serenity because God banishes guilt and fear, filling in the void with his comforting spirit. Whoever rejects God is prone to live without any peace. Apart from enjoying the free gift of salvation, no one can experience peace within himself.

Salvation is a free gift of God. It is not meant for a particular sect of people. Regardless of one’s religion, caste, creed and social status one can possess God’s free gift of salvation. The song “Agnus Dei qui tollis” sung by Pinkie is one of the soothing aspects of _The Brighton Rock_. It implies that Christ can take away the sins of the whole world. That means he can offer salvation to anybody who finds himself in hopeless situation like Pinkie, Sarah, the Whisky Priest and Scobie.

Chapter 4

4. The Glory of Suffering and Sacrifice

Greene makes it pretty clear that a pious man is sure to walk through the path of suffering as he strives to lead a sin-free life. Suffering is a blessing in disguise for the believers who patiently endure it for the sake of faith in God. All the protagonists in the religious novels of
Greene choose to suffer for the sake of their faith in God. They are firm in their belief that if they endure suffering without renouncing their faith, they will surely inherit an eternal reward from God. It is this faith that prompts them to patiently undergo the pain that is involved in suffering. The act of experiencing and coping with something that is painful and unpleasant, especially without complaining is very difficult.

Greene shows that only the chosen vessels of God can afford to possess an enormous amount of patience to tolerate suffering. The whisky priest in *The Power and the Glory* and Sarah Miles in *The End of the Affair* are found to be sufferers for the cause of their faith in God. They have not set their minds on the temporal benefits of this world. Instead, they are inclined towards eternal rewards. Looking heavenward is the driving force for them to choose to endure suffering that will last only for a short span of time in this world. Querry, the protagonist of *A Burnt-out Case* understands the fact that suffering is the gateway to victory. Doctor Collin says, “With suffering we become part of the Christian myth”(BC 114). Scobie in *The Heart of the Matter* suffers for others whom he loves and pities. In *Fisher of Geneva*, Anna and Jones go through a series of afflictions in their life. In all these five novels Greene underlines the importance of suffering which is an integral part of Christian virtues.

Graham Greene undertook a journey to Mexico in 1938 in order to investigate the religious persecution in the state. As a result of these travels, he wrote his first travel book titled *The Lawless Roads*. In this book, he shares his experience of having witnessed the religious persecution. During his journey he could see many priests being captured and put to death because they were preaching the good news of the gospel. Having seen the religious persecution with his own eyes, he felt challenged to deal with the theme of the suffering in his novels.
Despite the fact that there was a great deal of opposition to the church mobilization in Mexico, there were priests who made up their minds to endure suffering for the sake of Christ.

Although the government was breathing out threats against all sorts of religious activities, people still remained steadfast in their faith. Some priests gladly committed themselves to endure suffering for the expansion of God’s kingdom. This made a tremendous impact on Greene and prompted him to contemplate the plot for *The Power and the Glory*. Suffering for the sake of God is something which was foretold by Christ long time ago in *The New Testament*. Therefore, any analysis in connection with the persecution of the Church must be carried out in the light of *The Bible*. Christ said, “Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of God” (Matt. 5:10). While in Mexico, Greene saw with his own eyes as to how the Christian priests were tolerating sufferings under the clutches of the totalitarian government. Neil Mc Ewan in his book *Graham Greene* says, “He became emotionally excited by his religion after witnessing the persecution of the church in Mexico” (15). The main reason why Greene was stunned at the strong faith of the Christians in Mexico was that they did not retaliate against the injustice caused on them. Nor did they deny their faith in Christ despite a severe punishment was awaiting every Christian in that state. In *The Power and the Glory* Greene wants to proclaim that suffering cannot bring about any damage to the faith of the people. The more the church faces opposition and suffering, the more it gains.

When Greene witnessed the sufferings of the believers in Mexico, a spiritual reformation took place in his own life. His faith in God grew stronger as never before. In *The Power and the Glory* the title plays a vital role. This talks about the magnitude of the church being strong amidst fierce suffering and persecution.
Greene’s face to face encounter with the persecution of the church in Mexico and his close acquaintance with the history of the sufferings of the early Christians were the driving force for him to weave the plot for *The Power and the Glory* wherein he depicts the power and the glory of the church. Greene’s recollection of King Nero who brutally tortured the Christians is revealed to the readers in *The Power and the Glory*.

“In the back room of the Academic commercial woman was reading a book to her family about religious persecution.

A religious person named Juan died as a martyr for the noble cause of religion.

When he was a small boy in school, he got a chance to play the role of Nero.

One year his class acted a little play before the bishop,

based on the persecution of the early Christians,

and no one was more amused than Juan

when he was chosen to play the part of Nero” (PG 21).

The episode of Nero persecuting the members of the church and how the early Christians endured pain for the sake of Christ, gives a clarion call to the present generation to be strong in their faith even in the midst of suffering. Greene wants to inculcate in the mind of the readers that a believer in God need not worry about the suffering that he has to undergo. Even if he has to face death for his faith in God, he must gladly be willing to embrace death. Death can only decay his body but not his soul. When a believer in God dies without renouncing his faith at the time of being tortured to death, his soul will leave his mortal body and reign with God eternally in heaven.
The priest in *The Power and the Glory* does not count his life dear to him. Living in the land where any sort of religious activity is outlawed, he knows pretty well that daring to do missionary work will result in severe punishment, even death. In spite of the danger awaiting him, he is ready to make it a point to involve in his religious work. His indomitable spirit to serve God and endure suffering for His sake obviously makes him the hero of the novel.

On the one hand Greene substantiates how the church stands like a solid rock, surmounting suffering and persecution. On the other hand, he makes the readers understand that the church contains pretty ordinary people who can achieve awesome things for the glory of God, not by their own will power but by the spirit of the Lord. When the servants of God in the church make efforts to preach His love to the world, they will certainly encounter a lot of suffering. The priest in *The Power and the Glory* has a burning desire that people of all walks of life should come to the fold of God and experience the joy of salvation. His primary aim is to reach out to the people with the message of salvation and thereby make them the citizens of heaven. For this very purpose he travels far and wide with an intention of bringing people under the fold of God’s love.

The Whisky priest’s passion in being an ambassador of Christ remains unquenched. His mission is to meet the people and conduct prayer meetings. Holy Communion is an integral part of the church service. When the priest is introduced to the readers for the first time in *The Power and the Glory*, he is found to be getting involved in the religious activities in Mexican State in which after a revolution, religion has been abolished. A totalitarian government has been established here. As a result, preaching pertaining to spiritual matters is strictly prohibited here. But the priest, the protagonist of the novel is least bothered about the government ordinances. He considers himself a soldier for Christ and fearlessly gets involved in the mission work.
The priest’s bold act is known to the government. Therefore the government entrusts the responsibility of catching hold of the priest into the hands of a police lieutenant who is the anti-hero of the novel. His photograph is published in the newspaper in which he is seen with a group of believers during a communion service.

“A large number of people sat round a table:

young girls in white muslin:

older women with untidy hair and harassed expressions!

A few men peered shyly and solicitously out of the background.

All the faces were made up of small dots!

It was a newspaper photograph of a first communion party taken years ago:

a youngish man in Roman collar sat among the women”(PG 17).

As a mark of launching his mission of catching the priest immediately, “the lieutenant took the photograph and pinned it on the wall”(PG 18). He bears a striking similarity to Saul, who later turned to be staunch believer of Christ as Paul. Saul wanted to demolish all the churches in his domain. It is he who was instrumental in causing the death of Stephen who was preaching the gospel of Christ. “He made havoc of the church, entering every house, and dragging off men and women, committing them to prison”(Acts 8:3). Thus, Saul of The New Testament and the lieutenant of The Power and the Glory had one common mission to accomplish. It was a mission of causing trouble to the Christians.

In the Mexican state when the lieutenant hears that there are still some followers of Christ, it makes him exceedingly angry. Greene gives a vivid picture about the lieutenant’s anger with the Christians. “It infuriated him to think that there were still people in the state who
believed in a loving and merciful God. There are mystics who are said to have experienced God directly”(PG 20). When the lieutenant looks at the photo in which the believers are found to be involving in the communion service with the priest, he is not able to tolerate it. He grows jealous and furious. Somehow he wants to uproot all the churches and tear them to pieces. But it is not that easy for him to destroy the churches. The reason is that the believers in the church are not frightened about any opposition. Day by day they get stronger and stronger in their faith. Even if suffering assails them, they will not give up their faith. So is the priest who has decided to endure any sort of suffering for the sake of Christ.

The lieutenant thought that in Mexico, believers in Christ would be afraid of what has been done to five priests by the government. After the implementation of anti-religious law in the state, five priests are shot dead. Hearing this horrible news, the Christians do not get frightened. They are prepared to face whatever problems come on their way through the government. Despite a series of threat from the government, the people in the Mexican state gladly accept the priest and invite him into their homes. In order to caution the people and prevent them from showing any interest in religious activities, the lieutenant takes some stern preventive measures. He strictly orders them that if any one comes across the priest; he or she should immediately report it to the government. He wants to be very strict about the arrest of the priest. For this purpose he decides to take a hostage from every village. He says, “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 then we would take more”(PG 19).

The threatening words of the lieutenant could no way persuade them to betray the priest. That shows their real faith in God and their genuine love for the priest. At this point of time Greene highlights the indestructible power of faith which is deeply rooted in the hearts and
minds of the people. The Church is a powerful institution which is not scared of any threatening, anti-religious rules and laws. Despite the fact that the lieutenant takes some men as hostages from the village, the people do not betray the priest. The manner, in which the villagers make a resolution not to betray the priest, shows that no government force can destroy their faith in God. The priest conducts prayer meetings in several places and preaches God’s love. People show a keen interest in spiritual matters. Since they experience the magnitude of spiritual walk with God in their daily life, they cannot renounce their faith in God even if the government forces them to do so by torturing them.

In the Mexican State the lay men are strong in their faith in God whereas a priest by name Padre Jose has renounced his calling as a priest. He is not prepared to endure suffering for the sake of God. Even though he has obtained a divine call from God to serve Him as a priest, he is not ready for building God’s kingdom in this totalitarian state. He steps down as a priest and marries a woman. His married life becomes miserable and he never enjoys the marital bliss. He is not able to fulfill the expectations of his wife. Eventually his life becomes the most deplorable one. “He stood outside himself and wondered whether he was even fit for hell. He was just a fat old impotent man mocked and taunted between the sheets……. Wherever he went, whatever he did, he defiled God”(PG 24). A backslidden Christian can longer be a useful vessel to God in His mission. Such a man will be spiritually infertile. Padre Jose’s being impotent symbolically stands for his spiritual impotence. When a man stops his faith walk with God at the time of suffering, his life becomes a withered tree which is meant for only being cut down and thrown away.

Not everyone is called to be a priest in expanding the kingdom of God in this world. Only the chosen vessel of God can afford to be a priest and serve Him. Despite having a rare privilege of being called an ambassador of God, he throws his commitment to the wind and becomes
worse than an unbeliever. He has completely given up the spiritual act of praying to God. He fills his stomach with a lot of food and becomes a buffoon. Nobody regards him, after he renounces his calling as a priest. Greene says, “There was no respect anywhere left for him in his home, in the town, in the whole abandoned star” (PG 11). Ever since he gave up his ministry and spiritual life, his life has been in utter chaos. He finds himself leading a meaningless life. Since Padre Jose looks back, he really becomes unfit for the Lord’s work. Jesus never promised a suffering-free life in The Bible. Being a disciple in God’s mission requires unwavering commitment. But the life of Padre Jose is an epitome of wavering commitment. He is of the opinion that there should not be any suffering for a servant of God. This is a wrong concept of Christian faith.

Immediately after Padre Jose steps down as a priest, people have no respect for him. He becomes an object of ridicule. This incident is an evident proof that anybody who stops following God are bound to lead a miserable life. Every minister and layman in the church should get an insight into the fact that this world is a temporal place to live in. But the one which is to come is an everlasting life. Therefore if a chance arises for a believer to undergo suffering and persecution, he must gladly endure it. But Padre Jose is not ready for the leap of faith. He is not ready even to endure an iota of pain for the sake of Christ. He believes that he has saved his life by expressing his faith in the new ideology of the new secular government. But he loses the eternal reward that God has promised for all His children.

Suffering is a part and parcel of mission work. Life after death is a reassuring and joyful hope for believers. Despite being a priest, Padre Jose has not comprehended the promise of eternal life. If he had really understood the magnitude of the eternal life, he would never have renounced his priesthood and would have dared to die for the sake of God. Eternal life is the
anchor of the Christian faith. Jose has set his focus only on things concerning worldly gains. He is least bothered about the eternal reward that waits in heaven for every believer.

Greene beckons the readers to dig deep into the purpose of suffering by allowing his protagonist to undergo persecution. The Apostle Paul says, “We must go through many tribulations to enter the kingdom of God” (Acts 14:22). When a believer gets a manifestation that this world is not a permanent place to live in, he starts to strive hard to work for eternal investment. But as for Padre Jose, his mind is inclined towards vain glorious things of the world. Despite the fact that he is an ordained priest, he doesn’t know what suffering is. Suffering of a believer cannot be understood intellectually. It has to be spiritually discerned. If a person tries to understand the magnitude of suffering with his worldly knowledge, he cannot get any insight into it at all. What ought to be done concerning suffering is that one has to analyze it through the eyes of faith. As soon as an anti-religious law is implemented in the Mexican state, Padre Jose, like a coward, stops his spiritual walk with God and makes a compromise with the government’s new policy. Besides renouncing his faith in a derogatory manner, he does not avail of any opportunity that comes on his way to make amends of his mistakes. As a priest, he has conducted many funeral services wherein he has preached on resurrection of the dead that Christ has promised. Being a Bachelor of Divinity degree holder, he knows pretty well that when a believer dies, enduring suffering for the sake of Christ, he will reign with God in eternity. Moreover he knows that the glory of the world is perishable and only the life to come is eternal. Yet, he quits his priestly duties.

Even today there are many priests who resemble the life of Padre Jose in the contemporary church order. They preach good things to the people. Their spiritual discourses sound very pompous and self congratulatory. People are attracted towards their eloquent
speeches. Such clergy men serve God only for their selfish gain. One can easily assess them as to whether they are genuine servants of God or not when persecution arises. If an anti-religious people come to power in a Country and threaten the church-based on religious activity they will surely deny their faith in God and make a compromise with the government so as to gratify them as Padre Jose has done. People like Padre Jose in the contemporary order bring disgrace to the church. They are the stumbling block to the growth of the church. They are like the tares that grow along with good seeds. Greene vehemently attacks such people who spoil the sanctity of the church today.

There is a striking contrast between Padre Jose and the Whisky Priest. Padre Jose’s inclination is towards the things pertaining to this temporal world whereas the focus of the whiskey priest is on the heavenly things. He wants to risk his life by virtue of enduring suffering and work for eternal investment. Even though he is a man with many shortcomings, his faith in God and passion to live for Him remain steadfast. He has spiritual eyes to see through suffering and reckon that it produces a great deal of gain eventually. Therefore whenever suffering comes on his way, he is prepared to endure it with a spirit of resilience. Whenever he encounters people he exhorts them by saying that enduring pain for the sake of Christ will never go in vain. He said to people, “Pray that you will suffer more and more. Never get tired of suffering”(PG 64). Whenever he encourages the congregation to endure suffering he encourages them by talking about the kingdom of God where there will be an endless joy. He knows pretty well that if a believer in Christ obtains an insight into the glory of eternal life promised by Christ, he or she will be able to make up his or her mind to face any sort of suffering and persecution with great courage and confidence. Whenever the priest talks about suffering, he delivers a long sermon on heaven where there will be no more sorrows and tears. He offers words of encouragement to the
congregation by saying that the joy of heaven can no way be compared to this worldly life. He further says to the people, “You will never be afraid there or unsafe…..no body grows old”(PG 65). His words of encouragement to the people remind the readers of the vivid description of heaven given by John in the Book of Revelation.

The priest never allows his suffering to diminish his faith in God. Nor does he grow weary at the time of persecution. He voluntarily offers himself to be persecuted for the expansion of God’s kingdom in this world. He is full of devout sense of self-sacrifice. He gives up the idea of going to Vera Cruz. If he goes there he will be able to lead a problem-free life. But he leaves the boat to attend a dying woman in order to prepare her for eternal life. He believes that even if she repents at the eleventh hour God will certainly forgive her and bestow upon her the privilege of inheriting the eternal life.

He knows very well that the lieutenant may arrest him at any time. The idea of being arrested by the lieutenant and being put to death does not make him panic stricken. The reason is that he is willing to endure hardship for Christ. He could have escaped to Vera Cruz and remained there without any fear. Chances were there for him to do so. But the call of his spiritual duty is above his safety. The priest has every opportunity to deny his faith and made a compromise with a policy of the government. By doing so, he can lead a problem-free life. From the perspective of the worldly people it may seem that the whisky priest’s suffering is in vain. But he has a strong conviction that God’s name will be glorified through his suffering. When he suffers for the sake of God without denying Him, he will inherit the eternal life. Theodore H. Epp in his book Why Do Christians Suffer? says, “suffering in the will of God is our passport into an assured glory”(128).
When the priest talks about the eternal life to the people, the lieutenant becomes furious because he is earthly minded to the core. Greene depicts the whisky priest as heavenly minded and the lieutenant as one who is inclined to the passing pleasures of the world. The major concern of the lieutenant is not all people should eat well and lead a comfortable life in this world. As long as a man lives in this world, he should never suffer. His philosophy of life is that one should lead a carefree life in this world without bothering about life after death. But the whisky priest looks at life from a different perspective. His ideas are purely biblical that the life of this present world is temporal and the life after death is eternal. Therefore man should invest a great deal for that life by enduring suffering in this world. Moreover the whisky priest reckons that the suffering in this world will be only for a short span of time.

When a believer patiently endures suffering, he will obtain the eternal reward in heaven after his death. Therefore, he gladly endures persecution. This infuriates the lieutenant. The very word about heaven provokes him to anger. In his mind there is no room for heaven. When the lieutenant meets the people he says, “You are fools if you still believe what the priests tell you…. What has God ever done for you? Have you got enough to eat? Have your children got enough to eat? Instead of food they talk to you about heaven. Oh everything will be fine after you are dead, they say”(PG 69). Life after death is one of the strongest convictions of every Christian. The Bible provides an assurance to the believers about the life after death. If this hope is not found in The Bible, then the whole Christianity becomes a mere myth. When a man lives in this world, what is more important to him is not the earthly bread but the heavenly bread. He needs to be spiritually nourished so as to be worthy of inheriting the eternal life when he dies.

As soon as the totalitarian government has been established and the priests have been outlawed, most of the priests have fled to other countries to save themselves from being
executed. Some priests have renounced their calling in order to adopt the secular principles of the state. Obviously the number of the churches has decreased. The lieutenant is exceedingly happy about it. He is under the impression that religion has become a thing of the past. When he hears the news that there are still some church believers who have faith in God, he is not able to tolerate it. Being an atheist he can never tolerate the believers gathering together for communion services in some of the secret places. When the whisky priest is put in prison there also he preaches the good news of the gospel. Inside the prison he reveals to everyone that he is an unworthy priest. What is amazing is that a woman prisoner wants to confess her sins to the priest who is spiritually weak and turn to God. This shows that God has placed a desire in everyone’s heart to seek Him. Anti-religious government can superficially forbid people to get involved in religious activities. But they cannot destroy the desire of individuals to seek God. Faith in God can never be destroyed once for all from the mind of the people. Even if God does not answer some of their prayers, people will never lose their faith on Him. Even if a man keeps on suffering his faith in God never diminishes.

At times the sufferings of a believer remain a mystery. Job was a man of blameless character. Yet, he suffered. But he never lost his faith in God. Not all the time one can understand with one’s limited knowledge as to why God allows suffering or why He does not answer one’s prayers. The whisky priest, after leaving the house of Fellows, enters a hut. He finds a child who is unconscious. He seems to have been hit by a bullet. The condition of the child is fast deteriorating. The priest is trying his level best to save the child. But the child is found dead. Hence, a prayer is necessary for the dead. The child needs a Christian burial. The mother of the child tries to ask the priest if her son should be buried near a church or taken to an altar so that the dead body might be touched by the feet of Jesus Christ. The priest does not have
any idea about the existence of a church in this area. He looks for a church everywhere. Nevertheless he is not able to find any church at all. The woman and the priest eventually come across a grave of crosses. The priest stops to stare at them. The cross appears to him as the Christian symbol which he had not seen for more than five years.

Seeing the Crosses, the woman at once goes down on her knees. She expects a miracle to happen. “Faith, one was told, could move mountains, and here was faith – faith in the spittle that healed the blind the man and the voice that raised the dead” (PG 146). At this juncture Greene refers to two important miracles performed by Jesus. The first miracle performed by Jesus was to heal a blind man. He spat on the ground and made clay with saliva and applied it to the eyes of the blind man with the clay. Moreover he asked him to wash in the pool called Siloam. The blind man exactly did what Christ told him to do. He came back seeing. Everyone was exceedingly amazed at this miracle. The second miracle was to raise Lazarus from the dead. The body of Lazarus had been kept in the tomb for four days. But, hearing the voice of Jesus, he came alive. Recalling these miracles, the priest expects that God will perform such a wonder in the life of the boy too. But no miracle takes place as per the expectation of the priest. The priest is terribly upset. Yet, he has neither given up his faith in God nor his priestly duties.

This is where Greene makes the readers to realize the magnitude of the faith of the believers in the church. The believers in the church have a strong hope that God at times allows sufferings to carry out His divine plan in their lives. Therefore, sufferings or unanswered prayers cannot weaken their faith. Neither the priest nor the mother of the dead boy looses faith in God, just because their expectation of the miracle has not been fulfilled. At one stage the priest is somewhat dampened in spirit, feeling that God has not provided a divine healing to the boy. But after the death of the boy the priest accepts it as God’s will. The way he accepts it as God’s will
becomes tangible to the readers when the priest sings a hymn, “O God I have loved the beauty of Thy House” (PG 148). It is only those who have strong faith in God can sing in the midst of bleak situations. Greene shows that believers in Christ can keep their faith alive even in the midst of suffering. Sufferings and persecution refine the believers as silver is refined. A series of afflictions assailed Job. Yet his faith remained firm because he believed that God is able to make all grace abound towards him while enduring pain. One can understand that distress is a blessing in disguise. When Paul and Silas were put in prison for preaching the gospel, their feet had been pinned down between large blocks of wood. One can imagine how painful it would have been for them. While undergoing such a terrible situation, in the midnight they both were praying and singing songs to God. Praising God and singing his praises amidst suffering is very difficult. Only the staunch believers in God can sing in the midst of painful situations.

Mr. Lehr helps the whisky priest to reach Las Casas by sending a guide to accompany him. If the priest reaches Las Casas, he will be able to lead a safe life there. There he does not have to get frightened about the police or the lieutenant. When the priest is moving to Las Casas, there appears the Mestizo. Here one can understand that the Mestizo in The Power and the Glory represents Judas who betrayed Christ for the sake of thirty pieces of silver coins. Judas is one who brought disgrace upon himself by being prepared to betray Christ for vainglorious gain of the worldly riches. The priest knows very well that Mestizo lays a trap to catch hold of him. Anyone who helps the lieutenant to find the priest will have a reward. The priest makes up his mind to reach Las Casas without listening to the words of Mestizo. But he keeps on imploring the priest to hear the deathbed confession of the Yankee. Though the priest wants to ignore the Mestizo’s words, he is not able to do so. If he goes to attend to the spiritual needs of the Yankee,
the lieutenant will surely come and arrest him. Yet, he makes a decision to hear the confession of the Yankee by virtue of making a decision to face any sort of suffering for the sake of God.

Here, Greene makes the readers get an insight into the inner intention of the whisky priest. Perhaps the priest is very much concerned about the soul of the Yankee. If the Yankee dies without confessing his sins, his soul will surely go to hell. But if he confesses his sins at least before his last breath just as the thief did, his sins will be forgiven and God will bestow upon him the privilege of inheriting the eternal life. For the priest, his ministry is more important than his own life. The fear of being executed can never stop him from carrying out the work of God for which God has called him. He wants to remind himself of the fact that God has called him to guide the people, who are living in darkness, to the gate of heaven by causing them to believe in the truth. Doing the work of God requires an indomitable spirit and sacrifice. To be a priest is to be a shepherd. A good shepherd is one who gives great care to his flock. He must even lay down his life to save his flock. Therefore, the whisky priest decides to take risk for the sake of Christ by choosing to go to hear the confession of the dying Yankee. The priest’s daring courage to attend to the need of the Yankee enables the readers to know that those who love God genuinely will never care about the protection of their own life. They will be readily willing to suffer any sort of persecution.

The Mestizo takes the priest into a hut where the Yankee lays wounded and is almost dying. The priest gets to the door, he hears not a sound and then he hears somebody calling him ‘Father’. He looks around and goes in. The priest kneels down and puts his face near the man’s mouth, trying to hear the breathing. The main reason why the priest takes such a big risk to attend to the need of the Yankee is that somehow he wants to persuade him to repent. But his efforts go in vain as the Yankee refuses to confess his sins. When the priest is still by the side of
the dead Yankee, a voice asks him if he has finished his task. The priest makes a small sacred
gesture of assent. He at once recognizes that the lieutenant has come to arrest him. When the
lieutenant is about to arrest him, he says to him, “I must thank you for letting me stay along with
the Yankee”(PG 180). The priest at the time of being arrested does not rebel against the
lieutenant. He gently surrenders himself to the lieutenant. He knows very well that he is going to
be executed very soon. The fear of death does not make him panic-stricken at all. The manner in
which he remains calm at the time of his being arrested by the lieutenant, causes the readers to
measure the depth of his faith in God. His faith in God is so strong that no persecution can shake
it. The hope of eternal life after death enables him to face death without any fear.

When the priest is shot dead, he welcomes death with a great deal of courage. He strongly
believes that when he breathes his last in this world he will open his eyes in the next world. It is
this hope that has encouraged him to suffer a great deal for the sake of God. Just like the whisky
priest anyone who has genuine faith in God can afford to surmount the persecution that arises
against him. After having killed the priest the lieutenant has a sense of satisfaction that he has
completely destroyed the Christian faith. Though he is outwardly happy there is a place of
emptiness deep within him. Of course he has successfully accomplished his mission. But his
success does not provide him with happiness. Maria Couto in her book Graham Greene: On the
Frontier says, “The triumphs of the lieutenant’s role give him neither joy nor peace”(73). Those
who opposed to the Christian faith are bound to lead a life of meaninglessness. The persecutors
of the Christians are sure to face a lot of mental disturbances after carrying out their evil plans
against the believers. The lieutenant never found himself living in peace after causing the death
of the whiskey priest. Even today there are many individuals who device evil schemes to work
against the church around the globe. Even in the contemporary world, there are many people
who make earnest efforts to do away with the Christian faith. Such people resemble the life of
the lieutenant of *The Power and the Glory*.

The lieutenant’s relentless persecution of the priest is worth studying. It is said in
*Graham Greene’s The Power and the Glory and other works*: “His apparent hatred for the priest
turns out to be really a hatred for God. He unleashes his nihilistic hatred for God on the
priest”(48). A man who hates God and works against the church will never be able to lead a
purpose-driven life in this world. The novels of Greene proclaim invariably one message that a
sinner, who is likely to turn to God, is far better than an atheist who never turns to God. The
atheists are the ones who make all possible means in this world to be happy. In their opinion,
there is no life after death. Therefore they want to enjoy this earthly life to the core. Their
achievement and fulfillments cannot give them eternal happiness. In the beginning of the novel,
the lieutenant had been given the responsibility of catching the whisky priest. Of course the
lieutenant was successful in his endeavour to arrest the priest. After imprisoning the priest the
lieutenant feels a vacuum deep within his heart.

“The lieutenant reopened the door,
mechanically putting his hand again upon his revolver:
he felt moody, as though now that the last priest was under lock
and key there was nothing left to think about.
The spring of action seemed to be broken.
He looked back on the weeks of hunting as a happy time
which was over now forever.
He felt without a purpose,
as if life had drained out of the world” (PG 196).

Here Greene makes the reader understand the fact that a person who does not believe in God is bound to live without any purpose in this world, experiencing a sense of emptiness.

The lieutenant has caught the priest and killed the whisky priest. Perhaps the government would have expressed words of deep appreciation to him for his remarkable achievement in destroying the whole Christian community in Mexico. The government is under the impression that there will be no more priests to spread God’s love to the people. The philosophy of the totalitarian government is that man should never think about God. He should never care about life after death. He should only make efforts to lead a kind of life which attaches importance to things pertaining to earthly life. But the belief of the whisky priest and other believers is that the things which are seen in this world are temporal and the things which are not seen are eternal. Man should live for eternal reward and not for the vain glorious things of the world. When a man thinks about eternal life and is inclined towards it, he will be vigilant all the time in such a way that he will not be carried by the passing pleasures of lust, fame and luxuries of this earthly life which remain for a while and fade away. Greene has skilfully woven a sub-plot in this novel to proclaim the truth of eternal life which is more important to man.

A mother reads a biography of a martyr called Juan. He is about to be shot dead as in the case of the whisky priest. At this moment he prays for the soldiers. “Reaching the wall, Juan turned and began to pray - not for himself, but for his enemies for the squad of poor innocent Indian soldiers who faced him and even for the chief of the police himself. He raised the crucifix at the end of his beats and prayed that God would forgive them, would enlighten their ignorance and bring them at last – as Saul the persecutor was brought into His eternal kingdom” (PG 210). It is a highly moving scene in this novel. Juan without denying Christ offers himself to be shot
dead. If he had denied Christ he would have been left free. Since he firmly clings to his faith in God, he is ordered by the government to be killed. Instead of mourning over this painful situation Juan offers a prayer to God. This prayer is not for him but for the soldiers. Now Greene’s message to the readers is that it is possible for a man to be firm in his faith even when death is going to take hold of his life. It is God who provides the believers such a spirit of tremendous courage. Juan is least bothered about his suffering. He knows pretty well that he will be with Christ in eternity the moment he is shot dead. The soldiers can only kill his mortal body. But his soul is immortal. What makes Juan a great hero of faith is that he is able to pray even when he is about to be shot dead. He prays that the soldiers too must be touched by the love of God and obtain the privilege of inheriting eternal life. Saul in the New Testament was persecuting the church. But one day he himself became a believer in Christ. Juan is of the view that if Saul the persecutor of the church was able to repent and accept Christ as his God, the soldiers who intend to kill him also can turn to be believers in God.

When the order is rendered for Juan to be shot dead, he dies instantly without any pain. His countenance is full of joy. “No need to have fired another shot. The soul of the young hero had already left its earthly mansion, and the happy smile on the dead face told even those ignorant men where they would find Juan now” (PG 210). Through this episode Greene wants to tell his readers that every believer has a hope of life after death. Therefore, they can endure suffering and persecution which remain only for a while in this world. Like Juan and the whisky priest thousands of believers in God across the world have endured persecution without renouncing their faith. Such people are really the heroes of faith whose lives are challenging to the contemporary believers who face rough weather from the anti-religious governments in many parts of the world.
The life of martyrs can speak volumes of truth about God who is worthy to be trusted. When the mother reads the biography of Juan to her children, her son Luis who was an unbeliever in God now turns out to be a believer after hearing about the courageous spirit of Juan to die for his faith in God. A transformation takes place in the life of the boy on hearing the heart-rending story of Juan’s death. Similarly the life of the whisky priest beckons the readers to have faith in God. After the death of the whisky priest there arises another priest who goes from place to place sharing the love of God to the people. The lieutenant thought the death of the whisky priest was the end of Christianity in Mexico. Now his assumption has been proved wrong. This new priest conducts services and people come to him to hear more about God. Greene wants his readers to understand that faith cannot be totally extinguished from a state. The Mexican government thinks that with the shooting of the last priest, they have scraped religious faith from the state. But in reality faith can never die. New faith appears in the form of the mysterious priest to regenerate the religious faith in the believers.

The anti-religious government may impose serious punishment on those who preach the love of God to the people. They may even put them to death. But faith in God will continue to flourish from generation to generation. Today in Mexico there are countless believers in God. They gather together to worship God in the churches. The denouement of *The Power and the Glory* wherein a new priest has emerged to continue to do the work which was left undone by the whisky priest is a great challenge for the contemporary religious priests who endure persecution in various parts of the world. Suffering and persecution cannot stop the growth of the churches at all.

In *The End of the Affair* Greene shows the readers that God allows sufferings in the life of His children not to break them but to mould them. For Sarah Miles, life goes on like a smooth
sailing boat as long as she has an adulterous affair with Maurice Bendrix. She seems to lead a happy life even though she is ungodly in her character. But when she turns out be a believer and makes a resolution to put an end to her immoral life, she undergoes a great deal of suffering because of her former lover Bendrix. Her lover is not able to tolerate her becoming a godly woman. The reason is that she no longer offers herself for him to satisfy his carnal desire.

The manner in which God brings about a transformation in the life of Sarah Miles is amazing. She enters into an agreement with God through prayer that if God saves Bendrix from being destroyed from a bomb explosion she will abandon her adulterous relationship with him once for all. God grants her petition and everything occurs according to her wish. Now she gives up her illicit relationship with Bendrix. The moment she quits her immoral activities, she starts facing sufferings in her life. Bendrix, who is an embodiment of malice, is not able to accept the transformed life of Sarah. He does all he can with an evil intention of bringing Sarah back to his fold. He even spreads out a rumour that Sarah has another lover with whom she is maintaining an intimate relationship. In order to find out her secret lover, he appoints a spy named Parkis. He keeps on pursuing her with a sense of suspicion. With regard to his evil character Sarah says, “He thinks I still sleep with other men”(EA 92). It is also a kind of suffering for Sarah. She used to lead an immoral life. But for now, she has committed her life to God and makes earnest efforts to lead a sort of life that is acceptable in the sight of God. Her sinful life has been sanctified by God. Previously her mind was set on sensual pleasure but now she stays focused on things pertaining to God. After surrendering herself to God, she faces a lot of mental torture through Bendrix.

When Sarah goes to the church to pray, Bendrix follows her and sits behind her in the church. She has made a firm commitment that she would no longer indulge in immoral
relationship with Bendrix. But Bendrix tries to persuade her mind so as to entice her. At this moment she tells him, “Please won’t you let me be?” (EA 128). He replies, “I will never let you be” (EA 128). Greene makes the readers to understand that when a person tries to please God and sincerely follows Him, he is bound to face a great deal of suffering. It is not easy to be a strong believer in God. One can understand the purpose of suffering only with the help of God. Even though Bendrix causes trouble to Sarah, she never turns back. There can never be a greater suffering for a woman than to face sexual harassment. She does not wish to have any sort of relationship with Bendrix. She makes every possible effort to avoid his company. But Bendrix follows her wherever she goes.

Another form of suffering that Sarah endures for God is being mocked by Bendrix. He keeps on mocking her faith in God. As she reveals to him the fact that she has entered into an agreement with God to give up her immoral activities he looks down upon her. But she is least bothered about her being treated with contempt. This shows her indomitable spirit to endure the sufferings for the sake of God. This episode proves that those who are redeemed by God will be ready to tolerate any kind of suffering for the sake of their faith in God. At any cost they will never throw away their faith to the wind while facing trials and tribulations. Here, Greene highlights the power of faith which stands firm even in the midst of sufferings.

Through this episode Greene shows the readers how Sarah remains steadfast in her commitment even in the face of tribulations. She is able to endure sufferings all through her life. The reason is that she has fixed her eyes on the goal beyond rather than on suffering. In order to cope with suffering one must set one’s mind on the ultimate reward that waits in eternity. Apart from being tortured by Bendrix, Sarah has some health problems as well. She suffers from severe sickness. Her physical infirmity does not make her refrain from having a strong faith in God. She
never complains to God concerning her pain in her body. She dies at a tender young age. At this juncture a question may arise in the minds of the readers as to why God allows sufferings in the life of the believers like Sarah. The indirect answer that Greene gives to his readers is that God allows His children to undergo suffering. He has a great master plan for all; and suffering is the part of that plan.

If the readers superficially read this novel they cannot get an insight into its spiritual truth. The reason why God allows Sarah to die very young is that He wants to make her a spiritual legend. After her death everyone regards her as a saint. Her exemplary life makes a big impact on an atheist called Richard Smythe. An amazing change takes place in his life. He used to preach against God. He criticized the biblical truth in public. But after the death of Sarah, he prays to God with faith. As a result, a hideous birth mark on his face disappears miraculously. He becomes a staunch believer in God. The life of Sarah is a source of inspiration for him to pray to God and have faith in Him.

In order to illustrate the greatness of suffering, Greene has purposely woven the plot of The End of the Affair in such a way that Sarah Miles endures sufferings for her faith till her death. Her life is a seed that falls into the ground and produces spiritual reformation among the next generation. Lamba in his book Graham Greene: His Mind and Art says, “Sarah the harlot – turned saint has discovered the healing touch of God and grace by walking through the path of suffering”(64). The history of her life beckons the readers to understand the glory of suffering which moulds a believer to become acceptable in the sight of God. When a person patiently endures suffering, his life will be a source of inspiration for the next generation. Another important thing that Greene wants to highlight in this novel is that those who want to love God and follow Him will suffer more than those who do not want to walk on the path of
righteousness. Those who renounce the worldly pleasures for the sake of God are sure to undergo more sufferings than those who love the sinful pleasures and remain unbelievers.

Sarah Miles decides to put an end to her affair which is a sin in the sight of God. She becomes a believer and made it a point to stand firm in her commitment. In her attempt to be loyal to God she suffers a lot. But Bendrix is an immoral man completely. He does not know what repentance is. Neither does he aspire to be saved by God. But this ungodly man does not face any suffering in his life. The path that leads to eternal life is not smooth. Those who choose this way must deny themselves and prepare to endure suffering. Sarah has chosen to suffer rather deny God and turn back to her sinful living.

In *The Heart of the Matter*, Scobie, the protagonist faces sufferings despite being a man of integrity. Being a staunch believer in God, he tries his level best to be blameless in each and every sphere of his life. Greene testifies to the fact that there is not an iota of wickedness in his character by referring to him as “Scobie the just” (HM 11). When the novel begins he serves as a military officer in West Africa. In spite of the fact that he is an upright worker in the government services, God allows him to undergo a series of afflictions. Instead of getting a reward for his virtues, he only suffers which is absolutely unfair from the perspective of the readers. The readers tend to ask a question as to why God allows the believers to go through sufferings. This novel leads the readers to get an insight into the purpose of suffering. If one profoundly contemplates this, one can get the manifestations that suffering to the children of God is the pruning knife to the vine to prepare for a greater fruitfulness.

The sufferings of Scobie remind the readers of Job who suffered despite being a righteous man. Job said, “He knows the way that I take; when He has tested me, I shall come forth as
gold” (Job 23:10). Greene illustrates how a man of God like Scobie gets better after he is made to undergo sufferings. Only a precious ore is put in the refiner’s furnace. Similarly, God allows those who are dear to Him to pass through the path of affliction in order that He might bring forth a transformed character. In the beginning of the novel, Scobie approaches the commissioner who retires in a short while. The commissioner informs him that despite his being just and honest, he has been passed over for promotion from assistant commissionership to the commissionership. He further adds that a young man by name Baker has been appointed to that post. Honestly speaking, it is Scobie who deserves to obtain that position in all respects. In terms of experience and seniority he has an edge over others and he alone is worthy to be appointed as the commissioner. It is really a heart-breaking situation for Scobie to lose the promotion.

The commissioner says to Scobie, “they are sending a man called Baker from Gambia. He is younger than what you are. Do you want to resign, retire, transfer Scobie?” (HM 10). There cannot be a greater sorrow for a man than to be denied of promotion that he seemingly deserves. At this painful situation, he remains calm. He does not want to lose his hope which is the anchor of his life. If such a disappointing situation had arisen in somebody else’s life, he would have felt terribly hurt and would have resigned his job rather than to continue to work under his junior. But as for Scobie, he chooses to tolerate the humiliation of being sidelined. Humiliation is one of the greatest sufferings which the believers in God should endure so that people in the contemporary world will comprehend the greatness of faith in God by looking at one’s humiliation. The commissioner is under the impression that Scobie might quit his job because of his being frustrated. Therefore he asks him whether he wants to resign his job. Scobie replies, “I want to stay” (HM 10). His determination to stick to his job in the face of frustration shows his unwavering faith in God.
Another form of suffering that he faces is being wrongly accused of having sex with black girls. People around him spread a rumour that he has affairs with black girls. One can visualize how painful it would have been for him to endure such a false accusation. Being a man of upright character, he must have got shocked to hear the comments of the people at the secretariat. But he patiently endures the false accusation. This episode makes the readers recall the words uttered by Peter regarding endurance of suffering. “For it is better, if it is the will of God, to suffer for doing good than for doing evil” (I Peter 4:7). The readers can comprehend the truth that the false allegation against Scobie may be one of the reasons why he has been denied of promotion. It is too painful to bear for Scobie. Yet, he endures the false acquisition and makes no comments so as to defend his integrity. Being a believer in God he tolerates whatever suffering comes on his way.

Greene wants to bring to light the truth that it is the believers in God who suffer more than those who do not believe in God at all. Every believer is able to be steadfast in faith even in the midst of suffering. The reason is that he sets his mind on the eternal reward that awaits in heaven rather than the worldly gains. The hope of eternal life after death enables the believers to keep their faith alive irrespective of the circumstances they go through in their life.

The untimely death of Scobie’s daughter causes a great deal of grief in his family. It is a terrible blow that has shattered the bliss of his family. Scobie’s only daughter, Catherine, aged nine, is a pious girl. Despite walking hand-in-hand with God her life ends on a note of sadness. It is incomprehensible as to why God allowed Catherine to die at such a tender age. Scobie and his wife Louise are unable to bear the loss of their daughter. Yet they do not question God. Neither do they find fault with Him. This episode reminds the readers of Job’s faith. David Pryce-Jones in his book *Graham Greene* compares Scobie with Job whose hope was not marred by the
sufferings that assailed him. He says, “Like Job Scobie is afflicted”(80). It is quite obvious that both Scobie and Job have trodden the difficult path of suffering in the journey of their life. The amount of suffering they faced could not shatter their faith. When Job confronted with the death of his beloved children, he did not feel like accusing God. Rather he submitted to the divine will. In the same way Scobie surrenders himself to the Almighty whose hand is in everything pertaining to his life. By allowing Scobie to go through the pain that involves in suffering, Greene demonstrates the power of faith which remains strong in the midst of the unpleasant reality of one’s life. A man who has faith in God can stand firm even in the bleak situations.

Scobie’s suffering does not end up with the death of his daughter. His suffering continues as he makes earnest efforts to pacify his beloved wife Louise, who is inconsolable. She suffers from sleeplessness because of being obsessed with the thoughts concerning her daughter. Even though many days have passed by since the death of her daughter, she is not able to get back to her normal life. Sometimes when Scobie awakes in the middle of the night, he would find his wife shedding tears, remembering her daughter.

“She was awake.

He put his hand up and touched the hot moist hair:

she lay stiffly as though she were guarding a secret.

Sick at heart, knowing what he could find,

he moved his fingers down until they touched her lids.

She was crying.

He felt an enormous tiredness, bracing himself to comfort her.

“Darling” he said, “I love you”.

...
It was how he always began”(HM 40).

Whenever Scobie’s sleep gets disturbed by Louise he does not count it as a trouble at all. He is gladly willing to endure anything for the sake of his wife. In order to comfort her he spent many sleepless nights, staying awake with her. At times he would stay awake till six O’ clock in the morning. Staying awake all through the night and going to his work spot next morning is really a painful experience. Scobie does not murmur when he endures the suffering that involves in coping with his inconsolable wife who is in constant grief on account of his daughter’s death. He gladly chooses to suffer for the sake of his wife. Despite the fact that Scobie does all he can to comfort his wife, he is not able to succeed. He is under the stress because of his wife’s mental agony. In order to have a change of mind she asks Scobie that he should make an arrangement for her to go to South Africa. She is of the opinion that she will forget the unpleasant memories of her past life if she goes to South Africa and stays there for a short period.

Scobie approaches a Syrian trader by name Yusuf and borrows money from him. With this money he intends to send his wife to South Africa. He knows pretty well that his act of borrowing money from Yusuf will cause troubles and complications in his life. But he is not bothered about the consequences at all. Lamba in his book *Graham Greene: His Mind and Art* says, “Like Sarah in *The End of the Affair*, Scobie discovers the healing touch of God and grace when he is in the heart of darkness. He willingly goes through suffering and travails before he attains redemption”(64). Scobie strongly believes that it is in the school of suffering one can learn the most sacred lesson concerning life. He never becomes despondent about the sufferings he confronts in his life while trying to arrange a trip for Louise to South Africa. When he gets enough money, he has a sigh of relief that he has been able to fulfill the desire of his wife.
Scobie can be regarded as a Christ-figure, especially in the sense that he suffers for others whom he loves and pities. Right from the beginning of the novel he has been suffering for others. Lamba in his book *Graham Greene: His mind and art* also comments, “Scobie’s willingness to suffer for others and his Credo that goodness involves suffering stands for Christ’s agony at Gethsemane”(30). Christ died on the cross for those who live in the darkness of sin. Following the footsteps of Christ, Scobie also willingly suffers for others. This is what makes him a man of sublime character. His compassion for others is the key factor that prompts him to endure suffering. Greene illustrates that a man who has compassion over others should be prepared to undergo suffering. Scobie’s sacrificial life teaches a moral that there is no greater joy than to suffer for others. By throwing light on the sufferings of Scobie, Greene exhorts the readers to avoid being self-centered. Scobie’s life reflects on the magnanimity of suffering for others. It is a forgotten virtue in the contemporary world. Today one can come across many people who are not at all interested in the welfare of others. Such people never choose to suffer for others. Greene highlights the fact that it is only the believers in God who can whole heartedly suffer for others. Like a candle they melt themselves so as to give light to others.

Yusuf is selfish to the core. He does not seek to love others by virtue of enduring suffering. He indulges in all sorts of criminal, anti-social and illegal activities, such as smuggling, blackmailing and murder. He owns a big house and expensive cars. He lends money to highly-placed people and often bribes officers too. All the wealth and money that Yusuf possess, has not been acquired by honest means. He never thinks about the welfare of others. His only aim is to accumulate money. In his life time, he has never suffered for others. Greene points out that those who suffer for others do not set their mind on the passing pleasures of the earthly possessions. Their mind is inclined to spiritual values alone. They do not have any desire to
increase their wealth in this world. Scobie never thinks about how to get richer in this world. Instead, he lives for others by choosing the path of suffering that leads to life. But as for Yusef, he lives for the worldly gain which cannot last long.

Despite the fact that Yusef is a millionaire, it is Scobie who has captured the attention of the readers. The reason is that the latter’s only pleasure lies in suffering for others. By portraying the contrast between Yusef and Scobie, Greene shows how important it is to live for others without selfish motives. In the contemporary world, people do all they can to gratify their desire. It is very hard to come across people like Scobie whose sole aim is to live for others and endure sufferings for others. Kulshrestha in her book *Graham Greene: The Novelist* is of the opinion that “Scobie’s conduct and morals exemplify the Pauline doctrine of the extreme form of human love, a willingness to save others through his damnation” (112). Like St. Paul, Scobie dedicates his life to suffer for others. Paul says, “For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh” (Romans 9:3). Since St. Paul happily endured suffering for others he was able to make a lasting impact on the next generation of the believers. Similarly Scobie also becomes a memorable character because of his selfless love towards others.

Greene underlines the fact that unless a man dies to his self, and comes forward to willingly suffer for others like Scobie, he cannot be of any help to the society. Helping others and living for others require a spirit of absolute dedication which cannot be marred by external forces. The main reason for his unwavering determination to live for others is his faith in God. He does not want to merely keep it with himself. He wants to show it in action. The life of Scobie hints that the most appropriate way to exhibit one’s faith in God to the world is to demonstrate it by living for others through the endurance of suffering.
A *Burnt-out Case* is a novel wherein one can find the glorification of suffering which is a vital component in the spiritual experience of a man. Querry, the protagonist of the novel is a prominent architect whose reputation has spread far and wide. Being a reputed architect, he can stay in an economically flourished country and make a great deal of money. If he sets his focus on accumulation of wealth by virtue of carrying out his business with new strategies, he can reach out to an elevated position. But he is least interested in gaining fame. Putting aside all his worldly desires, he comes forward to stay in a leper colony in the Congo. Here, there is a dispensary whose primary vision is to provide individual care to the lepers whose bodies are mutilated to the core. The lepers are the ones who have been rejected by their loved ones. Querry arrives in the leprosarium and associates himself with the lepers. It is an indication that he has whole-heartedly chosen to suffer for others.

In this leper colony only those who commit themselves to endure suffering for the sake of humanity can afford to stay. One can picture the existing condition of this place and understand how difficult it is to work there. “There was no fan, and Dr. Colin worked below a make-shift owning on the veranda: a table, a hard wooden chair, and behind him the little office that he treaded to enter because of the insufficient ventilation. His filing cabinets were there, and the steel was hot to touch”(BC 10). This place has little comfort. Only the mission-minded people will be able to live here. To be precise, this place is surrounded by sufferings. Dr. Colin is magnanimous enough to choose this place with the primary objective of serving the humanity. He is ready to suffer with those who undergo excruciating pain owing to leprosy. Leprosy is a terrible disease which causes an unrecognizable appearance to the one who has been affected. Despite the fact that leprosy is a disease that keeps the patient aloof from others, Dr. Colin dedicates his life for rendering hope to such hopeless people. Greene depicts how he is readily
willing to sacrifice his life for the cause of the lepers. “He ran his fingers over the diseased surface” (BC 10).

It requires unwavering commitment to touch the lepers and diagnose their problems. Dr. Colin possesses the rare virtue - the commitment of making the lepers feel hopeful of regaining their health. His heart is filled with love to care for the lepers whose situations look bleak. His compassion for the lepers is a reminiscence of Christ’s sacrificial love towards the lepers of his time. During the time of *The Old Testament* the lepers were detestable. As per this social custom they had to live in an isolated place which was allotted exclusively for the lepers. They did not enjoy the rights of mingling with others. Christ touched them with His own hands and displayed His divine love. The same sort of love is shown by Dr. Colin towards the lepers in the Congo leprosarium. As Querry arrives in this vicinity, it appears as though he has purposefully come over here to endure suffering along with the lepers. The lepers experience physical pain whereas Querry undergoes mental agony as he is considered to be a burnt-out case. Nobody understands his inner feelings. He is absolutely devoid of inner emotions. It implies the fact that he has a great deal of perseverance to endure suffering without murmuring.

A servant named Deo Gratias is appointed with a primary objective of rendering assistance to Querry in all his endeavors. The manner in which Querry treats his servant reveals his sacrificial deed. He never exercises his authority over him. Greene points out how magnanimous he is. “He offered to share his food with Deo Gratias” (BC 21). It is a strong evidence of his sacrificial love towards his servant. Even though Deo Gratias is his servant, he never looks down upon him. He has always a soft corner towards him. Greene makes the readers understand the fact that Querry’s mind is full of ‘Agape’ which can give a healing touch to the wounds of his servant. His virtues symbolically represent God’s sacrificial love for man. Greene
pens his good characteristic features as follows: “Querry was not angry with him when he spilt water; he kept his temper when one of his drawings was smeared by ink from a broken bottle” (BC 45).

Besides bearing with his short comings, he maintains a cordial relationship with him. When Deo Gratias is missing he becomes exceedingly upset, not being able to endure the separation of his servant. He goes deep into the forest in search of him for he cannot be without his servant. “He called Deo Gratias! Deo Gratias! above the noise of the insects, but the absurd name which sounded like an invocation in a church received no response” (BC 47). He feels terribly disappointed when he is not able to trace out the whereabouts of his servant. Eventually he becomes successful in finding him inside the forest. He has stumbled down due to his crippled feet. He lifts him up with his loving hands. It makes the readers recall the parable of the Good Samaritan wherein a Samaritan reached out to a man that was left half-dead. What readers can understand from this episode is that Querry is a man of noble deeds who proves him to be a saint who sacrifices himself for the betterment of others.

He has already renounced the worldly pleasures and fame by choosing to be an inhabitant in the leper colony which is an embodiment of suffering. He has a strong conviction that suffering for the sake of others will purify his soul and thereby he will become a better human being. His selfless love is an indication of how one can make an indelible mark in this world through self-sacrifice and remain a helping hand to the needy. In the contemporary world it is very difficult to come across people like Querry who can love his servant with all his heart. Querry’s cordial relationship with his servant symbolically represents God’s love towards the undeserving people. Greene underlines the fact that God loves those who suffer from physical ailment. When a man undergoes suffering, he need not lose his hope. He has to remind himself
of the fact that God’s caring eyes are constantly fixed on those who go through various forms of suffering.

Ever since Querry meets Rycker and his wife Marie, he has maintained an intimate relationship with them. As he befriends Marie, the latter shares many things about her husband with him. Querry listens to all these things with great patience. In turn he shares many things pertaining to his life in the form of a parable. One day when Rycker finds his wife along with Querry he suspects him that he has committed adultery with her. It is the climax of the novel. Querry who has never had any impure thoughts over Rycker’s wife is falsely accused. Even though he openly confesses to be innocent Rycker is not in a position to believe him. He takes a gun to shoot him in a twinkling of an eye. Before falling dead Querry utters a single sentence. “This is absurd or else…”(BC 188). It is really incomprehensible as to why Querry who is completely innocent has had such a pathetic end in his life. Honestly speaking, his relationship with Marie is pure. No evil thought is involved in this relationship. Nevertheless, Querry has undergone a brutal death. The readers are not able to understand why such a blameless man should be shot dead for what he has not done. Hughes in his article *The Labyrinthine Ways of Graham Greene* says, “Querry is Christian, Every man, Job querulously asking why?”(118). It is doubtless that Querry stands for Job who suffered for no reason. *The Book of Job* testifies to the fact that Job was devout and blameless in each and every sphere of his life. When suffering assailed him he raised a question as to why God allowed him to go through suffering. Querry too would have asked the same question prior to his death.

Job never got an answer for his undeserving sufferings. Yet he did not lose heart nor throw away his faith. What he really did was to surrender himself to God’s sovereign will. What readers can learn from Querry’s life is that man cannot get an answer from God for all his
sufferings in this world. Suffering is a part and parcel of life. It moulds a man and purifies him so as to become a refined one. Querry’s untimely death has paved the way for him to become a saint who is acknowledged by the next generation in recognition of having led a sacrificial life for others. Greene’s philosophy of life is that as long as man exists in this world he is bound to undergo sufferings. It is purely temporal. When a man patiently endures suffering he can set his focus on heavenly things, not on the earthly things. He is a strong believer in the life after death. Suffering enables a person to keep himself detached from the worldly pleasures which are temporary. There is a striking similarity between Joseph and Querry. Querry has been killed by Marie’s husband in vengeance for an adultery that he has not committed. In the same way Joseph is accused of having misbehaved with Photiphar’s wife. Actually Joseph runs away from Photiphar’s wife when the latter tries to seduce him to have sex with her. Joseph flees away from her. This incident is misinterpreted to Photiphar and Joseph is imprisoned. It is a mark of injustice. Yet, Joseph is patient enough to endure the pain involved in the prison life. He receives a great reward for his integrity towards the end of his life. Similarly, Querry attains the status of being called a saint after his death.

Another important thing that this novel talks about is how the lepers are provided hope to surmount their pain involved in their leprosy affected body. During the Old Testament period the lepers were considered to be untouchables. People were under the impression that leprosy was caused by the sins of man. When a leper walks through the road he has to shout aloud and confess himself to be a defiled man. Hearing the voice raised by him, people around him will maintain a distance from him. Keshava Prasad in his book *Graham Greene: The Novelist* says, “The novel echoes in the mind like the famous biblical warning bells carried by lepers”(148). The fate of a leper is to die gradually. But here in this leprosarium the lepers are provided shelter.
They are encouraged to keep their faith alive. The dispensary serves as a refuge for the lepers. Therefore it symbolically stands for God’s concern for the sufferers. When a man undergoes sufferings, he is always under God’s care. His suffering never goes unnoticed by Him.

*Doctor Fischer of Geneva* also deals with the theme of suffering and sacrifice. Doctor Fischer, the protagonist of the novel is on the top of the ladder of fortune in his business. Every day he gets richer and richer. The love of money blinds his eyes to think about spiritual values. He is so arrogant that he cannot love his own wife and daughter. Both of them suffer a lot because of his malicious character. He tyrannizes over his wife and eventually causes her death. She patiently endures the pain of being ill-treated by her husband. The amount of suffering that Fischer’s wife undergoes is beyond measure. Right from the day of her marriage she has never experienced joy in the company of her husband. As she has a keen interest in music, especially in Mozart she develops a close relationship with a low paid clerk named Steiner. Fischer suspects that she is carrying an affair with him. In order to avoid further development he gives a bribe of fifty thousand francs to Kipps under whom Steiner works and thereby he makes arrangement for Steiner to be dismissed from his job. This incident makes Fischer’s wife die broken hearted.

Death gives her eternal bliss. Even though his wife’s death leaves her daughter to be in a state of profound sorrow it is a great relief for her. Death is always a symbol of hope for the believers for it provides them a great deliverance from the bondage of suffering. It is quite apparent that death brings about a sense of sorrow for the bereaved family members. But for the person who faces death it is pain deliverance. The moment a person dies he is completely delivered from all his miseries of his life. When Fischer’s wife dies her daughter becomes inconsolable. She knows pretty well that if her mother did not face death she would still undergo inexpressible pain owing to the brutal character of Doctor Fischer. According to Christian faith,
death is not an end itself. It is the beginning of a new life in eternity. Fischer’s wife never committed any sin in life. Therefore she is sure to spend her life in eternity. When the readers study the character of Fischer’s wife from this perspective, they can surely comprehend the fact that death has served as a gateway for her to enter into eternal life. Here, Greene underlines the purifying effect of death. What he really wants to convey to the readers is that they should understand that death is always a great gain for the believers. The Apostle Paul also had a similar conviction in his life. He said, “For to me, to live is Christ and to die is gain” (Phil. 1:21). The suffering that comes in the form of death is a gain for the believers.

The life of Jones is also assailed by the series of sufferings. He is depicted in such a way that he leads an isolated life in the beginning of the novel. He loses his left hand in the blitz on London in 1940. Afterwards, his wife dies in childbirth. It is like adding fuel to the fire. The tragedy that occurs in his life leaves him to live in a state of utter hopelessness. It is in such a bleak situation that he happens to meet Anna-Louise, the daughter of Fischer. By the time he meets her he is very old. Anna is just twenty years of age. When they meet in a café she falls in love with him. He tells her of his old age, deformity and poverty. Yet, she accepts him as her lover. She says, “You are my lover and my father, my child and my mother, you are the whole family – the only family I want” (BP 17). Here Greene highlights the sacrificial deeds of Anna. Despite being a rich girl she doesn’t want to marry a rich man. Moreover she is not after physical charm. Unlike her father, she is a person who attaches importance to spiritual values. She has absolute freedom to choose a partner who is equal to her family status. But she does not have such a desire. Her primary aim is to marry a person who is of good character. Greene in this episode portrays sacrifice as the highest form of spiritual life. Without sacrifice one cannot express one’s love to others.
As soon as Anna and Jones get married they enjoy their marital bliss to the core. Although they are simple, enjoying a little bit of comfort there is harmony, joy, peace and mutual understanding in their wedded life. The good virtues found in their married life guide them through ups and downs in life. They are able to withstand whatever problems come on their way. When Christmas comes they are able to celebrate it with pomp and grandeur. Jones narrates, “It was the first Christmas we have ever had together and we celebrated it like children with all the trimmings. Anna-Louis bought a tree and we laid our presents for each other at its feet, giftwrapped in the shops with gay paper and ribbons”(BP 79).

The word ‘Christmas’ is closely associated with this novel. The story of the novel came to Greene when he was with his daughter Caroline Bourget in a Christmas celebration. Christmas is an occasion wherein one recalls the sacrificial love of God who gave his only son Jesus to the world. There is no greater love than this. The very purpose of Jesus to be born in this world is to die for the sins of man as a sacrifice. So Christmas means sacrifice. Keeping this in mind Greene has presented Anna’s character in such a way that she accepts the poor Jones by sacrificing all her desires.

The sacrifice of Anna is the key factor that enables her family life to experience joy and peace. Like little children they are able to celebrate Christmas joyfully. They go to church and attend the Christmas service together. Here, Greene shows sacrifice as an integral part of human which alone can add the flavour of happiness to life. Jones also sacrifices many things for the sake of Anna. Whenever she is tired he provides good care to her. “I made some toast and boiled two eggs and gave her breakfast in bed”(BP 83). Both Jones and Anna love each other in all the situations. Circumstances cannot alter their love. When their life goes on smoothly all of a sudden a great tragedy takes place. After the Christmas celebrations are over Jones takes Anna to
the nearby snow-covered hill as she wants to practice skiing. Jones asks her repeatedly to be
careful. But it is quite unfortunate that she slopes and dashes against a tree while trying to avoid
colliding against a fellow skier. Her skull is severely fractured. An ambulance rushes to the spot
and Anna is hospitalized within a few minutes. Yet it is of no use. She dies without recovering
from comma.

After Anna’s death Jones finds life meaningless. The readers are stunned to read this
episode. Death has separated the couple who had been enjoying each other’s company. Jones is
under immense grief. He is not able to understand why such a tragic incident occurred in his life.
He is a good man yet he faces suffering. Greene makes the readers that man cannot seek an
explanation for each and every form of suffering that he goes through in his life. With one’s
limited knowledge one cannot understand why good people suffer in this world. At times the
readers may raise a question within themselves as to why the good Lord allows the good people
to suffer. It is really a mystery which cannot give a convincing answer to the readers. One thing
can be said with regard to Anna’s untimely death. She has left this mortal world to live in the
heavenly city where there is no death at all. Whenever death takes hold of one’s loved ones the
only thing that can heal the wound of the hearts of the bereaved family is the hope of eternal life.