

Language, Grace, and Conversion ---Outline

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I. Conversion

- A. **Examples** of St. Anthony, St. Augustine, St. Teresa of Avila, St. Edith Stein
- B. Bernard Lonergan's theory of **three kinds of conversion**
 - i. **Intellectual** conversion of the mind
 - ii. **Moral** Conversion of the will
 - iii. **Religious** Conversion of the heart
- C. How can an ENDOW facilitator provide help the members of her group, by attention to dialogue, to come to a conversion of mind, a conversion of will, and a conversion of heart?

II. Grace according to Thomas Aquinas

- A. **Certain beauty of soul which wins the Divine love**
- B. **Free gift of God**
 - i. In essence of soul- intellect
 - ii. Not in operation of soul-will
- C. **Participation in life and love of Holy Trinity**
- D. **Kinds of Grace**
 - i. **Sanctifying grace** -for our goal of union with God
 - ii. **Gratuitous grace**- to lead someone else to God
 - A. by what we say
 - B. or what we do
- E. How can an ENDOW facilitator seek both sanctifying grace for herself and gratuitous grace for the members of her group?

III. Dialogue- How Jesus Christ used Language.

- A. **Words and Propositions**
 - i. Finding the same proposition in several different languages
 - ii. Conversion as a response to prescriptive sentences
- B. **Questions**
 - i. Dialogue as the new name for charity
 - ii. Questions call for a conversion of mind.
 - iii. How can an ENDOW facilitator ask questions to provide a new time and space for conversion for members of her group?
- C. **Imperative Sentences**
 - i. This prescriptive sentence suggests something that ought to be done, it calls for a conversion of will.
 - ii. How does an ENDOW facilitator, by sharing what the Church truly teaches about women's nature and dignity enable women in her group to become more free?

D. Hypothetical Syllogisms

- i. It has an 'if...then' kind of structure.
- ii. How did Jesus use the hypothetical structure to call for a conversion of heart?

E. Analogies

- i. Analogies have a similarity and a difference together at the same time
- ii. **Horizontal analogies**--- those things that are similar are on the same level of being, and can be discovered through reason.
- iii. **Transcendental analogies**—those things that are different, are on different levels of being, one of which is on the spiritual level of being, and which need faith to be discovered.
- iv. How can ENDOW facilitators help the women in her group to hear the different levels of analogies in the text they study together?

IV. Wounded Language, Grace, and Conversion

A. Names and Descriptions of God the Father

- i. Father is God's name
- ii. Jesus taught it to us and invites us to share His Father

B. Possessive Pronouns and Adoption as Sons

- i. A woman needs more flexibility of thinking than a man does to consider herself as an adopted son of God
- ii. She must think of a horizontal analogy as a daughter to a human son, and then a transcendental analogy of a human son to her spiritual sonship in Jesus Christ the Son of God

C. Analogy (Metaphor) and Perfection as Brides

i. Bride as collective subject

- a. A man needs more flexibility in thinking that a woman does to consider himself as a bride of Christ
- b. He must think of a horizontal analogy between a human bridegroom and a bride, and then a transcendental analogy with the Church which is the spiritual bride of Christ.

ii. Bridegroom as individual

- a. The Eucharist: Sacrament of Bridegroom and of the Bride
- b. This is clear and unambiguous when the priest is a man.
- c. The words of consecration reveal this mystery
 - i. first person plural: "offers our thanks to God the father"
 - ii. third person singular: "he took bread in his hands..."
 - iii. first person singular: "This is my body, This is the cup of my blood..."
 - iv. Jesus uses the mouth, words and hands of the individual priest

V. This is why ENDOW facilitators need to be so grateful to God for the gifts of language, grace, and conversion. It is also why we are so energized to share the source of this gratitude with others.

