

Ethical Investigation on the Unconventional Priest Hero: An Odyssey of Graham Greene's *The Power and the Glory*

AKISHE L. JAKHA

M.A. English

ICFAI University, Nagaland, India

Email: akishejakha6@gmail.com

ABSTRACT

Literary interpretation of religion (particularly Christianity) has been creatively questioning the ethical knowledge through their imaginative opinions and liberal lifestyle. Graham Greene has also produced similar lifestyle interpretation of ambition and individuality in his novel *The Power and the Glory*, demeaning the Christian ethics through the story and his hero. The objectivity and shrewd subjectivity of Greene has to be applauded. At one time of life, human individuality has been draped with empowerment of choice also simultaneously presenting the religion with all its confinements. Spiritualism felt through the protagonist of Greene is not pure; it is an intoxicated spiritualism. Therefore, the objective of this study has been to navigate those unethical attributes and deemed the novel and its hero- whisky priest as subversive and unconventional.

Keywords: Unconventional, Deconstruction, God, Priest, Religiosity, Ethics, Christian

Introduction

Literature and its depiction of every nature, aspect, and lives of the society have always been interesting and adventurous. Its presentation of religious subject has been even more thought provoking. The staging is sometimes vindictive, but most of the time questions the already accepted systems. Graham Greene, one of a renowned novelist of the twentieth century also took the peril of depicting religion in his own creative understanding and the result was his novel *The Power and the Glory* in 1940. This novel is influenced by the hostility that took place at Mexico in 1930s. Catholicism was outlawed by the Mexican government stating that it torments the poor. Greene took this single idea and conjured the whole odyssey of a priest, whose name he kept 'Whisky priest' the most controversial name ever of a religious figure. The name of the novel is from the Lord's Prayer "For thine is the kingdom, the Power and the Glory."

The novel has to say quite a lot about Christian faith; the lead character's life makes Christian ethics debatable, the reason for which the interest of this brief study has been centralized on the novel. The perspective is from Christian ethical consciousness and its anti-dogmatist presentation by the novelist through the Whisky priest. Greene's novel has been studied with an objective that is to expedite an interpretative conclusion of how unconventional/ unethical his novel and character is. The nature of this study is analytical and independent interpretation.

The present study has been discoursed by investigating its lead character 'Whisky Priest' ethically- as a Christian. Christian ethics as a title first appeared after the Reformation; it was the name of a book written in French by a protestant theologian named Daneau or Danaeus. The primary discussion of this book is the Ten Commandments. Ethic, on the other hand, as a separate term is from the Greek word *Ethica* or *Ethos*, meaning customs or habits approved by a particular culture (James, 1992, p. 3). Whisky priest's life was within

this Christian ethics culture but his behavior was anti-dogmatic and passively rebellious.

Greene's novel reading perspective has been coured into three different discourses. The first investigation is on the presentation of ideas, choices and characters of the novelist. His intuition and courage to choose a sensitive subject – depicting it with roughness, cowardice and tragic liberty are the lyrics of this chapter. The novel has been comparatively studied alongside Christian ethics.

The second discourse is dedicated to the total investigation of the hero Whisky priest. His un-conventionalism, flaws, shocking statements, and life have been briefly scrutinized from Christian ethical understanding. In doing so, some other anonymous character's statements have also been touched lightly. In this chapter, there is a thorough investigation, attacking the spiritually unwise Whisky priest for his reviled life as a priest. Christian ethics has been openly played with by this priest hero, and so, the whole chapter has been an investigation on his paradoxical profession and lifestyle.

Third discoursing is on the priest's deconstructive ability. His character is not just another flaw-full ordinary priest; his is a strong terrorizing quality priest, deconstructing the ethics by living polemically. This character can confuse the readers and incite them to question their ethics, because they see him as having a profession of priest and still living independently and adventurously. Every individual longs for salvation but all the same are helpless at the demand of their faith; and seeing this kind of character surely excites them. Understanding the vulnerability of the readers, this chapter has studied the nature of his character as trying to deconstruct the existing beliefs of Christian ethics.

The task of this study has been purely from religious understanding of Christian and their responsibilities. The chosen novel and character luxuriously supplied the valid reason to which the study is centered. It is an individualistic discourse with no prior interpretation of the same kind. Graham Greene's presentation of characters and religion have been highly investigated and provided for a newer understanding and perspective to the novel.

Christian Ethics and Greene's *The Power and the Glory*

Christians like any other religion's people are inflexibly tight to certain convention and laws. This in larger understanding is 'Ethic' which has limited the democratic expression of emotion, choices, opinion, and behavior of the Christians. Ethic traditionally, is from a Greek word *Ethos* meaning custom or behavior. It transacts the foundational aspect of behavior, as it read "it is important to control and regulate our behavior." So, ethic is traditionally an important principle for any conventional man of the society. Some more definitions of ethics are "it is the science of the habitual conduct of the people," "Ethics is the science of human conduct," and "It is the study of human conducts and values" (Stephen, 2013, pp. 1-3).

Framing Graham Greene's *The Power and the Glory* on the same wall with these Christian Ethics explains how modern his character is. Greene himself was conscious about the religiosity of a priest, but his presentation is paradoxical to his religion. The conception of right and wrong has hitherto been dictating the consciousness of every Christian; yet the Whiskey priest, his decisions, and behavior were not in any way within this consciousness. This novel then, is controversial as it comes under scrutinize Christian ethics. The novel has a Priest, who is a modern man, independent and determined as the hero. According to the Old Testament, any perversion of the legal system is prohibited (Exodus 23: 1-2; Deuteronomy 18-20). Whereas, Greene's character (whiskey priest) struggles/ fights against the government – Mexican government of the 1938 for outlawing the Catholic religion. His religion was thrown out of the country, and the Priest, being a leading figure of the church, stood firm in his faith.

However, the question is on his subjective disobedience towards the government and its legal law. Following the Old Testament's social ethics, whatever the reason was, this Priest has breached ethical expectation by not accepting his parental government's decision. The readers revering the ethics investigate the Priest's agitation and disobedience as subjecting the novel to the rejection of Christian ethics. Kerby Anderson also said that Christian life is much more than the principles, but it is these principles that provide moral boundaries for

behavior. It is because- ethical perception has a history behind it and that is the Jesus Christ and the God; having its base on their characters, “God’s character is the ultimate standard of right and wrong,” which is not seen in this novel (Anderson, 2005, p. 20).

Greene’s depiction of the whole event that happened in Tabasco (Mexico) is not absurd – it is a very serious, actual experience. But his courage to sketch the lead character with such a paradox quality to ethics (especially when the character is a Christian priest) is a controversial ambition. What was Greene’s religious intuition? His religious obedience and ethical reverence in this way have become questionable. There is an anonymous voice in the novel that said, “You believers are all the same. Christianity makes you cowards. Believing in God makes cowards” (Greene, 1940, p. 124). Every character in the novel speaks the opinion and creativity of its creator; hence, for a fictional character to give such blasphemy statement clearly is a substitute channel of the novelist. This investigative question is because of the crux of biblical morality and Christian ethic that teaches to love God, “Love the Lord with all your heart and with all your soul and with all your strength” (Anderson, 2005, p. 21). Greene’s interesting creativity then has developed into a public misogynistic production on Christian ethics.

The novelist has not created any other regular fictionalized character but a human in his novel. There is a presentation of this human as a Christian priest with different perspective, attitude, and idea about life, and his profession. But the debate is also about the novelist and his opinion; the hero is as strong as Greene’s depictive imagination, the question therefore cannot be thrown only on the hero.

The Power and the Glory is called Greene’s masterpiece. To be more precise, having a successful running in the literary world is never easy for anyone. The novelist had a number of novels published: *Stamboul Train*, *Brighton Rock*, and *The Heart of the Matter* (he published 25 novels in total) (Greene, 1940, p. v). Yet, greater acknowledgement and laurel came only with *The Power and the Glory*. It is not a difficult maze to understand as to why this particular novel got such a universal reading; the subject and its presentation invited/is

still inviting the whole gaze of the world. Is it that he judiciously shaped his character with controversial quality, to get attention? If so, then where was his knowledge of ethics when he was creating his character? Why is he being so polemical in the presentation of his characters and his religion?

Paul L. Lehmann quotes, “The Christian life is a pilgrimage from nature to grace and aims at the perfection of virtue.” (Lehmann, 1963, p. 317). Then, has Graham Greene’s novel able to compose itself as a virtue filled masterpiece? The novelist and his character’s opinion and life respectively seemed to have lived virtue exhausted life; “Life, whether good or bad, flow from the inside out” (Matthew 15: 16-20).

Greene’s conscious or unconscious presenting of agitation and qualities of the novel’s main character is being questioned on the ground of Christian ethics, why? Greene as said earlier was religiously cognizant and even Edith Sitwell wrote him saying that he would have made a great priest (Greene, 1940, p. vii). His religiosity could not prohibit him from creating an ethical issue through his controversially imaginative novel. One psychologist said that persons do not just live “inside their own skins,” then again prominent continental theologian Emile Brunner said we are “persons-in- community” (Rasmussen, 1956, p. 28). However, Graham Greene has fabricated a character and a novel that was ethically alien to his community’s ethical structures.

Albert T. Rasmussen, in his book *Christian Social Ethics* (1965) recorded two different types of temptation in Christian’s life. One is the sins of “omission” (inaction when decision calls) and “commission” (decisions exploiting others in the interest of self, rather than serving God and neighbor) (Rasmussen, 1956, p. 121). The sin that is reflective in the novel is that of the later. Greene’s decision to portray his character as it is was no doubt intellectually a wise decision; after all readers likes to read controversial writings, it interest more than regular quality (characters and stories). It is also agreed that his choice of subject was contemporary and real. Yet, his literary gluttony for interesting and saleable literary piece might have blind him of the ethics. His decision about the novel not only goes against the religious belief of his fellow believers, but also negates God- sparingly. This

supposedly judicious decision has exploited the interest of in-depth faith of other conservative Christians, who cannot afford to imagine their priest as depicted by the novelist. Greene has also greatly evaded the mightiness of God by giving his characters a statement like: “Believing in God makes cowards,” (Greene, 1940, p. 124) “A Poet is the soul of the country,” (Greene, 1940, p. 111) and “I want to drink at this moment more than anything, more than God” (Greene, 1940, p. 129). These well thought statements of the novelist has obnoxiously evaded the Christian ethical beliefs and God.

The relevancy between this novel and the Christian ethics is visible, but with closer reading, these are seen in plenty. A conventional expectation of religious figure is not at all in this novel. Evident ignorance of Christian ethic by the author is purely commercial. Which is why the hero has a courage of a warrior, flaw as Hamlet (William Shakespeare's *Hamlet*), vices as Tom Jones (Henry Fielding's *Tom Jones*), greed like that of Doctor Faustus (*Doctor Faustus* by Christopher Marlowe) and liberal mind like a modern man.

These qualities make a great and ideal hero for a literary work; and it definitely was Greene's ambition to give these to his character. In doing so, the novel has achieved extravagant appreciation and reading but with a cost; that is negation of the Christian ethics, infuriating behavior, and ejective statements against God. Hence, this novel can be even more studied from ethical perspective for a scholastic research.

The Priest Hero and his Un-conventionalism

Graham Greene's hero the Whiskey Priest, though a religious figure (of religious novel), paradoxes the reality of it. He is not a regular priest of Christian church and acts polemically. This Priest hero is not completely an imaginative figure; he serves as a substitute of those priests who were persecuted and outlawed by the Mexican government in 1938 (Greene, 1940, p. v). He is an influenced character but his opinions, actions and behaviors are purely created and fictionalized. There is no conventionalism about this priest; he struggled against the government to continue his duty only for one thing – salvation. His reputation is yes! Uniquely venerate by those whose confession he listened to; but it is also as much reviled for having overflowing vices.

This Whiskey Priest is one of the most questioned and controversial character in the world of literature because of his un-conventionalism. According to Albert T. Rasmussen, “Christian ethic is a life of commitment, of submission, of absolute loyalty” (Rasmussen , 1956, p. 66) but Whiskey Priest had no loyalty neither to his profession nor religion. The bible clearly teaches that we should not become drunk with wine: “Do not get drunk on wine, which leads to debauchery,” (Ephesians 5: 18) “Wine is a mocker; whoever is led astray by them is not wise,” (Proverbs 20:1) “Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy” (Romans 13:13). Contradicting these teachings of the bible, Whiskey Priest was a frequent consumer of wine.

In the first chapter of the novel, the Whiskey Priest met Mr. Tench by the port and they shared a wine. Mr. Tench said, “O God, I’d like a drink” to which the priest answered, “I have a little brandy.” This shocked his companion whose utter replied was a sharp “where?” which to the readers as well will be quite a revelation – coming from a priest. Then his monologue (part three, chapter one) “In time it will be all right, I shall pull up, I only ordered three bottles this time” (Greene, 1940, p. 6). A priest drinking wine is never expected in the Christian ethics. An unapologetic choice of Greene’s Priest hero to drink wine makes him the most unconventional Priest in the history who is also credited to have remained truthful to his duty as a priest when everyone were either converting to other religion, or were persecuted. Did he ever felt the need to stop drinking? Knowing that it is strictly prohibited in the bible? What gave him the confidence to still proudly call himself a priest when he was an addicted drunkard? How strong were he, yet how danger was his spiritual life.

Hebrew 10: 26 says, “If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left.” Being a priest, the hero for sure knew this verse of the bible or even more than this, yet his addiction to wine was throughout the novel. He was aware that he is sinning but still continues to drink, then why was he working hard hiding from the government running from village to village; expecting a salvation when the bible already said the

consequences. This incomprehensible lifestyle and decision of Whisky Priest is what makes him different from our conventional priest; who are alien to this confusion, and wine.

Another unconventionality of Whiskey Priest is his eroticism. The novelist while introducing his hero (Priest) said, “He had a novel under his arm: bits of an amorous scene struck out, crudely coloured” (Greene, 1940, p. 3). The word *amorous* and *crudely* vividly visualized an erotically fanatical Priest. The novelist in plain language is saying that the Priest is carrying a novel with a passionate scene (man and woman or vice versa) vulgarly painted. Why is that novel in his hand? According to the book *Christian Ethics in Plain Language* “Watching pornography is wrong” (Anderson, 2005, p. 25) but this amazing priest is holding one in his hand; Church/ religious figures are not expected to have such habits. Harold Lindsell asserted, “Pornography is a least erotic forms display the nude bodies of males and females. Pornography involves more than visual aids. It includes the written page, whether in the artistic form of the novel, the biography, the autobiography, or various other genres. A picture, it has said, is worth a thousand words” (Lindsell, 1973, p. 106). It is against God, it is a direct blasphemy of God for the Priest to do it; yet this Priest is different enough to do it. Paul also said that Christians are must to think only about the things that are pure and holy (Lindsell, 1973, p. 103). Whisky Priest’s behavior is contrary to everything that is biblical and ethical.

It is affordable to firmly state that his behavior is contrary because he also had an illegitimate child. The Priest in chapter two (part one) of the novel came to an unnamed tiny village with no more than dozen huts. He met a woman name Maria, who looked at him as if he was like an enemy, and with an embarrassing smile asked, “How’s Brigitta? His heart jumped at the name: a sin may have enormous consequences” (Greene, 1940, p. 58). Brigitta is an illegitimate daughter of the Priest and that woman Maria. Maria’s answer was “She’s as well as the rest of us. What did you expect?” showing her infuriated mood and negligence towards the greatest controversial priest character.

Brigitta’s entrance in the novel brings in two another ethical flaw of the priest. First, she is the result of an adultery being committed- by

Maria and the Priest; who were not married. The seventh commandment is “Thou shalt not commit adultery” which means Whisky Priest has not obeyed this commandment. Adultery, as said by Harold Lindsell, can produce illegitimate child, and introduce a cancer in the life. It can be neither justified under any circumstances nor shown as producing greater good (Lindsell, 1973, p. 96). Whisky Priest’s adulterous sin opposed the idea of the perseverance of the saints, otherwise known as eternal security (John 10: 27-30).

The other ethical flaw of the prodigal Priest is of course the birth of the illegitimate daughter – out of the institution of marriage. Tribal belief or ethics will knowledgeably affirm that a Priest having such an illicit child is committing a sin; against God’s will and will dwell in hell. As rightly stated, “To argue that the end justifies the means in this or any other sinful act is to make a liar of God and a saint of the devil,” (Lindsell, 1973, pp. 96-97) Whisky Priest’s failure to seriously follow the ethics of his religion has greatly worked in making him the unconventional hero that he is.

The Christian law in the Old Testament consists of three parts: ceremonial law, civil law, and moral law (Lehmann, 1963, p. 21). Under this Old Testament ethics is Amos’s condemnation of those who oppressed the poor and the righteous, and take bribes. Hosea, on the other hand was equally strong when he talk about religious hypocrites, who hide their moral failures behind a false coating of religious observance (Lehmann, 1963, pp. 21-22). Greene’s hero can be considered as someone who, knowing his ethical flaws, tries to convince himself that everything is good and he will get salvation. He is scared of being doomed to the hell; he appears as priest but everything he does is of a coward and sinner; his actions becomes just a facade. The Priest’s fluctuating courage that sometimes goes to the extent of going against the government and sometimes denying his faith makes him the unconventional that he is. His hypocrisy and his determination also contradict the conventional priest, this is seen in the scene where Mr. Tench asked if he is Catholic and he answered that he is not:

“Home”, Mr. Tench said, “my home is here. Did you what the peso stands at in Mexico City? Four to the dollar, Four.

O God Ora oro nobis (meaning “pray for us”)

“Are you a Catholic?”

“No, no, just an expression, I don’t believe in anything like that”
He said irrelevantly. (Greene, 1940, p. 4)

This hypocrisy of the Priest is the total action that Hosea has condemned in the bible. Paul also taught in Romans 14: 14 that if you believe a particular action to be wrong for you, then it is wrong. Whisky Priest for sure knew that it was wrong for him to deny his religion, but he did. Here is a person who knows the ethics of the bible and Christian much more than most of the people, but then he does not express those in his behavior. Whisky Priest blurred the polarity between good and evil in this novel. Being a Priest he was reviled, disrespected, and haunted like an animal by the government, this much unconventional is Greene’s hero; “if he had been humble like Padre Jose, he might be living in the capital now with Maria on a pension. This was pride, devilish pride, lying here offering his shirt to the man who wanted to betray him.” It was not exactly his ambition to let not his religion died but his pride, not to bow before any law and become a follower. This is again clearly evident here “O God, forgive me- I am proud, lustful, greedy man. I have loved authority too much” (Greene, 1940, pp. 92-93).

The Whisky Priest, over that, is also reviled for being a bad Priest. The narrator of the novel narrates “He gave out the penance, quickly, harshly, mechanically. The man would go away, saying, ‘A bad priest,’ feeling no encouragement, no interest.” Whisky priest while in jail said “We’re all fellow prisoners. I want drink at this moment more than anything, more than God,” and this is a total negation of God. By saying so, he has expressed the gravity of his seriousness about God. To this, one woman concluded, “Now I can see you’re a bad priest” (Green, 1940, p. 129).

Greene’s Whisky priest, without any confusion, is a Priest hero – not the regular hero – but an unconventional hero. He drinks, has an illegitimate child, carries pornographic novel, was jailed, desired for wine more than God, and continued his priestly duty only for salvation;

everything about him is unusual and questionable. Does he have any quality to even be called a priest? And the answer is – he is just a priest, a human priest with uncountable weakness. It takes a great courage to stand against powerful institution like the government and Whisky priest had that. He fought with all his flaws, breaking Christian ethics in the process and dying a heroic death. If there is anything conventional about Whisky priest then that is his faith in the idea of salvation; other than this, everything about him is unconventional. He is an ultra-modern priest with debatable heroism. Such an ethical un-following priest is in another perspective a personification of any regular religious figure. But his courageous quality is rare, and it does not allow us to condense him to just a common priest; hence, he becomes an unconventional Priest hero, who on evaluating from Christian ethics is a law breaker with spiritual fecundity and independency.

An Unethical Priest and his unethical Deconstruction of Religiosity

Deconstruction is a poststructuralist theory of Paris-based Jacques Derrida. It is a theory or practice that questions and claims to “subvert” or “undermine” the already existing system, language, or boundaries (Abrams & Harpham, 2012, p. 77). It is a literary theory, but the relevancy is universal as it penetrates every mind, ideas and behaviors that seek or labor to challenge the plastered system. However, this theory is not the dependent frame for the ongoing discourse. The term “Deconstruction” if taken only as a word will still be qualified enough to support the perspective chosen. The word in itself and the support of the theory will both be involved into the perspective as when required.

Harold Lindsell said, “If there are actions to be avoided, there are others to be cultivated and sought after” (Lindsell, 1973, p. 57). As discussed in the preceding two chapters, an ethical revalidation of Whisky priest’s un-conventionalism is too clear and strong to be questioned. However, as Lindsell has opined, he can also be held responsible for the successful Passover/ surviving of his religion, and not just as a priest, tarnishing the designation. Yet, his unapologetic class does not free him from the stain of ethic-corruptor addressing. His lifestyle and behavior is not just a human frailty, it is claiming more than that. There is a construction of independent philosophy through

this controversial character. What he speaks and does is not just his weakness; it is an indication to be independent from the ethical laws of religion. How can this be said confidently? Because he intentionally drinks wine, value it more than God, and commit adultery being a priest.

Whisky priest is provoking every other human being to think of a religion where an individual gets to live with full liberty like his. He longed for wine more than God, whereas Jesus clearly answered the teachers of law – “The most important one is this; Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength” (Anderson, 2005, pp. 20-21), Paul similarly wrote in Corinth, “Do not go beyond what is written” (1 Cor. 4:6). The presence of the unspoken voice in whisky priest’s every action is deconstructing the already conceived religiosity. He goes beyond almost everything written in the bible; still, he is a priest and people let him hear their confession. His character in this way is so rhetoric and his description can sometimes hang in neutrality because his profession does not allows the readers to completely disown him as not being religious. On the other hand, this goes to his advantage and Priest’s unapologetic-liberal expression of his profession and beliefs opens an unbound perspective to religion, which is clothed with ethic.

Matthew 6:1 says, “Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in Heaven.” Also in Matthew 7: 21 it says, “Not everyone who says to me, ‘Lord, Lord’ will enter the kingdom of Heaven, but only the one who does the will of my Father in Heaven.” Now, in both the verses there is an agitating picture of Whisky priest in vision. First, he with his experiencing sinful life cloth himself priest but with no totality of ethical virtue; so he was pretentious. Then, he prayed for others and hears their confession but he desire for wine more than God. These Christian ethics for Whisky Priest is a nominal drape to put on when needed and reject the other time. His flexibility to do so is manipulative and forwards an idea; that is to embrace the religion and follow it but all the same be independent to first live an individual’s choice, desire, and ambition.

The process of deconstruction is definitely in the novel and it can mislead the religiously naïve. Ravi Zacharias asserted that it is not enough to defend the faith if we have not been transformed by the faith we defend. He continues that a follower of Christ is called to live a life that reflects this transformation (Zacharias, 2007). Understanding this, Whisky priest, then was not actually defending his faith as it was shown to be. He was more serious about his acknowledgement as the only priest to have stood against the law. He was romantic and had a heroic conceited objective for his suffering.

Whisky priest, the name itself is beyond the ethics; stepping over the ethic teaching. His choice of duty and his yearnings are not complementary. He has deconstructed the meaning of priest from a religious seriousness to just a profession. For him, being a priest is no less than any other profession. Therefore, all the time he was just seen negating God; he didn't care much to be faithful to the teachings of Jesus and Bible. He says the mass and simultaneously dwell in the sin of having committed adultery, drink and deny his religion. His character is a serious one in the sense that he lived a life that was spiritually unethical but appeared differently. He is strong and opines divergently. Whisky priest himself could actually not confess for the sin of having committed adultery, and he still was careless enough to consider himself qualify to hear others confession.

As Zacharias opined earlier, he was not exactly transformed by Christ's transformation and he was practicing on His behalf. In every point of his action, Whisky priest is stripping down all the good qualities of God's servant. This is an open and passive presenting of the religion as rigid and tyrannical; which should be protest against. The morality of his expression and lifestyle is provoking not so staunch followers of Christianity to start questioning their religion; if it has been really binding them from fully enjoying their being. Such questions are "How can I use the Bible to make my moral decisions? Is the Bible relevant for all the moral decisions that I make?" (James , 1992, p. 17).

This conventionally unethical priest is subverting the existing notion of priest and ethics, actually appearing convincing as living adventurous and carefree life as far as the ethics is counted. However, "The city of

God has a Peace of its own, namely peace with God in this world by faith and in the world to come by vision” (Mabry, 1987, p. 415) and whatever his character tries to prove is just the result of religious instability, frailty to fight against evil emotions, and absurd knowledge of being liberal and being identified as one among many. It is clearly seen how his character labor to deconstruct the conventional idea of a priest; who even with his profession can still be a drunkard, entail in adultery, disrespect God, and yet believe that salvation will be his. This unethical deconstruction by an unethical priest is poisonous and should be regularly criticized as unethical attempt.

He gave the Perspective to conclude

The Bible says, “Fight the good fight. Aim at righteousness, godliness, faith, love, steadfastness, and gentleness” (Timothy 6: 12, 11). However, the brief ethical investigation of this discourse has surrendered the Whisky priest as contradicting to this verse. He fought, that is definite, but it was not really a good fight. He was not fully virtue prepared- spiritually. The entire responsibility for such an unethical character is of course on the novelist; nevertheless, whisky priest dose not allows the reader to divert the focus from him. The perspective in studying the priest hero becomes a pure textual investigation without the involvement of Greene.

Graham Greene, as he produces a masterpiece has also textually left a question of ‘How should a church figure be? And the restriction of this designation,’ this kind of work terrorize the Christian ethics as being demanding and dictatorial. It should therefore be understood as a work that essays the things not to be possess by the church figures or Christians. “For men to be truly human they also exist in the universal community of God as it has been revealed in Christ,” Whisky priest by no means has been a community man; he was called a bad priest, the government was after him, and he was killed at the end. He belongs to neither of the community. His unethical nature did not complete him as priest and his agitation to government made him a bad citizen. Consequently, to the readers, he was an unconventional priest who disobeyed almost every important ethics of the Christian religion; so not pitiable.

His death at the end; which to him was martyrdom, is actually a plain example of how a man with such courage to break the ethics will be rewarded. He was a hero- by the qualification of a literature standard, but he was not a true representation of religious man. He is a wrong depiction, with multiple human flaws and over exaggerated helplessness. This concise study thus, comes to the conclusion that he is a real human but not a real religious man. His life has challenged the setup ethics and creates unnecessary confusion for some still growing Christians.

What is interesting about Greene's depiction is his ability to give two different qualities to his hero; that of a priest and ironically that of a man who is not actually religious. Which is why the question, what kind of priest is he arose, and now with this briefing of the novel and his character; the consensus is that he is an unethical/ unconventional priest hero from the hand of a literarily conventional and intelligent novelist.

Yet, the perspective to filter the novel is not just limited to this idea. There is a generative quality about the novel and new argument can be regenerate over and over by the interested readers. For this perspective, the confinement is to the Christian ethics. Hence, the arguments provided are the findings of the chosen topic and its perspective.

References:

- Abrams, M. H., & Harpham, G. G. (2012). *A Glossary of Literary Terms* (10th ed.). Boston: Wadsworth Cengage Learning.
- Anderson, K. (2005). *Christian Ethics in Plain Language*. Nashville, Tennessee: Thomas Nelson Inc.
- Greene, G. (1940). *The Power and the Glory*. London: Vintage.
- James, I. E. (1992). *Ethics: A Biblical Perspective*. Bangalore: Theological Book.
- Lehmann, P. L. (1963). *Ethics in the Christian Context*. New York: Harper and Row.
- Lindsell, H. (1973). *The world, the Flesh and the Devil*. Minnesota: World Wide.
- Mabry, P. H. (1987). *Christian Ethics- An Introductory Readers*. Kottayam: Indian Theological Library.
- Rasmussen, A. T. (1956). *Christian Social Ethics: Exerting Christian Influence*. Englewood Cliffs, N.J: Prentice-Hall.
- Stephen, M. (2013). *Introducing Christian Ethics*. Delhi: Indian Society for Promoting Christian Knowledge.
- Zacharias, R. (2007). *Beyond Opinion*. Chennai: Ravi Zacharias International Ministries (RZIM).