

DEVIL ON THE CROSS

INTRODUCTION

First published in Gikuyu in 1980, *Devil on the Cross* is a powerful fictional critique of **capitalism**. It tells the tragic story of **Wariinga**, a young woman who moves from a rural Kenyan town to the capital, Nairobi, only to be exploited by her boss and later by a corrupt businessman. As she struggles to survive, Wariinga begins to realize that her problems are only symptoms of a larger societal malaise and that much of the misfortune stems from the Western, capitalist influences on her country. An impassioned cry for a Kenya free of dictatorship and for African writers to work in their own local dialects, *Devil on the Cross* has had a profound influence on Africa and on post-colonial African literature. The novel was written secretly in prison on the only available material — lavatory paper. It was discovered when almost complete but unexpectedly returned to him on his release. Such was the demand for the original Gikuyu edition that it reprinted on publication.

SETTING

The Cave

The Cave in Ilmorog is where the Devil's Feast takes place. Despite its name, the cave is a very nice and luxurious space. As the narrator reflects: "But was it really a cave—or the finest of houses?" (92). The floor is polished and clean, and the barmaids are dressed like Playboy Bunnies. However, the fact that it is called a cave emphasizes the seedy underside of the Thieves and Robbers' activities. The cave emphasizes the way in which it acts as a kind of lair, from which the greedy capitalists of the novel are able to plot and boast about their schemes.

Nairobi

The young man who prevents Warĩinga from committing suicide at the beginning of the novel describes Nairobi as "large, soulless and corrupt" (15). Thus it is experienced, especially for the novel's female characters. For example, Warĩinga experiences Nairobi as a place of abuse and corruption.

PLOT SUMMARY

Originally published in the author's native language of Gikuyu as *Caĩtaani mũtharaba-Inĩ*, the author focuses on the corrupting influences of international money and culture on Kenya following its independence. The novel opens with the narrator accepting his duty to tell a sad, perhaps shameful, story of an incident in **Ilmorog**.

In **Chapter Two**, the novel introduces the reader to its protagonist: **Jacinta Warĩinga**, a woman who has recently lost her secretarial job and boyfriend. When she attempts to kill herself, the man who rescues her hands her an invitation to the "**Devil's Feast**" in her parents' hometown.

Devil On The Cross Summary

Richard Kitson



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The Spirit at the Cross Carolyn E. L. Tan,2019 What was the Holy Spirit doing at the cross of Jesus Christ Jesus death and resurrection are central to God s reconciliation with humanity Does the Holy Spirit s work pause between Gethsemane and the resurrection What does the phrase through the eternal Spirit in Hebrews 9 14 mean In this book Tan examines the perspectives of John Vernon Taylor Jurgen Moltmann and John D Zizioulas from whom three views of the Spirit s role at the cross are discerned the Spirit as the bond of love between the Father and the Son the Spirit as the Son s coworker enabler and power and the Spirit as the unifier who unites humanity to the Son In addition Karl Barth provides the intriguing concept of the Spirit as divine Judge along with the Father and the Son and specifically the one who carries out God s judgment in Jesus Christ the Elect Integrating these theological perspectives with an in depth examination of the manuscript and exegetical and hermeneutical history of Hebrews 9 14 Tan offers another way of understanding the role of the Spirit at the cross Christ as the Father s pneumatic crucible in whom sinful humanity is judged destroyed and reborn through the power of the Holy Spirit *Book Review Digest* ,1919 **The Summary** ,1906 Brief homily on the origin of the four Gospels.

With summary and analysis of the four Gospels, after the bi-paschal order ,1897 **Religion in Malawi** ,1987 **The Triumph of the Cross** Richard Viladesau,2008-04-22 This is a sequel to Richard Viladesau s well received study *The Beauty of the Cross The Passion of Christ in Theology and the Arts from the Catacombs to the Eve of the Renaissance* It continues his project of presenting theological history by using art as both an independent religious or theological text and as a means of understanding the cultural context for academic theology Viladesau argues that art and symbolism function as alternative strands of theological expression sometimes parallel to sometimes interwoven with and sometimes in tension with formal theological reflection on the meaning of crucifixion and its role in salvation history This book examines the two great revolutionary movements that gave birth to the modern West the Renaissance and the Protestant Reformation This period was eventful for both theology and art and thus particularly fruitful for Viladesau s project Using individual works of art over sixty of which are reproduced in this book to epitomize particular artistic and theological models he explores the contours of each paradigm through the works of representative theologians as well as liturgical poetic artistic and musical sources To name a few examples the theologies of Savonarola Luther Calvin and the Council of Trent are examined in correlation to the new situation of art in the era of Fra Angelico Leonardo Michelangelo D rer Cranach and the Mannerists In this book Viladesau continues to deepen our understanding of the foremost symbol of Christianity *A Dictionary of Miracles* Ebenezer Cobham Brewer,1894 *MLA International Bibliography of Books and Articles on the Modern Languages and*

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