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VEGETALIZATIONS IN JOHN HENRY NEWMAN'S *SERMONS ON SUBJECTS OF THE DAY*

The aim of the paper is to analyze instances of vegetalization, which is the X IS A PLANT metaphor, in John Henry Newman's collection of sermons, published as *Sermons on Subjects of the Day* (1843). One group of metaphors are ontological metaphors, whose source domain is an entity (Lakoff, Johnson 2003[1980]). They can be classified as reifications, vegetalizations, animalizations, personifications, and deifications, which corresponds to the hierarchy of the so-called Great Chain of Being. As claimed by Krzeszowski (1997), these metaphors play an important role in expressing the axiological dimension of language, since they can express specific values of their target domains. In Christian discourse, vegetalizations contribute to the conceptualization of such notions from the religious sphere as God, grace, the Kingdom of God, the Christian life, the Church, or evil.

Keywords: *vegetalization, metaphor, sermons, Christianity, Great Chain of Being*

1. Introduction

John Henry Newman (1801-1890) was an outstanding British philosopher, theologian and writer of the Victorian era. As an Anglican priest, a preacher and an academic, he was one of the leaders of the Oxford Movement, whose goal was to renew the Anglican Church. However, in 1845, after years of research into history and theology of the Church, Newman decided to convert to the Catholic faith. He became a Roman Catholic priest and joined the Congregation of the Oratory of St. Philip Neri. In 1879, Newman was given a cardinal's dignity, and in 2019, Pope Francis canonized him.

Newman's *Sermons on Subjects of the Day* (1843) contains a selection of 26 sermons, delivered by their author in his Anglican parish in Oxford where he was vicar from 1828 till 1843. Each of the sermons relates to a special occasion or Church festivity, on which it was preached. It bears emphasizing that Newman's preaching has been described as "legendary" as it attracted and influenced numbers of his contemporaries and the next generations alike (Ker 2009: 90). Marcin Kuczok (2016: 184) writes that Newman's sermons are assessed by literary critics as masterpieces of religious literature. For a linguist conducting research in religious discourse, such a collection of sermons constitutes a perfect corpus of religious language, produced by a renowned theologian.

The aim of this article is to analyze the vegetalizations present in John Henry Newman's *Sermons on Subjects of the Day*. In line with the assumptions of cognitive linguistics, we perceive metaphor as a way of conceptualizing religious reality: "the conceptual systems of cultures and religions are metaphorical in nature" (Lakoff, Johnson 2003[1980]: 40). Vegetalizations, along with deifications, personifications, animalizations, and reifications constitute the so-called Great Chain of Being (GCB) metaphors. However, it seems that while most of these metaphors have been analyzed in various ways, for instance, personifications (e.g. Dorst 2011), animalizations (e.g. Kiełtyka 2016), and reifications (e.g. Szwedek 2011), vegetalizations have not received much attention from linguists.

Interestingly, an analysis of vegetalizations in another collection of Newman's sermons, the *Parochial and Plain Sermons* (1834-1844) was included in Kuczok (2014: 225-235), who conducted a broader study of the conceptualization of the Christian life in that collection of sermons. The author distinguishes three metaphorical models of the Christian life in Newman's sermons, based on vegetalizations: CHRIST IS A PLANT, THE CHRISTIAN IS GROUND / GARDEN, and THE CHURCH IS A PLANT, with a number of specific metaphorical mappings included in them.

The first part of this paper focuses on vegetalization as an ontological metaphor. Next, in the subsequent sections, we will study examples of the metaphor GOD IS A PLANT, THE KINGDOM OF GOD IS A PLANT, and PEOPLE ARE PLANTS in John Henry Newman's *Sermons on Subjects of the Day*. After that we will focus on the FARM metaphor in the studied sermons, and on other domains that are conceptualized by means of vegetalizations.

2. Vegetalization as an ontological metaphor

In our study we assume the conceptual definition of *metaphor*, in which it is understood as a mapping from the source domain onto the target domain, used systematically to reason about the target domain. This mapping is not purely

abstract or arbitrary, but it is shaped and constrained by a person's bodily experiences in the world (Barcelona 2000: 3-4; Lakoff, Johnson 2003[1980]: 246). Conceptual metaphors are often conventionalized, which means that it is not necessary for people to be aware of the fact that a given expression is motivated by metaphor. Basically, they are used by speakers automatically and unconsciously (Lakoff, Johnson 2003[1980]: 211-213). Among the various types of conceptual metaphors linguists distinguish *ontological metaphors*, by means of which a non-entity, such as an idea, an activity, or an event is conceptualized as an entity, such as a substance, a living creature, or a person. For example, the sentence *Life has cheated me* illustrates the metaphor life is a person (Ibid.: 25-34).

Tomasz Krzeszowski (1997) classifies ontological metaphors from the hierarchical perspective, connected to the so-called Great Chain of Being (GCB), a certain hierarchical order of the things experienced by human beings, with God on top, then human beings, next animals, then plants, and inorganic objects at the bottom. This hierarchy exists as an unconscious cultural model inherent in people's understanding of themselves, as well as of the world and language (Lakoff, Turner 1989: 167). Thus, *deifications* are X IS (A) GOD metaphors, *personifications* can be transcribed as X IS A HUMAN BEING metaphors, *animalizations* are X IS AN ANIMAL metaphors, *vegetalizations* follow the X IS A PLANT mapping, and *reifications* can be expressed as X IS AN OBJECT metaphors. As explained by Krzeszowski, these metaphorical mappings can go either upwards or downwards. In upward mappings the source domain occupies a lower position on the GCB than the target domain, while in downward mappings, the source domain occupies a higher position than the target domain (Krzeszowski 1997:161-162). It is possible to distinguish twenty ontological metaphors grouped according to the level the source domain occupies on the GCB (ibid.:70-71):

- (1) *deifications*: A THING IS (A) GOD, A PLANT IS (A) GOD, AN ANIMAL IS (A) GOD, and A HUMAN BEING IS (A) GOD;
- (2) *personifications*: A THING IS A HUMAN BEING, A PLANT IS A HUMAN BEING, AN ANIMAL IS A HUMAN BEING, and (A) GOD IS A HUMAN BEING;
- (3) *animalizations*: A THING IS AN ANIMAL, A PLANT IS AN ANIMAL, A HUMAN BEING IS AN ANIMAL, and (A) GOD IS AN ANIMAL;
- (4) *vegetalizations*: A THING IS A PLANT, AN ANIMAL IS A PLANT, A HUMAN BEING IS A PLANT, and (A) GOD IS A PLANT;
- (5) *reifications*: A PLANT IS AN OBJECT, AN ANIMAL IS AN OBJECT, A HUMAN BEING IS AN OBJECT, and (A) GOD IS AN OBJECT.

As we can observe, ontological metaphors understood in that way may encompass mappings occurring between entities, and not only the ones that make a non-entity into an entity, as originally claimed by George Lakoff and Mark

Johnson (2003[1980]). It is worth adding here that Grzegorz Kleparski (2008: 45-46) suggests using the terms *zoosemy* for animal metaphors following the mapping HUMAN BEINGS ARE ANIMALS, and *plantosemy* for “the process of transference of plant names to refer to various qualities of human beings and/or with reference to humans”.

Vegetalizations, like the other GCB metaphors carry an axiological charge. According to Krzeszowski (1997: 70-71), at each level of the GCB it is possible to distinguish a unique characteristic property, and being the most valuable property it gives rise to the value identified with a given level. The hierarchy of values is a product of human judgements based on experience because values by their nature emerge from human interactions with the world. When it comes to plants, they can be characterized by the property of being alive, which distinguishes them from inorganic things, and life is basically experienced as growing and movement. Therefore, the emerging values connected to vegetalizations are generally vital and motor values.

Additionally, vegetalizations, like all conceptual metaphors, may express the axiological charge by means of the so-called *preconceptual image schemas*, which are conceptual structures grounded in human bodily experiences, and which often constitute the source domains in metaphorical mappings (Krzeszowski 1993: 311-328; Krzeszowski 1997: 109-131). For example, in such common orientational schemas as UP-DOWN, RIGHT-LEFT, FRONT-BACK, or PART-WHOLE, the concepts of UP, RIGHT, FRONT, and WHOLE are usually charged positively, while DOWN, LEFT, BACK, and PART bear the negative value. As an illustration we can compare the metaphorical expressions *to be in high spirits*, where good is UP, and *to come down with flu*, in which the image schema DOWN bears the negative charge.

3. GOD IS A PLANT

The idea that God is a plant is present in the New Testament, where Christ calls Himself the vine, and His followers are called branches, provided that they remain connected to Christ – the Vine (John 15: 4-6): “Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. **I am the vine, you are the branches.**¹ Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned.”

¹ The bold font has been added by the Author of this paper in order to help identify the metaphorical fragments of the quoted examples.

Although Newman does not quote that fragment of the Bible in his *Sermons on Subjects of the Day*, this conceptualization of God seems to permeate his texts. Thus, God is perceived as A VINE while rites and ordinances are BRANCHES GRAFTED INTO THAT DIVINE VINE: “And as no virtue is real virtue, nor service true service, nor work good work, if He is not the life of it; so in like manner, no rite or ordinance is good, unless as **grafted into Him** and sanctified by Him” (SSD 15: 203).² In another sermon, God’s Word is pictured as A BRANCH GRAFTED IN PEOPLE, here also conceptualized as PLANTS: “Surely, then, it is merciful to read in this vision, granted to the Prophet of the latter days, that after all God was not in the Wind, not in the Earthquake, not in the Fire, though He wrought through them; but that His Living and True Word, our Hope and our Salvation, «the **engrafted** Word, which is able to save our souls,» is «a still small Voice;» (...)” (SSD 24: 378). Those vegetalizations assume the preconceptual image schemas of LINK and PART-WHOLE together with their axiological charges: the presence of the LINK between the rites, ordinances and God or between God’s Word and people, and the fact that they constitute A WHOLE has a positive value, while the LACK OF LINK and BEING APART are charged negatively.

Moreover, not only God, but also His gifts are metaphorically depicted as PLANTS. For instance, God’s grace is A PLANT THAT BEARS FRUIT: “And in both Epistles he enumerates in detail many of **the fruits** and tokens of this grace which had been given to him, who was once «a blasphemer, and a persecutor, and injurious»” (SSD 2: 15). Next, in another place, once again quoting the Bible, Newman describes God’s blessing as A GREEN MEADOW OR A GREEN PASTURE: “Enough for us, if we are allowed, what Scripture singles out as the choicest of God’s blessings, **the green meadow** and the calm full stream, and the bounteous rain, and **the thick foliage**, and **fruit in its season**. Enough for us, in this age and country, if so be, to «dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places;» [Isa. xxxii. 18.] «to be fed in a **green pasture**, and led forth beside the waters of comfort» [Ps. xxiii. 2.]” (SSD 10: 135). Consequently, in that example, people are metaphorically understood as SHEEP, and God as their SHEPHERD.

Furthermore, the Divine doctrines are A VINE, while reasons and truths of irreligious men are conceptualized as PLANTS OR BRANCHES THAT CANNOT BE GRAFTED UPON THAT VINE: “I am speaking of religious men; for doubtless it is true of others, that good grounds they have none for their religious profession; they may, indeed, have got together some reasons from books, and may make a show with them; but they have none of their own. And if they produce ever so many, still, I repeat, it is because they have been taught them. They have been taught the truths, and taught the reasons; but the reasons are their own as little as the truths;

² Hereafter, the *Sermons on Subjects of the Day* will be abbreviated as SSD and the number that follows indicates the number of the sermon.

the reasons are hereditary or traditionary as well as the truths: they have **no root in themselves**; they have nothing within them connecting the reasons with, and **grafting them** upon, the divine doctrines” (SSD 23: 344). Again, in this vegetalization we can identify the image schemas of LINK and PART-WHOLE: being an irreligious man means not having A LINK with the Divine Vine and being set APART from it.

4. THE KINGDOM OF GOD IS A PLANT

In the New Testament, the Kingdom of God is the central theme of Christ’s teaching. The expression *the Kingdom of God* is used interchangeably with *the Kingdom of Heaven* and *the Kingdom of Christ*. All of them refer to the divine lordship over creation, therefore they define the relationship between God and the world, and God and people (Viviano 2002: 172). Following the biblical words, in the analyzed sermons, the Kingdom of God is conceptualized as A SEED CAST INTO THE GROUND that grows to become A HUGE TREE: “«So is the kingdom of God,» says our Lord, «as if a man should cast **seed into the ground**, and should sleep, and rise night and day, and **the seed should spring and grow up**, he *knoweth not how*» [Mark iv. 26, 27.]” (SSD 20: 303-304).

In line with the New Testament, Newman sometimes refers to the Kingdom of God as THE MUSTARD SEED: “And, especially, consider the parable of the **mustard seed**. «The kingdom of heaven,» says our Lord, «is like to a **grain of mustard seed**, which a man took and **sowed** in his field; which indeed is **the least of all seeds**; but when it is **grown**, it is the greatest among **herbs**, and becometh a **tree**; so that the birds of the air come and lodge in the **branches thereof**»” (SSD 16: 224).

In fact, the instances of the metaphor THE KINGDOM OF GOD IS A PLANT in Newman’s *Sermons on Subjects of the Day* are connected with the metaphor of THE LIFE CYCLE OF PLANTS, as described by Zoltán Kövecses (2010: 265). A plant first appears as a seed that springs and grows, for instance to become a large tree with branches, leaves, and flowers, and finally, it is supposed to bear fruit. This metaphor is based on the preconceptual image schema UP-DOWN: growing means going UP and is charged positively while lack of growth, that is staying DOWN, bears the negative charge. This structure of the PLANT metaphor is reflected in the conceptualization of the Kingdom of God, but as we shall see in the following sections, also of Christians and other target domains.

Additionally, the Kingdom of God in the *Sermons on Subjects of the Day* is conceptualized as SPRING: “And thus a great and wide-spreading kingdom came into existence all at once, like **spring after winter**, from within” (SSD 21: 312). Spring is that season of the year that traditionally is associated with vegetation

that starts growing again after winter, giving the impression of coming back to life after the period of stagnation, now developing fast and blossoming in abundance. Thus, it is possible to identify here a metonymical mapping: TIME OF ABUNDANT VEGETATION (spring) FOR ABUNDANT VEGETATION. *Conceptual metonymy* is defined as a cognitive process in which one conceptual entity, the vehicle, provides mental access to another conceptual entity, the target, within the same conceptual domain (Radden, Kövecses 1999: 19-21; Barcelona 2000: 4). Moreover, the metonymy in the analyzed quotation motivates the metaphor THE KINGDOM OF GOD IS SPRING. Such combinations of metaphors and metonymies can be called *metaphonymies*.³

5. PEOPLE ARE PLANTS

In the analyzed sermons, not only God and His Kingdom, but also people are often depicted as PLANTS. Thus, in line with the Bible, Christians are conceptualized as PLANTS THAT ARE ROOTED AND GROUNDED IN LOVE: “And St. Paul: «Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance;» and he prays that «Christ may dwell in» his brethren’s «hearts by faith, that they, being **rooted and grounded in love**, might be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God»” (SSD 22: 332). The concept of BEING ROOTED IN LOVE assumes the image schema of LINK: being LINKED to love is charged positively, while LACK OF LINK would express the negative charge. Alternatively, Christians are referred to as TREES: “We shall be as «**trees planted** by the water-side, that will **bring forth their fruit** in due season;» [Ps. i. 3.] «**trees of righteousness, the planting of the Lord**, that He may be glorified» [Isa. lxi. 3.]” (SSD 10: 135). What is more, also the Israelites are described as TREES: “In the text, the prophet Isaiah, upon Sennacherib’s invasion, makes to Hezekiah the encouraging promise, that, in spite of present misfortunes, «the house of Judah should again **take root downward and bear fruit upward**»” (SSD 14: 181).

In another place, people are conceptualized as HERBS OR GRASS, on which the metaphorical RAIN OF GOD’S DOCTRINE falls: “And Moses before him, another ruler

³ Louis Goossens (2002[1990]: 366-369) and Antonio Barcelona (2000: 9-12) distinguish two general types of the metaphor-metonymy interaction patterns: *metaphor within / from / motivated by metonymy* and *metonymy within / from / motivated by metaphor*. The former type of metaphorism may be illustrated with the example *I’m in low spirits*, where the SADNESS IS DOWN metaphor is motivated by the EFFECT (bodily posture) FOR CAUSE (emotions) metonymy. The latter type can be seen in the sentence *She caught the minister’s ear*: here the EAR FOR ATTENTION metonymy is based on the ATTENTION IS A PHYSICAL ENTITY metaphor.

of God's people; «My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the **tender herb**, and as the showers upon **the grass**.» [2 Sam. xxiii. 3, 4. Deut. xxxii. 2.]” (SSD 5: 59). Also, people who receive God's blessing or the Holy Spirit, here metaphorically depicted as A LIQUID, become like GRASS or WILLOWS GROWING BY WATER: “Again, we read of “the Spirit being poured upon us from on high, and the wilderness being a **fruitful field**, and the **fruitful field** being counted for a **forest**.” [Isa. xxxii. 15.] (...) And again, «I will pour My Spirit upon thy seed, and My blessing upon thine offspring; and they shall **spring up** as among **the grass**, as **willows** by the water-courses. One shall say, I am the Lord's, and another shall call himself by the name of Jacob» [Isa. xlv. 3-5.]” (SSD 17: 239). Next, in Newman's words, religious men grow like A WELL-NURTURED PLANT: “Religious men, knowing what great things have been done for them, cannot but **grow greater** in mind in consequence” (SSD 11: 143).

Additionally, we can observe that in Newman's sermons, the mind is conceptualized as A PLANT that brings fruit – in the case of an unrenewed mind, this FRUIT means various vices: “The works of the flesh are such as St. Paul describes them,—variance, hatred, murders, adulteries, uncleanness, and drunkenness. Pride, cruelty, wrath, revenge, obstinacy, sensuality, are works of the flesh. They are **the spontaneous fruit** of the unrenewed mind, as thorns and thistles are the natural growth of the earth” (SSD 7: 81). In this example, THE UNRENEWED MIND metonymically represents a Christian who fails to live a good Christian life and can in consequence be characterized by the vices listed by Newman. Thus, we can talk about metaphonymy here: the vegetalization of the mind is motivated by the metonymical mapping.

6. The FARM metaphor

In a number of examples found in the studied collection of Newman's sermons, it is possible to identify the metaphor of FARM or GARDEN, which is used to conceptualize such notions as God or the Christian life. Thus, God is depicted as A FARMER or GARDENER that takes care of His vineyard: “When the sun shines, this earth pleases; but let us look towards that eventide and the cool of the day, when the Lord of the **vineyard** will walk amid the **trees of His garden**, and say unto His steward, «Call the labourers, and give them their hire, beginning from the last unto the first»” (SSD 1: 11). Following the New Testament, Newman quotes Christ, who describes His Father using the GARDENER metaphor: “And then He adds, «Every **plant** which My Heavenly Father hath not planted, shall be **rooted up**» [Matt. xv. 13.]” (SSD 15: 202). The corresponding metaphor is CHRISTIANS ARE TREES IN GOD'S GARDEN, again borrowed by Newman from the

Bible: “We shall be as **«trees planted by the water-side, that will bring forth their fruit in due season;»** [Ps. i. 3.] **«trees of righteousness, the planting of the Lord, that He may be glorified»** [Isa. lxi. 3.]” (SSD 10: 135). In another sermon, God is conceptualized as A GOOD FARMER who does not cause any unnecessary suffering, metonymically described as THORNS, to people: “Yet He is the faithful God, not willingly afflicting the sons of men, but for their good; not chastising us, but as a loving Father; not tempting us, without making a way to escape; **not implanting the thorn in our flesh**, save to temper the abundance of His revelations” (SSD 2: 25-26). In fact, in the analyzed quotation, conceiving of sufferings as THORNS IMPLANTED BY A FARMER involves metaphonymy: the metonymical mapping CAUSE (thorns) FOR RESULT (suffering) assumes the metaphor GOD IS A FARMER.

The examples provided above imply the metaphor CHRISTIANS ARE LABORERS WORKING IN GOD'S GARDEN / VINEYARD. In a similar way, when writing about the experience of the Christian life, Christians are described as sowing and reaping: “Yet like the Prophet's roll, though **«in the mouth sweet as honey»**—nay, almost literally so in a strange way—yet as soon as they have eaten it, it will be bitter, if they have forgotten that **«before honour is humility,» sowing in tears before reaping in joy, pain before pleasure, duty before privilege**” (SSD 9: 119). In a few places, it is the Apostles and their followers who are metaphorically depicted as FARMERS: “Adam had to dress paradise; fallen man to **«eat bread»** from the blighted ground **«in the sweat of his face;»** the labourers worked in the vineyard, some through the **«heat of the day,»** others in the eventide; and the **Apostles and their followers ploughed, and sowed, and planted**, in a different field, but still in their Master's service, as it was at the beginning” (SSD 1: 3); or St. Paul, one of the leaders of the early Church: “But what was St. Paul's culture? what was the ground on which he worked? and did he treat it gently, or was he severe with it, to bring it into subjection? Did he indulge in its **flowers and fruits**, or did he watch against **thorns and thistles**, and subjugate it in the sweat of his brow?” (SSD 1: 9).

7. Other domains

Apart from the domains presented above, it is possible to identify a number of other vegetalizations in the studied texts. For instance, the metaphor RELIGION IS A PLANT can be seen in those fragments where religion is said to take root within people, conceptualized here as THE GROUND: “Nay, with some little limitation and explanation, it might be said, that the very fact of a religion **taking root** within us, is a proof, so far, that it is true. If it were not true, it would **not take root**” (SSD 23: 345-346). Sometimes, it is the Christian religion specifically

or the Church that are conceptualized as PLANTS THAT FLOURISH AND BRING FORTH FRUIT: “We see imperfect forms of Christianity made the religion of states and nations, and apparently **bringing forth good fruit**; nay, apparently **flourishing** more than many forms which are more perfect and catholic. We see the Church in slavery apparently **flourishing** more than the Church free” (SSD 6: 72).

Next, righteousness is metaphorically conceptualized as A PLANT THAT BRINGS GOOD FRUITS: “Let us be «filled with **the fruits of righteousness**, which are by Jesus Christ unto the glory and praise of God»” (SSD 10: 136). However, in Newman’s sermons also evil is A PLANT that has its roots: “Where is trade without the love of filthy lucre, which is **the root of all evil**? But Christ’s kingdom was of another sort” (SSD 17: 242). Interestingly, repenting of sins is described by Newman as EATING BITTER HERBS: “As Adam did not lose **the flowers of Eden** on his fall, **but thorns and thistles sprung up** around them; and he still had bread, but was forced to eat it in the sweat of his face; and as the Israelites ate their Paschal lamb with **bitter herbs**; so in like manner we show our repentance, not in rejecting what God gives, but in adding what sin deserves” (SSD 25: 389). In this case, it is also possible to talk about *foodsemy* – a type of metaphor, where we deal with figurative extensions of food-related words onto various categories, especially human beings (Kleparski 2008: 46).

8. Conclusions

In the study presented in this paper we have identified vegetalizations involved in the conceptualization of the religious sphere in John Henry Newman’s *Sermons on Subjects of the Day*. First of all, the target domains of the X IS A PLANT metaphor include God, God’s Word, God’s grace, God’s blessing, and God’s doctrine. Also, the Kingdom of God is conceptualized as A PLANT, sometimes being described as A MUSTARD TREE OF SPRING. Next, people are conceptualized as PLANTS in the studied sermons: these are people in general, Christians, the Israelites, or religious men, with the source domains including PLANTS as such, TREES, HERBS, GRASS, and WILLOWS. An interesting metaphor based on vegetalization in Newman’s sermons is the FARM metaphor, with God as THE FARMER or GARDENER, Christians either as TREES or LABORERS IN GOD’S GARDEN, and Apostles as FARMERS. Apart from that, also religion and the Church are perceived as PLANTS, as well as righteousness and evil, while repenting of sins is conceptualized by means of plant-related foodsemy as EATING BITTER HERBS. As we can observe, occasionally the metaphorical mappings interact with conceptual metonymies, giving rise to the so-called metaphonymies, found in Newman’s texts in the metaphors THE KINGDOM OF GOD IS SPRING, SUFFERINGS ARE THORNS, or THE MIND IS A PLANT.

In line with Krzeszowski's claims (1997), the values represented by vegetalizations in Newman's sermons are mainly vital values: God or Christ pictured as A VINE is the source of the Christian life, and motor values: the experience of being a Christian encompasses growing and bearing fruit. With regard to the types of vegetalizations listed by Krzeszowski, in the studied sermons we have found the GOD IS A PLANT and PEOPLE ARE PLANTS metaphor. There are no instances of AN ANIMAL IS A PLANT and A THING IS A PLANT metaphors, but the target domains include abstract concepts: evil, righteousness, religion, as well as the institution of the Church. Additionally, the axiological charge of the identified metaphorical mappings is sometimes expressed by means of the preconceptual image schemas, especially LINK, for instance, in the metaphor of BEING ROOTED IN LOVE; PART-WHOLE, seen in the metaphor of BEING GRAFTED IN GOD; and UP-DOWN, which can be illustrated by the metaphorical GROWTH OF PLANTS.

Furthermore, it is important to notice that there are differences between the vegetalizations identified in the *Sermons on Subjects of the Day* and those found in Newman's *Parochial and Plain Sermons* (Kuczok 2014). The most important difference concerns the richness of the metaphorical picture of Christianity in the latter work, but that fact may be connected to its size: the *Parochial and Plain Sermons* is a collection of 191 sermons, gathered into 8 volumes. Thus, the metaphors CHRIST IS A VINE, THE CHURCH IS A PLANT, and A CHRISTIAN IS THE GROUND / GARDEN are much more elaborate and detailed in that work than in the *Sermons on Subjects of the Day*, where we identified only individual examples of their use. On the other hand, however, vegetalizations of the Kingdom of God identified in the present study are absent from the *Parochial and Plain Sermons*.

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