

THE SEMINARY COURSE IN CONVERT WORK

THE STATUS OF CONVERT MAKING IN THE UNITED STATES

Meeting as we do in Baltimore, it is quite natural to recall the beloved Cardinal Gibbons. Missionary priest and bishop, and author of *The Faith of Our Fathers*, apostolic concern for our separated brethren was always one of his absorbing preoccupations. When he wrote *The Ambassador of Christ*, he devoted almost the entire introduction to the winning of converts. And he spoke particularly to our seminary professors as he described the specific type of priestly activity required by the needs of the Church in our land:

Our mission is twofold: (1) To the members of the Church; (2) To the hosts that are outside her pale . . . Let our hearts go out to them; let us yearn for them; let us appeal to them and importune them till, by our untiring patience, force of argument, and gentle persuasion, we "compel" as many of them as we can, to enter the "one fold of the one Shepherd."

His words have lost none of their point, since the passing years have not effected any large-scale advance in the conversion of our fellow countrymen. In a nation of 150 million, we remain a minority outnumbered about four to one. Moreover, well in excess of half our neighbors have long ceased to go regularly to any church. Although we do receive over 100,000 converts annually, realism compels us to measure this relatively modest advance in terms of our leakage problem. In many of our dioceses, Catholics are so few that a priest must often travel over a hundred miles to visit some of his isolated parishioners. And even where Catholics are numerically great, we are surrounded by vast multitudes involved in heresy, unbelief or secularism. Meanwhile, a determined, ruthless anti-God despotism has enveloped a third of the globe and our nation must rally the forces of Christendom. But our dominant position suffers immeasurably because our people so tragically lack the vision and strength that could come only through full and devoted membership in the Church. "Preach my Gospel to every creature." "Other sheep I have

that are not of this fold." Do not these words of the Saviour have particular application and pressing urgency for the priest on the American scene today?

There are, however, two encouraging elements in the situation. First, the current mood of our non-Catholic neighbors invites apostolic optimism. Certainly, anti-Catholic prejudice and religious indifference are all too pervasive. But the Catholic Church is increasingly the object of sympathetic interest. Disillusioned by the collapse of many principles by which the modern world has lived, and horrified at what the future may hold for civilization, numerous Americans are now in a more religious frame of mind. And many of them are disposed to examine the case for the ancient Church of Christians. This favorable disposition is more pronounced than at any time in the last twenty-five years. The growth and effectiveness of our Catholic information centers, our need to multiply parochial inquiry classes, the response to the K. of C. advertisements, the unprecedented TV audience of Bishop Sheen, and the sustained demand for our convert literature—all this and much more indicate which way the wind is blowing.

Nor has this vast preparation for faith passed unnoticed by our priests and seminarians. They manifest a more vivid awareness of our missionary obligation towards non-Catholics, a keener realization of our present opportunities, and an appreciation of the contribution each priest can make towards a robust apostolate for converts. Formerly, interest in convert work was rather sporadic and relegated to those with a flair for the work. Today, it is much more generally recognized as one of the ordinary, customary duties of every priest. In the last three years, Chicago and its suburbs have seen the opening of thirty inquiry classes. San Diego has just completed its second annual campaign for converts, with a door-to-door canvass and an inquiry class in practically every parish. Assistant priests who have displayed exceptional competence in this apostolate are eagerly sought by pastors. Episcopal letters and counsel, and the number of deanery meetings that are devoted to conversion have mounted sharply in recent years. And a practiced observer like Father John O'Brien can now report that the apostolate to non-Catholics "is no longer in low gear."

THE NEED FOR SEMINARY TRAINING

American priests are exceedingly practical. And their enlarged efforts in convert work have instinctively directed their attention to the need of professional competence in this sacred endeavor. This, in turn, gives rise to speculation among them regarding seminary training and its relation to winning our separated brethren.

Conversion is pre-eminently the work of grace, but it is also a labor in which God enlists man's best energies. And the measure of proficiency we command will often be reflected in the final returns. Though we can never bestow faith, we can becloud its recognition and impede its reception by well-meaning ineptitude. Each conversion reflects a process of such delicacy and complexity as to defy exhaustive analysis. But we do know that the convert usually trudges a long road that is seldom without its darkness, weariness and violent storms. Sometimes it entails almost unendurable anguish. And the recollection of many well-intentioned but heavy-handed attempts to propel him headlong into the Church induced Chesterton to warn:

For the convert's sake, it should also be remembered that one foolish word from inside does more harm than a hundred thousand foolish words from outside . . . There is many a convert who has reached a stage at which no word from any Protestant or pagan could any longer hold him back. Only the word of a Catholic can keep him from Catholicism.

Some of our saddest miscues, in my opinion, arise from a lack of shared experience with converts. Exuberant health has little in common with chronic illness, and great wealth does not lead inevitably to sympathy for the poor. So a born Catholic requires imagination, understanding and large charity even dimly to appreciate the spiritual ordeal through which the inquirer may be passing. We are more at ease with the sinner striving to live virtuously or with the person who labors to be converted from apathy to religious fervor. And the reason is not far to seek. Each priest, in his own measure, has been through the mill himself. Violent temptation, the strategy of Satan, the attractions of life and the treacherous human heart—all this is a searing personal experience. And extensive theological studies, along with the intense spiritual

life of the seminary, serve to enrich both his theoretical and practical grasp of these matters for the guidance of souls.

The situation is quite different when non-Catholics approach a priest. Theirs is a highway he is not likely to have traveled. His knowledge of their journey is largely confined to road maps and second-hand experience. Usually, he has been born into a Catholic home, and the inexpressible beauty, strength and satisfaction of the faith were his from the start. Later on, when he awakened to the difficulties and the mysteries of faith, his response was that of a loyal disciple who seeks only "to understand in order to believe still more." His profoundest conviction is that the Church is the Bride of Christ; his deepest instinct is that she is a loving, bountiful Mother for whose honor he would cheerfully die.

The condition of the catechumen is in sharp contrast with all this! He is religiously insecure and must grope painfully for a more satisfying answer to his soul's need. He sees the Church only from without; in his eyes the Church is on trial; nor will he always disguise his lack of filial trust. To be sure, many inquirers present us with a minimum of difficulty. But even where this is the case, it often happens because the seeker has fought many of his fiercest spiritual battles before approaching us. To the extent that we extend our labors among non-Catholics, however, to that extent do we encounter greater numbers of inquirers in the early and more troublesome phase of their pilgrimage. And because we have only a distant realization of the conflict transpiring in their souls, neophytes who afterwards make the most devoted and exemplary Catholics can exasperate us beyond description. This often betrays us into inaccurate diagnosis, faulty remedies, or even into impatience by which we either abandon or lose a promising catechumen.

Obviously, there are often numerous theological, philosophical or historical differences that divide priest and inquirer. But the psychological differences arising from their diverse religious background and outlook may, in practice, prove far more difficult to surmount. At every turn, therefore, a priest must implore God's aid. And it is imperative that he acquire extraordinary reserves of patience, insight, tact and Christian sympathy. True sympathy is, by definition, the capacity so to enter the heart of another that we

feel what he feels. Always a rare virtue, it seems especially uncommon in religious discussions among people who start from divergent religious standpoints. And many a priest, lacking the gift of a Francis de Sales, must learn all this in the school of hard knocks—unless he has been forewarned by adequate seminary preparation.

Bishop Whalen of Montreal, a notable convert-maker himself, has spoken with commendable candor and vigor on this matter:

Every priest knows in a general way how he has to deal with prospective converts. But if he possessed a scientific method and coupled it with his apostolic zeal, wonders would be accomplished. I personally have had a great deal of experience in dealing with converts and in convert-making, and I painfully look back on my days of inexperience and realize the handicap under which I was laboring, and how many times I had to use my neophytes to further my own cause. It is foolish to expect one to fly an airplane without a thorough grounding in the principles of aeronautics. I still regret bitterly my own loss, because of my own blundering, simply because I mishandled a situation that was brought about by my ignorance of method.

Some are content to say that convert-making is a knack and comes with practice; but why practice in the dark, and why use our future convert as a guinea pig in our research work? Why bring him at all into the laboratory, when we should have the proper diagnostic method, the proper remedies, and the proper science before we start at all as a practical spiritual physician to non-Catholics?

THE COURSE AT THE PAULIST SEMINARY

Some ten years ago, we revamped the course in convert work at our own Seminary. And while it is far from being a final solution to a great need, there may be elements in it of interest to you. It was decided to assign one period each week for the four years of theology, and to supplement lectures by required reading. This brief resumé, however, is concerned only with the work of two of these years; specifically, with those phases of the topic that relate to convert work at the parochial level. For in this aspect of the matter, every American priest will have a stake not unlike that of the Paulist.

In the first of these two years, our hope is to stimulate zeal for conversions, to impart an elementary appreciation of the psychological factors in conversion, and an acquaintance with the basic procedures

on which a sound parochial plan for converts may be established. The year is launched with a survey of *Elements Favorable and Unfavorable to the Growth of Catholicism*¹ in our country. Since our apostolate is in large part a matter of persuasion, considerable attention is directed to *Our Apologetic Method* both in its polemic and irenic aspects. Questions like *The Sincerity of Non-Catholics*, the relation between *Charity and Belief*, and the content of the phrase "*Our Separated Brethren*" are then treated. "*Diligite homines, interficite errores*" is the basic principle inculcated throughout. The seminarians are then reminded of the common stages through which the generality of our converts pass on this journey to conviction: *Spiritual Disaffection* with their spiritual predicament; *Awakening Interest in the Church*; *Growing Appreciation of Catholicism*; and the fateful moment of *Decision*. Some of the outstanding *Helps and Hindrances* they encounter at each stage are noted. This is followed by lectures on the *Reception of Converts*, how to assist them to *Adjust Themselves*, and how to *Enlist their Potential Zeal*.

The average parish is a bustling place with a multitude of activities designed to meet pressing spiritual needs. Convert work, for its own permanence, must fit harmoniously into a tight and demanding schedule. With a realistic acceptance of this situation, we discover what a priest can do to *Prepare the Community for Conversions*, how to establish, conduct and sustain a *Parochial Inquiry Class*, and the elements of *Follow-up Work subsequent to Conversion*. *Enlisting the Laity*, the *Need of a Crusade of Prayer and Sacrifice*, and various *Specialized Techniques* are then discussed. And an analysis of *The Return to Religion* rounds out the year.

Four books from a selected list are assigned this year, either from convert autobiography or the technicalities of Convert-Making. Students thus find ample confirmation of the principles endorsed in the lectures. Our converts, enthusiastic over their newly found faith and out of zeal to win their former associates, have produced a literature that reveals the numerous ways by which the Holy Spirit actually leads men to the truth, and contains priceless sidelights into the manner by which they surmounted various difficulties. These volumes can aid the future convert-maker somewhat like the

¹ Italics indicate lecture topics.

crucial campaigns of history assist the soldier; the famous medical case-histories, the physician; or past litigation, the lawyer or judge.

The second of those two years concentrates on the *Instruction of Converts*. This apostolic work immediately presents a newly ordained priest with a task for which he sometimes finds himself none too well prepared. All teaching, obviously, depends on communication. Two persons must achieve a measure of understanding and accord if there is to be an effective transmission of thought. It is axiomatic that however scholarly a man may be, he succeeds as a teacher largely in the measure that he masters the art of imparting his knowledge. But catechizing inquirers presents a brood of special problems over and above those previously mentioned. The non-Catholic does not as yet accept the teaching authority of the Church; he may be deplorably ignorant of the simplest Christian concepts; our commonest words—like grace, supernatural, faith, indulgence—may have an entirely different meaning for him. Then, too, our inquirers represent so bewildering a variety of religious origins as to render classification extremely difficult.

Moreover, the instructor himself may manifest assumptions, attitudes and mannerisms that can militate against ease of communication. To a person who is slowly groping for religious certainty we may—all unconsciously of course—convey the impression that we are rather cocksure, somewhat forgetful of the obscurity that attaches to all the Christian Mysteries, or may seem to be better acquainted with certain stock answers than we are with the poignant anxieties of those denied the light of Faith. These qualities may not be in any sense deliberate, but to the extent that the inquirer senses them even as vague tendencies in us, in that measure do we render communication more difficult. Maisie Ward in her life of Chesterton makes an observation in this connection which helps me to understand some of my own humiliating blunders:

Here the convert has one great advantage over the Catholic brought up in the Faith. Most of us hear the answers before we have asked the questions: hence intellectually we lack what G. K. calls "the soils for the seed of doctrine." It is nearly impossible to understand an answer to a question you have not formulated. And without the sense of urgency that an insistent question brings, many people do not even try.

This year's work, then dwells on the basic pedagogical principles underlying the catechizing of inquirers, and the effect of certain attractive or repellent traits of the instructor on the learning process. Unshakeable loyalty to eternal truth and an ever-deepening inner appreciation of its meaning and its necessity for all mankind is the goal. Each chapter of Father Malloy's *Catechism for Inquirers* is studied with a view to the common ground we may enjoy with individual neophytes, and the special difficulties our doctrine may present to the skeptic, to un-churched, the liberal or conservative Protestant. Required reading comprises books on Pedagogy and Catechetics, along with books of popular apologetics and Christian Doctrine. At the close of the year, each student has a basic set of instructions for inquirers—later to be enriched by reading, experience and thoughtful reflection.

OUR SEMINARIES AND CONVERT WORK

A request for information on this general topic brought an exceptionally high ratio of cordial and illuminating replies from the rectors of our major seminaries. A digest of these responses reveals: (1) that there are relatively few seminaries where a separate course in Convert-Making or Missiology is conducted; (2) the chief obstacle seems to be a log-jam of courses in the present curriculum; (3) there is widespread agreement that we now enjoy exceptional opportunities for winning converts; (4) the numerous formal and extra-curricular endeavors designed to meet the acknowledged need of preparation for this apostolate.

Some seminaries, like St. Mary's in Roland Park, Baltimore, have arranged a lecture once a week for the entire fourth year of Theology in the instruction of converts. Others like Maryknoll schedule a formal course in Missiology. Many priests and seminarians attend, on a voluntary basis, a two-year lecture course conducted regularly for externs at the Paulist Seminary in Washington. It is encouraging to note that many seminaries invite local priests experienced and successful in this work for talks or a series of lectures to the entire student body. A growing device is the periodic seminar or panel discussion for upper classmen under a faculty moderator. And considerable theoretical and practical ac-

quaintance with the subject comes by way of extra-curricular activities like the Evidence Guild, Catechetical projects, the C.S.M.C. and Missionary Academia, and the Home Study or Correspondence Course for inquirers.

For the most part, preparation for convert work is relegated to the regular courses, with varying degrees of emphasis, especially in Apologetics, Pastoral Theology and Catechetics. Father John O'Brien's *Winning Converts* is employed widely as a reference text. And the monthly release of the Paulists, *Techniques for Convert-Makers*, is generally recommended to seminarians; and is extensively employed as source material for lectures or supplementary reading.

Many rectors emphasize the contribution each professor may render this apostolate in his daily classes. Every discipline in the seminary curriculum treats matters that have a large bearing on winning converts. And even where a formal course in convert work is scheduled, close correlation with the other classes is abundantly helpful. But in seminaries where a separate course is not provided, the amount of preparation given the seminarians for convert work will depend entirely on the cumulative contribution made by the entire teaching staff. Seminary professors today are adept at going beyond the letter of the text book. Frequent Papal Encyclicals, official instructions, and the needs of the times make this indispensable. And since many a seminarian must depend exclusively on the regular courses for guidance in this apostolate, I should like to dwell on the assistance that can be rendered by every professor on the seminary staff.

Study of the ancient philosophers put Avery Dulles on the road to the Church, and profound dissatisfaction with the modern philosophers prepared for the conversion of the Maritains. And many another convert can help the professor of philosophy in stressing the vital urgency of the problems with which he deals. Belloc often remarked that many decisive battles for conversions would be fought in the arena of Church History. And converts like Carlton Hayes, Christopher Dawson and Rosalind Murray lend weighty support to this prediction. I know that when Ross Hoffman first manifested interest in the Church, a perceptive priest advised him to read the Four Gospels as if they were hot off the press. This scriptural study

led him to see Christ in a new light and gave him no rest until he entered the Church clearly founded by Christ. Incidentally, there is a young priest in nearby Washington, whose gratifying success with inquirers is largely due to the striking use of scriptural scenes in all his instructions.

Let's glance at some other seminary disciplines from this point of view. Shortly after his own conversion, Dr. Orchard wrote an arresting series of articles on the conversion of England. And professors of Homiletics and Liturgy must have been elated at the importance he attached to dignity in the conduct of Catholic services and effective use of the pulpit in winning many of the non-Catholics who increasingly attend Catholic functions. Professors of Apologetics can perform many obvious services for this apostolate. Not the least of them is when they caution the seminarians on the distinction between Scientific Apologetics and the Art of Apologetics. Scientific Apologetics provides us with superb material which establishes conclusively the fact that the Church speaks for Christ. But in practice, few men come to conviction solely by rational demonstration. Alfred Noyes, for example, thoroughly grasped the logical proofs for Catholicism; but it was the death of a loved one—something beyond mere logic—that actually brought things into focus, and prepared him to accept the grace of conversion. It is the art of apologetics—based on a knowledge of tempted, bewildered, capricious human nature, and acquaintance with the individual needs of living persons—which helps us to make skillful use of the particular chain of proofs most likely to persuade them.

The sturdy assistance that can be rendered by the teacher in Pastoral Theology and Catechetics is so manifest that it needs little emphasis here. But I'd like to allude in passing to the relation between our seminary classes in Moral Theology and conversions. Alice Meynell felt the need of an infallible guide in morals even before she appreciated its necessity in dogma. And many a neophyte comes to us appalled, not only by modern misconduct, but principally because he sees the need of fixed standards of morality. Indeed when the Ministers' Association of Worcester invited Bishop Wright to address them last year, they were overwhelmingly in favor of his discussing the Church's approach to current moral problems.

A colleague suggests that professors in dogma discuss at the completion of each tract, something parallel to the familiar *Corollarium Pietatis*—a *Corollarium Instructionis*—with the class.

Believe me, few aids would more effectively help a young priest as he embarks on this phase of the ministry. For most of my own converts seem to have come to conviction by an objective, pacific exposition of the doctrinal teachings of the Church. As lesson follows lesson, the consistency, sublimity and reasonableness of Catholic truth unfolds. They gradually come to see how perfectly it answers our age-old questions and deepest needs. Misconceptions gradually vanish, ignorance gives way to understanding. Eventually, a solid assurance builds up in their minds and hearts that only God, Who created us, could devise anything so perfectly adapted to our deepest longings.

If I may offer an opinion, the development of a successful convert-maker follows this pattern: first, he immediately recognizes more or less inadequacy in the proper instruction of inquirers; secondly, he awakens to a lack of acquaintance with the missionary methods by which non-Catholics are attracted and eventually led into the fold; thirdly, in time he comes to grasp something of the enormous complexity of the process that normally precedes submission to Christ's Church. And he cannot but regret the numerous excellent opportunities he missed, and the occasions when he caused needless pain and difficulty because he had to learn things the hard way. Having taught on a seminary faculty for ten years, I can appreciate the justifiable misgivings aroused by any one who advocates another course for our overburdened schedules. But the mass calamity, represented by the hundred million souls in our land who are outside Christ's One True Church, justifies us in considering whether we are doing all we can to prepare our priests to cope with this urgent, sacred obligation.

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DIGEST OF THE DISCUSSION

As one of many aspects of convert-making that require emphasis in the seminary, Father Kenneth Doherty, S.A., Atonement Seminary in Washington, discussed the follow-up work of the Father Paul Guild. To assist those newly converted in making necessary adjust-

ments and to help them grow in knowledge and practice of the faith, a balanced program of intellectual, spiritual and social activities is provided. Similar work by Father Niemarber's Guild of St. Paul in Lexington, Ky., and the St. Paul's Guild in New York were also described.

Father Alban McGuire, O.F.M., Holy Name College, Washington, referred to the special difficulties connected with the instruction of skeptics. Some unbelievers are militantly opposed to religion; others are reluctant skeptics who wish they could believe. In general, they dislike organized religion (largely from experience with Protestantism); they are profoundly disturbed by physical and moral evil, and they hold that we can attain certainty only by laboratory methods of proof. They charge believers with being overcredulous, and vastly misunderstand the Christian Mysteries. By stressing Catholic respect for reason and an objective exposition of our beliefs, they can gradually see the force of the preambles to faith.

Replying to Father Edmond Benard, of the Catholic University, Father McGinn explained that Paulist seminarians select convert-autobiographies from an approved list. Each book approved is recommended for the degree of insight it reveals concerning the process leading to conversion. Class lectures indicate clues as to what to seek in these volumes: how to classify inquirers; adherence to or deviation from a basic psychological pattern; the influence of supernatural factors; how Catholics or non-Catholics help or hinder; specific difficulties and how they were surmounted; the influence of literature; how they actually came to conviction, etc.

Answering Father James Griffen, S.J., Woodstock, Md., Father McGinn replied that many seminary rectors revealed concern over the teaching of Apologetics. Students sometimes conclude that a rational demonstration of itself will actually lead men to conviction. Scientific Apologetics, a part of Fundamental Theology, demonstrates the divine mission of the Church, and thus performs superbly a necessary service for the Church and for theology. And the seminarian must master this subject. But he should be warned that, in practice, few men come to conviction solely by reasoned argument. The convert-maker must also master the art of apologetics, by which

he applies those arguments best suited to impress individual persons in view of their background, temperament, and predispositions. It is a troubled, emotional, capricious human person who is to be convinced and all this will affect his appreciation of the case we present to him.

Father L. A. McCann, C.S.B., Windsor, Ont., finds that many inquirers are uneducated and lacking in spiritual sense; he asked if priests are justified in prolonging their instruction. The discussion leader recommended *The Adolescent and the Convert* by Father John P. Murphy which treats this problem. The writer believes many converts are received too hastily today, and explains how in the early Catechumenate the environment, motives and character of the neophyte determined the duration of his instruction. Father McGinn believed that, aside from exceptional cases, a course of twenty-four lectures for three months would ordinarily suffice. The first instruction should tactfully advise the neophyte how to inquire, behave and pray as a preparation for faith. Each subsequent lesson should contain some spiritual note, as awakening doctrinal conviction should lead to appropriate religious practice. A conducted tour of the church, and advising visits to the Blessed Sacrament, attendance at services, the use of a prayer book, and moral improvement—should encourage them to adopt many Catholic practices long before reception. The early Catechumenate with its balance of instruction, asceticism and gradual participation in the Christian Mysteries is the ideal.

Father Benard asked whether Bishop Whalen of Montreal, who vigorously advocates training for convert-making, has offered a detailed plan. Since the bishop's recommendations were embodied in a single address, he could indicate only some main features of a more systematic approach to convert-making. He stresses the following points: convert-making (aside from God's grace) is a science; the need of good methods; the importance of classifying our inquirers; convert-making is also an art; the need of establishing early the teaching authority of the Church; the personality of Christ as a point of reference for all the instructions.

Father Edward Carlson, O.P., of River Forest, pointed to a difficulty confronting the teacher of Apologetics. If he confines himself to the practical aim of winning converts, the seminarian

will receive an inadequate introduction to the study of theology. If the professor concentrates exclusively on scientific apologetics, the future priest may place too much reliance on a purely rational demonstration. Father McGinn felt that this real difficulty emphasizes the advisability of a seminary course in convert work. Such a course deals with the practical aspects of the subject, allowing the professor of Apologetics to treat his subject scientifically with occasional, appropriate efforts at correlation with the course in convert work.

Father J. J. McLarney, O.P., Somerset, Ohio, the Chairman of this Seminar, stressed two points. 1. We should be discriminating in our discussions regarding the Holiness of the Church. Some Catholics are unholy; many non-Catholics lead exemplary lives. We often seem to underestimate the moral excellence of some outside the Church; and sometimes seem to minimize the fact of scandal among Catholics. 2. Secure in the possession of the truth, a priest may unconsciously take a superior air with those who sincerely search for truth. Christ's Church is indeed incomparably holy. But the wicked or mediocre Catholic is all too common. Hence, with candor and frankness we should admit Catholic deficiencies as does the New Testament. Rosalind Murray dwells at length on these matters in *The Good Pagan's Failure*, but especially in *The Further Journey*. Father McGinn remarked that in the preliminary instruction, it is advisable to stress the fact that faith is an unmerited gift and not a sign of superior intelligence or an indication of holiness. Catholics make large claims for their Church; but the individual Catholic must be humble and grateful to God for faith and the gifts which flow from it.

Father Gustave Weigel, S.J., Woodstock, Md., offered an excellent suggestion out of his profound, life-long interest in the subject of this seminar. He felt that some seminaries might find it difficult to provide an instructor with the theoretical knowledge and practical experience required for a course in convert work. He urged the holding of "Institutes" in our seminaries by competent lecturers on the basic phases of winning converts.