

# QUICK CARD: *REVELATION*



<i>Reference</i>	"Revelation" from <i>Everything that Rises Must Converge</i> , Flannery O'Connor. (1965)
<i>Plot</i>	When Mary Grace attacks Mrs. Ruby Turpin, calling her a warthog from hell, Mrs. Turpin receives the announcement as a prophetic revelation and wrestles with God about her true identity.
<i>Setting</i>	A waiting room in a doctor's office in the South. The occupants are a cross section of segregated Southern society.
<i>Characters</i>	<ul style="list-style-type: none"> <li>• Ruby Turpin, a 47 year old middle class woman who judges everyone and everything in an attempt to justify herself and secure her own place (protagonist)</li> <li>• Claude Turpin, Ruby's husband</li> <li>• The black field hands who work for the Turpins on their farm</li> <li>• The Christian God, from whom Ruby receives her revelation and with whom she wrestles (antagonist)</li> </ul> <p>The other characters in the waiting room, who represent a microcosm of Ruby's social hierarchy:</p> <ul style="list-style-type: none"> <li>• Mary Grace, an 18-19 yr. old girl covered in acne and reading a book on human development. (antagonist)</li> <li>• Mary Grace's respectable mother</li> <li>• A lean, stringy old fellow</li> <li>• A well-dressed and grey haired old lady, also called stylish and pleasant</li> <li>• A thin, leathery old woman in a cotton sack dress, there with her 5-6 yr. old dirty blond child with a runny nose and no manners. Ruby calls them "white-trashy."</li> <li>• Red headed youngish gum-chewing woman whom Ruby terms common</li> <li>• A black delivery boy</li> </ul>
<i>Conflict</i>	<p>Man vs. Man – Mary Grace attack Ruby Turpin</p> <p>Man vs. God- Ruby debates the accuracy of this prophecy with God. "Who do you think you are?"</p> <p>Man vs. Self – Ruby struggles to know herself.</p>
<i>Theme</i>	<p>The creaturehood of man</p> <p>The nature and action of grace</p> <p>The source of righteousness, identity, and human value</p>

*Literary Devices*

Allusions:

- to Bible stories such as the demon possessed man and the pigs from Mark 5: 1-20 and the parable of the Pharisee and the sinner in Luke 8:9-14. "I thank Gawd," the white-trash woman said fervently, "I ain't a lunatic" (647). The final scene references Mtt. 19:30, "But many who are first shall be last, and many who are last will be first."

Symbolism:

Consider the significance of the young girl's name, Mary Grace (ie bitter grace). How is the attack a vehicle of grace for Mrs. Turpin?

Consider the pigs, panting with a secret life. Mrs. Turpin is like one of her hogs. Consider the description of her pigs she gives in the waiting room and her actions in the final scene.

The hose is a watery snake, alluding to the serpent in the garden, a symbol of sin.

Irony:

Mary Grace throws a book about human development in Ruby's eye.

Each of the characters in the office size one another up in order to discover themselves. They find their place in the world on the basis of comparisons to other creatures, thus engaging in presumption and sharing a common blindness.

Washing her pigs down, Ruby squirts one of them in the eye, deaf to their squeals.

Imagery:

O'Connor makes great use of similes and metaphors to create her images. She describes Claud taking the help to the fields in a truck that "looked like a child's toy." She describes Ruby, newly awakened, raising her hands "in a gesture hieratic and profound." Likewise, she describes the final scene of saints trooping into heaven, as "battalions of freaks and lunatics shouting and clapping and leaping like frogs."