#### **CHAPTER III**

#### **ANALYSIS**

In this chapter the researcher describes according to the stages in deconstruction of post-structuralism, where in this research there is a contradictory structures that hidden in a religion institution. In this chapter, the researcher describes about the cause of fallen women sent to Holy Saint Magdalen Home and how the function and dysfunction of religion to of fallen women in Holy Saint Magdalen Home that depicted in Marita Conlon-McKenna's novel "The Magdalen".

# 3.1 The Causes of Fallen Women Sent to Holy Saint Magdalen Home

For the first, to know how the religion influence of the fallen women in Holy Saint Magdalen Home, the researcher wants to describes about the cause of fallen women sent to Holy Saint Magdalen Home. As explained before Holy Saint Magdalen Home is a Christian institution and rehabilitation place to fallen women for redemption of sins that maintained by the nuns.

### 3.1.1 Pregnancy in Unmarried Lock

When hear word pregnancy in unmarried lock, it means that is a forbidden thing. As Christian people that depicted in this novel, they also think that it is a forbidden thing in their religion and they will get the sin. When they have a sin from their mistake as Christian people, they believe that they should to be sent to Magdalen Home for redemption of their sin.

In this novel there are two characters that are sent to Magdalen Home because of this cause.

The first is the main character is the main character of this novel. She is Eshter. Eshter is a girl from Connemara. She is very helpful towards her mother. She is very calm and considerate person. She is very nice and loyal person. She really loves her family. She is a beautiful and kind girl. She is the first daughter. She has three brothers and a sister. She always helps her mother to care her brothers and sister. She also does the house affair. She is sent to Magdalen Home because she is pregnant but unmarried. Her mother is shy to their neighbor if they know Eshter has pregnancy in unmarried lock. One day she meets with a handsome man namely Con O'Hogan in a party. They fall in love in the first sight. Later, Con becomes Eshter's boyfriend. One day they make love and Eshter gets unlovely pregnant. Con betrays her. He does not accompany Eshter when she needs him. Con doesn't care about Esther's pregnant and he marries with other women. Finally, Eshter thinks that she should go to Saint Holy Magdalen Home as her mother's want.

When she arrives in Holy Saint Magdalen Home a nun asks her what happened with her until to be sent to that place. The nun asks about her pregnant and who makes her pregnant.

"You do know for certain who is the father of the child?" Esther nodded. This cold fish with her big hands and feet would have no understanding of what had happened between herself and Con, the sheer physical attraction that a man could have for a woman. (Kenna, 184)

From the sentences above the researcher knows that the cause of Eshter sent to Magdalen Home is because she does something with Con which makes her pregnant.

The second is Detta. Detta is Eshter's friend in this novel. She is one of an old woman who has been in the Magdalen Home about fifty years. Detta has never left the Magdalen Home since the day she went in. She is very friendly person. She is very kind. She helps all the fallen women when they go into labor. She is always there for anyone who needs her. Detta is like a mother to all of fallen women in Magdalen Home. She has a same reason with Eshter. She is sent in Magdalen Home because her forbidden love with a man that makes her pregnant. Detta falls in love with Charley a Royal Navy from England. At that time Detta is always a bit giddy and wild. When Charley stay at Detta's city, they often spend their time together until Detta gets pregnant.

"I know, I was such an eejit, but he was that gorgeous I couldn't resist him. I saw him every day and night for the next three weeks before his leave was up. Then he went back to his ship in Southampton and I ended up here. He came back to Cobh about two years later; my sister thought he might have been looking for me. He never knew about the baby, there was no point telling him. Went to live in South Africa then. I wouldn't have fancied living out foreign. Never set eyes on him again!" (199)

The sentence above is a conversation between Eshter and Detta.

Detta tells about her causes sent to Magdalen Home. Her father asks her to leave the house and finally she goes and stays in Holy Saint Magdalen Home.

#### 3.1.2 Sexual Victim

Sexual victim is different with unmarried pregnant. Actually it is not a forbidden thing like unmarried pregnant. However, in this story there is a young girl sent in Magdalen Home because she is a sexual victim.

This girl gets violence from her father and finally, her father sends her to Magdalen Home. This girl is Tina. Tina is a young girl. She is sent to Magdalen Home because she gets sexuality violence from her father.

'Twas Tina's daddy put her in the family way. Didn't you know that?" said Maura sarcastically. Esther blushed. God almighty! She'd never heard the like of it. "I'll split that bastard if he lays one more hand on that little girl. What kind of a man is he at all, sneaking into his child's bed!" (217)

That sentence about describes that Tina's father treat her as his wife. So, her father does sexuality violence until Tina gets pregnant.

### 3.1.3 Vilification Victim

Vilification victim is a person who gets an accusation from other people but actually she doesn't do that. Vilification victim is not a forbidden thing in religion. However, in this story there is a woman namely Maura who is sent to Magdalen Home because her mother in law accuses her has killed her baby. Maura is one of old woman in Magdalen Home. She has three children. Her third child is still baby. One day, when she wants to breastfeed her baby she sees that her baby is white and does not breath. Her family call the doctor, and the doctor says that her baby is dead. Her mother in law says that Maura kills the baby. She is sent to

Magdalen Home because her mother in law accuses her that she is a killer of her baby.

".... Then one night I went to lift him for his last feed and there he was dead in the cot. I nearly died myself, Esther! He was cold and white when I lifted him. I tried to warm him, get him to breathe, but 'twas no use. My husband Billy didn't know what to make of it. I told them all what I'd found, but his mother kept on saying that she'd seen me and that I killed my baby, smothered him, that he'd been crying all night and I'd tried to make him stop. As God is my judge, Esther, I don't remember touching him. He were gone when I found him." (289)

From the story above, it shows that Maura's mother in law accuses her as a killer of her baby. All of member of her family believe in her mother in law. Finally, her husband sends her to Magdalen Home. Her family believes that Maura as a killer and should send her to Magdalen Home for redemption her sin.

### 3.1.4 Prostitute Woman

Prostitution is a forbidden thing. In this story there is one character that is depicted as prostitute woman. She is Rita. Actually there is no statement in this novel that says Rita is a prostitute woman. The researcher concludes that she is a prostitute woman based on the story in this novel. There is one example of sentences that tell about Rita's attitude is like a prostitute's woman.

"Love! That's nothing at all to do with it! He's just a man who wanted a good fuck and I gave it to him. Once a week I come out here and we have a good time. Cos I do, that's why! He makes me feel good and he brings me packets of ciggies and sometimes a baby bottle of whiskey or gin. We have fun, a bit of a ride, and it's nobody's bloody business!" (229)

From the sentence above it tells that Rita does something that is forbidden in religion. Rita makes love with a man and she enjoys it. Thus, the researcher can make a conclusion that Rita is a prostitute woman.

#### 3.1.5 Idiot Woman

Idiot woman is not a mistake that make the woman sent to Magdalen Home. Actually, the idiot woman is sent to Magdalen Home because the family doesn't accept her in the family. The idiot woman has excommunicated from their society especially from their family, so the nuns in the Magdalen Home is the only one institution that accept them and care about them. There are three women in Magdalen Home that depicted in this novel as idiot women. They are called as three of Mary.

The three of Mary are Mary Donovan, Mary Byrne, and Mary Hennesy. They come from different area. Mary Donovan is from Munster. Mary Byrne is from Connacht. Meanwhile, Mary Hennesy is from Leinster. They also have different background's life, but they have same behavior. They are like children. They have spent their lives in Holy Saint Magdalen Home about one hundred years. Because they spend a long time in that place and excommunicate from outside society, they are difficult to communicate with other maggies. They often spend their time together but they always fight each other because of silly thing that they do like a child.

Mary Donovan had begun to cry, tears running down her moonface, Sister Gabriel leading her to her office to discipline her. Mary Hennessy collapsed in a heap, bawling her eyes out like a small child would for her missing sweets and friend. Esther watched as the two forgotten women wrapped their arms around each other, trying to ease the unfairness of it all. (256)

That sentence above talks about the behavior of three Mary that do something look like a child. They often so a foolish thing like fight each other to get candies. Actually, although three of Maries are idiot women but they also have the children from unmarried pregnant.

All in all, the paragraphs above explain that some causes and names of fallen women sent to Holy Saint Magdalen Home which described in this novel. From the paragraphs above, the researcher finds the causes of fallen women sent to Holy Saint Magdalen Home, they are: unmarried pregnant, sexual victim, vilification victim, prostitute woman, and idiot woman. In fact, all of fallen women sent to Magdalen Home because they seem like a sinner and they do not accept in their family and society. So, their family sends them to Holy Saint Magdalen Home for redemption of their sins.

# 3.2 The Function of Religion to Fallen Women In Marita Conlon-McKenna's *The Magdalen*

As explained in chapter II, Through the seven function of religion that find in this novel and one of dysfunction of religion that depicted in this novel actually in this research when the researcher talks about religion influence it means about functionalism. There are many ideas in functionalism but in this case the researcher wants to analyze this research according to functionalism of religion. Functionalism of religion is a study

that explains about the function of religion in society. According to Henslin's book there are eight function of religion, but in this research the researcher find seven function of religion that describe in the novel, there are question about ultimate meaning, social solidarity, guidelines for everyday life, social control, adaptation, support for the government, and social change.

The Magdalen by Marita Conlon-McKenna talks about the fallen women's life in Magdalen Laundry for redemption their sins. As has explained before, we know that Holy Saint Magdalen Home is a Christian's institution. According to the novel Holy Saint Magdalen Home is a rehabilitation place for fallen women and managed by some nuns.

For the first the researcher wants to explain about the existence the Christian church, it means about the relation about the Christian church and the rehabilitation place or religion institution for redemption of sin.

Troeltsch stated that after the death of Jesus, doctrine about Christ as welfare maker who give to his church bestowal of blessing's tool and redemption of sin through many sacraments, and as a teacher who declares love law for all of human (Scharf 123). In his book *The Social Teachings of the Christian Churches* 1919 he stated that church is an institution that gets blessings and exemption as the result of redemption of sin. Christian Religion put the pressing in their sacraments. One of their sacraments is redemption of sin (124). The Christian church has relation with religious institution to realize the sacrament. One of the sacraments is for

redemption of sin. From this statement we know that actually Holy Saint Magdalen Home is a Christian's institution and it has purpose to accommodate the fallen woman and help them for redemption their sins.

For the first, the researcher explains about seven function of religion that find in this novel.

### 3.1.1 Function 1: Question about ultimate meaning

As explained in chapter II, every religion has a belief about ultimate meaning. It means every religion believe about the existence of an afterlife like the heaven and the hell. Christian religion also belives about that. Because of that christian church also has religion institution as Saint Holy Magdalen. Saint Holy Magdalen is a rehabilitation for fallen women. They believe that women who has sins, the women must do everything that asked by the church for redemption their sins.

"She wants us to be treated like we are in hell for our sins," added Bernice angrily, "well, purgatory anyways!" (203)

From that conversation describes that as the women who has religion especially Crishtian religion although they are fallen women they still believe about afterlife like the hell. They feel they are in the world's hell for redemption their sins. They also think that everything that they do in the Magdalen laundry is for redemption their sins and they think Magdalen laundry as a purgatory which after that they can into heaven in their afterlife.

### 3.1.2 Function 2: Social solidarity

As explained in chapter II, social solidarity means that religious teachings and practices unite believers into community that shares values perspectives such as "we Muslims", "we Christians" and etc. In this case because the religion that influences the society is Christian. The fallen women in the Magdalen laundry have social solidarity each other because they think that there are same as Christian. The fallen women usually help each other, for example:

"Wake up! Tina's having her baby!"Within minutes it seemed that the whole dormitory was awake, involved in the young girl's labour (204).

The sentence above is one of examples that fallen woman also have social solidarity each other. They help each other. That sentence tells about the fallen woman in a room which get up because one of the members of the room will birth the baby and all of fallen women at that room help her.

Social solidarity not only depicted between fallen women itself, but actually as religion institution, Holy Saint Magdalen Home also called as social solidarity because they give a place for fallen women and help them for redemption their sins.

"The sisters took us in when nobody, not even one of our own, would have us," (197)

It means that the Magdalen institution and the nuns have social solidarity to help the fallen women and care with then when nobody don't care about them included their family which don't care about them.

That rehabilitation place don't ask fallen women to pay that place, the nuns give the place, clothes and food for fallen women freely, but for pay all of them the fallen women must work in Magdalen laundry unpaid.

"Well, Esther, since you have decided to have this baby on your own, myself and the rest of the good sisters here will endeavour to provide a place for you to stay and three meals a day. In return you are expected to work, for as long as your condition allows, in the laundry we run, or the kitchens.." (184)

That is one of examples of social solidarity in a religion. They help each other for their better life especially for their afterlife because the purpose of fallen women to be sent to Magdalen laundry is for redemption their sins.

# 3.1.3 Function 3: Guidelines for everyday life

As explained in chapter II, the third function is guidelines for everyday life. It means that the teachings of religion are not all abstraction. They also provide practical directions on how to live our everyday lives. In Magdalen rehabilitation the nuns as the pioneer of Christian manage this institution. They also teach and ask the fallen women to pray every day in the chapel.

"Prayers are at eight o'clock," (189)

The sentence it prove that in Holy Saint Magdalen Home the fallen women must pray every day as Christian's people.

"There was the usual early-morning mass, and for the rest of the day the penitents were expected to pray and read the Bible and reflect on their errors and wrongdoings. There was the usual early-morning mass, and

for the rest of the day the penitents were expected to pray and read the Bible and reflect on their errors and wrongdoings" (220)

The sentence is example that actually fallen women in Magdalen laundry also do mass together, pray, read the Bible and remember about their error and their sins. It describes that religion as guidelines for everyday life for fallen women too. In Holy Saint Magdalen Home the nuns teach fallen women to always remember about the God, they want to show to fallen women about how to live the everyday lives according to religion lesson. In this case it means Christian's guidelines.

### 3.1.4 Function 4: Social control

As explained in chapter II, social control means that religion controls people's behaviors. The social control of religion also describes in Holy Saint Magdalen Home, their behaviors controlled by the religion institution especially as Christian's institution. They cannot be free and they must work hard in the Magdalen laundry and all of they do always stir and controlled by the nuns at that institution.

"Sister Gabriel paraded up and down the room, her heavy skirt trailing along the floor, eyes intent, watching who was eating and who was not" (196)

That sentence shows that everything that fallen women do always controlled by the nuns. For the example is when fallen women eat there is the nun that controls them. The nun wants to enactive that fallen women eat their food.

The nuns also control the fallen women because they stay at Holy Saint Magdalen Home is free so the nuns can control the fallen women like they do.

"Sure we can't begrudge them making us work to earn our keep!" (197)

The fallen women cannot oppose the nuns to do everything and control
them because they know that everything they do is for their life also.

### 3.1.5 Function 5: Adaptation

As explained in chapter II, adaptation means that religion can help people adapt to new environments. When the member of religion is in same place they will help to adaptation each other because they are have same religion, it means that a religion can makes their member help each other to adaptation. The people who have same religion can help the other people to adaptation in a particular place. This function also describes in the novel.

"You'll get used to it, Esther, honest to God you will. I cried for the first few days I were brought in here, bawling like a baby, and now I feel like I've been here for years." (189).

That sentence tells that there is Detta who give belief to Eshter that she will has become accustomed to stay and work in Magdalen laundry. From that story we know that actually Detta helps Eshter to adaptation in Holy Saint Magdalen Home situation and condition because at that time Eshter is a new comer in that place.

## 3.1.6 Function 6: Support for the government

As explained in chapter II, the religion also as support for the government, it means that most religions provide support for the government. This function also depicted in the novel. In this novel tells that the Holy Saint Magdalen Home institution also have support of the government. Actually at that time Christian as a big religion that develops at the Ireland. Through the fallen women that work in Holy Saint Magdalen Home institution and government have relation each other, because the place also gives profit to the government.

"This laundry not only serves our own religious community and our orphanage," Sister Josepha informed her, "but the local hospital, two boarding schools, a number of hotels and guest houses and four of the best restaurants in the city, along with a large number of loyal clients..." (194)

From that slice of the story tells that there is a government institution that uses Magdalen laundry's service like the local hospital.

## 3.1.7 Function 7: Social change

As explained in chapter II, religion has a function as social change. It means that although religion is often so bound up with the prevailing social order that it resists social change, occasionally religion spearheads change. This is also depicted in this novel that Christian can change the social life. Almost the women at Ireland that has problems in their lives such as: pregnancy in unmarried lock, sexual victim, prostitute women and etc, or they called them as fallen women usually their family send them to

rehabilitation place which managed by Christian church. This habitual can include in social change because directly become a habit to the family that have a daughter, sister, wife and women that has problems in their life.

The social change also appears with the mindset that the fallen women work hard in the Magdalen laundry for redemption their sins.

"The Maggies" worked long and hard, toiling like slaves of old, washing load after load of soiled laundry. "We're washing away our sins!..." (200)

From that sentence tells that there is social change especially in the mindset that all of the women who sent in Holy Saint Magdalen Home and work hard in this place to wash the sins or in other word for redemption their sins.

All in all, from the explanation above the researcher know about the function of religion to fallen women depicted in the Holy Saint Magdalen Home. The seven function of religion that found in this research, they are: question about ultimate meaning, it means that a religion can make answer the question about afterlife such as hell and heaven. In this analysis the researcher found that the member of Christian religion believe about afterlife, that is way they want to hard work in Magdalen home and from a conversation between fallen women they say about hell, it is a proof that as a member of religion they believe about afterlife such as hell.

Social solidarity, this function shown by Holy Saint Magdalen

Home as a religion institution accepts fallen women to stay at that place

freely. It description tells that as a religion institution Magdalen Home and the nuns have social solidarity each member of Christian religion.

Guidelines for everyday life, in this novel describes that Christian religion as guidelines for everyday life, it shown when the nuns ask the fallen women to pray, read the bible and etc. Actually the nun's command is based on Christian religion as guidelines for everyday life. Social control, beside as guidelines for everyday life a religion also has a function as social control. In the novel tells that the nuns as members of Christian religion always control the fallen women behavior. It describes that religion by means of the nuns control the society or social life of their members.

Adaptation, in this novel shows that between the members of Christian religion they should help each other to adaptation, and it is depicted in this novel that is between fallen women help the new comer to adaptation in the Magdalen Home. Support for the government, this function also depicted in this novel, from the story the researcher knows that Christian religion is the largest religion at that time that is way the government also makes a relation with Magdalen Home and get a profit from it. The last function is social change. The social change depicted in this novel is the existence of Holy Saint Magdalen Home itself. As a religion institution Magdalen Home success change the mindset of their members. The members of Christian religion believe that when they have the fallen women in their family, they should send them in Holy Saint

Magdalen Home for redemption of sins. That is all of seven functions of religion that found in Marita Conlon-McKenna's *The Magdalen*.

# 3.2 The Dysfunction of Religion to Fallen Women In Marita Conlon-McKenna's *The Magdalen*

Beside the functions of religion, functionalist also examines ways in which religion is dysfunctional, that is how it can bring harmful results there is the dysfunction of religion. According to Henslin's book there are two dysfunction of religion, they are religion as justification for persecution and war and terrorism. In this case the researcher also find one of the dysfunction of religion that discribed in this novel, it is religion as justification for persecution.

# 3.2.1 Dysfunction: Religion As Justification For Persecution

As explained in chapter II, religion as justification for persecution means that religion as the systematic mistreatment of an individual or group of individuals as a response to their religious beliefs. This systematic mistreatment is available, such as: the fallen women must hard work in Magdalen laundry unpaid and they cannot be free, fallen women must do everything that asked by the nuns like they must work hard, fallen women cannot live with their babies, the nuns give them bad treatment, the nuns give them bad clothes so they must wear bad clothes and the nuns give the fallen women bad food.

As to the fallen women that must hard work in the Magdalen laundry, they are unpaid and they cannot be free when they are in Holy Saint Magdalen Home.

"...the place was awful, cold and damp and dreary, with its high walls and barred windows. It was like a prison, and the nuns like gaolers" (185)

That sentence above describes the condition of Holy Saint Magdalen Home building. As the description above we can know that the Holy Saint Magdalen Home building is big building with the high walls and barred window. As that description it building looks like a prison and the fallen women who in that place cannot be free from that building. Holy Saint Magdalen Home is a religion institution, it managed by the nuns.

In Magdalen laundry the fallen women must hard work with several steps which dicribes in the novel.

. "This is the sorting area, where the baskets come first, and we check off the wash list. There's a card or a book for everyone, so we can manage the ins and outs and special orders. The baskets are stacked there. Through here is the main washroom. Those machines are for washing large quantities of soiled goods; that wall of sinks is for soaking, handwashing, rinsing, delicates. This is the drying room, there's the machine, the racks, the mangles and of course if the weather's good a door to go outside to the washing lines. Over there we've the steam room, the pressing-benches and the ironing room." (194)

The sentence above explains about what the fallen women must do in Magdalen laundry. As that has explained in that sentence we know that there are many steps of their works in Magdalen laundry, for the first the fallen women must check off the wash list, then wash the clothes in the big

washroom. After that they must dry the clothes and then iron the clothes before the clothe resend back to the customers.

Further, in every day they must do everything that asked by the nuns. Fallen women must hard work in the Magdalen laundry. They work with the machine in that laundry.

".. ears grew used to the sound of gushing, rushing water, pumped up from the river that ran close to the convent grounds, filling the huge heavy machines and stone sinks. Her eyes became accustomed to soap, bleach, and steam, her hands to scalding water and itching and peeling, her body to perspiration". (201)

That sentence describes the situation at Magdalen laundry. The fallen women have become accustomed with the sound of gushing, rushing water, pumped up the water, the big and heavy machines and the stone sinks. From that situation and condition we can imagine how hard the work that must did by the fallen women for redemption their sins.

As to the fallen women in Holy Saint Magdalen Home that cannot live with their baby because when their birth their baby, they must give the baby to the nuns. The nun will send the baby in the orphanage and the baby will give to the good Christian foster parents.

"..., we are agreed that you will obey our convent rules, and our ways, and in time when your baby is born it will be given into the care of our sisters who run the orphanage. They will try to place your baby with a fine hard-working Catholic family. The child will have a proper upbringing." (184)

From that sentence we can imagine how hurt the fallen women's heart when they cannot live with their babies. It is also describes that the

Holy Saint Magdalen Home institution has dysfunction of religion. A religion should make a mother and her baby live together, but in this case the nun take the baby far away from the mother. That is way it is include in dysfunction of religion.

As to the nuns that give a bad treatment to the fallen women. One of examples is when the nun cut the Eshter's hair forcibly.

." ..Ignoring her protests, the bloody old bitch of a nun dosed her hair in a foul-smelling liquid,... Taking her scissors, the nun began to clip away at her -light brown curls till her hair barely reached beyond her ears." (192)

That sentence above tells that the nun cut every fallen woman's hair.

Actually the meggies must have short hairs, it is the rule in that place. The nun thinks that long hair can get stuck in the machinery when they work in Magdalen laundry and the other reason is for the cleanliness and the hygiene of the laundry.

As to the fallen women in Holy Saint Magdalen Home wear the bad clothes, the nuns give the fallen women same bad clothes.

"...They were all clad in the same dreary faded blue-grey overalls with a collection of different-coloured cardigans over them" (187)

From the sentence above, it describes that fallen women in Magdalen Home wear same clothe, they wear same in the bad clothes.

As to the fallen women that usually eat bad food in every day, the nuns give disgusting food to the fallen women.

"They were served vivid-pink corned beef and pale watery cabbage. She pushed a jelly-like piece of fat.." (196)

That sentence describes that the food that usually fallen women eat is bad food. Sometimes they don't want to eat it and they feel hungry till they must search delicious food from the dump around the Magdalen laundry.

All in all, from the paragraphs above the researcher knows that the dysfunction of religion to fallen women depicted in the novel such as: work hard, the nuns ask them to hard work but the nuns don't give them much money and don't permit them to enter from that place until the fallen women fell isolated and not feel free and they also think that they are in the prison. The second is fallen women can't live with their babies because they must give their babies in the orphanage. The last is fallen women get the bad treatment such as: wear bad clothes, until they eat the bad food.

From the analysis above the researcher found that there are two stages of post-structuralism that uses in this research. The first stage is verbal stage. It is the story has conventional forms of New Critical close reading. It means that for the first analysis that analyze about the causes of fallen women sent to Holy Saint Magdalen Home and the function of Magdalen Home as a religion institution, it show that the story in this novel is structured based on the constant and stable story. The second stage is textual stage that focuses on the relationship between common binary opposition in the work. It means that in this story also involves

taking apart any meaning to reveal contradictory structure hidden within. This second stage shows that Holy Saint Magdalen Home as religion institution that actually just has the function to the fallen women, apparently also has the contradiction of function, it is the dysfunction. In this story also tells that in Holy Saint Magdalen Home the nuns also give mistreatment for the fallen women over name of redemption of sins.

