

Devising A Critical and Interpretative Framework for Thematic Analysis of Literary Texts Based on the Idea of Redemption

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I. Introduction

The history of literature is the history of literary criticism. The latter as an ally of the former makes creative writing more complementary and helps to conceptualize the pedagogical import of texts of literature into ideological standpoints. Over the ages, literary theories have been the weapons for the realization of this crucial obligation of literary criticism.

Literary texts offer us aesthetic, intellectual and emotional pleasure and the writers often seek to explain their vision of human experience through a creative, imaginative and emotive use of language. As a result, it is only through a close contact with the text that reaction to the text, looking unique use of language and appreciation of literary works can be achieved. In sorting out the possible meanings of a literary work, one engages in an exercise to make inferences, formulate ideas, and analyze a text closely for evidence and all these activities contribute to sharpening one's critical faculty. The basic reason that compels us to give criticism is for universal human values and the values of the culture from which they spring from literary materials contribute to our understanding of ourselves and our relations with our fellow beings. Besides, critics and readers will benefit from literary materials by exploiting the "codes and preoccupations" of the society they represent (Collie and Slater, 1987:4) and see as the mirror to untie problems and to argue on controversies and to forward new overviews. Since critically analyzing literary works has immense uses, students of literature, language teachers and advanced readers need to use literary theories and philosophies to give critics to different kinds of oral and written works of arts.

Literary analysis is a critical response to a literary text in the form of a critical essay or an oral commentary. It includes a thorough interpretation of the work. Such analysis may be based from a variety of critical approaches or movements, e.g. archetypal criticism, cultural criticism, feminist criticism, psychoanalytic criticism, Marxist Criticism, New Criticism (formalism/structuralism), New Historicism, post-structuralism, and reader-response criticism. Archetypal criticism is a critical approach to literature that seeks to find and understand the purpose of *archetypes* within literature. These archetypes may be themes, such as love, characterizations, such as the hero; or patterns, such as death and rebirth. Archetypal criticism draws on the works of the psychoanalyst Carl Jung, literary critic Northrop Frye, and others. Unlike psychoanalytic critics, archetypal critics such as Frye do not attempt to explain why the archetypes exist.

II. Archetypes In English Literature

An archetype, also known as universal symbol, may be a character, a theme, a symbol or even a setting. Many literary critics are of the opinion that archetypes, which have a common and recurring representation in a particular human culture or entire human race, shape the structure and function of a literary work. Carl Jung, Swiss psychologist, argued that the root of an archetype is in the "collective unconscious" of mankind. The phrase "collective unconscious" refers to experiences shared by a race or culture. This includes love, religion, death, birth, life, struggle, survival etc. These experiences exist in the subconscious of every individual and are recreated in literary works or in other forms of art.

An archetype is something that reoccurs in literature and in art. This can be a symbol, a theme, a setting, or a character. Literature is full of similar characters, situations and symbols. These familiar patterns are called archetypes. Literary archetypes represent common elements of human life -- universally recognized symbols, themes and stories. Archetypes recur throughout literature, from ancient Greek to British romanticism to contemporary novels. Authors often use archetypes because they are relatable, familiar and emotionally powerful, and therefore resonate with readers. Some critics believe the key to understanding literature is to understand archetypes. An archetype is a universally recognized symbol found in almost every form of storytelling across different times and cultures. The use of archetypes to explain human behaviour was pioneered by Carl Jung and entered the realm of literary criticism through the work of Sir James Frazer (*The Golden Bough*). Hero, trickster, maiden, mentor, and crone are found among archetypal characters, while archetypal story patterns include rite of passage, death and rebirth, quest, or the return. Recurring symbols (the

four elements, various colours, weather, and seasons) lend further levels for interpretation. The examination of archetypes in literary criticism, especially the works of Northrop Frye, breaks away from the emphasis on the origins of archetypes, looking instead at their function in literary works. Psychologist Carl Jung believed different elements of the human experience, from growing up to falling in love to becoming your own person or finding your place in society, are so deeply ingrained in us that they have become a part of our collective unconscious. The first or classic example of each experience is known as an archetype, which can take many forms from memorable characters to traditional images and story lines.

Archetypal criticism is concerned with the way cycles and reiterating patterns of tradition, culture, inborn images, and beliefs affect literary works. It operates with the idea that certain symbols represent the same ideas no matter the time or place. Authors focus on symbols to utilize in literary works in order to strike readers' unconscious. Such symbols recur often enough in literature to be recognizable as an element of one's literary experience as a whole. It also deals with symbolism of nature and the cosmos. There is universality in literature, anthropology, psychology.

II. 1. Origins

Anthropological and psychological studies of the late 19th and early 20th century sparked the beginning of this criticism. Information provided from the findings of past cultures influenced many prominent writers. Also, myths from the Greek and Roman eras were thought of as profound and, as a result, the desire to incorporate such ideas in writing was instigated. Archetypal criticism came into prominence in the 1930s and 1940s, continued to flourish in the 1950s and 1960s.

II. 2. Theory's Strengths/Advantages

Archetypal criticism focuses on certain symbols and their meanings. Almost all literature is written to convey events which mean something. Archetypal criticism looks for these meanings, as well as what the symbols in the story stand for. It acts as a powerful tool in teaching and in expressing universal feelings, beliefs, and ideas. This is very closely linked with psychological theories and criticism so also explains why literature touches deep inside the heart of the reader.

II. 3. Theory's Weaknesses/Limitations

Many critics are apprehensive of the actual value of the archetypal approach; they seem to think it is reductionist and rigid. It generally excludes other sources or criticisms. Others believe that literary individuality is ignored with so much emphasis on cycles and patterns. Not all literature contains symbolism; some is simply written for enjoyment. Some critics argue the theory is unnecessary because archetypal approaches to literature can also be covered in psychology, anthropology, comparative religion, and other fields. Symbols can elicit multiple meanings; one might interpret a literary work that is entirely different from the author's intentions. This criticism has been used less frequently in recent years.

II. 4. Concept Of Redemption As An Archetype

The longing for redemption is an ancient, strange and impressive passion which dwells within even the most earthbound and prosaic of souls. Sometimes eloquent and sometimes mute, this aspiration toward some dimly sensed union with an all-seeing, all-loving, ineffable Other, in whose encircling embrace may be found ultimate solace for the harsh limits of mortality and the frightening isolation of individuality which lie embedded somewhere, though unconscious, in every life. Even if we do not call the Other by any divine name, but instead direct our devotion and our yearning toward unrecognized surrogates such as humanity as a whole, family, nature, art, love, or admiration for a particular person or thing. The hallmarks of the longing for redemption are, first, that it is a longing; that it is compulsive and absolute, and often collides violently with individual values; and third, that its goal is not relationship, but rather, dissolution.

Jung speculated on the possibility that the longing for redemption is innate – an archetypal predisposition as primordial and irresistible as the urge to procreate. The main revelation of “Symbols of Transformation,” ... is that it is ... the unconscious psyche itself, which seeks to transform its own compulsive and doomed instinctuality through the mediating influence of the symbols which it creates. Not society or superego, but soul, in Jung's view, is ultimately responsible for the transformation of raw libido into the work of devotional art, the noble humanitarian ideal, the awesome dignity of the sacred rite, the profound and cruelly beautiful initiatory work of turning human lead into human gold. The divine is not out there but in here and one has to discover it in the self.

Jung speaks to the necessity of withdrawing our projections from a historical or external Christ figure (Jesus, in this case) if we are to discover experientially the “Christ within,” or the Self. He writes, “The Self or Christ is present in everybody a priori, but as a rule in an unconscious condition to begin with. But it is a definite experience of later life, when this fact be-comes conscious...It is only real when it happens, and it can

happen only when you withdraw your projections from an out-ward historical or metaphysical Christ and thus wake up Christ within.” (CW: 18:par.1638) If Christ remains outside us, either as an example of an ideal or as an external object of worship only, the deeper levels of the soul are never engaged. The result is that religion and religious practice may deteriorate into adherence to rational dogma and trying to follow a set of external rules. From this psychological perspective, the classical “imitation of Christ” would not mean that we are to try to “copy” Jesus, but that we are to live our individual lives as fully, as authentically, and as obediently (to a greater Source) as Jesus lived his. Psychologically, this is the individuation process; theologically, it is the process of redemption and sanctification.

What is needed today is a psychoSpiritual processing because at the heart of psychospirituality are psychological affects and images demonstrating the psyche and the God – image representing one’s spirituality, each in its own right and totality as part of a process. PsychoSpiritual processing addresses the inter – presence and inter – complementing between psychology and spirituality. It is like a steps of a dance – now psyche, now spirit – with the process of healing happening in the psyche and the transformation being experienced through a growing recognition of God Within, and vice versa. We need to attend to both the streams.

The transcendent Spirit becomes incarnated in human form at conception. While retaining transcendence God becomes contained within the developing foetus. The embryo in the womb gradually through contact and communication with the containing mother begins to emerge developmentally out of that undisturbed unconscious Divine-human connection. Then with the birth, normal familial and individual development requires that the mother instinctually through her care and providing draws the infant out of its normal, inward, focussed orbiting around God Within in a symbiotic orbit with herself. The initial developmental separation causes the infant to let go of the bliss of oneness with God Within of conception as it now begins to establish a relationship with the mother. The spiritual separation from God Within and refocusing onto mother becomes the first psycho-spiritual split in a person. Essentially the healing of this split is what the entire redemptive process is about – a return back to oneness with God Within.

As a result of the process of excessive or diminished mothering by a primary caregiver the child develops its primary psychic wound resulting from the experience of inappropriate love through loving disregard. The wounding experience might be caused by an instantaneous one-time hurt or the result of sustained hurts caused the ego. Whatever the kind of wound and its outcome as a fracture or a crippled condition, it begins to manifest itself in living-relationally, work-wise and in leisure- as a cluster of self-images and fact-affect complexes. The now-wounded ego has to slow down its exuberant living as it begins to get covered by the emerging persona. As the persona begins to take shape because of the rejection of natural spontaneity by the caregiver and society the child begins to act out roles with masks to cover up what it unconsciously desired but had to throw into the unconscious as shadow. The relegating of rejected parts of oneself into the shadow is the psychological split caused when the ego divides itself into what is acceptable to society as the persona and not acceptable to society as the shadow.

Affectually, the persona is formed out of the various fears that the growing child’s ego experiences because of her or his over or underloved status. In order to receive its daily ration the child develops an anxiety or “fear of punishment” (1 John 4: 18), caused by loving disregard. This fear of losing the love of the loving and loved one causes the child to compromise the joyful richness and spontaneity of living the “gift of the Spirit” (Galatians 5: 22). The ego now anxiously lives a life of role playing various personae. While living out the anxiety the child isolates into the deeper unconscious the positive affect of joy. Joy is the outcome of living out of the ego-Self axis or redemption while through early development the ego severs its conscious ties with the Self and tries to find happiness by maintaining the persona.

When a person’s happiness is disturbed she or he unconsciously slips into one of the three basic negative outcome affects of anger, fear, or sadness in varying intensities. One of those affects becomes the individual’s primary negative affect tied up to the primary wound. The other negative affects interplay with the primary negative affect to create the drama or “life script” of the cast of all the shadowy characters within who continue to live daily through a blend of appropriateness with other dysfunctional speech and behaviour patterns mingled the persona. These patterns are acted out through anything between quirks and addictions in relationships, work and leisure.

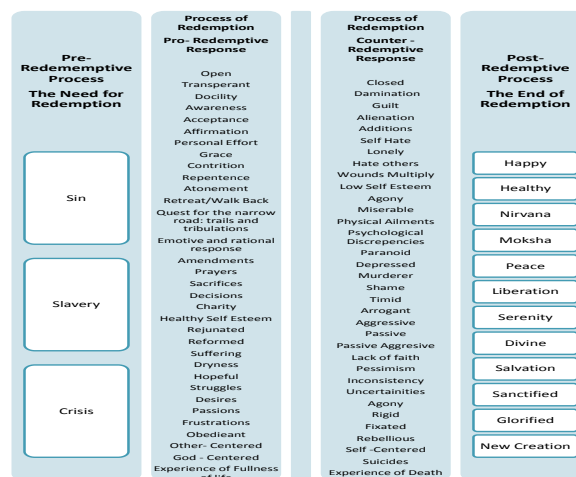
The childish speech and behaviour pattern is psychologically sculpted into habits, mannerisms, peculiarities, idiosyncrasies, arrogant aggression-passive or active, rigid inflexibilities and self or other abusing compulsions or addictions in relationships, work and leisure. These are the products of one’s family dynamics-the infantile contaminating the adult. As one begins to understand clearly how one’s various personae and their associated affects have their origin in one’s family of origin and attends to the related negative affects, it will bring relief along with deeper and wider healing. A problem has its roots in the family and its multiple manifestations are perceived through issues historically and geographically, that is in time and space. Thus, we carry patterned problems from our family as issues into adult life. The source of problems might be even more intricate depths of one’s collective psyche-the joint family, culture, tribe, caste, nation or even continent. It is

through a pro – redemptive response one will be able to make an inner journey which takes on a forward looking, deepened, meaningfully healing and passionate adventure to the God Within which is redemption. With the ego-Self axis restored one is able to listen to the whispers and feel the nudges of the Spirit and recognize the presence of God in all that one perceives. Rather than remain under the influence of the ego’s moody affects, negative or positive, one acquires the state of homoestasis peace within which is the result of the redemptive process, that is post redemptive process. In his Liber Novus which he later called the Red Book, Jung transcribed from one of his papers, “Our age is seeking a new spring of life. I found one and drank of it and the water tasted good.” (Jung 2009)

Redemption is rediscovering the God Within by destroying the false images created through the past experiences, childhood upbringing, the animus and anima, shadow, ego, persona and projections. One has to go through an inward journey to discover the wounds of the past and it is known as pro – redemptive response. This process is a process of healing of wounds of one’s past and acknowledgement of one’s strength and weakness. It is a process of committing oneself to return to God Within. In this inward gazing one admits limitations from living out the persona, realising and integrating the shadow as a split off part of the ego in personal unconscious. The outcome of this process is joy and experience of peace and happiness. One can also make a counter – redemptive response where one is indifferent or closed to the inward journey which is the redemptive response. Pro-redemptive response will enable the individual to move from issue to pattern and from pattern to problem and then from problem to understanding and deflating the ego until it is secure in the ego-Self relationship, which is the communion with the divine. This will empower one to see the suffering, pain and misery of the other and be helpful and passionate like Jesus, Buddha, Mahavira, Mohammad and John De Matha.

III. Process Of Redemption In The Old Testament

I would like to use concept of redemption in the Bible as elucidated by John De Matha and the Trinitarians as an archetype and create a tool for analysing the literary works. There are three processes in the cycle of our life based on the Bible, the teachings of other religion and in the works of John De Matha and the Trinitarians. They are: at first, pre – redemptive process or the need of redemption because we are on an exile here on earth; secondly, process of redemption where an individual has two options for the response either to opt for pro – redemptive response or to make a counter – redemptive response. Those who successfully complete the second process will then be led to the third and last process and it is post – redemptive process or the end of redemption. The following figure will give light into this phenomenon and the explanations will prove its authenticity.



III. 1. Experience Of The People Of Israel: The Process Of Redemption

The world is in need of redemption and there is no doubt about it. As we go through the book of Exodus in the Bible we come across the people of Israel who were in slavery and also in exile and they were in need of liberation. They had the need for redemption because they were in slavery so also in crisis of exile. Exodus 1: 8-10: Then a new king, who knew nothing of Joseph, came to power in Egypt. He said to his subjects, “Look how numerous and powerful the Israelite people are growing, more so than we ourselves! Come, let us deal shrewdly with them to stop their increase; otherwise, in time of war they too may join our enemies to fight against us, and so leave our country.” The rest of the passage tells us that the Israel was reduced into cruel slavery, made life bitter with hard work in mortar and brick and all kinds of field work the whole cruel fate of slaves.

The life of the people of Israel was miserable and intolerable. People were inspired from among them to mediate for the people of Israel and they were Moses and Aaron who had divine inspirations and encounters with the Lord. The choice was for the people to follow the directions given to them by Moses or to reject it. When the people of Israel were in slavery they had two options before them and they were to make a counter - redemptive response or to make a pro – redemptive response. Exodus 12: 27-28: Then the people bowed down in worship, and the Israelites went and did as the Lord had commanded Moses and Aaron. We see the people of Israel going through both the responses but most of the time they were making pro – redemptive responses which finally resulted in the post – redemptive process or the end of redemption where they were able to enter into the promise land, a land they dreamt; a land of milk and honey. They were made a new creation and were serene and happy. Joshua 11: 23: Thus Joshua captured the whole country, just as the Lord had foretold to Moses. Joshua gave it to Israel as their heritage, apportioning it among the tribes. And the land enjoyed peace.

Moses and Aaron were the leaders but at one time both of them refused the command of the Lord and as a result they couldn't enter into the Promised Land. Number 20: 7 -12: Then the glory of the Lord appeared to them, and the Lord said to Moses, "Take the staff and assemble the community, you and your brother Aaron, and in their presence order the rock to yield its waters. From the rock you shall bring forth water for the community and livestock to drink." So Moses took the staff from its place before the Lord, as he was ordered. He and Aaron assembled the community in front of the rock, where he said to them, "Listen to me, you rebels! Are we to bring water for you out of this rock?" Then, raising his hand, Moses struck the rock twice with his staff, and water gushed out in abundance for the community and their livestock to drink. But the Lord said to Moses and Aaron, "Because you were not faithful to me in showing forth my sanctity before the Israelites, you shall not lead this community into the land I will give them." Deuteronomy 32: 52: "You many indeed view the land at a distance, but you shall not enter that land which I am giving to the Israelites." Deuteronomy 34: 4-6: "The Lord then said to him, this is the land which I swore to Abraham, Isaac and Jacob that I would give it their descendents. I have let you feast your eyes upon it, but you shall not cross over." So there, in the land of Moab, Moses, the servant of the Lord, died as the Lord had said; and he was buried in the ravine opposite Beth-peor in the land of Moab, but to this day no one knows the place of his burial." Moses was a prophet whom the Lord knew face to face. But he couldn't enter into the Promised Land because of his counter – redemptive response similarly Aaron too. He died much before Moses.

III. 2. Judith As An Icon Of Redemption

The Book of Judith is a clear story disclosing how, in a grave crisis, God delivered the Jewish people through the instrumentality of a woman named Judith. This book can be divided into two parts. In the first (cc 1-7), Holofernes, commander-in-chief of the armies of Nebuchadnezzar, leads an overwhelming Assyrian force in a punitive campaign against the vassals who refused to help in the Assyrian war against Medes. The Jewish people stubbornly resist the enemy at Bethulia, guarding the route of access to Jerusalem. Despite the warning of Achior that the Jews cannot be conquered unless they sin against God, the proud general lays siege to the town and cuts off its water supply. After a siege of thirty-four days, the exhausted defenders are desperate and ready to surrender. Judith 6: 3-4: Their God will not save them; but we, the servants of Nebuchadnezzar, will strike them down as one man, for they will be unable to withstand the force of our cavalry. We will overwhelm them with it, and the mountains shall be drunk with their blood, and their plans filled their corpses. Not a trace of them shall survive our attack: they shall utterly perish, says King Nebuchadnezzar, lord of all the earth; for he has spoken, and his words shall not remain unfulfilled.

At this point, the climax of the story, Judith appears and promises to defeat the Assyrians. The rest of the story is too well known to repeat in detail. Having fasted and prayed, Judith dresses in her finest garments and proceeds to the Assyrian camp, where she succeeds in killing Holofernes while he lies in a drunken stupor. Judith 12: 20: Holofernes, charmed by her, drank a great quantity of wine, more than he had ever drunk on one single day in his life. The Assyrians panic when they discover this, and the Jews are able to rout and slaughter them.

Judith was daughter of Merari and her husband was Manasseh. He suffered sunstroke and died in Bethulia. The windowed Judith remained three years and four months at home, where she set up a tent for herself on the roof of her house. She put sackcloth about her loins and wore window's weeds. She fasted all the days of her widowhood, except Sabbath eves and Sabbaths, new moon eves and new moons, feast days and holidays of the house of Israel. No one had a bad word to say about her, for she was a very God-fearing woman. Many people were seduced by her beauty and especially Holofernes. He was burning with desire to possess her. Judith 12: 17-18: Holofernes said to her, "Drink and be merry with us!" Judith replied, "I will gladly drink, my lord, for at no time since I was born have I ever enjoyed life as much as I do today." She refused the invitation to sin and earned redemption for her people.

During the time of Judith, the crisis was slavery. She was inspired to take leadership to be a cause for redemption and the two options were to make pro – redemptive response by taking the leadership or to make a

counter – redemptive response by refusing to accept it. We see her making a pro – redemptive response and as a result she could overcome all the other huddles on the way of attaining. She was a woman and weak and men after her on account of her beauty. Her decision, willingness to make sacrifice and personal effort are noteworthy. As a result, a nation is saved. Judith 14: 7: The Israelites who returned from the slaughter took possession of what was left, till the towns and village in the mountains and on the plain were crammed with the enormous quantity of booty they had seized. Judith 16: 25: During the life of Judith and for a long time after her death, no one again disturbed the Israelites. This declares about the effect of redemption or the post – redemptive process.

III. 3. Job As An Icon Of Redemption

Job, an oriental chieftain, pious and upright, richly endowed in his own person and in domestic prosperity, suffers a sudden and complete reversal of fortune. He loses his property and his children; a loathsome disease afflicts his body; and sorrow oppresses his soul. Nevertheless, Job does not complain against God. When some friends visit him to condole with him, Job protests his innocence and does not understand why he is afflicted. He curses the day of his birth and longs for death to bring an end to his sufferings. Job’s friends insist that his plight can only be a punishment for personal wrongdoing and an invitation from God to repentance. Job rejects their inadequate explanation and calls for a response from God himself. God answers to his prayers and Job is content with this. He recovers his attitude of humility and trust in God, which is deepened now and strengthened by his experience of suffering.

The pre – redemptive process in the life Job was suffering and sickness. He was in need of redemption. The situation was such that he had the option to choose a pro – redemptive response or to make a counter – redemptive response. The attitude of Job was inspiring. The response of Job to his first trial is as follows: “Naked I came forth from my mother’s womb, and naked shall I go back again. The Lord gave and the Lord has taken away; blessed be the name of the Lord!” (Job 1: 21). At the end of the second trial, his wife asked him to curse God but his response was: “Then his wife said to him, are you still holding to your innocence? Curse God and die. But he said to her, “Are even you going to speak as senseless women do? We accept good things from God; and should we not accept evil? Through all this Job said nothing sinful.” (Job 2: 9-10). The temptation was such for Job that he was compelled to renounce God which would mean to make a counter – redemptive response but the courage and determination of Job was so strong that he could overcome the attack of his enemy and be firm in his conviction.

Job was open and transparent to God. He accepted his suffering and through personal effort he found meaning for his suffering. He was assisted by the grace of God. He did atonement for his sins and also for the sins of others. The road he took was a road less travelled; one of trials and tribulations. At times the suffering was so agonizing that he even cursed the day of his birth but never abandoned God. He was God- centred. His own people deserted him but he remained committed to the cause. His pro – redemptive response brought about a total transformation in his life. At the end of all, he was happy and restored. “The Lord restored the prosperity of Job, after he had prayed for his friends; the Lord even gave to Job twice as much as he had before. Then all his brethren and his sisters came to him, and all his former acquaintances, and they dined with him in his house.” (Job 42: 10-11). Thus the Lord blessed the latter days of Job more than his earlier ones. After this, Job lived a hundred and forty years; and he saw his children, his grandchildren, and even his great-grandchildren. Then Job died, old and full of year.” (Job 42: 12, 16-17). The end of Redemption or the post – redemptive process was happy and healthy. He was glorified and made a new creation. He enjoyed peace and serenity after having gone through the process of redemption and rose like a Pelican bird to new life.

IV. Process Of Redemption In The New Testament

The Lord Jesus Christ, the eternal Son of God, entered time and history through the Incarnation. “The Word became flesh and dwelt among us, full of grace and truth” (John 1:14). Jesus Christ is the Son of God (Mark 1:1, Romans 1:4), is a gift of love from the Father for the salvation of the world (John 3: 16-17), the one who died for all of mankind. Jesus Christ is considered as a redeemer. He is the fulfilment of all the Old Testament prophecies. We see in Jesus a God who became a man to redeem humanity from the clutches of sin and evil power. We are brought back or purchased from sin through the blood of Jesus (Ephesians 1: 7, 14; Hebrews 9: 11-15; Titus 2: 14). This was graciously provided by God (Romans 3: 24). Although hundreds of years had passed, God still cared for and loved His creation. He loved it enough to send His only begotten Son Jesus Christ (John 3: 16; Romans 5: 15; 8: 32). According to the New Testament to experience the redemption one has to go through a process and they are: one must have faith (John 8: 24; Hebrews 11: 6), repent of one’s sins (Luke 13: 3, 5; Acts 17: 30), confess Jesus as the Son of God (Mathew 10: 32; Romans 10: 10), and be baptized into Christ (John 3: 3, 5; Colossians 2: 11-12).

IV. 1. Mary As A Co – Redemptrix

Co-Redemptrix is both a title used by some Roman Catholics of Mary, the mother of Jesus and a theological concept, which refers to Mary's role in the redemption of man. It has always been controversial and has never formed part of the dogma of the Church. The term "Co-redemptrix" refers to a subordinate but essential participation by the Blessed Virgin Mary in redemption, notably that she gave free consent to give life to the Redeemer, to share his life, to suffer with him under the cross, to offer his sacrifice to God the Father for the sake of the redemption of mankind. Related to this belief is the concept of Mediatrix which is a separate concept but regularly included by faithful who use the title of co-redemptrix.

The concept was especially common in the late Middle Ages, when it was promoted by many in the Franciscan Order, and often resisted by the Dominicans. By the early 16th century the hopes of the concept becoming Catholic doctrine had receded, and have never seriously revived. In more recent times, the title has received some support from the Catholic Magisterium though it is not included in the concluding chapter of the dogmatic constitution *Lumen gentium* of the Second Vatican Council, which chapter many theologians hold to be a comprehensive summary of Roman Catholic Mariology.

Second Vatican Council: "Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix and Mediatrix. This, however, is to be so understood that it neither takes away from, nor adds anything to, the dignity and efficaciousness of Christ the one Mediator." (*Lumen Gentium*, n. 62.)

Pope Leo XIII: "The recourse we have to Mary in prayer follows upon the office she continuously fills by the side of the throne of God as Mediatrix of Divine grace; being by worthiness and by merit most acceptable to Him, and, therefore, surpassing in power all the angels and saints in Heaven. Now, this merciful office of hers, perhaps, appears in no other form of prayer so manifestly as it does in the Rosary. For in the Rosary all the part that Mary took as our co-Redemptrix comes to us, as it were, set forth, and in such wise as though the facts were even then taking place; and this with much profit to our piety, whether in the contemplation of the succeeding sacred mysteries, or in the prayers which we speak and repeat with the lips." (*Iucunda Semper Expectatione*, n. 2)

All the Biblical narratives follow the same process of redemption. A beautiful example from the New Testament and it is from the Gospel of Luke. It is about Mary, the mother of Jesus. The crisis before her was the condition of the world, the world in slavery of sin. God wanted her to receive Jesus in her womb to save the world. Jesus is saviour and redeemer of the world. This crisis before Mary is the pre – redemptive process or the need of redemption. Mary, as an individual was free to make her response because she had the freedom and the response of Mary was a pro –redemptive response. She was open and obedient to the invitation of God to conceive Jesus. She was aware of the challenges and accepted it. The personal effort to respond pro – actively was a choice of Mary. She took a narrow road a road less travelled by many. Mary had to make certain sacrifices and found pleasure in being very altruistic. She was simultaneously God- centred and other – centred. She endured suffering but was hopeful about the promise of God. Today, she is acknowledged by the National Geographic Channel as the most powerful woman in the world. She entered into the third phase that is post – redemptive process or the end of redemption. She was happy, healthy and glorified. She is someone who has experienced Nirvana according the Buddhist studies and Moksha as per Hinduism and Jainism. The following figure below explains the experience of Mary in the process of redemption as elucidated before.

Redemptive Process in Mother Mary: Mary, the mother of Jesus was an ordinary girl when she was chosen by God. She could respond positively or negatively but the Bible states her response was pro – redemptive and her experiences are outlined in the following diagram:



IV. 2. Jesus Christ, As Redeemer

Jesus Christ redeems believers from all forms of sinful bondage and oppression through his death and resurrection. The price of that redemption, his own death, represents a ransom paid to secure the freedom of those held in bondage to sin. "And she [Mary] will bring forth a son, and you shall call his name Jesus: for he will save his people from their sins." (Matthew 1:21). "Jesus" in Hebrew means "the Lord (Jehovah) our salvation", and really it was Jesus

Christ the one through whom the Lord, the Jehovah, would bring salvation to the people and would save them from their sins.

As the Word says commenting on the suggestion of Caiaphas, the high priest of the Jews, about the crucifixion of Jesus: "[Caiaphas is speaking] "Nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."(John11:50-52). And this he did not say of himself: but being high priest that year, he prophesied that Jesus would die for the nation; and not for that nation only, but also that he would gather together in one the children of God that were scattered abroad." Jesus Christ was born to die for all of us, and some of the effects of this death we will examine below:

IV. 2. 1. Jesus Christ: Our Redeemer From Sins

One of the things that is many times referred as a result of Jesus' death is redemption. "Redemption" is a work that assumes the existence of a redeemer i.e. someone that makes the redemption available, and the existence of a ransom that is paid for it. To find out what was that from which Jesus Christ redeemed us as well as what was the ransom that he paid, we will go to Titus 2:14: "Who (Jesus) gave himself for us to deliver us from all lawlessness and to cleanse for himself a people as his own, eager to do what is good." "Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many" (Mathew 20: 28). And as great as was this ransom that was paid for us so great was also the redemption that was obtained by it. Really, Hebrews 9:11-12 speaking for this redemption tells us: "But when Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption." The priests of the law offered calves and goats by which they endeavoured to obtain the remission of sins. As we will see later, what they were doing was inadequate. In contrast, Jesus presented to God His own blood and obtained eternal redemption for us. As Ephesians 1:7 and Colossians 1:14 also say: "In him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace that he lavished upon us" (Ephesians 1: 7). "In whom (Jesus) we have redemption, the forgiveness of sins" (Colossians 1: 14). The redemption is not in our good works and behaviour. It is not in our religious devotion. It is not in our worth and personal value. Instead it is in Jesus. And it is a redemption "according to the riches of God's grace" i.e. an abundant, complete and as we read eternal redemption.

IV. 2. 2. Jesus Christ: The Perfect Sacrifice

People were born sinners and remained sinners even if they had offered all the sacrifices of the law for the various sins recorded there in the scriptures. This situation changed only with the sacrifice of Jesus after which, though we are still born sinners, we can be cleansed from this sin and in fact from all sins, by believing in Christ. "Since the law has only a shadow of the good things to come, and not the very image of them, it can never make perfect those who come to worship by the same sacrifices that they offer continually each year. Otherwise, would not the sacrifices have ceased to be offered, since the worshipers, once cleansed, would no longer have had any consciousness of sins? But in those sacrifices there is only a yearly remembrance of sins, for it is impossible that the blood of bulls and goats take away sins" (Hebrew 10: 1-4). "According to the law almost everything is purified by blood, and without the shedding of blood there is no forgiveness" (Hebrew 9: 22). It is obvious that another blood was needed to be shed for true remission. What was this? The blood of Jesus Christ. "By this will, we have been consecrated through the offering of the body of Jesus Christ once for all. Every priest stands daily at his ministry, offering frequently those same sacrifices that can never take away sins. But this one offered one sacrifice for sins, and took his forever at the right hand of God;" (Hebrew 10: 10-12). Jesus Christ dealt with the problem of sin once for all. In contrast to the priests that repeatedly offered the same sacrifices "which can never take away sin", his sacrifice for sins was ONE by which he obtained "eternal redemption" (Hebrews 9:12). That's why there is now no need for other sacrifices as also Hebrew 10:18 very plainly tells us: "where there is forgiveness of these, there is no longer offering for sin." This passage does not say that there is no more sin. What it says is that there is no more offering for sin. This is because the offer of Jesus Christ has eternal power against sin. Not only against the sins that we have committed as unbelievers or against Adam's sin, but also against the sins that we may have committed after we became Christians. These sins are also forgiven through the redemptive power of the blood of Jesus, when they are confessed to God. "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:7-9). The blood of Jesus is the only medicine that can cure us from the illness of sin. The law commanded this sacrifice for this sin that sacrifice for the other and so on. And yet all these sacrifices could not cure the problem of sin. However, what the law could not obtain, Jesus Christ obtained it by sacrificing himself. Now, everyone that believes in him is washed from all his sins.

IV. 2. 3. Jesus Christ Redeems The Believers To Make Them Pure

We are in fear, sin, sadness, passions and enslavements to the material things of this world. We are contaminated by the influences of the evil powers and some of them are lost. I think this is where Jesus enters into the life of the humanity in the form of a human being and offers his life by shedding his blood so that all those who believe in him may be saved. “Who (Jesus) gave himself for us to deliver us from all lawlessness and to cleanse for himself a people as his own, eager to do what is good” (Titus 2:14). “Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and that you are not your own? For you have been purchased at a price. Therefore, glorify God in your body” (1 Corinthians 6: 19-20). “You have been purchased at a price. Do not become slaves to human beings” (1 Corinthians 7: 23).

V. Concept Of Redemption As Elucidated By John De Matha And ‘The Trinitarians’

The charismatic visionary who conceived the idea of ransoming Christian captives and founding the Order of the Holy Trinity and of the Captives for this purpose was John de Matha, a master of theology at the University of Paris. We are not quite sure about the date and the place of birth of John de Matha or his early life that there are no contemporary biographies. The existing biographies written up to the beginning of the 20th century are devoid of serious historical criticism.

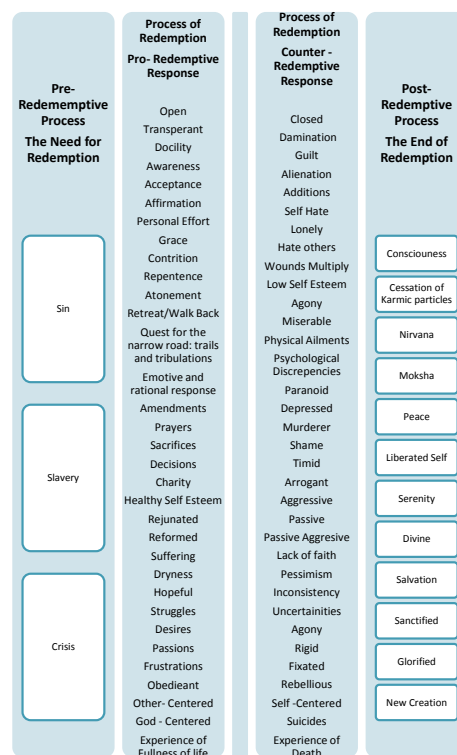
If we accept the age of sixty as an approximation, which the respected historical Robert Gaguin assigned to John de Matha at the time of his death (1213), John’s birth took place around the year 1153. It is more likely, however, that John de Matha was born in 1150, since, by statutes of University of Paris, he had to be thirty-five years old in 1185, the year he became a doctor of theology. Gaguin and other writers state that John was from the region of Provence. About the family background of John de Matha also we are not very certain. A 17th century tradition identifies his parents as Eupheme or Eugene de Matha, a baron, and Martha de Fenouillet, a woman from a well-to-do family of Marseille. John’s academic and professional orientation reveal that the de Matha family was socio-economically privileged, because only the sons of the rich and nobles had the opportunity of receiving a university education in the 11th and 12th century.

As a child in Provence, John must have heard many sad stories about people being carried away by marauding Saracens, the miseries that the Saracens inflicted on the Christian captives as well as seeing the Muslim slaves which the Christians captured in reprisal. In the words of the historian Deslandres: “There is no doubt that John, from his very adolescence, felt a desire to dedicate his life to the extraordinary task of ransoming captives, or, still better, to the exchange of captives between the two opposite shores of the Mediterranean.”

Later, as a scholastic in Paris, he could not escape being deeply aware of the socio-political and religious problems of the day. These included the sad consequences of the ongoing armed confrontation between Islam and Christianity, the failures of the crusades and the horrible plight of Christian captives. No Christian nation of those days was immune to the sad consequences of battling with the Muslims. But Provence and other regions that surrounded the Mediterranean Sea were afflicted more than other areas with raids, plundering and seizures of people that the Saracens carried out from the coasts of North Africa. Therefore, it is not surprising that a man in Provence should have had the idea founding a religious Order dedicated to the ransom of Christian captives.

After attaining the doctorate in theology from the University of Paris, he taught under Maser Prevostin of Cremona. Since, as we have said, a doctoral candidate had to be at least 35 years old before attaining a doctorate, John’s teaching carrier at the University of Paris can be placed between 1185 to 1195.

I believe the process of redemption initiated by John de Matha and the ‘Trinitarians’ can be coined as follows: with the cruelty of Crusades in its climax, there was a need for redemption. Christians were captured and ill-treated and even incarcerated, so the pre – redemptive process was relevant. John de Matha was a witness of these inhuman sufferings of people and he wanted to reach out to them. The image of God in the Old Testament, the God who was with the suffering humanity and Jesus in the New Testament, who broke his body and shed his blood, was an inspiration for him. He initiated the process of redemption and there were two options of response he could make: they are pro – redemptive response or counter – redemptive response. The response of John de Matha and ‘The Trinitarians’ were a pro – redemptive response. The outcome of this process was post – redemptive process where they could see the slaves set free and living a meaningful human life. The Trinitarians continue the same redemptive work among the people who are addicted to alcohol, bad habits, illiterate, persecuted, sick etc... People who undergo this process experience peace and redemption. Both the semitic religions and Indian religions emphasise the importance of going out of oneself through charitable works, sacrifices and prayer to experience. John de Matha and the Trinitarians have proved it through their work and mission modelling Jesus who sacrificed his life for redemption of humanity a great model of altruism and sacrifice. Most historians estimate the number of ransomed captives between 46000 and 75000 by Calced Trinitarians and 14000 by the Discalced Trinitarians.



VI. Conclusion

It is commonly known that the Bible, in its hundreds of different translations, is the most widely distributed book in human history. Moreover, in all its forms, the Bible has been enormously influential, and not only among the religious communities that hold it sacred. The literature, art, and music of Western culture in particular are deeply indebted to biblical themes, motifs, and images. Translations of the Bible... not only influenced literature but also shaped the development of languages. Such effects continue to be felt in emerging nations, where translations of the Bible into the vernacular help to shape language traditions." The impact of the Bible on English literature can be understood from some of the greatest literary works of Western Civilization, such as *Paradise Lost*. Many other plays of Shakespeare are infused with Biblical symbolism and imagery. The Bible's influence on American writers has been equally profound especially on Nathaniel Hawthorne.

The Bible was an important and pervasive influence in Hawthorne's fiction. The Bible provided Hawthorne with numerous resources for both his artistic and moral concerns. At a basic level the Bible provided a popular platform that allowed Hawthorne to immediately connect with his contemporary audience who were intimately familiar with the Bible. There are the vast examples and perspectives of the human condition and human experience found in the Bible. The historical aspect of the Bible gave depth to Hawthorne's creativity. The moral aspect of the Bible provided themes and ideas around which Hawthorne could craft his own stories. One of the prominent themes found in the works of Hawthorne is redemption.

Graham Greene as a novelist is seriously concerned with the deterioration in the moral sense of man. The obsession with sin and redemption is clearly seen in almost all his works. The ideas of sin and saintliness, damnation and salvation, companionship and alienation, spiritual condemnation and the mercy of God--all these aspects are woven into the 'entertainments' of Greene. These elements are much more closely attached to the, three major Catholic novels of Greene *Brighton Rock*, *The Power and the Glory* and *The Heart of the Matter* giving to his works a religious overtone. Jesus Christ brought in the principle that the value of human beings is the most important point to be understood. The commandments, the laws and all the other related rules are to be put to use for the betterment of man and the redemption of his soul. The salvation of man is the basic spiritual intention of Christianity. Along with the salvation of a person, the mental and the physical well-being also is considered vital. Christ focused on the manifold progress of man, especially on the three levels--physical, mental and spiritual. He performed deeds out of love and kindness for the multitudes who came after him. He performed miracles curing the sick physically and mentally. But the most important Christian - truth is that salvation would be given to all sinners who approached him.

The Biblical process of redemption starts with the entrance of sin to humanity. There was everything in the paradise but Adam and Eve disobeyed God and as a result of their disobedience sin crept into the world. There was the need for redemption and we call this need for redemption as pre-redemptive process. Adam and Eve experienced shame, fear, shy, guilt and the need for redemption was strong. The redemptive process commences and there are two options to make the responses. They are pro – redemptive response and counter redemptive response. Bible brings two group of people making two different options in the redemptive process. Abraham, Jacob, Moses, Job, Mary, Jesus and Paul are examples of people who made pro – redemptive response. King Saul, Samson, Judas are examples of people who made counter redemptive response. Those who respond to the process through the pro- redemptive response come out of it powerfully and enter into the last stage that is post-redemptive process. This process has been elucidated by John de Matha and the Trinitarians in their redemptive work and this can be seen in the works of Nathaniel Hawthorne and Graham Greene. This frame work is helpful to analyse the literary texts based on the idea of redemption because we consider redemption as an archetypes. Archetypes are concepts and ways of behaving which seem to be common to most the human race and they can therefore be seen to be ‘human instincts’, hard-wired into our nervous systems.

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