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**THE LINGUISTIC PICTURE OF ST. MARY
IN JOHN HENRY NEWMAN'S
"PAROCHIAL AND PLAIN SERMONS"**

Abstract

The aim of the paper is to analyze the linguistic picture of St Mary in John Henry Newman's „Parochial and Plain Sermons” (1834-1843), published in the Anglican period of his life. The study focuses on identifying such elements of the linguistic picture of St. Mary as her titles and names, events from her life, various roles, attributes, and traits of personality depicted in Newman's sermons.

Key words

St. Mary, linguistic picture, John Henry Newman, Parochial and Plain Sermons

INTRODUCTION

John Henry Cardinal Newman (1801-1890) was an outstanding English philosopher, theologian and writer of the Victorian era. As an Anglican priest 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. Apart from being a great scholar, Newman was an exceptional preacher. Interestingly, his preaching has been assessed as a source of spiritual renewal in the Anglican Church, and later in the Catholic Church in England, after Newman's conversion and ordination as a Catholic priest in 1847¹.

The aim of the present paper is to analyze the linguistic picture of St. Mary in the "Parochial and Plain Sermons", which contains 191 sermons preached by Newman at St. Mary's church in Oxford, where Newman served as a vicar from 1828 to 1843. Originally, the sermons were published between 1834 and 1843: the first six volumes as „Parochial Sermons”, and the last two volumes as „Plain Sermons”. The edition containing the eight volumes, published as “Parochial and Plain Sermons”, first appeared in 1868. The text analyzed and quoted in the present article is a reprint of the edition published between the years 1907 and 1909 by Longmans, Green, and Co. in London, revised in 2001 and available online from the website of the Institute for Newman Studies in Pittsburgh, whose aim is to promote Newman's ideas in North America and worldwide². In fact, scholars studying Newman's work claim that the “Parochial and Plain Sermons” constitutes the best and most important work from his Anglican period of life³. It is worth noticing that although Newman converted to Catholicism, the studied collection of sermons were created when he was still an Anglican preacher, following the Protestant theology. That fact leads to the question about the nature of the picture of St. Mary present in that collection of Newman's sermons, whether it complies with Anglican Mariology or rather anticipates Newman's later Catholic sympathies.

In the first part of our article we will briefly present the main assumptions of the theory of the linguistic picture of the world. Next, we will focus on the titles and ways of naming St. Mary in Newman's sermons. After that, the

¹ Panuś 2007, p. 347.

² See: Works of John Henry Newman 2018.

³ Ker 2009, p. 90. See also: Kuczok 2016, pp. 184-186.

events from St. Mary's life mentioned in the studied texts will be analyzed. Then, St. Mary's roles and functions as described in the "Parochial and Plain Sermons" will be presented. The last section will discuss the attributes of St. Mary, identified in the studied material.

THE LINGUISTIC PICTURE OF THE WORLD

In the theory of the linguistic picture of the world, language includes interpretation of reality, which can be expressed by means of a set of judgements about the world. The linguistic picture of the world is the effect of the process of conceptualization entrenched in the system of language: that is its grammar and lexicon. It is possible to reconstruct the linguistic picture of the world by analyzing both the judgements based on the matter of language: grammar, vocabulary, phraseology, as well as analyzing the ones implied by linguistic forms at the level of knowledge and beliefs⁴. It can be said that the linguistic picture of the world holds two functions: it interprets reality encountered by people and regulates human attitudes towards it. Thus, the picture of the world is connected with two kinds of human activity: thinking and acting⁵.

The theory of the linguistic picture of the world holds that language depends on culture and is influenced by it. This interaction of culture and language is observed in such areas of language use as grammar, word formation, syntax, vocabulary, phraseology, text structure, as well as semantics and stylistics⁶. What is important, this approach aims not to isolate the various levels of language organization: on the contrary, grammar should be analyzed together with vocabulary and various uses of language. In fact, the notion of the linguistic picture of the world has become a tool for a holistic description of language in its cognitive and communicative aspects. It is believed that through the analysis of linguistic data, it is possible to understand and describe the ways of people's perception and conceptualization of the world⁷.

When it comes to the linguistic picture of St. Mary, an interesting study in this area has been conducted by Joanna Rutkowska, who focused on the Polish considerations and sermons delivered in connection with May Devotions

⁴ Bartmiński 2006, pp. 12-14.

⁵ Maćkiewicz 1999, p. 52.

⁶ Anusiewicz, Dąbrowska and Fleischer 2000, p. 31.

⁷ Bartmiński 2006, p. 13.

to the Blessed Virgin Mary from the 19th and 20th centuries. In her work, the author first discusses the various titles given to St. Mary in the analyzed materials, and then presents the roles of St. Mary appearing in the texts: virgin, the mother of Jesus, the mother of people, protectress, companion, mediatrix, queen, as well as the paragon of femininity and motherhood. After that, the stylistic elements of the linguistic picture of St. Mary are analyzed, including the Biblical references to St. Mary, mentions of European and Polish shrines of Our Lady (e.g. Fatima, Lourdes, Loretto, Częstochowa, Licheń, Gietrzwałd), various Marian devotions (e.g. the Rosary, the Scapular of Our Lady, May Devotions), and the contexts of everyday customs and habits in the areas of people's work, family life, and religious practices. Additionally, the author presents the persuasive nature of the studied Marian texts, listing the linguistic strategies of influencing the hearer or reader, employed by the preachers⁸. Similarly to the study described above, in the following sections we want to present the picture of St. Mary in John Henry Newman's sermons: the ways she is titled and referred to, the events from her life, as well as her roles and attributes.

THE NAMES OF ST. MARY IN THE "PAROCHIAL AND PLAIN SERMONS"

John Henry Newman uses a number of various titles when referring to the person of St. Mary. The most common title in the "Parochial and Plain Sermons" is simply Mary, which appears 17 times. St. Mary is used by Newman only 8 times. The title His Mother is number two when it comes to statistics, and it can be found in 13 places. Number three is held by two similar titles: Blessed Virgin and Virgin Mary, each of which appears 9 times in the "Parochial and Plain Sermons". In 5 situations, Newman uses the title Blessed Virgin Mary. Also, Blessed Mary is used 5 times, and the title Blessed Mary appears 4 times. The other titles referring to St. Mary are: Virgin Mother, used 3 times, Mother of Christ, with 2 occurrences, Mother of God, also with 2 uses, and Mother of our Lord, found only once. It bears emphasizing that Newman never uses titles referring to St. Mary that have been commonly used in the Catholic Church, such as, for instance, Our Lady, Queen, or Immaculate.

⁸ Rutkowska 2012.

In some places, Newman uses figurative references to St. Mary. In one of his sermons, using a direct quotation from Song of Solomon 4: 12, he writes that “she was set apart, «as a garden inclosed, a spring shut up, a fountain sealed»⁹, to yield a created nature to Him who was her Creator”¹⁰. Then, in another place, Mary is called a flower: “she, who was too *pure and holy a flower* to be more than seen here on earth”¹¹. From the linguistic point of view, employing metaphorical references to people with the use of terms from the domain of plants can be called *plantosemy*¹².

ST. MARY’S LIFE IN THE “PAROCHIAL AND PLAIN SERMONS”

The picture of St. Mary in the “Parochial and Plain Sermons” appears to be deeply rooted in the Bible. Thus, generally, any references to Mary are based on the descriptions of the events from her life found in Scripture: the Annunciation (Luke 1: 26-38)¹³, the Visitation (Luke 1: 39-56)¹⁴, the Nativity of Jesus (Luke 2: 1-20)¹⁵, the Presentation of Jesus at the Temple and the Purification of Mary (Luke 2: 22-40)¹⁶, the Flight into Egypt (Matthew 2: 13-23)¹⁷, the Finding in the Temple (Luke 2: 41-52)¹⁸, the Crucifixion (John 19: 25)¹⁹, and the Descent of the Holy Spirit (Acts 1: 13-14)²⁰. Additionally, Newman writes about what happened to St. Mary after Christ’s Resurrection, hypothesizing on her situation at that time:

And here perhaps we learn a lesson from the deep silence which Scripture observes concerning the Blessed Virgin after the Resurrection; as if she, who was too pure and holy a flower to be more than seen here on earth, even during the season of her

⁹ The italic font in quotations from the “Parochial and Plain Sermons” has been added by the author of the present article in order to help identify the linguistic forms that express the linguistic picture of St. Mary.

¹⁰ Newman 1907-1909, 2, p. 32.

¹¹ Newman 1907-1909, 4, p. 341.

¹² Kleparski 2008, p. 41.

¹³ See, for instance, sermon 12 in volume 2, titled “The Reverence Due to the Virgin Mary”.

¹⁴ See, for instance, sermon 6 in volume 7, titled “The Season of Epiphany”.

¹⁵ See, for instance, sermon 17 in volume 8, titled “Religious Joy”.

¹⁶ See, for instance, sermon 10 in volume 2, titled “Secrecy and Suddenness of Divine Visitations”.

¹⁷ See, for instance, sermon 4 in volume 6, titled “Christ’s Privations a Meditation for Christians”.

¹⁸ See, for instance, sermon 31 in volume 2, titled “Christian Zeal”.

¹⁹ See, for instance, sermon 10 in volume 7, titled “The Crucifixion”.

²⁰ See, for instance, sermon 22 in volume 3, titled “The Good Part of Mary”.

Son's humiliation, was altogether *drawn by the Angels within the veil on His Resurrection, and had her joy in Paradise* with Gabriel who had been the first to honour her, and with those elder Saints who arose after the Resurrection, appeared in the Holy City, and then vanished away²¹.

It is worth noticing that despite the Biblical inspiration prevailing in Newman's sermons, St. Mary is absent from his references to or comments on the Wedding in Cana, where Jesus, encouraged by his Mother, turned water into wine and in this way actually performed his first public miracle (John 2: 1-11). All the other references to St. Mary in Scripture can be also found in Newman's sermons.

Actually, among all the 191 sermons included in the "Parochial and Plain Sermons", only one is fully devoted to the person of St. Mary. It is sermon 12 from volume 2, titled "The Reverence Due to the Virgin Mary," which was delivered by Newman on the feast of Annunciation. In that sermon, Newman comments on the nature of Marian devotion in the Anglican Church. He writes the following words:

And this is the rule of our own Church, which has set apart *only such Festivals in honour of the Blessed Mary, as may also be Festivals in honour of our Lord; the Purification* commemorating His presentation in the Temple, and the *Annunciation* commemorating His Incarnation²².

That rule explains why there is so little attention paid to the person and life of St. Mary in the "Parochial and Plain Sermons": she is mentioned and presented by Newman only because of her connections with Jesus Christ, and never because she herself deserves our attention and veneration. Even in the sermon preached on the Feast of the Purification of the Blessed Virgin Mary, titled "Secrecy and Suddenness of Divine Visitations" and included in volume 2 as sermon 10, St. Mary is only mentioned briefly at the beginning of the text, while the whole sermon is devoted to issues unrelated to her person. Perhaps the only other sermon, in which more attention is paid to St. Mary, is sermon 17 in volume 8, titled "Religious Joy". That sermon was preached by Newman on Christmas Day, and it discusses the special role of St. Mary as the Mother of Christ, but only as one of various strands included in the text.

²¹ Newman 1907-1909, 4, p. 341.

²² Newman 1907-1909, 2, pp. 135-136.

THE ROLES OF ST. MARY IN THE “PAROCHIAL AND PLAIN SERMONS”

In the “Parochial and Plain Sermons”, St. Mary is depicted as fulfilling a number of different roles. They include being the Mother of Christ, the New Eve, the Mother of God, St. Joseph’s wife, the person who changes the future of the world, and a witness at the Last Judgment.

As the Mother of Christ, Mary is said to be united with her Son in a special way:

Other saints are but influenced or inspired by Christ, and made partakers of Him mystically. But, *as to St. Mary, Christ derived His manhood from her, and so had an especial unity of nature with her*²³.

When talking about Christ, Newman uses the Hebrew term “seed of the woman”, which in Genesis 3: 15 stands for the offspring of Eve, showing at the same time that His Mother is the New Eve:

He was, as had been foretold, the immaculate “*seed of the woman*”, *deriving His manhood from the substance of the Virgin Mary*; as it is expressed in the articles of the Creed, “conceived by the Holy Ghost, *born of the Virgin Mary*”²⁴.

Next, Newman says that being Mother of Christ, Mary was much closer to Christ than anyone else, including the Apostles and even the soldiers that tortured Jesus:

Whether of the two came closer to Him, St. Thomas, who was allowed to reach forth his hand and reverently touch His wounds, and St. John, who rested on His bosom, or the brutal soldiers who profaned Him limb by limb, and tortured Him nerve by nerve? *His Blessed Mother, indeed, came closer still to Him*²⁵.

Actually, Mary is said to be the best at following Christ, especially in her sorrows:

*And, of these undefiled followers of the Lamb, the Blessed Mary is the chief. (...) And when sorrow came upon her afterwards, it was but the blessed participation of her Son’s sacred sorrows, not the sorrow of those who suffer for their sins*²⁶.

What is more, Newman emphasizes that Mary suffered because of the fate experienced by her Son:

Thus, immediately upon His birth, He brought the sword upon the infants of His own age at Bethlehem. (...) *His Blessed Mother had not clasped Him to her breast*

²³ Newman 1907-1909, 2, p. 135.

²⁴ Ibidem, p. 31.

²⁵ Newman 1907-1909, 4, p. 247.

²⁶ Newman 1907-1909, 2, p. 137.

*for many weeks, ere she was warned of the penalty of that fearful privilege: "Yea, a sword shall pierce through thy own soul also". [Luke ii. 35.]*²⁷.

In "Parochial and Plain Sermons", it is clearly stated that St. Mary was not only the Mother of Christ, but also the Mother of God, because her Son was the Son of God:

"That Holy Thing" which was *born of Mary*, was "*the Son*", *not of man, but "of God"*. Others have all been born in sin, "after Adam's own likeness, in His image" [Gen. v. 3.]²⁸.

In another place, Newman writes directly that Mary gave birth to God:

Is it possible that the Eternal Son should have been born in a hole of the earth? was the great miracle there wrought, whereby a *pure and spotless Virgin brought forth God?*²⁹.

The consequence of that event is that a human has been honored to become the Mother of God:

He submitted to be the offspring of Mary, to be taken up in the hands of a mortal, to have a mother's eye fixed upon Him, and to be cherished at a mother's bosom. *A daughter of man became the Mother of God* – to her, indeed, an unspeakable gift of grace; but in Him what condescension³⁰.

In Newman's sermons, Mary appears also as the wife of St. Joseph. This fact is mentioned in those fragments of the "Parochial and Plain Sermons" that make references to the Biblical depictions of St. Joseph. First, he is called St. Mary's husband: "Joseph, *St. Mary's husband*, is called «a just man» [Matt. i. 19.]³¹. Then, she is named his wife:

And further, two separate Angels, one to Mary, one to Joseph, declare who the adorable Agent was, by whom this miracle was wrought. "Joseph, thou son of David," an Angel said to him, "*fear not to take unto thee Mary thy wife*, for that which is conceived in her is of the Holy Ghost"³².

Another role held by Mary in the analyzed sermons is being the one who changes the fate of the world. Thus, she is described as the person responsible for reversing the destiny of the world and destroying the head of the serpent, which in the Bible symbolizes Satan: "In her *the destinies of the world were to be reversed, and the serpent's head bruised*"³³. As a result, Mary changes the

²⁷ Newman 1907-1909, 3, pp. 140-141.

²⁸ Newman 1907-1909, 2, p. 140.

²⁹ Newman 1907-1909, 6, p. 285.

³⁰ Newman 1907-1909, 8, p. 252.

³¹ Ibidem, p. 207.

³² Newman 1907-1909, 5, p. 91.

³³ Newman 1907-1909, 2, p. 128.

curse of Eve into a blessing: “I observe, that *in her the curse pronounced on Eve was changed to a blessing*. Eve was doomed to bear children in sorrow; but now this very dispensation, in which the token of Divine anger was conveyed, was made the means by which salvation came into the world”³⁴.

Finally, according to Newman, St. Mary is supposed to be a witness of the Last Judgment, along with all the other saints:

You fear shame; well, and will you not shrink from shame at the judgment-seat of Christ? There will be assembled all the myriads of men who ever lived, a vast multitude! There will be Apostles, prophets, martyrs, and all saints from the beginning of time. There will be all the good men you ever heard of or knew. There will be your own kindest and best friends, your pious parents, or brothers, or children. Now what think you of being put to shame before all these? You fear the contempt of one small circle of men; *what think you of the Saints of God, of St. Mary, of St. Peter and St. Paul, of the ten thousand generations of mankind, being witnesses of your disgrace?*³⁵.

THE ATTRIBUTES OF ST. MARY IN THE “PAROCHIAL AND PLAIN SERMONS”

The analysis of Newman’s sermons allows us to identify various attributes of St. Mary, which point to her traits of personality. First of all, Mary is portrayed as a humble woman, who was not of high estate:

Take, for instance, St. Mary’s Hymn, which we read every evening; *she was no woman of high estate*, the nursling of palaces and the pride of a people, yet she was chosen to an illustrious place in the Kingdom of heaven”³⁶.

Newman notices that interestingly St. Mary remains a very mysterious person when it comes to Biblical descriptions. As he claims, keeping her person and life in secret was done on purpose, since if the Bible focused on her, less attention would be paid to God Himself:

Had the blessed Mary been more fully disclosed to us in the heavenly beauty and sweetness of the spirit within her, true, she would have been honoured, her gifts would have been clearly seen; but, at the same time, the Giver would have been somewhat less contemplated, because no design or work of His would have been disclosed in her history. She would have seemingly been introduced for her sake, not for His sake³⁷.

³⁴ Ibidem, p. 129.

³⁵ Newman 1907-1909, 7, p. 55.

³⁶ Newman 1907-1909, 6, p. 314.

³⁷ Newman 1907-1909, 2, p. 134.

A consequence of Mary's humility is the fact that she will be called blessed in the future, but her glory will not be the kind of the worldly fame:

St. Mary, in the hymn we daily use, returns thanks that «from henceforth *all generations shall call her blessed*» [Luke i. 48.] But *this feeling of hers is very different from the desire of what is called glory, posthumous fame, fame after death*³⁸.

The next attributes of St. Mary are her poverty: “What were the actual circumstances of His coming? *His Mother is a poor woman*; she comes to Bethlehem to be taxed, travelling, when her choice would have been to remain at home”³⁹ and obedience, found in a situation, where Mary fulfilled the Jewish Law, even though there was no need to do it:

Our Saviour was born without sin. *His Mother, the Blessed Virgin Mary, need have made no offering, as requiring no purification*. On the contrary, it was that very birth of the Son of God which sanctified the whole race of woman, and turned her curse into a blessing. Nevertheless, as Christ Himself was minded to “fulfil all righteousness”, to obey all ordinances of the covenant under which He was born, so in like manner *His Mother Mary submitted to the Law, in order to do it reverence*⁴⁰.

In fact, the perception of St. Mary as a humble and obedient person remains in line with the Protestant ideas concerning her position in Christianity⁴¹.

Another attribute of St. Mary, described by Newman in the “Parochial and Plain Sermons”, is her innocence: “If we, through God's unspeakable gift, have in any measure followed *Mary's innocence* in our youth, so far let us bless Him who enabled us”⁴². That innocence can be equaled with being sinless and pure. Newman writes about Christ's Mother as being His throne made of undefiled arms: “His throne was *His undefiled Mother's arms*”⁴³. Mary is also referred to as a pure and spotless Virgin:

Is it possible that the Eternal Son should have been born in a hole of the earth? was the great miracle there wrought, whereby *a pure and spotless Virgin brought forth God?* Strange condescension undergone to secure a strange triumph!⁴⁴.

Furthermore, St. Mary, according to Newman, enjoys special gifts and favors. Thus, she is full of heavenly beauty and sweetness: “Had the blessed Mary been more fully disclosed to us in *the heavenly beauty and sweetness of*

³⁸ Newman 1907-1909, 8, p. 181.

³⁹ Newman 1907-1909, 4, pp. 240-241.

⁴⁰ Newman 1907-1909, 2, p. 108.

⁴¹ Carroll 2002, p. 269.

⁴² Newman 1907-1909, 2, p. 137.

⁴³ Newman 1907-1909, 7, p. 75.

⁴⁴ Newman 1907-1909, 6, p. 285.

the spirit within her, true, she would have been honoured, *her gifts* would have been clearly seen⁴⁵. Thanks to her strong faith and trust in God, she was blessed in a special way:

Strong in the Lord, and in the power of His might, she «staggered not at the promise of God through unbelief;» *she believed when Zacharias doubted*, – *with a faith like Abraham's* she believed and was blessed for her belief, and had the performance of those things which were told her by the Lord⁴⁶.

St. Mary is also portrayed in the “Parochial and Plain Sermons” as someone chosen by God to fulfill a special task, despite being a sinner:

Mary, His mother, *was a sinner as others*, and born of sinners; but *she was set apart*, “as a garden inclosed, a spring shut up, a fountain sealed”, *to yield a created nature to Him who was her Creator*. Thus He came into this world, not in the clouds of heaven, but born into it, born of a woman⁴⁷.

In another sermon, it is said that Mary was chosen to an illustrious place in the Kingdom of Heaven: “Take, for instance, St. Mary’s Hymn, which we read every evening; she was no woman of high estate, the nursling of palaces and the pride of a people, yet *she was chosen to an illustrious place in the Kingdom of heaven*”⁴⁸. What is more, by choosing Mary, God selected the choicest specimen of the human nature:

In Him it satisfied its old and heavy debt; for the presence of His Divinity gave it transcendent merit. His presence had kept it pure from sin from the first. *His Hand had carefully selected the choicest specimen of our nature from the Virgin’s substance*⁴⁹.

Newman emphasizes the fact that although St. Mary was a sinner by her nature, she was raised above the other sinners and brought close to God:

For, truly, *she is raised above the condition of sinful beings*, though *by nature a sinner*; she is *brought near to God*, yet is *but a creature*, and seems to lack her fitting place in our limited understandings, neither too high nor too low⁵⁰.

Because of that fact, she has experienced the greatest honor ever given to any human being by God: “On her was bestowed *the greatest honour* ever put upon any individual of our fallen race”⁵¹. However, despite the great honor and blessing coming with being chosen by God, describing St. Mary as

⁴⁵ Newman 1907-1909, 2, p. 134.

⁴⁶ Ibidem, p. 137.

⁴⁷ Ibidem, 2, p. 32.

⁴⁸ Newman 1907-1909, 6, p. 314.

⁴⁹ Ibidem, p. 79.

⁵⁰ Newman 1907-1909, 2, p. 135.

⁵¹ Ibidem, p. 128.

a sinner stands in opposition with the Catholic faith, which perceives her as Immaculate – free from any sin.

CONCLUSIONS

Our analysis of the linguistic picture of St. Mary in Newman's "Parochial and Plain Sermons" has shown that Newman does not devote much attention to her person and role in Christianity. Let us remind that out of 191 sermons incorporated into the eight volumes of the "Parochial and Plain Sermons", only one is devoted to St. Mary as such. The dominant titles for St. Mary used by Newman are simply Mary and Virgin. Occasionally, Newman also uses a few instances of plantosemy, that is, a metaphorical reference to St. Mary based on the terms from the domain of plants. Next, the identified roles of Mary that appear in the studied sermons include being Mother of Christ, the New Eve, Mother of God, St. Joseph's wife, the person who changes the fate of the world, and a witness at the Last Judgment. St. Mary's attributes and traits of personality described by Newman encompass her humility, obedience, and poverty, as well as strong faith, pureness and innocence, but also being gifted by God with special favors, such as heavenly beauty, sweetness and blessing, and being chosen in a special way, despite being only a human.

It bears emphasizing that despite Newman's later sympathy towards Catholicism and final conversion to the Catholic Church in 1845, the picture of St. Mary complies with the Anglican views and devotion to St. Mary. Thus, Newman notices that the only Marian feasts that should be observed are the Annunciation and the Presentation, because they show St. Mary in a close relation to her Son, Jesus Christ, who should always be in focus. Importantly, the contexts, in which St. Mary is mentioned, are deeply rooted in the Bible, which remains in line with the Protestant tradition of treating Scripture as the ultimate source of dogmas and religious commitment. Next, there are no references to Marian shrines, and forms of cult, popular among Catholics, such as the Rosary or the Scapular of Our Lady. Furthermore, English titles of St. Mary that are characteristic of the Catholic tradition, such as Our Lady, Immaculate, or the Queen are absent from Newman's sermons. It seems that Newman's views on St. Mary changed and became truly Catholic only later, when he himself accepted the Roman Catholic faith and joined the Catholic Church. A proof of that change can be seen especially in his later meditations and devotions, which include numerous prayers and considerations devoted

to Our Lady, this time named also, among others, Queen and Immaculate, in complete accordance with the Catholic views on St. Mary⁵².

THE LINGUISTIC PICTURE OF ST MARY IN JOHN HENRY NEWMAN'S "PAROCHIAL AND PLAIN SERMONS"

Summary

The aim of the paper is to analyze the linguistic picture of St Mary in John Henry Newman's *Parochial and Plain Sermons* (1834-1843). The work comprises 191 sermons delivered by Newman prior to his conversion to Catholicism, during his tenure as a parish priest at the Anglican Church of St Mary the Virgin in Oxford. Under the theory of the linguistic image of the world, the language harbours an interpretation of the reality it describes, manifesting in the vocabulary, grammar and contexts of usage. The elements of the linguistic image St Mary which this study examines include primarily such aspects as titles and appellations used by Newman, as well as events from her life that the author cited. Subsequently, the author analyzes the various roles and functions attributed to Mary, as well as the attributes and character features conveyed in the language of the studied sermons.

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⁵² Newman 1907.

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