' even to 'Sainthood'. 'Pinkie'

commits mortal-sin and accepts damnation with courage but priest assures Rose for Pinkie's redemption, "you can't conceive my child, nor can I or anyone......the appalling.....strangeness of the mercy of the God". 18

Thus Greene's master pieces, - <u>Brighton Rock</u>, <u>The Power and The Glory</u>, and <u>The Heart of The Matter</u> have strong religious dimension. It is the world where his scape-goat heroes have capacity for damnation, where flames of Hell seem to touch them, where some destined for purgatory and where some seem to be, in spite of their sins, candidates for Saint-hood.

Sinners after 'Spiritual Purgatory' are cleansed and saved from damnation by the Divine grace, which works out mysteriously. So Greene aptly says that either perfectly saint or utterly sinner can understand the true sense of religion.

CHAPTER - II

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