

The Power of a Metaphor:  
A Metaphorical Analysis of the Talks of Elder Jeffrey R. Holland

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We certify that we have read this thesis and that, in our opinion, it is satisfactory in scope and quality as a thesis for the degree of Master of Arts in Professional Communication

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### **Abstract**

Pink rightly observed, “a picture is worth a thousand words, but the right metaphor is worth a thousand pictures.” (as cited in Wormeli, 2009). The purpose of this paper is to identify patterns in Mormon apostle Elder Jeffrey R. Holland’s metaphor use that could explain his perceived success as a speaker. Along with a literature review that blends many of the theories of metaphor, rhetoric, communication and homiletics, this work provides the findings of a metaphorical analysis of 12 of Holland’s sermons. This analysis reports that Holland’s frequent use of archetypal metaphors, qualifiers, and concluding metaphors could be major contributors to his perceived success. The reader is also provided with practical principles to guide the application of the skills discovered in Holland’s metaphorical patterns.

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## Chapter One: Introduction

On a Saturday evening early in October, the twenty-one thousand seat auditorium of the conference center of the Church of Jesus Christ of Latter-day Saints (LDS church)<sup>1</sup> is filled to capacity with both old and young men in collared white shirts, business suits and neckties who have gathered to hear the word of God in relation to the church. Grandfathers, fathers, sons, brothers, local church leaders and teenage boys come to hear their prophet, apostles and other leaders deliver messages of faith, counsel, correction and direction. For two hours, those who have been asked to speak will step to the pulpit and speak to the men of the church, encouraging faithfulness, improvement, and continued devotion to Christian principles.

At one such meeting in October 2011, Elder Jeffrey R. Holland, one of the 15 men ordained to hold the office of *apostle* in the Mormon Church, approached the microphone. While on a given Saturday in October, in America at least, many were surely gathered around big screens with friends enjoying a college football game, the men in this session of conference were about to get one of the most lively pep talk-sermons they had ever heard from one of their apostles. Using a voice more like a coach on a sideline than a preacher at a pulpit, and in words teeming with metaphorical imagery, Holland compared the moral choices of the young men in the audience to a game barreling to its exhilarating conclusion.

I especially ask the young men of the Aaronic Priesthood to sit up and take notice. For you, let me mix in an athletic analogy. This is a life-and-death contest we are in, young men, so I am going to get in your face a little, nose to nose, with just enough fire in my voice to singe your eyebrows a little—the way coaches do when the game is close and victory means everything. And with the game on the line, what this coach is telling you is

1. Mormon and LDS are both terms which also refer to the Church of Jesus Christ of Latter-day Saints and its members.

that to play in this match, some of you have to be more morally clean than you now are. In this battle between good and evil, you cannot play for the adversary whenever temptation comes along and then expect to suit up for the Savior at temple and mission time as if nothing has happened.

Continuing the sports imagery, Holland (2011b) pleads:

We need young men already on the team to stay on it and stop dribbling out of bounds just when we need you to get in the game and play your hearts out! In almost all athletic contests of which I know, there are lines drawn on the floor or the field within which every participant must stay in order to compete. Well, the Lord has drawn lines of worthiness for those called to labor with Him in this work. No missionary can be unrepentant of sexual transgression or profane language or pornographic indulgence and then expect to challenge others to repent of those very things! You can't do that. The Spirit will not be with you, and the words will choke in your throat as you speak them. (p. 44-47)

In a time where some argue that much of preaching has become more about being well-liked and easing pain in listeners' lives than providing actual guidance for the health of the soul (Calley, 2010), Holland's direction might appear unusually blunt and impassioned. But for many Mormons, like the men in this conference session, Holland has become somewhat notorious for his ability to *singe eyebrows* with his frank sermons and frequent use of vivid metaphors. Many members of the LDS church have come to revere Elder Holland as a powerful teacher (Sharp, 2014, 2015).

The purpose of this paper is to discover patterns in Elder Jeffrey R. Holland's metaphor use that will help explain his perceived success as a Mormon leader and that may be insightful for other communicators to improve both religious and non-religious persuasive communication.

### **Why Elder Holland?**

While metaphorical criticism in religious speech is not a new tradition, a study of Holland will likely produce some distinct insights. Elder Holland's official position within the Mormon Church, which includes a vast range of communicative responsibilities; educational and ministerial experience; perceived success as a speaker by his people; and unique audience put him and his sermons in a unique position for analysis. In addition to his apostolic position and professional training, his sermons seem to be especially dense with metaphorical language when compared to other LDS conference speakers.

The Church of Jesus Christ of Latter-day Saints occupies a unique position in the Christian world. Founded in the early 1800's in the Northeastern United States, the Mormon Church is significantly "younger" than many other Christian religions. In comparison to the Catholics, the Mormon movement is still in its infancy. With such a short history, the LDS church neither enjoys, nor is it cumbered by a rhetorical identity etched and shaped by millennia of tradition. Additionally, the church is one of few Christian sects that did not grow out of or depart from Catholicism, and so is less likely to rely on the long and firmly fixed identity associated with Catholic history and rhetoric. This places the church in a unique situation because a speaker or organization that is trying to build a long term rhetorical identity will need to choose metaphors suited to span time and culture (Osborne, 1967).

Metaphor plays a big part encouraging identification—or psychological connection—to culture. In some cases, those connected to their culture by metaphor can form a stronger sense of cultural identity than those who actually reside in that culture physically. In other words, metaphorical connection may be even more powerful in creating a strong sense of identity than physical connection (Bundang, 2002). On the other hand, worthwhile movements can be undermined if its leaders employ the wrong metaphors, even if they do so unconsciously (Ivie, 1987).

In spite of its relative youth, the LDS church continues to grow in an era where many religions are seeing some decline instead of growth (Hales, 2015; “U.S. Public,” 2015). Something the LDS church is doing to reinforce its cultural identity among its members and converts may be contributing to that growth. The unique position of the church and the rhetoric that position requires may be a part of that identification. By studying the metaphors used by church leaders, I will be able to identify some patterns useful for others seeking to forge a strong sense of identity in emerging organizations and movements.

Holland, an apostle of the church, has a great responsibility to help define the church’s rhetoric, including its metaphorical concepts. Church members look to him as one of God’s messengers on earth, holding the exact same position as great apostles of the New Testament like Peter, James, John, and Paul, into whose hands Christ left his church along with a commission to “teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:18-20, King James Version). The calling of modern apostles continues the same work as “special witnesses of the name of Christ in all the world” (Doctrine and Covenants 107:23). Holland, like the other Mormon apostles spends much of his time travelling the world to act in his apostolic role. As fellow apostle, Elder M. Russell Ballard (2014) puts it,

I have heard that some people think the Church leaders live in a ‘bubble.’ What they forget is that we are men and women of experience, and we have lived our lives in so many places and worked with many people from different backgrounds. Our current assignments literally take us around the globe, where we meet the political, religious, business, and humanitarian leaders of the world. Although we have visited the White House in Washington, D.C., and leaders of nations throughout the world, we have also visited the most humble homes on earth, where we have met and ministered to the poor.

When you thoughtfully consider our lives and ministry, you will most likely agree that we see and experience the world in ways few others do. You will realize that we live less in a “bubble” than most people.

Although his relatability and passion are among his greatest virtues in the eyes of his followers, his education, responsibilities within the church and professional experiences have also probably helped Holland to become the communicator he is. Holland, who received a bachelor’s degree in English and a Master’s in Religious Education from Brigham Young University and a Master and Doctorate of Philosophy in American studies from Yale, spent his professional career in education, and has received high accolades for both his civic contributions and efforts in education. He has served as commissioner of education for the LDS church and as the President of BYU (“General Authorities,” 2016.).

Since his call as an apostle in 1989, Holland has acted as an official representative of the church, preaching the tenets of the church to both Mormons and non-Mormons worldwide as well as defending the faith before skeptics and opponents. One of the major responsibilities of a Mormon apostle is to prepare and deliver a sermon to the worldwide church membership every six months in a conference like the one described in the opening of this paper. These speakers

must prepare sermons that are understandable and instructive to an audience that is extremely diverse in race, language, culture, education, social status and profession. A speaker in this position needs to use metaphors differently than one speaking to a smaller or more homogenous group in order to be successful.

Speakers in General Conference must also take into consideration the fact that their sermons will not only be broadcast worldwide as they are given, but according to Mormon theology, become scripture to the church (Doctrine and Covenants 68:4). As such, each sermon is archived and publicly available on the church website LDS.org. In the month following Conference, each Conference message is published in the church's worldwide magazine. These messages are used as sermon material in local congregations and presented as lessons in Sunday school and other church meetings regularly throughout the year. Their contents are considered authoritative. Knowing the far-reaching scope of these sermons, speakers like Holland prepare sermons they believe are both inspired by God and will have a lasting impact.

With one of the purposes of this study being the identification of patterns that could help communicators to better use metaphor in persuasion, Holland's life, ministerial experience, unique level of achievement in both secular and religious settings makes him a prime candidate for examination.

One of the most appealing reasons to study Elder Holland is the esteem granted him by the young people of the church. One of the greatest challenges facing Christian churches right now is attracting young people and maintaining the young people they already have. Although not the only reason younger people might be leaving religion behind, not feeling a strong sense of identification is certainly a significant factor ("America's Changing," 2015). In fact, it is not just a major need in religion, but for any organization that seeks loyalty from its members or

customers (Osborn & Ehninger, 1962). This is another reason Elder Holland is unique and ideal for study. Among those most expressive in their praise for Holland are the young people of the church. Something in his fervent candor is appealing to many of the rising generation of Mormons.

In the modern world, social media provides instantaneous feedback about what movements are achieving social penetration. Facebook posts, Tweets, Pinterest pins, YouTube views and shares on Instagram, Blogs, and other social media have become a real-time indicator of what is resonating in the social world, especially with the young. Elder Holland seems to have achieved significant social penetration within Mormon culture. With a search on social media sites, one can quickly see Holland's status among young Mormons.

During his sermon in the April 2015 General Conference, #ElderHolland was trending nationally on twitter. A twitter search of this hashtag for April 5, 2015 returns pages and pages of tweets of praise from his listeners that are both sincere and humorous. Just a few of hundreds of Holland tweets show how many Mormons feel about Holland's sermons. Searching Elder Holland on Pinterest brought up both quotes from his sermons and memes that illustrate how the people of the church feel about him as a communicator and leader (See appendix 1).

It is clear that Holland has achieved some degree of social penetration among his people. Many leaders, in religious, secular and business organizations could benefit from this kind of connection to their people, especially the younger age groups. Because metaphor is one aspect of building organizational identification (Rodríguez & Bélanger, 2014; Turnage, 2010), I will examine Holland's metaphor use to identify patterns that may be applicable to other organizations and communicators. A review of metaphorical theory and research gives a foundation to understand and analyze.

## Chapter Two: Literature Review

Much has already been studied and written regarding metaphor. Many have produced theories and models to help us better understand the mechanics and effects of metaphor. Because of its wide range of application, metaphor has been studied from the perspectives of art (Forceville & Renckens, 2013), literature (Goatly, 2006; Osborn, 1977), history (Carpenter, 1990; Crespo-Fernández, 2013; Ivie, 1980, 1987), rhetoric (Osborn, 1967; Osborn & Ehninger, 1962), religion (Baab, 2008; Frambach, 2003), media (Ramaswamy, 2014; Rushing, 1986), business (Rodríguez & Bélanger, 2014; Turnage, 2010), psychology (Jordan, 1971, 1972), neurology (Chorost, 2014) and education (Wormeli, 2009). This large pool of research provides us with a wealth of perspectives with which to view metaphor. There have also been a number of studies and articles addressing homiletics, or religious communication. They have provided insight into the characteristics of the religious audience and the role of an effective preacher.

### Metaphor

While Richards claims “metaphor is omnipresent in speech,” (as cited in Ivie, 1987) modern theorists would extend this claim to read something more like “metaphor is omnipresent in human thought” (Gozzi, 1999; Lakoff & Johnson, 1980). The successful use of metaphor has long been taken as a sign of competence in rhetors. It is one of the distinguishing skills of the great orators in history. Many researchers have sought to understand how these great speakers employ metaphor in order to understand how it works (Crespo-Fernández, 2013; Holmes, 2012; Minifee, 2011; Selby, 2008). Through experiments, theorizing and studying the works of great communicators, scholars have developed a detailed-but-evolving picture of what metaphor is and how it works. This section is an attempt to summarize the important details in that research picture in order to lay a foundation for the examination of Holland’s sermons. It will answer the

questions 1) What is the function of metaphor; 2) What are the types and parts of metaphor; 3) What makes a metaphor work; 4) How is metaphor studied; and 5) What are some examples of how metaphor has been studied by others?

### **What is the function of metaphor?**

The simple definition of metaphor given by Aristotle represents somewhat of a starting point into the study of metaphor. “Metaphor consists in giving the thing a name that belongs to something else?” (as cited in Osborne & Enhinger, 1962). This definition reflects the original paradigm regarding metaphors. Metaphor is an action of the communicator. This definition does not require any action or processing by receiver. As soon as the name of one thing has been given to another, regardless of effect or reception, metaphor has taken place. Thus, early writings on metaphor usually started with this or a similar definition, which put metaphor within the realm of the skill and action of a communicator. Therefore, great speakers could take an idea that already existed and dress it up (Adams, 1990) in the clothing of metaphor for presentation. “[T]he greatest thing by far is to be a master of metaphor . . . [It is] a sign of genius, since a good metaphor implies an intuitive perception of the similarity in dissimilars.” (Aristotle, as cited in Povozaev, 2013).

The idea of metaphor as a way to dress up an idea has changed as theorists have recognized that metaphor plays a much greater role, not only in language, but also in thought. Lakoff and Johnson’s (1980) foundational book, *Metaphors we Live By*, argues for a different view of metaphor. They argue metaphor is not only omnipresent in speech, but is also omnipresent in thought. Essentially, we cannot think without using metaphors to organize and store concepts and ideas in our minds. Our concepts of happiness, death, time, space, health, money, people and just about everything else are shaped in terms of metaphors. Metaphor is

useful to us because it is a reflection of our physiological experience. For example, there is a metaphor family GOOD IS UP. Within this family are sub-metaphors, HAPPY IS UP, HEALTHY IS UP, CONSCIOUS IS UP and the opposites, SAD IS DOWN, SICK IS DOWN, UNCONSCIOUS IS DOWN. Why do we associate positive conditions with the direction up? According to Lakoff and Johnson (1980) it is based in our bodily experience. For example, when we use phrases like “I’m coming *down* with something,” or “I’m getting *over* a cold,” we are employing the metaphor HEALTHY IS UP and SICK IS DOWN. Lakoff and Johnson argue that although we usually don’t even recognize that metaphors like these aren’t literal language, they are rooted in our bodily life experience. When we are sick, we spend more time sleeping, laying down. As we recover, we rise back to our feet and return to our regular activities. Thus, HEALTHY IS UP and SICK IS DOWN. Because these metaphors are based in our experience, we can easily transfer a set of feelings and memories from our lived experience to some other experience, allowing us to grasp a new concept quickly yet deeply.

Interestingly, the easiest way to understand different perspectives regarding the function of metaphor is to examine the metaphors theorists have used to describe its function. I referred earlier to the perspective of metaphors as clothing (Adams, 1990). This early perspective of metaphor implied that the metaphor was purely functional. It was not a part of the message, only a means of presenting it. Others have presented different views on the role of metaphor by comparing it to an object, like a map (Crespo-Fernandez, 2013), mold (Ivie, 1987), or bridge (Gozzi, 1999).

Crespo-Fernandez (2013) expounds on Lakoff’s argument that metaphor is a process mapping. “That is, a mapping or set of conceptual correspondences from a source domain ... to a target domain ...Through this correspondence, metaphors stand as a means of creating,

organizing, and understanding reality” (p. 317). The points on the map of one concept are removed and overlaid on the map of another. This overlay helps to highlight how the two concepts are similar. It also provides a system or structure within which to understand a concept or look at it from a new perspective.

The mold analogy for metaphor communicates a very similar idea. Ivie (1987) suggests that a mold, like a map contains essential and unchanging points. When a speaker uses a metaphor, he suggests a mold into which a listener can inject a related idea. A good metaphor, like a mold, sets the points of association between the one idea and another. It allows a person to quickly and easily obtain new information about a concept, simply by applying the mold of something one is already deeply familiar with to an idea that is brand new (p. 166).

Some have suggested that this power of metaphor goes beyond simply giving us a different way of looking at something, but actually spurs the creation of new information. “Good metaphors give us new information (Glucksberg 2001), not the same information” (Wormeli, p. 6). This is the idea of the bridge metaphor. In fact, etymologically, a bridge is an excellent analogy for metaphors. The roots of the “metaphor” are “from the Greek roots ‘meta’ (beyond, above) and ‘pherein’ (carrying, or bearing). (See Merriam-Webster, 1983.)” (Gozzi, 1999, p. 381). Just as a bridge provides a way to get from one side to the other, a metaphor carries parts of one idea over to another idea. Gozzi continues,

Yet sometimes the bridge leads into the unknown. Metaphor is often applied to new situations, to expand the reach of language and thought. Thus, metaphor has creative power, and is one of the main resources which language uses to conceptualize and communicate about a changing reality...This property was recognized long ago by Aristotle in his Rhetoric:

“...we all naturally find it agreeable to get hold of new ideas easily: words express ideas, and therefore those words are the most agreeable that enable us to get hold of new ideas. Now strange words simply puzzle us; ordinary words convey only what we know already; it is from metaphor that we can best get hold of something fresh” (1954 ed.,1410.) (p. 381).

Thus, a metaphor might be seen as more than a garment to clothe an idea, or map or mold to understand it, but a bridge that leads to the creation of new ideas. These explanations of how metaphors function are helpful in examining the use of metaphors by speakers. This is especially true in the case of Holland and other religious speakers, who must help listeners grasp such abstract ideas as faith, hope, charity, morality and devotion. Metaphors provide both points of reference that allow the listener to quickly grasp elements of the idea and a bridge into a territory where new discoveries can be made long after the sermon has ended.

Because of these functions of metaphor, it has been given a privileged position as an agent of change. As religious communicators seek to enact change in the lives of their congregations, (Carrell, 2000) the persuasive power of a good metaphor is appealing. If used effectively, it could provide a preacher with a powerful tool for accomplishing this objective. A wealth of research and theory has sought to explain what metaphor is and how it works. The next sections will address two questions. What are the types and parts of metaphor? And what makes a metaphor work?

### **What are the types and parts of metaphor?**

All metaphors are not equal. Where a metaphor falls in the speech, what type of images it draws upon, whether and how often it has been repeated, the setting of the speech, the condition

and attitudes of the audience, and hundreds of other factors can influence the effectiveness of a metaphor. Pink observed, “a picture is worth a thousand words, but the *right* metaphor is worth a thousand pictures.” (as cited in Wormeli, 2009, emphasis added).

Research and writing about metaphors has become easier as a vocabulary has been developed by which we can identify the parts or types of metaphor. Early in metaphor criticism, it was more difficult to discuss metaphor because definitions of terms were not agreed upon or not yet created. One of the most widely accepted models of metaphor came to us from I.A. Richards. He defined the metaphor itself in two parts. There is the object or idea to be understood, then there is the object to which it is compared to facilitate understanding. Richards called the idea to be understood the *tenor*, and the comparison by which it is understood the *vehicle*. Thus, a preacher teaches about faith (tenor) by describing the process of growing a tree (vehicle) (as cited in Douglass, 2000). Recently, the word tenor has often been replaced by the word *topic* (Gozzi, 1999).

The Osborne and Enhinger (1962) model of metaphor has added greatly to our understanding of the metaphorical process. Their model proposed that metaphor consisted of both the stimulus (speaker’s words) and the response (in listeners or in the speaker) in a dynamic cycle. They use the terms *subject* for tenor and *item of association* for vehicle. Their model also expanded the idea of metaphor with the addition of error, puzzlement, recoil, resolution, lines of association, and qualifiers to the collective vocabulary.

According to their model, the driving force behind metaphor, and what gives it its power, is the error, puzzlement-recoil and resolution process. They argue that when a speaker uses a metaphor, the listener is aware of an error in the speaker’s language. Specifically, they recognize that a word is being used in a connection with an idea or object with which it is not normally

associated. This error results in dissonance, which agitates the listener and motivates him or her to resolve it. It is this dissonance that creates the driving force in metaphor. Like a rubber band, the mind is stretched by the distance between the expected meaning of the word and how it was actually used by the speaker. This state of the mind, like a taut elastic band, is the state of puzzlement. The spring is now loaded to launch a listener into recoil and, ideally, resolution. They argue that it is this process of puzzlement and recoil that makes metaphors stick with us. Listeners have been driven to do mental work by resolving the dissonance and the meaning is therefore forcefully driven into our minds by the power in the recoil (Osborn & Enhinger, 1962, p. 226-227). Puzzlement is like drawing back the bowstring, recoil is like launching the arrow (p. 232). The distance between the expected language and the actual language must be wide enough to cause tension, but not so distant that it snaps the bow string. Thus, a good speaker will have to have a good understanding of the audience in order to know whether a metaphor will be challenging enough to cause dissonance without being so challenging that the listener gives up trying.

Some have noted, however, that like an elastic that has been stretched to its limits many times, a metaphor can lose some of its power of recoil when it has been used so often that the error no longer creates much puzzlement. Jordan (1971) attributed this loss of effect to a loss of novelty. A novel stimulus will bring about a fresh reaction. The more often a metaphor is used, the less novelty it holds. In fact, we use metaphors constantly in our communication and never realize that they are metaphorical because frequent exposure to them has turned them into literal language, or “dead metaphors” (p. 173). For example, no one seems to think twice when we refer to the contest of presidential candidates for election as a race. This event has been compared to a race, complete with frontrunners, and dark horses, and candidates who are stumbling, losing

ground or falling behind in the polls for so long and so repeatedly that there is virtually no puzzlement and no recoil when we hear it (Election Metaphors, 2014). It is now literal language or a dead metaphor. It is like a bow that has been drawn so many times that it has lost its spring. It has been pointed out that breathing novelty into a dead metaphor can revive it. A great speaker may be able to take a metaphor that was powerful to begin with but has become dead and revive it through qualifiers and extensions (Osborn & Ehninger, 1962, p. 228-33).

Because metaphors consist of two ideas, which are dissimilar, a vehicle is not supposed to be a 100% match to the tenor, or subject. Like the idea of mapping, metaphors must dictate to the receiver which aspects of the item of association (vehicle) should be transferred to the subject (tenor) and which aspects should not. Qualifiers are the force that dictates the lines of association between the subject and the item of association. A *man* could be associated to a *bird* in many ways. Qualifiers would help us to know whether the intended association is that both can reach great heights, or that both are hard to catch, or both have skinny legs, beady eyes and large noses. The speaker would need to provide or identify qualifiers that would help us to know how he or she intends this man to be associated with a bird. Most often, context is the major source of qualifiers. If the audience has already been informed that this man has overcome great challenges and risen to an unexpected level of achievement, the association with a bird is readily understood.

There are many sources and types of qualifiers. An effective speaker must be aware not only of the qualifiers he or she provides, but of unseen or unintended qualifiers. An unseen or unintended qualifier can distract or even offend the audience. For example, if one is speaking to an audience in whose culture birds represent flighty or erratic behavior, the intended message

about the man mentioned early could be very distracting or offensive. A speaker, then, must be aware of both seen and unseen qualifiers as much as possible.

In addition to preventing misunderstandings, qualifiers can also contribute to more intentional mental processing. The elaboration likelihood model suggests that there are two routes of mental processing, the central route and the peripheral route. When a message is processed through the central route, it is more readily retained and has a greater chance of persuading. This takes place when the person hearing the message puts forth the effort to attend to the message and elaborates upon it by connecting it with already existing knowledge and attitudes (Joseph & Thompson, 2004; Petty, Cacioppo & Schumann, 1983). This helps explain why the error, puzzlement-recoil caused by metaphor would be effective. When information is processed in the peripheral route. There is little likelihood of elaboration because the listener is not directly engaging the message. This would support the idea that a metaphor that has been extensively used will not have the persuasive power as a fresh metaphor because the brain does not need to work to process it. Dead metaphors are dead because they require no effort to process. Qualifiers direct a message off the peripheral route and into the central route to be processed.

One of the ways qualifiers take processing from the peripheral to the central route is the power of extension. This type of qualifier expands or revives the visual created by a metaphor by introducing new elements and ideas. Though the dead metaphor of a presidential race will likely be processed peripherally, a speaker could revive that metaphor for a listener and direct it to the central route by elaborating on it and creating a new mental picture. For example, one would have to process the metaphor anew if the race was described as three turtles and on a treadmill. This description does not fit the picture our mind has ready for the metaphor of a presidential

race. The error and puzzlement is renewed and the bow is freshly strung and drawn back. Thus, extending qualifiers can put into a speaker's hands powerful metaphors that although weakened by overuse can be revived with great power. Through this process, old metaphors can be transformed, inviting listeners to engage directly and process them through the central route (Osborn & Ehninger, 1962).

Theorists have not only sought to describe what makes up a metaphor, but have also sought to differentiate various types of metaphors and their functions. One way metaphors can be classified is by levels, or depth, with the two main types being shallow metaphors and deep metaphors.

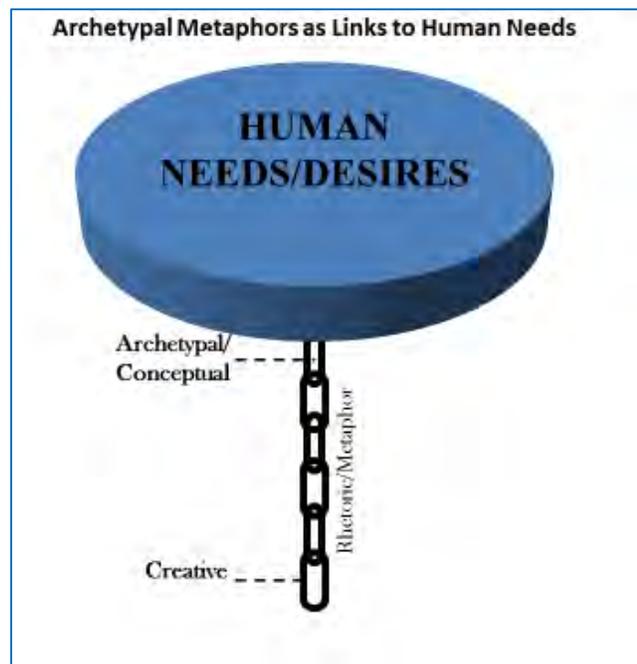
Shallow metaphors are also referred to as surface, or creative metaphors. "A good creative [or shallow] metaphor is consciously used by its maker...and provides a new, insightful perspective on a local phenomenon; in narrative art for instance on a character or an event" (Forceville & Renckens, 2013, p. 161). These localized metaphors are easy for a listener or reader to identify because they are usually explicit and, as the classification suggests, visible from the surface.

Deep metaphors, also referred to as structural or conceptual metaphors, are buried beneath the surface and are usually weaved through a major portion, if not an entire speech. In fact, they are called structural metaphors because they are not only weaved throughout the speech, but actually provide the structure upon which it is built (Gozzi, 1999). A deep metaphor does not describe a local phenomenon, but instead reveals an entire conceptual schema. A critic must look deeper into a text in order to identify the deep, undergirding metaphors that shape the speaker's worldview. A deep metaphor is identified by first looking for shallow metaphors and then analyzing them for repeated patterns or ideas (p. 398).

For example, a preacher might use surface metaphors like, THE WORD OF GOD IS A FLASHLIGHT, FAITH IS BINOCULARS, or THE HOLY SPIRIT IS SUNSHINE. As a critic recognizes these shallow metaphors, a deep metaphor becomes evident. It is clear that in this preacher's perspective, GOODNESS IS LIGHT or GOD IS LIGHT. Flashlights, eyesight and sunshine are all vehicles that emphasize the value of light and its essential functions in our lives. It is the challenge of the critic to not only identify the shallow metaphors, but also the deep, underlying metaphors. Lakoff and Turner (1989) suggest that virtually all surface metaphors are tied into or stem from a deeper more fundamental deep metaphor (p. 89-96). As metaphors get deeper, they usually also get more archetypal.

Weaver (1953) proposed that there is a hierarchy or continuum of words. He compares this range to a chain that is hooked into the most basic and primal human needs and experiences. He claims that those words, which represent the links of the chain most directly connected to basic human need carry the most weight and power. He refers to those words that are directly connected to our most basic human needs as ultimate terms or god terms and devil terms. Ultimate terms are expressions "about which all other expressions are ranked as subordinate and serving dominations and powers" (p. 212).

One might rank metaphorical associations with the same type of hierarchy. Some metaphorical vehicles might be very closely tied to basic human needs. All metaphors fall somewhere on the chain that connects back to human experience. The links that are nearest to basic human experience, however, are the most universal and often the most powerful. These are called archetypal metaphors. “An archetype is...a universal symbol which evokes deep and sometimes unconscious responses. Archetypes...are images and patterns which recur in literature because of their close relationship to the fundamental needs and desires of human beings” (Ramaswamy, 2014, Archetypes section, para. 1). Osborne (2009) adds that “Archetypal metaphors appear grounded in depth experience, such as one’s susceptibility to light & darkness, one’s orientation in space, family relationships, or profoundly important and vivid special experiences such as war, disease, and



travel on the sea” (p. 81). He later suggests the possibility that “the archetypal/non-archetypal distinction is itself too blunt an assessment. It implies two categories, while we should be talking perhaps in terms of continua that reach across degrees of variation from the timely to the timeless and from the cultural to the transcultural” (p. 82). For example, in the metaphor THE WORD OF GOD IS A FLASHLIGHT, the item of association (flashlight) is not as closely linked to basic human need as the underlying archetypal metaphor GOOD IS LIGHT. While clearly a flashlight falls on the same chain, it is not as directly linked as is light itself. While all human beings can

immediately relate to and understand the importance of light, not all humans have used or understand the value of a flashlight. Although I agree that a continuum is more accurate than a two category distinction, for the purposes of this paper I will simply refer to experiences that seem quite close to basic human experience as archetypal and those that seem less close to non-archetypal.

Archetypal metaphors are probably one of the most studied types of metaphors. Osborn (1967) suggests that archetypes are “the bedrock of symbolism.” (p. 120) and that

Because of their persuasive power, their potential for cross-cultural communication, and their time-proofing, one can expect the perceptive rhetorician to choose [archetypal metaphors] when he wished to effect crucial changes in societal attitude, to speak to audiences beyond his own people, or to be remembered for a speech beyond his lifetime (P. 117).

It is no surprise, then, that influential speakers and leaders of social movements have relied upon archetypal metaphors to move their audiences. Researchers have discussed the powerful archetypes used by communicators like Churchill (Crespo-Fernández, 2013), Hitler (Musolff, 2007), and Martin Luther King Jr. (Hatch, 2009; Selby, 2008).

It is not only the depth of the metaphor that matters, where the metaphor falls within the speech is also essential. Whether a metaphor is used at the beginning, middle, end, or throughout the message will make a difference. One particular type of metaphor whose importance has been discussed is the concluding metaphor. Many communicators have capitalized on the power of metaphor to bring an emotive conclusion to their message. A strong concluding metaphor can enhance the impact a speech (or sermon) has on an audience (Bowers & Osborn, 1966).

**What makes a metaphor work?**

With an understanding of the parts of metaphor, one can look at what has been written about what makes metaphor work. It must be understood, to begin with, that much research has been done on the effect of metaphors. Just as communication can be effective or ineffective depending on many factors in the communication process, so metaphor can be either an effective or ineffective form of communication depending on many factors. This paper does not assert that metaphor is some kind of silver bullet in communication. The poor use of metaphor can be not only ineffective, but could, in some cases, cause more confusion and less change! (Frey & Eagly, 1993) A speaker must develop his skill in using metaphor just as a craftsman of any other trade must perfect his work.

It is no surprise, then, to find that some studies have found the effect of some metaphors and visual language in speech to be less impressive than expected (Newman, 1980). The purpose of this section is to review the research and theories that describe not how well metaphors work, but how metaphors work.

As earlier mentioned, metaphor can, like a map, have an organizing effect that makes both comprehension and communication simpler. Rather than asking a listener to wander aimlessly across a landscape of unending ideas, a metaphor provides clear points of reference. It provides clear routes for the mind to follow to arrive at the desired destination as quickly as possible. Provenzo argues that

An individual's creation of metaphor is part of a fundamental human impulse to find meaning in life. . . . Through its capacity to clarify meaning in complex settings,

metaphor is able to go beyond the limitations of scientific languages and description (as cited in Wormeli, 2009, p. 4).

This function of metaphor is essential, as a clear structure that is easy to follow improves an audience's opinion of and retention of a sermon.

One way it accomplishes this goal is the highlighting and hiding function of metaphor. A speaker's choice of metaphor can draw the audience's attention to certain aspects of an argument, while pushing others back into the shadows (Ding, 2007; Wassell, 2014). A good speaker must communicate to the audience, which details are essential and which details are peripheral. A metaphor fulfills this role by highlighting the mental routes the mind should travel. While the placement of a new road will influence where a traveler can go, it also dictates the areas travelers will not visit. Metaphors are the same. They influence where audience members thoughts go while also communicating which areas of the mental map are less important to visit.

Some findings in neuroscience have suggested that the human brain processes metaphors differently than literal language. A receiver does not hear a metaphor so much as sees it. A metaphor activates a picture in a person's mind. Not only does a metaphor activate a picture, it immerses an audience into a multi-sensory experience. Metaphors can bring about greater understanding by "increasing the number of brain regions active in processing an idea, for example, by giving 'abstract concepts tastes, colors, smells and emotional resonance'" (Povozhaev, 2013, p.60). In fact, MRI studies have shown that metaphors containing action verbs activate the motor area of the brain and that brains "do in fact simulate metaphorical sentences that use action verbs" (Chorost, 2014, para. 12).

**How does metaphor relate to Homiletics?**

The principles that allow metaphor to function apply to various types of communication and rhetoric. The study of preaching and sermons, known as homiletics, has developed and evolved over the past few centuries (Abernathy, 1943). While they share many common characteristics with other forms of speech, sermons are also a unique and distinct (Clark, 1977). Much research has been done on what makes sermons work. Homiletics is one of the areas that might benefit from a deeper understanding of metaphors. It will be helpful to briefly review the ways in which metaphor might be especially helpful when it comes to preaching.

In most speech, the goal is persuasion. Persuasion is also a primary purpose of preaching. However, in homiletics, as in no other field of speech, worthiness of the cause and the ethos of the deliverer of the speech are integral parts of a sermon's success. A congregation must feel that the message is born of selfless love (Miniffee, 2011). This difficult task is magnified by the assumption that the message is not one's own, but originates from a divine source (Bartow, 1982; Kaylor, 2011). Metaphor may be a way to allow a preacher to make a connection with the audience, using it to tap into their most basic needs and experience. The ability of a preacher to relate to the audience and meet them where they are at can be more important in some ways than the ability to expound or explain (Holmes, 2012; Miniffee, 2011).

As much of the realm of preaching deals with truths that, due to their abstract nature, might feel distant or lofty, metaphor offers an excellent way to bring those abstract truths into the concrete realm in which listeners can readily process them. They can give form and substance to ideals that are otherwise hard to grasp. This clarifying effect is essential, as congregants have repeatedly stated that clarity, relevance and vividness of language are among the important factors that make a sermon impactful (Carrell, 2007; Guthrie, 2007; Salem & Moffitt, 1980).

Those who rated sermons also frequently noted that a clear structure, an easily-detectable central theme and flow that is easy to follow were also essential factors in their evaluations of good sermons (Pargament & Silverman, 1982). As earlier mentioned, metaphor can be a powerful tool for providing structure and organization to a message. A good metaphor could provide the entire underlying structure of a sermon and help audiences to follow the path a preacher is taking to the conclusion.

Although not as influential as content or structure, the delivery of the preacher has also been cited as an important element in sermon evaluation. “Specifically, clear speaking, a natural use of gestures, good eye contact, and speaking in a natural pace by the clergy related significantly to sermon impact” (Pargament & Silverman, 1982, p. 38). These communication behaviors can help to create a feeling of connectedness and authenticity. This authentic connection is essential because, as Sangster notes, a sermon serves to develop an emotional relationship between the speaker and the congregation (Sangster, 1952). Metaphors, again may be helpful here, as they are not only a method for organizing the speech, but also a tool for organizing ideas and concepts in the mind of the preacher. When a preacher speaks of a concrete reality, it can be done with passion, animation and authenticity. Because a metaphor is a multisensory experience, a preacher can clearly describe what he or she sees, hears, smells, tastes and feels. With this understanding of the anatomy of a metaphor, its role in communication, and its advantages in homiletics, there is a good foundation upon which to build a study of Elder Holland’s metaphorical use. I can now pursue the purpose of the study, which is to discover patterns in his metaphors that explain his success as a Mormon leader. This could be of use to other communicators—in or out of church preaching situations.

### Chapter Three: Method

Like the towers and ruins of an ancient city peaking above the sand, a speaker's surface metaphors and arguments are built on and tied to a deeper system, something that must be excavated in order to be understood. A metaphorical critic's aim is to do just that—excavate the deep metaphorical system that is shaping the visible surface. In order to succeed, a critic must have some kind of excavation plan. Critics must know what they are looking for and the process by which it can be found. Many have suggested methods for metaphor excavation. In this study, the steps proposed by Ivie (1987) were used as the plan for identifying Holland's system of metaphorical concepts.

The first step is to become familiar with the texts and context of the speaker. A critic must familiarize oneself with the contextual information necessary to understand the text. Details to be examined include the rhetorical situation, geographical and physical setting, audience and purpose of the speech, or, in this case, sermon. Having a thorough understanding of such details will allow the critic to better understand unseen or complex influences that might affect the speaker or audience.

In this thesis, the context included gaining an understanding of relevant LDS cultural and literary tones and Holland's role as an apostle of the religion. This understanding was obtained by reading statements, news articles and church doctrine regarding the role and calling of an apostle. In addition, an understanding of the purpose of general conference addresses and their influence in the church was essential for understanding Holland's motivation and perspective. By reading many general conference talks and also finding statements on LDS.org—the official website of the Church of Jesus Christ of Latter-day Saints. The introduction to this paper contains some relevant information that was revealed in this first step.

Understanding that the members of his church view Holland as a modern apostle with the same calling and authority as Peter and other ancient apostles, helps one to better understand his motivation and the burden he might feel to be sure his message is truly God's word.

Additionally, as a worldwide leader, he must be sensitive to the needs of people from many cultures and situations. Understanding the expectations for a general conference message can further illuminate our understanding of his sermons. Such contextual information can help a critic to identify nuances in the speech that may have been missed had he been ignorant of the context.

After a critic has become familiar with the texts and contexts, then begins the second stage. In this stage,

Representative texts are selected for a series of close readings undertaken to identify and mark vehicles employed by the speaker. Typically, each reading yields previously overlooked vehicles as the critic becomes more sensitized to figurative terms disguised initially by their seemingly literal usage (p. 168).

For this study, twelve of Holland's most recent general conference sermons (at the time of this writing) were selected and reviewed for basic metaphorical content. After this first review, they were examined again looking for vehicles missed on the first reading.

As part of this second step, Ivie suggests that each vehicle, along with its immediate context, is compiled using some organizing system. In this study, the author used a simple table in a Microsoft Word file to organize and store each vehicle with its context (as shown below). Where several vehicles can be seen in a short excerpt, they are listed in multiple rows aside the text containing them all. This was done in order to keep the flow of ideas by avoiding breaking up the text into too small excerpts. In this figure, for example, the cesspool and natural disaster

vehicles are apparent within one sentence, so the right hand columns are split into two rows. The metaphor is included first, followed by details, qualifiers and connected surface metaphors in parentheses. Thus, the metaphor IMMORALITY IS A NOXIOUS PLANT is followed by details and qualifiers from the text that indicate the metaphor’s presence. Since the underlying metaphor itself is usually not explicitly stated, the inclusion of these details can be helpful.

April 2010 – Give Place No More for the Enemy of My Soul		
Metaphor	Vehicle	Tenor
p. 44 assaulted by immoral messages of some kind flooding in on us from every angle	War (assaulted)	Life (immorality)
	Natural disaster (Flood)	Immorality (temptation, sin)
allow my children or grandchildren access to a global cesspool of perceptions that could blast a crater in their brains forever.	Cesspool	Immoral messages
	Natural disaster (asteroid/explosion)	Immorality
adversary is busy extending his coverage, as they say in the industry, to cell phones, video games, and MP3 players.	Big Business (coverage)	Evil (Satan)
If we stop chopping at the branches of this problem and strike more directly at the root of the tree, not surprisingly we find lust lurking furtively there.	Noxious tree (chopping, branches, root)	Immorality (combating, symptoms, base cause)

See  
Appendix 2  
for full  
metaphor  
tables

Gozzi (1999) provides some recommendations on how a critic identifies these vehicles as they arise in the text:

You will encounter surface metaphors first. They can easily slip by as you read or listen, but usually a metaphor catches your attention a bit more than the surrounding words do. Notice when your attention is caught by some new, different, thought-provoking, infuriating, or funny turn of phrase. This can become intuitive with practice, and is a useful skill to have.

Once you have identified a metaphor, look around to see if other, related metaphors appear as well. Metaphors often come in clusters, because there often is a deep metaphor at work. A deep metaphor structures a part of discourse -- I call the process master metaphors aligning mini-metaphors. See if many of the surface metaphors imply some common theme or model. (p. 398).

In step three, after the texts have been searched and vehicles compiled into a system, vehicles are grouped into clusters with similar vehicles. Each cluster represents a metaphorical concept.

Fourth, these vehicles are clustered and compiled into separate files, one file per cluster. This allows the critic to see how the speaker applies the vehicles of each cluster and also to see how vehicles of different clusters overlap. In this paper, the deep metaphor was identified and details, qualifiers and related surface metaphors were added in paranthesis. Below is an example of part of the Natural Forces cluster file.

And what a reward there will be for that contribution when the Lord of the vineyard looks you in the eye and accounts are settled at the end of our earthly day.	Vineyard (Lord)	Earth (Lord)
Even if you feel you are the lost and last laborer of the eleventh hour, the Lord of the vineyard still stands beckoning.	Vineyard (Lord)	Life (God)
Lord Jesus Christ and enjoy the fellowship of His labor. Don't delay. It's getting late.	Day (late, dark)	Life (end of life)
p. 44 assaulted by immoral messages of some kind flooding in on us from every angle	Natural disaster (Flood)	Immorality (temptation, sin)
allow my children or grandchildren access to a global cesspool of perceptions that could blast a crater in their brains forever.	Natural disaster (asteroid/explosion)	Immorality
If we stop chopping at the branches of this problem and strike more directly at the root of the tree, not surprisingly we find lust lurking furtively there.	Noxious tree (chopping, branches, root)	Immorality (combating, symptoms,)
p. 46 When confronting our transgressions and our souls are harrowed up with true pain	Land (harrowed)	Soul (broken up)
p. 29-31 but it is rich doctrine and rich history indeed.	Landscape (rich)	Church doctrine and History
...join with us, drinking deeply at the "well of water springing up into everlasting life," these constantly flowing reminders that God lives, that He loves us, and that He speaks.	Water (drink deeply, well of water, springing up, constantly flowing)	Word of God (read, search, never ending, <u>lifegiving</u> )

See  
Appendix 3  
For full  
cluster  
tables

The final step in the process is to analyze these cluster files one-by-one, looking for patterns and themes that reveal the speaker's metaphorical system. In other words, once the

entire metaphorical city has been excavated, the archaeologist can look for the pillars and foundation upon which it is all built. Ivie (1987) continues, “With this fifth step completed, the critic is in a position to assess both the limits and untapped potential of the metaphorical system guiding the speaker's rhetorical invention” (p. 168). It was in this step that the macro-patterns begin to come together and emerge. The metaphorical concepts, especially the deep metaphors, become more obvious and connections are more readily recognizable. This prepares the critic to perform an analysis and organize the findings. In this study, one additional step was included in the process. Upon discovering emerging patterns, a new file was created in which to compile representative samples in order to better organize the findings. For example, one file was created to keep track of findings related to Holland's use of archetypal metaphors, another for his use of concluding metaphors.

## Chapter Four: Analysis

With the purpose of this paper being to discover patterns in Elder Holland's metaphor use that will help explain his perceived success as a Mormon leader and that could be of use to other communicators to improve both religious and non-religious communication, this section will report and analyze several of the patterns identified through the use of the method described in the previous section. The patterns identified might be placed into three categories—the use of archetypes, qualifiers and concluding metaphors.

### Archetypes

As was discussed in the literature review, “An archetype is...a universal symbol which evokes deep and sometimes unconscious responses. Archetypes, in the literary sense, are images and patterns which recur in literature because of their close relationship to the fundamental needs and desires of human beings.” (Ramaswamy, 2014, Archetypes section, para. 1). And “archetypal metaphors appear grounded in depth experience” (Osborne, 2009, p. 81). The idea was presented that a word or metaphor might be seen as a link on a chain that connects to our most primal human needs and desires. The closer a metaphor falls to the top of the chain, the more archetypal, or universal it might be considered. Generally a speaker addressing universal needs of a large group will need to employ this type of metaphor to connect with his or her audience.

The majority of Holland's metaphors were closely connected to deep human needs. His ability to use metaphors that resonate with people of any demographic make-up may be one reason why he is so highly regarded by his people. This harmonizes with the argument by Lakoff & Johnson (1980), that our metaphors are rooted in and grow from lived human experience.

Holland's sermons were filled with archetypal images like light, darkness, battles, journeys, food, drink, the body, relationships, nature and currency.

One of the benefits of archetypes is that they are high-yielding in meaning creation for listeners. In other words, one metaphor can spark numerous connections in the minds of listeners. As I discussed earlier, metaphorical experience is based in physical experience. Because archetypal metaphors are more universal than non-archetypal, the audience itself can provide a vast pool of experiences to which archetypal metaphors can connect. One metaphor can hook into endless associated points on a web experience. One of Holland's most common metaphors, HOPE IS LIGHT, is an excellent example of the high-yielding nature of archetypal metaphors. The following paragraphs illustrate how this one simple metaphor could carry all kinds of insights in the minds of the listeners.

The metaphors of light and darkness are among both the most common and the most ancient symbols used to teach humankind. The bible itself opens with the account of the creation of light and darkness (Genesis 1:3). Later, the pillar of fire was God's choice as a symbol of His help and presence to the wandering house of Israel. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" (Exodus 13:21). There are very few things as basic to human life and survival as light, which makes it a vehicle whose meaning and intent can be understood across cultures and even eras of time. Even today, one can understand some of the things the God of Israel was communicating about Himself when He took the form of a pillar of light to lead His people. Holland uses the many archetypal properties of light as he repeats this metaphor in various ways throughout his sermons.

As the sun is usually the implicit source of light in Holland's metaphors, the message is sent that hope is like sunlight; it provides light, warmth and life. True hope, like light, comes from above. To be distant from or obstructed from the heavens, then, is both a loss of light and a loss of hope. Holland adds to this metaphor by contrasting it with its opposite HOPELESSNESS IS DARKNESS. In one sermon, he reminds his audience that "in the course of life all of us spend time in 'dark and dreary' places, wildernesses, circumstances of sorrow or fear or discouragement" (Holland, 2008b, p. 29).

In another message (2013b) directed toward those with mental illness, especially depression, he draws on our experience with light as the source of vision, direction and certainty while darkness is associated with fear, uncertainty and despair. Depression, he argues, blasts "a crater in the mind so deep that no one can responsibly suggest it would surely go away" with hard work and positive thinking. "No, this dark night of the mind and spirit is more than mere discouragement." He later tells the story of a woman who fought her way back from the abyss of self-destruction. After painting this picture of the deep, dark, scary abyss of mental illness and other trials of this life, Holland urges his listeners to "Know that one day the dawn will break brightly and all shadows of mortality will flee" (p. 40). Thus, darkness comes from some kind of obstruction, whether that is personal blindness, a cloudy veil, sinking below the earth's surface, or even the changing position of an orbiting earth.

The idea that we experience light and darkness in the forms of day and night adds yet more meaning to the light and dark metaphors. Because our experience with light is largely dictated by the rotation of the earth, it is therefore out of our control. So, if hopelessness is like night time it is inevitable, temporary and always followed by morning. Additionally, using sunlight as the metaphor for hope also communicates that hope is constant, even if I am currently

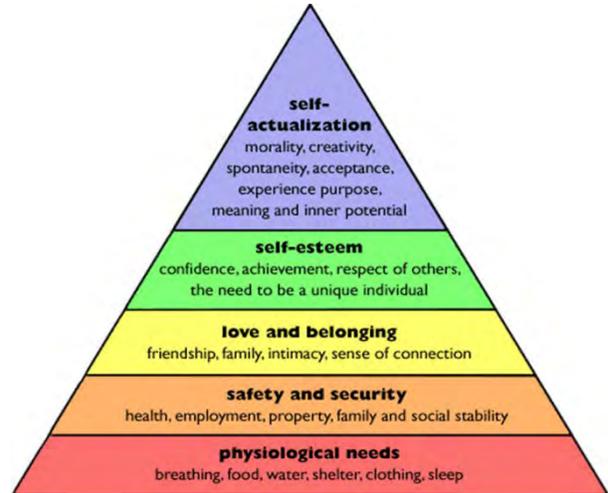
in darkness, there is still a light source shining brightly. To know the sun is shining despite my current state of darkness is a perfect example of hope. Thus, darkness is temporary and circumstantial, while light is constant.

The vehicles of day and night are closely connected to human experience. Day is the time of waking action, work, and progress. The dark of night is a time of sleep, rest, stillness, or, in some cases, mischief. In addition to the above reference to a dawn that will break brightly and chase the shadows of night away. Holland (2012a) also calls upon his audience to “Awake! and arise from the dust...and be men.” Join in the work of Jesus Christ and “enjoy the fellowship of His labor. Don’t delay. It’s getting late” (p. 33). In another sermon, he describes the way in which lust hides behind the cloak of night. “But lust is characterized by shame and stealth and is almost pathologically clandestine—the later and darker the hour the better, with a double-bolted door just in case” (2010a, p. 44-45). In another message, he teaches that Satan “convulses at the appearance of redeeming light, at the very thought of truth” (2011b, p. 44).

Light is a source of warmth and survival. Our human experiences with light have forever connected that which gives light with that which gives warmth and life. In seasons and climates rich in sunlight, food from animals and plants is plentiful. The presence of sunlight and firelight are virtually always accompanied with warmth. Perhaps it is upon this connection that Holland draws as he counsels his people to “honestly acknowledge your questions and your concerns, but first and forever fan the flame of your faith” (2013a, p. 95), believing that a flame of faith can provide light and warmth “in ‘dark and dreary’ places, wildernesses, circumstances of sorrow or fear or discouragement” (2008b, p. 95).

Because our connection with the metaphor HOPE IS LIGHT is based in an ongoing set of physical experiences with light, many of these implications of light are readily felt even if not

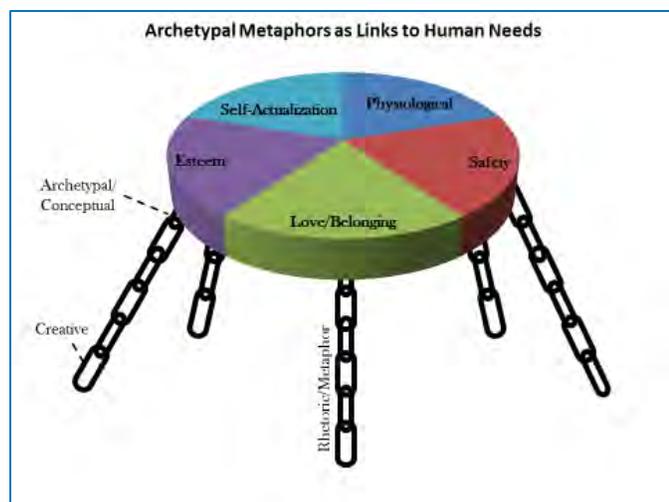
immediately or consciously identified. There may be no other part of human experience that begins sooner than experience with the contrast of light and dark. Birth itself is a journey from the darkness of the womb into the open light of life. Every day a person lives is another experience with light and dark. Each sun rise or sunset is another physiologically-based confirmation of the many qualities of light. For these reasons, a metaphor like HOPE IS LIGHT has great potential to spark all kinds of ideas for listeners.



(Maslow's Hierarchy, (2012))

Another benefit of archetypes is that they can span various categories of human need. Maslow suggested a hierarchy outlining several levels of need. Because of their location at the heart of human experience, archetypal concepts can span the hierarchy and connect with multiple basic needs. Just like the system of blood vessels in a body, the closer the metaphor is to the heart, the more paths a listener can take back to it. LIFE IS A BATTLE, another of Holland's most common metaphors, illustrates how one metaphor can connect with multiple categories of human need. Holland uses images from the LIFE IS A BATTLE metaphor often, and the implied reasons to engage in this battle span from the bottom to the top of the needs hierarchy.

The first and foremost reason to engage is to preserve one's own life. Winning means the difference between



living and dying. Holland (2011b) alludes to this defensive struggle against Satan and immorality. “This is a life-and-death contest we are in, young men, so I am going to get in your face a little, nose to nose, with just enough fire in my voice to singe your eyebrows a little—the way coaches do when the game is close and victory means everything” (p. 45). “So what are some of the devil’s tactics in this contest when eternal life is at stake?” (p. 44). Later, he argues that we are being “assaulted by immoral messages of some kind flooding in on us from every angle” (2010a, p.44). He again implies a position of self-defense when he points out that the Book of Mormon is “one of the Lord’s powerful keystones in this counteroffensive against latter-day ills” (2009b, p.88). In short, this battle is against Satan, who is constantly on the offensive. The price of failure and apathy is life itself.

The next level in Maslow’s hierarchy, the need for security, is more than to be alive, it represents an assurance of the ability to continue living. Income, land, freedom and other essential elements of security are all be won and retained by the means of battle. Holland (2013a) suggested this purpose of battle when he urged “In moments of fear or doubt or troubling times, hold the ground you have already won, even if that ground is limited...hold fast to what you already know and stand strong until additional knowledge comes,” promising that “God will send help from both sides of the veil to strengthen our belief” (p. 94). Thus, maintaining your ground and thereby your means to survive are won or lost in battle.

It may be surprising that although the most basic reasons to join the battle are to defend life and security, Holland’s pleas to engage in this Spiritual war are more often appeals to the higher-tier needs. In the sermon cited at the beginning of this paper, *We Are All Enlisted*, whose title is itself part of the LIFE IS A BATTLE metaphor, Holland mixes with the archetypal battle imagery and image from a chain link or two down about athletic contests in order to

communicate the importance of a united and disciplined team, or army. “So we need young men already on the team to stay on it and stop dribbling out of bounds just when we need you to get in the game and play your hearts out!” Speaking to those who cannot join the fight due to disability he (2011b) declares “you are ‘on the team’ and you always will be, even as you are honorably excused from full-time service. But we need the rest of you!” (p. 46). He encourages his audience to join the battle by appealing to their need to be a part of a group. This leads to a battle call, “Hark! the sound of battle sounding loudly and clear; Come join the ranks! Come join the ranks!” (p. 45-46). In another sermon (2010b) he reinforces the importance of those in less prestigious callings as part of *the team*, saying, “I am grateful for the Church’s army of teachers, officers, advisers, and clerks” (p. 7). The third-level need for meaningful relationships can be met by joining the Lord’s army, where each soldier is needed and essential to the outcome of this battle.

As one continues up the hierarchy, the need for self-esteem becomes very important. It relates to the need to be accepted by and to live honorably in the eyes of others. Again, the LIFE IS A BATTLE metaphor offers the opportunity to fulfill this need. One reason for staying engaged in this spiritual battle is that it is the honorable thing to do. “Awake! and arise from the dust ... and be men...Not always but often it is the men who choose not to answer the call to ‘come join the ranks’” (2012a, p. 33). “Do I need to hum a few bars of ‘We Are All Enlisted?’ You know, the line about ‘We are waiting now for soldiers; who’ll volunteer’” (2011b, p. 44)? In each of these instances, the call is for men to stand up and fulfill their duties. To join the battle is the man’s duty to his fellow men and to himself.

This second part of duty, to self, is the essence of the highest level of the hierarchy—actualization. While esteem is to live honorably in the eyes of others, actualization is to achieve

honor in one's own eyes. This too is a reason to join the battle. "I am looking tonight for men...who care enough about this battle between good and evil to sign on and speak up. We are at war, and for these next few minutes, I want to be a one-man recruiting station" (2011b, p. 44). "To those who have not yet joined with us in this great final cause of Christ, we say, 'Please come'" (2012b, p. 85). He repeats yet another call from a battle hymn, "Haste to the battle, quick to the field; Truth is our helmet, buckler, and shield. Stand by our colors; proudly they wave! We're joyfully, joyfully marching to our home" (2011b, p. 47). In each of these instances, the call to join this army is for the worthiness of the cause itself. It is not only that your comrades need your help, but that it is your moral duty to defend just causes. The need to be honored in one's own eyes is reason enough to join a cause so great.

These few examples of Holland's use of the LIFE IS A BATTLE metaphor illustrate how one archetypal metaphor can connect with multiple levels of need for a listener. This makes the archetype a powerful tool for reaching vast audiences, especially those with diverse levels of need. This would certainly be helpful for Holland, whose target audience spans the globe. While a member in a wealthy country may not be struggling for survival like the member in a struggling or war-torn country, both their needs can be appealed to through a call to battle. Whether the reason to join the battle is for survival, security, relationships, esteem or actualization, the solution is the same—come join the ranks! Becoming involved in this battle could be the answer for any level of need. This is another example of the power of using archetypes!

Because metaphors are based in lived experience, archetypes can form a connection that is both intellectual and emotional. Goleman (1995) suggests that some experiences, which are tied to extreme emotions (either positive or negative) leave a more permanent impression in the

mind. Like a hot knife cuts through butter with greater ease than a cold one, an emotionally charged memory can have a more powerful effect on the neural pathways of the mind. The very fact that the most emotionally charged memories leave the deepest impressions on the mind places them at the heart of human experience. In other words, they could represent our most basic or primal experience.

The fact that archetypes are connected to these deepest and most emotionally charged experiences allows them to conjure both intellectual and emotional reactions. The metaphor of light and darkness could evoke not only an intellectual memory of what light and dark look like, but also the emotions of either dread that comes with extended or profound darkness and relief that comes with light. Each listener could likely recall an experience of great fear or distress associated with darkness. As one hears a metaphor of light or darkness, he or she may recall that feeling, and thus the power of emotion to make an impression on the mind is transferred to the metaphor which revived that feeling.

LIFE IS A JOURNEY is an example of the archetypal metaphor's power to invoke emotions to leave a lasting impression. After telling of a young man who had expressed some shame that he believed but did not know the truth, Holland (2013b) describes his response. "I told this boy that belief was always the first step toward conviction and that the definitive articles of our collective faith forcefully reiterate the phrase "We believe." And I told him how very proud I was of him for the honesty of his quest" (p. 94-95).

In his use of the Journey metaphor, Holland joins a tradition of writers, speakers, preachers, artists and teachers who have long drawn on the imagery of "the journey or quest" to connect with their audiences' deep need for purpose and achievement. Holland (2013b) reiterates that the journey of life has a divine purpose worthy of diligent pursuit. "I know this work is

God's very truth, and I know that only at our peril would we allow doubt or devils to sway us from its path. Hope on. Journey on" (p. 95).

Life, in Holland's eyes is simultaneously long, difficult, painful, unpredictable, and rewarding. Holland repeatedly emphasizes that this journey is not leisurely, nor simple; it is long, steep, winding and at times seemingly impossible. Unlike a leisurely walk or a stroll, a journey implies an extended effort. Each listener can recall, with relative ease, emotionally charged experiences related to journeying. The emotions of exhaustion, depression, being tired, hopelessness, surprise and fear associated with extended and perilous journeys all amplify the feeling of joy associated with crossing the finish line. As with the light and dark metaphors, the implications of the journey metaphors are immediately sensed by the audience because of their infinite experience with journeying toward a goal. In a sense, the ability to move oneself toward a goal is one of the first and most ongoing indications of success and progress. In early life, a child's initial emotions of joy, approval, and acceptance are primarily experienced as parents celebrate each time his mobility is expanded. Rolling over leads to scooting, which leads to crawling, walking, running, riding a bike, and driving. Each are celebrated steps in the life of a child, charged by the emotions of joy or failure. Each step forward involves a struggle, failure and eventual overcoming of obstacles. Because progress, at least early on in life, is largely marked by the ability to move, it would make sense that a journey metaphor would resonate with an audience, especially a young audience who have so freshly completed the initial stages of becoming mobile.

In one sermon, Holland (2011a) uses this metaphor, detailing the challenges and struggles of discipleship that lead to the ultimate goal of that journey:

Obviously as the path of discipleship ascends, that trail gets ever more narrow until we come to that knee-buckling pinnacle of the sermon of which Elder Christofferson just spoke: “Be ye therefore perfect, even as your Father which is in heaven is perfect’ ... What was gentle in the lowlands of initial loyalty becomes deeply strenuous and very demanding at the summit of true discipleship...[disciples] have endured the illnesses and demands, the bumps and bruises of mortality which everyone faces, some of which undoubtedly yet lie ahead of them (p. 112-113).

The journey described here by Holland is one filled with pain, mistakes and exhaustion. By drawing upon archetypal metaphors like this, a speaker can capitalize on the power of emotion to increase impact. A person who can recall the feelings of finally making it to the end of a strenuous and even dangerous journey may associate those emotions of relief with the counsel Holland gives for surviving the journey of life.

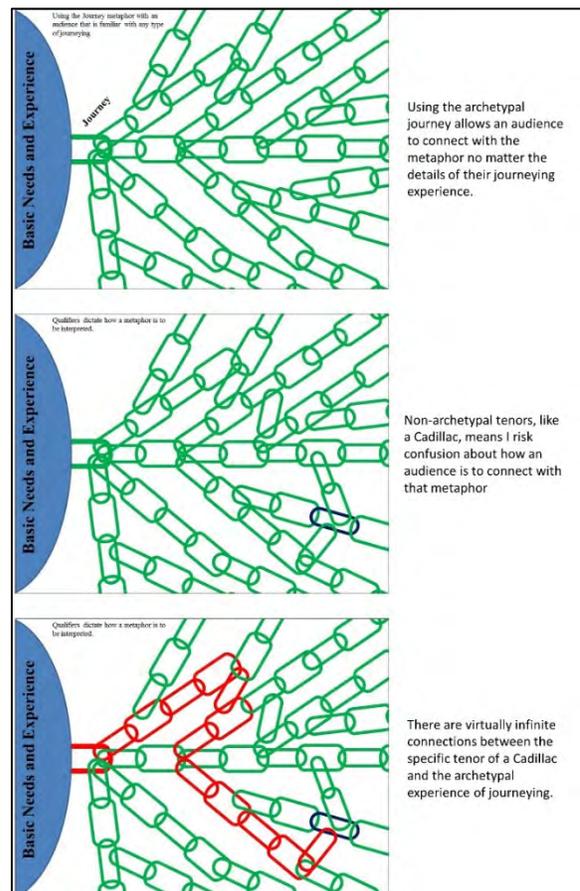
So far, I’ve primarily focused on the power of archetypal metaphors to enliven and improve sermon content. While archetypes can enhance the content of a speech, it’s possible they could also have a positive impact on speech structure and delivery. Research suggests that, in addition to relevant content, speech structure and delivery (Carrell, 2007; Salem & Moffitt, 1980) are also important factors to audience members. Because metaphors are visual, speakers are not just explaining what they know, but are explaining something they see. This could make a sermon easier to organize, follow, and deliver. It could also increase the audience’s perception of ethos, pathos and logos.

Because archetypes are more closely linked to the heart of human experience, the benefits of metaphor’s visual basis are amplified. Using words to paint a picture for someone else will always require a connection to their lived experience. For example, the implications of the

metaphor LIFE IS A RIDE IN A CADILLAC will not connect to the lived experience with anyone who has no idea what an automobile or a Cadillac is. In order for an audience who has never ridden in a Cadillac to understand this metaphor, they will either need to ride in a Cadillac or they will need to form an imaginative connection from *Cadillac* to something they do have experience with. The further the vehicle is from their lived experience, the more imaginary links in the chain. (See figure 41)

Because archetypes connect at the heart of human experience, the connections to the vehicle is almost always experience- or memory-based rather than visual- or imagination-based. There are several potential benefits to this difference between archetypal metaphors and non-archetypal. The archetypes' ability to draw directly on experience without needing extra steps of connection can save time, create more and quicker connections, decrease the chance of losing an audience, increase likelihood of retention.

In a situation like Holland's, where the audience is vast and the time to instruct is limited (generally about 15 minutes a sermon) the time saved in drawing upon archetypal images is essential. Spending the time to create a connection between a Cadillac and real life experience could use valuable time of instruction. Like an information interchange, the central position of archetypal metaphors provides greater and quicker access to outlying connections. As every turn on a map is another possibility to take



a wrong turn, every extra link on the metaphor chain is another opportunity to lose an audience down the wrong line of thought. Finally, a route often travelled is a route easily remembered. Just as I could more easily remember the location of a business located on a route I travel daily than that of a business in an area I've never visited, using metaphors that are located on familiar and routinely visited areas of experience could make them easier to recall and retain. In one sermon, in which Holland (2012b) speaks of the Apostle Peter as a "great rock of a man" who was led by Christ "to a majestic life of devoted service and leadership" (p. 84.) The simple metaphor of a rock illustrates how archetypes can be effective. It will take almost no time at all for a person to locate an experience with rocks in their memory. Almost immediately one can begin to make many connections between a rock and the Apostle Peter based on an unending supply of experience with rocks. A person might almost immediately guess that Peter may have been common, ordinary, rough, raw, simple, firm, unbreakable, unbending or any other number of things from the comparison to a rock. Because the rock is something with which a person has ongoing experience, it is easy to recall. By connecting Peter with a rock, Holland—quoting Jesus Christ—makes remembering what Peter was like very easy to do (Matthew 16:18, King James Version). These advantages of archetypes could help a speaker to establish credibility as a speaker, invoke the persuasive power of emotion and improve the persuasiveness of logical arguments ("Aristotle's Rhetoric," n.d.).

Fisher argued, a narrative that resonates with a listener is more likely to be judged as credible ("The Narrative," n.d.). The same could be applied to metaphors. A speaker who uses metaphors that ring true to life experience could help establish the credibility and expertise of the speaker as one who understands the subject matter. At the same time, a metaphor that is judged as genuine could boost the credibility of the content of the argument itself. In his address about

mental illness, Holland employs many dramatic metaphors that may have served to boost the credibility of his arguments and his authority to speak on the subject. By comparing depression and mental illness to a force that “blasts a crater in the mind so deep that no one can responsibly suggest it would surely go away if those victims would just square their shoulders and think more positively” (2013b, p. 40), Holland validates the experience of those who suffer from depression by confirming its real and devastating effects. He further communicates his credibility by admitting that “at one point in our married life when financial fears collided with staggering fatigue, I took a psychic blow that was as unanticipated as it was real” (p. 40). Holland’s use of blasts, deep craters, collisions, staggering and painful blows might communicate that he is not ignorant to the realities of mental illness, but is one familiar with these challenges. Rather than brushing off depression as an attitude problem, he reaffirms the reality of the struggle.

While the emotional power of archetypal metaphors on an audience has been discussed, its power upon the speaker may also be valuable. Because of emotionally-enlivened experiences, archetypes allow a speaker to speak with passion. As was discussed earlier, recalling an emotional experience can revive the emotion stored inside. Thus, the use of archetypal metaphors which are often connected to emotionally charged experiences can revive in the speaker the emotions associated with those experiences. When Holland speaks of the teachings of Jesus Christ as “the safe harbor God wants for us in personal or public days of despair” (p. 88), the emotions of a lived experience with either despair or protection may be recalled and enliven not only the memory but also the delivery of that statement.

It may also be easier to describe what you’ve experienced than what you’ve heard someone else experience. When I describe what I’ve experienced, I can describe the colors,

shapes, motions, sounds, tastes, smells and feelings with great vividness and detail. “What was once a tiny seed of belief for me has grown into the tree of life, so if your faith is a little tested in this or any season, I invite you to lean on mine” (Holland, 2013a, p. 95). It is almost impossible to describe faith itself without comparing it to some tangible thing. When faith is compared to a seed and then a tree, one can describe its shape, size, color and everything about it. An emotionally charged experience will likely also be more emotionally communicated.

At least a part of Holland’s success may be due to his frequent use of archetypes. Using archetypal metaphors is one way speakers could better influence their audiences and even improve their delivery because archetypes are high-yielding in meaning creation, span various categories of human need, form a connection that is both intellectual and emotional, and could improve a speaker’s content and delivery.

### **Qualifiers**

In addition to his frequent use of archetypes, another reason Holland may be a popular speaker is his recognition and use of metaphorical qualifiers. If a person wanted to drive from Los Angeles to New York City, he or she could choose from an almost infinite number of routes to get there. One could choose to travel the quickest route, the most familiar route, a route that passes through important stops, or one could travel a totally random route. The same is true of metaphor interpretation. When Holland compared Peter to a rock, a listener could make any number of connections between the two. Which path of interpretation they choose to follow will be largely dictated by qualifiers. Qualifiers are like boundaries or road signs that direct which connections are intended and which are not intended between the tenor and the vehicle.

If Holland knows he is speaking with an audience that is familiar with the New Testament, he may assume there are already qualifiers in place for them. In other words, this is a familiar route to them and so it is the connecting route they are most likely to take. If, however, he is speaking to an audience who knows nothing at all about Peter or the New Testament, he will need to give some clues and boundaries to ensure that they correctly interpret the meaning of the rock metaphor. Without any previous experience or explicit guidance, a person may assume that Peter, like a rock, is a dirty, unintelligent, immobile, or unimportant man. For such an audience, Holland would need to use qualifiers that would indicate the appropriate connections. He might tell a story of Peter's rock-like devotion, or point out his ordinary profession as a fisherman or his future position as leader (foundation) of the church. These clues would help a listener to know which connections were intended.

A speaker must both be aware of preexisting contextual or individual qualifiers which may either need to be defused or capitalized on. The metaphor of a rock will likely conjure much different connections from a marble sculptor who sees beauty in a rock than it will from a farmer who sees it as an irritation or obstacle in the field. A speaker using this metaphor with a group of farmers would need to qualify his metaphor differently than he or she would giving it to a group of sculptors. The qualifiers would need to be different again if this metaphor was to be used in a speech to archeologists or geologists.

A speaker must not only be aware of already existing routes, but must also explicitly identify qualifiers to help clarify meaning. Without being aware of or defining qualifiers, a speaker cannot accurately predict how the audience will make meaning of a metaphor. While many of Holland's metaphors are archetypal, he also uses non-archetypal metaphors and other clues as qualifiers to guide meaning creation. The example given in the introduction illustrates

one situation in which Holland obviously crafts his metaphor use to capitalize on contextual qualifiers. On a Saturday evening in early fall, just miles from a major University football stadium, and speaking to a large gathering of men, Holland employs a sports metaphor. Holland's awareness of these contextual factors almost certainly influenced his metaphor choice. While the major metaphor of that particular sermon was LIFE IS A BATTLE, Holland chose to employ a sports analogy to clarify his intended meaning and to use the preexisting qualifiers to magnify his message. In fact, without such qualifiers, some of the great benefits of archetypes—like battle—would actually become hindrances.

One function of qualifiers is to revive dead metaphors. Because archetypal metaphors are so common, people can often process them with less effort. When a metaphor has become so common that it no longer requires effort to process, it becomes a dead metaphor or literal language. Part of the power of metaphors is the puzzlement-recoil-resolve process. When one thing is compared to another, a listener is puzzled by the dissonance, or difference between the expected idea (tenor) and the one actually presented (vehicle). Like pulling back the string of a bow or stretching an elastic band, the mind naturally desires to resolve this puzzlement. When a resolving connection is identified, the tension caused by puzzlement is relieved and the new connection is driven like an arrow flung from a released bowstring. However, when a metaphor has been used many times, or the connection is too obvious, there is very little puzzlement. Like a bow string that has been pulled back too many times, or not pulled back far enough, the metaphor has lost its spring. The metaphor is now dead, or literal language, and there is no dissonance or learning when it is used.

One such metaphor, used often by Holland and in religious speech in general is the idea of serving God or being engaged in His work. The metaphor of servitude and work is both so

basic and so frequently repeated, that it is possible to think of them as literal language. In other words, they have become dead metaphors. It can be processed with so little effort that unless it is revived, the metaphor itself is not likely to produce much puzzlement or spark new insights.

Qualifiers can revive a dead metaphor by restringing it or drawing attention to new connections.

In one sermon, Holland revives the dead metaphor OBEDIENCE TO GOD IS EMPLOYMENT, using an extended qualifier. He begins the sermon with a detailed retelling of Christ's parable of the Laborers in the Vineyard, in which laborers are hired throughout the day to work in a vineyard at a generous wage. At the end of the day, all laborers are paid the same generous wage, including those who had only been hired in the last hour of labor. In retelling this story, Holland revives the literal language of being in the *service* of God by drawing attention to details and connections previously unnoticed or forgotten. There is more to doing God's work than simply doing good things. Elements of employment such as payday, wages, coworkers, employers, strenuous labor and unemployment each bring additional understanding to the metaphor of OBEDIENCE TO GOD IS EMPLOYMENT. After reviving this metaphor from the literal language graveyard, Holland then uses the rest of his sermon to draw connections to the real life experiences of his audience. When Holland (2012a) starts to speak of real life now and in the afterlife, he uses words and phrases from the parable that revive employment metaphor.

My beloved brothers and sisters, what happened in this story at 9:00 or noon or 3:00 is swept up in the grandeur of the universally generous payment at the end of the day. The formula of faith is to hold on, work on, see it through, and let the distress of earlier hours—real or imagined—fall away in the abundance of the final reward...So don't hyperventilate about something that happened at 9:00 in the morning when the grace of God is trying to reward you at 6:00 in the evening—whatever your labor arrangements

have been through the day...We consume such precious emotional and spiritual capital...And what a reward there will be for that contribution when the Lord of the vineyard looks you in the eye and accounts are settled at the end of our earthly day...Even if you feel you are the lost and last laborer of the eleventh hour, the Lord of the vineyard still stands beckoning. “Come boldly [to] the throne of grace,” and fall at the feet of the Holy One of Israel. Come and feast “without money and without price” at the table of the Lord. (p. 32-33)

Although the idea of serving God may not have sparked much new insight initially, Holland’s extended qualifier allows a listener to make many quick and meaningful connections between the tenor (obedience to God) and the vehicle (employment).

While some metaphors need to be revived in order to produce insight, the other side of the problem is a metaphor that needs to be subdued because it can lead to overactive association. Some of the strengths of archetypes that have been discussed are that any audience member has an endless supply of experiences with them and also that many of these experiences are emotionally charged. Once again, without qualifiers, this strength could actually become a weakness. A speaker who is unaware of qualifiers influencing interpretation, could struggle to keep an audience’s focus because the metaphors are sparking many divergent connections or conjuring emotional responses in an unanticipated direction. For example, if Holland were to argue that OBEDIENCE TO GOD IS EMPLOYMENT without any qualifiers, audience members may begin making connections to endless experiences with employment not intended. A person might begin to revisit experiences and emotions of stress, anger, frustration, betrayal, depression or unfairness of an employer.

These associations could actually hinder his message instead of helping it. The retelling of the parable is not only meant to point out that obedience to God is like employment, but what aspects of employment is it like. It highlights the types of connections to be made between obedience and employment. The aspects of this connection highlighted by this qualifier might be the difficult and ongoing nature of the labor, the need to work together with other employees, avoiding jealousy or envy, and, most of all, the generosity of the employer.

As was noted earlier, some metaphors (like the Cadillac) have the opposite problem. A person has no experience whatsoever with the vehicle and so cannot make connections at all or has to guess at the intentions of the speaker. While each link on the chain away from basic experience is a chance to lose an audience, qualifiers can allow a speaker to successfully lead an audience from an unknown concept to a known one. One of Holland's methods of doing this is to tell stories (like the parable of the Laborers) in order to prequalify his metaphors. Prequalifying a metaphor is like perforating paper. It makes it easy for an audience to see where the lines and folds should take place. Holland often uses the compelling retelling of stories in order to perforate the minds of the audience in order to help them make correct connections.

Because of his position as an apostle of the church, Holland has a responsibility to not only teach the gospel, but also to teach it from a scriptural source. This presents a challenge because the sermons of conference are intended for all people—long time Mormons, newly converted Mormons, young Mormons, and non-Mormons of all religions and backgrounds. This makes teaching from the bible difficult because of the completely different experience levels of listeners with scriptural text. In several of Holland's talks, he begins with an extended retelling of a biblical story in detailed language, creating an experience in the minds of the audience to which he can later attach metaphorical meaning. (In essence, he gives them the piece of paper,

perforates it, and then invites them to fold along the lines). In this way, he is able to teach people of all experience levels by pre-qualifying, or giving them the experience to which he desires to connect.

To teach about obedience to God, he used the story of the Laborers. To teach about doubt and faith, he used the story of the father who sought healing for his possessed son. Having prepared the minds of the audience with this story of a father who wanted healing but admitted that he lacked complete faith, Holland (2013a) then uses the metaphors FAITH IS A BATTLE and FAITH IS A QUEST. Having this story as a qualifier, the audience can better interpret Holland's message.

When...questions arise, do not start your quest for faith by saying how much you do not have, leading as it were with your 'unbelief.' ...don't let those questions stand in the way of faith working its miracle... And remember, in this world, everyone is to walk by faith....I told this boy that belief was always the first step toward conviction and that the definitive articles of our collective faith forcefully reiterate the phrase 'We believe.' And I told him how very proud I was of him for the honesty of his quest...only at our peril would we allow doubt or devils to sway us from its path. Hope on. Journey on (p. 94-95).

To teach about loneliness and hope, he retold the story of the final week in the life of Jesus Christ, leading to his crucifixion. When using the metaphor LIFE IS A JOURNEY, Holland (2009a) uses the story of Christ to qualify his intended meaning. In this sermon, he highlights that Christ's journey had to be made alone so that our journey need not be made alone or without help:

Brothers and sisters, one of the great consolations of this Easter season is that because Jesus walked such a long, lonely path utterly alone, we do not have to do so. His solitary journey brought great company for our little version of that path...He has walked alone once. Now, may I ask that never again will He have to confront sin without our aid and assistance, that never again will He find only unresponsive onlookers when He sees you and me along His Via Dolorosa in our present day...including when the path is lonely and when our cross is difficult to bear. This Easter week and always, may we stand by Jesus Christ “at all times and in all things, and in all places that [we] may be in, even until death,” for surely that is how He stood by us when it was unto death and when He had to stand entirely and utterly alone (p. 88).

Although an audience might lack understanding of the bible, Holland’s use of prequalifying stories helps highlight the intended connection in his metaphors. Without qualifiers like these, his audience could either become distracted with too many possible interpretations or confused with a lack of experience to make the correct connections. In this way, a speaker can address an audience with any level of experience with the subject by prequalifying his metaphors.

The awareness of preexisting contextual and individual qualifiers and guiding interpretation using explicit qualifiers could be another reason Holland is seen as an effective speaker by his people. A speaker who uses qualifiers effectively can defuse or capitalize on preexisting qualifiers and use both spoken and unspoken qualifiers to revive dead metaphors, spark connections, highlight intended routes, create new mental routes and exclude unwanted interpretations.

## Concluding Metaphors

One other pattern that emerged from Holland's metaphor use was that he often used metaphors in the conclusion of his sermons. This pattern might explain another reason the LDS people see Holland's sermons as impactful. As I have discussed, metaphors can promote clear understanding, efficient processing and emotional reactions. The conclusion is an opportunity to drive home a point and make a speech memorable. The conclusion is the last thing the audience will hear, and so may be the part of a sermon most likely to be remembered. A speaker's use of metaphorical imagery in his conclusion leaves the audience with a multisensory experience and a greater likelihood that the message will be recalled. Often this concluding metaphor is a final repetition of a metaphorical thread within the sermon. Following are several examples of concluding paragraphs where Holland revisits the metaphorical threads used throughout the sermon to produce an emotionally-charged conclusion.

This Easter week and always, may we stand by Jesus Christ 'at all times and in all things, and in all places that [we] may be in, even until death,' for surely that is how He stood by us when it was unto death and when He had to stand entirely and utterly alone. In the name of Jesus Christ, amen (2009a, p. 88).

When we face such temptations in our time, we must declare, as young Nephi did in his, "[I will] give place no more for the enemy of my soul." We can reject the evil one. If we want it dearly and deeply enough, that enemy can and will be rebuked by the redeeming power of the Lord Jesus Christ. Furthermore, I promise you that the light of His everlasting gospel can and will again shine brightly where you feared life had gone hopelessly, helplessly dark. May the joy of our fidelity to the highest and best within us

be ours as we keep our love and our marriages, our society and our souls, as pure as they were meant to be, I pray in the name of Jesus Christ, amen (2010a, p. 46).

These things I declare to you with the conviction Peter called the “more sure word of prophecy.” What was once a tiny seed of belief for me has grown into the tree of life, so if your faith is a little tested in this or any season, I invite you to lean on mine. I know this work is God’s very truth, and I know that only at our peril would we allow doubt or devils to sway us from its path. Hope on. Journey on. Honestly acknowledge your questions and your concerns, but first and forever fan the flame of your faith, because all things are possible to them that believe. In the name of Jesus Christ, amen (2013a, p. 95).

So if you have made covenants, keep them. If you haven’t made them, make them. If you have made them and broken them, repent and repair them. It is never too late so long as the Master of the vineyard says there is time. Please listen to the prompting of the Holy Spirit telling you right now, this very moment, that you should accept the atoning gift of the Lord Jesus Christ and enjoy the fellowship of His labor. Don’t delay. It’s getting late. In the name of Jesus Christ, amen (2012a, p. 33).

## Chapter 5: Discussion and Conclusion

In this paper, I have sought to identify patterns in Holland's metaphors that might explain how he has become a beloved speaker among his people. I have also sought to understand how these patterns might be applied by others to help them communicate more effectively. In this final section, I will review the patterns identified and offer some possible specifics for application to other communicators. One cannot with certainty claim what a metaphor does, only what it is and what a speaker intends for it to do. However, having explored the ways in which Holland uses metaphors, and for the purpose of scholarly thought and exploration, some speculative conclusions on how Holland's metaphors may influence his audiences and how those patterns could help other communicators succeed can be suggested.

### Archetypes: Using Appropriate Tenor-Vehicle Relationships

Archetypal metaphors may aid a speaker by allowing him to reach a vast audience, meet universal needs, conjure emotion, and improve speech content and delivery. The appropriate use of archetypal metaphors is one way Holland illustrates effective tenor-vehicle connections. Based on Holland's thoughtful use of vehicle-tenor relationships, as illustrated in his use of archetypes, a communicator might consider some implications.

Speakers need to choose metaphors appropriate for the message and for the setting. Much can be communicated through the type of vehicle a speaker uses to convey a message. For instance, how dramatic a metaphor is can communicate importance. Using a vehicle that matches the degree of importance of the message can increase credibility. Using a vehicle that does not match the importance of the message can cause decrease credibility. When Holland spoke of depression and mental disorders, he used vehicles like *destructive blasts* that leave *deep craters*

and *staggering blows*, which communicated the level of importance he placed on helping people suffering from these problems. When he (2012a) spoke of human weaknesses, he compared being envious of others' success to drinking "another quart of pickle juice" (p. 32). One can imagine the response of an audience if these vehicles were switched. A listener who struggled with depression might be offended or at least lose respect for a speaker who compares its real and powerful effects to drinking pickle juice. At the same time, a listener who feels envy might question Holland's credibility when he compares envying another person's good fortune to a crater-blasting explosion. The vehicle a speaker uses will communicate the degree of importance he or she attaches to the tenor.

Additionally, a communicator should modify metaphors based on the target audience. A big net will catch the *most* fish, while the right lure will catch the *right* fish. The more heterogeneous the audience, the more archetypal a metaphor will likely need to be to apply to the whole group. In a one-on-one situation or in a highly homogenous audience, the metaphor can be more precise. Holland's use of the sports metaphor when speaking only to men was a little more precise than the metaphors he might have used in more heterogeneous groups. Had the audience been smaller or more homogenous, he could have fine-tuned the generic sports analogy to a football analogy or a baseball analogy. For example, had Holland used a baseball, rugby or cricket metaphor, much of his global audience may have been lost or had a difficult time making accurate connections. In an address to a group of Australian Mormons, however, a rugby, cricket metaphor would be readily understood.

Understanding the power of metaphor to summon emotion can help a speaker be more effective in persuasion. Using a metaphor he or is passionate about can help one to speak with more confidence and clarity. The authenticity that comes with emotion and confidence increases

the ethos appeal. Using a metaphor the audience is passionate about can revive emotionally charged memories, helping them to engage with and remember the message – increasing pathos, or emotional connection. Using a metaphor both you and your audience are passionate about will combine these effects and likely have the greatest effect.

For example, rather than telling the audience that he has gained a lot more faith over the years, he described the process using a metaphor both he and his audience were very familiar with. “What was once a tiny seed of belief for me,” he said, “has grown into the tree of life, so if your faith is a little tested in this or any season, I invite you to lean on mine” (Holland, 2013a, p. 95). The growth of a tree from a fragile sprout, to a tender stalk, then a sturdy tree and finally a solid oak is something both Holland and his audience can understand readily. His invitation to lean on his faith comes with much more authenticity and effect when that faith is portrayed as a deeply rooted and mature tree. The metaphor of the tree both allows Holland to speak as one with experience and even expertise, and allows the audience to recall their own countless experiences with mature trees.

### **Qualifiers: Dictating the Paths of Interpretation**

Holland is aware of and uses or defuses unspoken qualifiers (contextual and personal). He also provides qualifying clues and explicit direction to help the audience interpret metaphor correctly. Qualifiers help to highlight appropriate and hide inappropriate connections, revive dead metaphors, subdue overactive metaphors and create links to new concepts. When Holland (2011a) compared discipleship to a path. He also used qualifiers to fulfill each of these functions. “Obviously as the path of discipleship ascends, that trail gets ever more narrow until we come to that knee-buckling pinnacle...What was gentle in the lowlands of initial loyalty becomes deeply strenuous and very demanding at the summit of true discipleship” (p. 112). By clarifying that this

is an increasingly narrow path, he highlights the idea that discipleship requires strict adherence and to wander is dangerous. He also discourages the idea that discipleship is a personal discovery facilitated by wandering through a field of options. While the idea of discipleship is not new, some of Holland's qualifying details give new life to the metaphor and invites new connections. His description transforms the path from a leisurely sidewalk to a vertical climb, requiring great intensity and strength. With this clarification might come added insights. If this path ascends toward a pinnacle then there is a point of arrival, there is an eventual reward. This qualifier would also suggest that progressing up the path would increase my ability to see the valley below. As in this example, a few simple qualifiers, can direct an audience how to interpret a metaphor and lead to greater insights. Without qualifiers, a speaker will not be able to predict the interpretations his audience will make. This observation in Holland's sermons also leads to some important implications.

A speaker can prepare to use qualifiers well by becoming as familiar with the contextual and personal information of the audience as possible. This will alert him to preexisting qualifiers and allow him to defuse them or use them. The more familiar a speaker is with the audience and their background, the more accurately he or she can anticipate their responses to metaphors. A communicator can improve the chances of success by going to whatever effort possible to understand the audience. The less one knows about the context and values of the audience, the greater the chance of miscommunication, confusion or offensiveness. In addition to avoiding communication problems, a speaker can also seek to capitalize on contextual information to enhance his or her influence. One might try to understand recent events, shared background or experiences that create unseen qualifiers he or she could capitalize on to boost credibility. A community that has recently experienced a bullying-related suicide will certainly respond

differently to a sermon about loving others whether the speaker knows it or not. This contextual situation could either greatly hinder or greatly improve the influence of this sermon. If a speaker can gain this kind of information, he or she can choose better metaphors and qualifiers for the message.

The more tuned in a communicator is with the seen and unseen qualifiers, the more accurately he or she can predict the reactions to his metaphors. Osborne (1962) suggested qualifiers are forces which determine lines of association. "They suggest or direct how the metaphor will be understood" (p. 288). An example of this is the sermon already discussed in which Holland used sports metaphors in his address to young men, knowing that this topic would likely have special relevance to many in the audience. By comparing the call to serve God to the thrilling experience of a dramatic victory, he directed not only what they should understand about the call to serve but also how they should feel about it. The connection between serving God and "playing your heart out" is clear enough to be understood but also novel enough to encourage interpretive effort. When imagining their reactions, a speaker should try to evaluate whether there is an appropriate level of puzzlement (dissonance) to launch the recoil-resolve process. If there is not enough puzzlement, the audience may not need to put any effort into resolving it, which will lead to a forgettable message. If there is too much puzzlement, your audience may lack motivation to resolve the dissonance because it seems too difficult. The speaker must consider the possible unintended connections of metaphor and provide qualifiers to speed interpretation and avoid miscommunication.

If there is a specific group one seeks to influence, he or she could try to understand what qualifiers are especially powerful in their minds that may be useful or damaging to the message. One of the reasons Holland was chosen for this study was his reputation among young people.

This is one audience many religious communicators might struggle to influence. It is likely that Holland's influence with the youth is due, at least in part, to the patterns identified in this paper. His metaphors resonate with the youth and their life experiences. One reason many young people may be disengaged from religion is that it lacks relevance to their lives. Metaphors and the proper use of qualifiers could be one of the ways to help young people connect religious concepts to their real everyday lives.

### **Concluding Metaphors: Impressions that Stick**

Holland often ends his sermons with lively concluding metaphors. The conclusion is the final chance to get a message to stick with the audience. Often a speaker will build strong identification in the body of the speech through powerful visuals, then revert back to colorless, and flavorless blah to wrap things up. While a strong conclusion may be the best opportunity to drive the message home, it is often squandered with senseless language rather than metaphorical language that triggers the senses. While a strong conclusion is valuable, it is even more powerful when used in conjunction with effective metaphors woven through the whole work. Consider the difference between a senseless conclusion like "I'd like you to know that you can change your life and I encourage you to do it soon" and Holland's (2012a) metaphorical conclusion "please listen to the prompting of the Holy Spirit telling you right now, this very moment, that you should accept the atoning gift of the Lord Jesus Christ and *enjoy the fellowship of His labor. Don't delay. It's getting late.*" While each conclusion invites a similar action, the second calls to mind images and feelings of urgency associated with the deadline of an ending work day. It reminds a listener of the feelings they have experienced of having much to do and little time to do it. Including a recurring metaphor like this in the conclusion of the sermon can also tie together the whole speech and give the conclusion more force.

As we are more aware of the metaphors around us, we can better understand how we are influenced by their persuasive influence and how we can use them as we try to influence others with our communication. Jesus himself was a masterful communicator, and his preferred method of teaching was parables. Using trees, birds, flowers, relationships and the very simplest illustrations He taught truths that shaped his listeners and are still remembered today. The communicator who uses metaphors, especially simple and easily understood metaphors, is really using the same method. As former LDS prophet, President John Taylor said, “It is true intelligence for a man to take a subject that is mysterious and great in itself and to unfold and simplify it so that a child can understand it” (as cited in Caussé, 2008). Metaphors could provide the spring needed to launch a message with enough power to penetrate a hard shell. As the communicator masters the parts, types and techniques of metaphors, his or her quiver is filled with powerful tools of communication. As we continue to examine how effective communicators use metaphors, we can begin to deliver messages to minds and hearts with penetrating power!

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[that-i-am-god?lang=eng](https://www.lds.org/broadcasts/article/ces-devotionals/2014/01/be-still-and-know-that-i-am-god?lang=eng)

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**Appendix A – Social Media Memes and Pins**

Crying the ugly cry when Elder Holland speaks #ldsconf #HelsRisen #ElderHolland

(Johnson, 2015).

How does #ElderHolland give the most perfect, most powerful talk every conference? You'd think he'd finally run out of genius #ldsconf

(Steinbeigle, 2015)

Out of all speakers you can undeniably feel the power in Holland's voice. I love listening to him. #ldsconf #ElderHolland

(Bohman, 2015).

Getting real w/ @EricTheWhite and @rossjwalker! #ldsconf #ElderHolland



**Eric White**  
@EricTheWhite

Bout to get real #holland



**Ross Walker**  
@rossjwalker

'Bout to get real up in here

**Brace yourselves**

**Elder Holland is coming!**



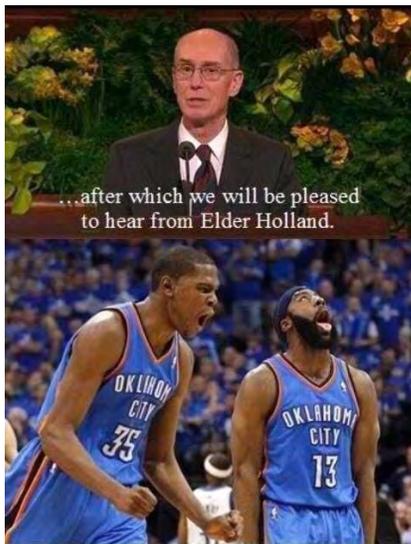
(Gunderson, 2015)



(I Don't Always give the best talks, Meme).



(Times I enjoy Elder Holland talks, Meme)



(After which we will pleased, Meme)



(We Have Elder Holland, Meme)



(If Satan ever went to sleep, Meme)



(Elder Holland is up next, Meme)

## Appendix B – Talk Metaphor Tables

October 2013 - Like a Broken Vessel		
Text/Context	Vehicle	Tenor
p. 40 a crater in the mind so deep that no one can responsibly suggest it would surely go away if those victims would just square their shoulders and think more positively—though I am a vigorous advocate of square shoulders and positive thinking!	Crater (deep)	Depression
No, this dark night of the mind and spirit is more than mere discouragement.	Dark night	Depression
At one point in our married life when financial fears collided with staggering fatigue, I took a psychic blow that was as unanticipated as it was real.	Moving force	Financial fears
	Psychic Blow	Discouragement
Elder George Albert Smith, the latter being one of the most gentle and Christlike men of our dispensation, who battled recurring depression for some years	Enemy (battle)	Depression
p. 41 If those miracles do not come soon or fully or seemingly at all, remember the Savior’s own anguished example: if the bitter cup does not pass, drink it and be strong, trusting in happier days ahead.	Bitter cup (Drink it)	Mental Illness (Accept it)
As with your automobile, be alert to rising temperatures, excessive speed, or a tank low on fuel. When you face “depletion depression,” make the requisite adjustments.	Automobile (rising temperatures, excessive speed, tank low on gas)	Mind (temper, anxiety, fatigue)
Patiently enduring some things is part of our mortal education.	Education/school	Mortal life
Do not run faster than you have strength.	Running a race	Overcoming mental illness
p. 42 With that, the psyche-scarring and horrendous depression came.	Physical injury (scarring)	Depression
Stephanie fought her way back from the abyss of self-destruction to be one of the most popular “mommy bloggers” in the nation,	Abyss	Depression
Know that one day the dawn will break brightly and all shadows of mortality will flee.	Dawn (brightly)	Hope
	Shadows	Challenges of life

<p>Though we may feel we are “like a broken vessel,” as the Psalmist says, we must remember, that vessel is in the hands of the divine potter. Broken minds can be healed just the way broken bones and broken hearts are healed. While God is at work making those repairs</p>	<p>Vessel (broken, fixed)</p>	<p>People, minds</p>
	<p>Potter (hands, making repairs)</p>	<p>God</p>
<p>Christ’s consummate gift is evident to us all</p>	<p>Gift</p>	<p>Atonement</p>

<b>April 2013 – Lord, I Believe</b>		
Metaphor		
p. 93 With this tender scriptural record as a backdrop, I wish to speak directly to the young people of the Church	Backdrop	Context
p. 93-94 In moments of fear or doubt or troubling times, hold the ground you have already won, even if that ground is limited.	Battle (Hold ground, won).	Faith (gained, conquered)
hold fast to what you already know and stand strong until additional knowledge comes.	Battle (hold fast, stand strong, reinforcements)	Faith (progress, additional knowledge)
When problems come and questions arise, do not start your quest for faith by saying how much you do not have, leading as it were with your “unbelief.”	Quest (leading with unbelief)	Faith (starting point)
But if you and your family want to be healed, don’t let those questions stand in the way of faith working its miracle.	Enemies, Obstacles	Questions
In this Church, what we know will always trump what we do not know. And remember, in this world, everyone is to walk by faith.	Contest	Life
	Quest (walk by faith)	Life
As one gifted writer has suggested, when the infinite fulness is poured forth, it is not the oil’s fault if there is some loss because finite vessels can’t quite contain it all. Those finite vessels include you and me, so be patient and kind and forgiving.	Oil (light, food, life) (poured forth)	Knowledge (revelation)
	Finite Vessel	Human
I testify that in response to that kind of importuning, God will send help from both sides of the veil to strengthen our belief.	Battle (help, strengthen our belief)	Life (More faith, more knowledge)
p. 94-95 I told this boy that belief was always the first step toward conviction and that the definitive articles of our collective faith forcefully reiterate the phrase “We believe.” And I told him how very proud I was of him for the honesty of his quest.	Quest	Faith
	First step	Belief
Joseph Smith, who acknowledged that he wasn’t perfect, was nevertheless the chosen instrument in God’s hand to restore the everlasting gospel to the earth.	Instrument	Joseph Smith

<p>I know that President Thomas S. Monson, who moves devotedly and buoyantly toward the 50th anniversary of his ordination as an Apostle, is the rightful successor to that prophetic mantle today. We have seen that mantle upon him again in this conference. I know that 14 other men whom you sustain as prophets, seers, and revelators sustain him with their hands, their hearts, and their own apostolic keys.</p>	Up (buoyantly)	Good attitude (rising above problems/doubts)
	Mantle (cloak)	Prophetic calling
	Lift (hand, heart, keys)	Sustaining prophet
<p>What was once a tiny seed of belief for me has grown into the tree of life, so if your faith is a little tested in this or any season, I invite you to lean on mine. I know this work is God’s very truth, and I know that only at our peril would we allow doubt or devils to sway us from its path. Hope on. Journey on. Honestly acknowledge your questions and your concerns, but first and forever fan the flame of your faith, because all things are possible to them that believe. He reassures his audience that the journey is neither useless nor hopeless.</p>	Tree (tiny seed, tree, lean on)	Faith (small, big, strength)
	Quest (sway, path, journey on).	Life (staying on course)
	Fire (fan the flame)	Faith (build it)

<b>October 2012 – The First Great Commandment</b>		
Metaphor		
p. 83 recognition begins to flood over them.	Flood	Recognition, understanding
p. 84 moving this great rock of a man to a majestic life of devoted service and leadership.	Rock (of a man)	Peter
I need someone to feed my sheep and save my lamb	Sheep, Lambs	People
it is not to be consigned to the ash heap of history	Landscape (with ash heap)	History
crowning characteristic of love is always loyalty.	Crown	Loyalty
p. 85 I testify from the bottom of my heart, with the intensity of my soul, to all who can hear my voice that those apostolic keys have been restored to the earth, and they are found in The Church of Jesus Christ of Latter-day Saints.	Container (bottom)	Heart (full, from deepest part)
	Keys	Authority
To those who have not yet joined with us in this great final cause of Christ, we say, “Please come.”	Army	Church
To those who were once with us but have retreated, preferring to pick and choose a few cultural hors d’oeuvres from the smorgasbord of the Restoration and leave the rest of the feast, I say that I fear you face a lot of long nights and empty nets.	Army (retreat)	Church
	Food (hors d’oeuvres, smorgasborg)	Gospel (cultural details, sustaining doctrines)
	Empty nets	Dissapointment
the voice of Christ comes ringing down through the halls of time, asking each one of us while there is time, “Do you love me?” And for every one of us, I answer with my honor and my soul, “Yea, Lord, we do love thee.” And having set our “hand to the plough,” we will never look back until this work is finished and love of God and neighbor rules the world.	Hallway, forward movement	Time
	Ploughing a field (never look back)	Work of God (don’t second guess, waiver)

<b>April 2012 – The Laborers in the Vineyard</b>		
Metaphor		
p. 31 We are not in a race against each other to see who is the wealthiest or the most talented or the most beautiful or even the most blessed. The race we are <i>really</i> in is the race against sin, and surely envy is one of the most universal of those.	Race (not against each other, but sin)	Life
p. 32 What a bright prospect that is—downing another quart of pickle juice every time anyone around you has a happy moment!	Pickle juice	Envy
My beloved brothers and sisters, what happened in this story at 9:00 or noon or 3:00 is swept up in the grandeur of the universally generous payment at the end of the day. The formula of faith is to hold on, work on, see it through, and let the distress of earlier hours—real or imagined—fall away in the abundance of the final reward.	Employment (payment, hours, final reward)	Serving God (rewards, time, salvation)
	Money	Blessings from God
So don't hyperventilate about something that happened at 9:00 in the morning when the grace of God is trying to reward you at 6:00 in the evening—whatever your labor arrangements have been through the day.	Employment	Serving God
We consume such precious emotional and spiritual capital clinging tenaciously to the memory of a discordant note we struck in a childhood piano recital, or something a spouse said or did 20 years ago that we are determined to hold over his or her head for another	Capital	Time, Effort
	Object (hold over head)	Memory
And what a reward there will be for that contribution when the Lord of the vineyard looks you in the eye and accounts are settled at the end of our earthly day.	Vineyard (Lord)	Earth (Lord)
	Settling an Account	Judgment
p. 33 I testify that you have <i>not</i> traveled beyond the reach of divine love. It is not possible for you to sink lower than the infinite light of Christ's Atonement shines.	Journey (away from God, within reach)	Life
	Sinking (darkness, loss of light)	Moving away from God
	Light (shines)	Atonement of Christ
Even if you feel you are the lost and last laborer of the eleventh hour, the Lord of the vineyard still	Vineyard (Lord)	Life (God)

stands beckoning. “Come boldly [to] the throne of grace,” and fall at the feet of the Holy One of Israel. Come and feast “without money and without price” at the table of the Lord.	Employment	Work of God
	Feast (table of the Lord)	Judgment
“Awake! and arise from the dust ... and be men.” Not always but often it is the men who choose not to answer the call to “come join the ranks.”	Sleep (awake, arise)	Spiritual apathy
	Awakening	Change, Repent
	Battle (ranks)	Life (church)
<i>His concern is for the faith at which you finally arrive, not the hour of the day in which you got there.</i>	Journey (where you arrive, not when)	Faith
Lord Jesus Christ and enjoy the fellowship of His labor. Don’t delay. It’s getting late.	Labor (with Christ)	God’s work
	Day (late, dark)	Life (end of life)

<b>October 2011 – We Are All Enlisted</b>		
Metaphor		
p. 44 he convulses at the appearance of redeeming light, at the very thought of truth.	Light (convulses)	Truth (Satan=dark, can't stand light)
So what are some of the devil's tactics in this contest when eternal life is at stake?	War – Contest (devil, tactics, at stake)	Life (enemy, tactics, eternal life)
I am looking tonight for men young and old who care enough about this battle between good and evil to sign on and speak up. We are at war, and for these next few minutes, I want to be a one-man recruiting station.	War (sign up, war, recruiting station)	Life (volunteer, join the fight, church is army/team)
Do I need to hum a few bars of “We Are All Enlisted”? You know, the line about “We are waiting now for soldiers; who'll volunteer?”	War (soldiers, volunteer)	Life (young men, choose to serve)
p. 44-45 call to arms is that we ask <i>not</i> for volunteers to fire a rifle or throw a hand grenade. No, we want battalions who will take as their weapons “every word that proceedeth forth from the mouth of God.	War (call to arms, battalions)	Life (call to serve, church)
	Weapon	Word of God
let me mix in an athletic analogy. This is a life-and-death contest we are in, young men, so I am going to get in your face a little, nose to nose, with just enough fire in my voice to singe your eyebrows a little—the way coaches do when the game is close and victory means everything. And with the game on the line, what this coach is telling you is that to play in this match, some of you have to be more morally clean than you now are. In this battle between good and evil, you cannot play for the adversary whenever temptation comes along and then expect to suit up for the Savior at temple and mission time as if nothing has happened. That, my young friends, you cannot do. God will not be mocked.	Contest (game on the line, coach, suit up)	Life (outcome on the line, Holland, choose a team)
	Battle	Life
So we need young men already on the team to <i>stay</i> on it and stop dribbling out of bounds just when we need you to get in the game and play your hearts out! In almost all athletic contests of which I know, there are lines drawn on the floor or the field	Game (team, play your hearts out, lines drawn, boundaries)	Life (church, serve with all your hearts, moral worthiness)

<p>within which every participant must stay in order to compete. Well, the Lord has drawn lines of worthiness for those called to labor with Him in this work.</p>	<p>Work (labor)</p>	<p>Church (serving)</p>
<p>You cannot travel down what Lehi called “forbidden paths” and expect to guide others to the “strait and narrow” one—it can’t be done.</p>	<p>Journey (forbidden, straight and narrow)</p>	<p>Life (forbidden actions, moral actions)</p>
<p>p. 45-46 So we grab you by the lapels and shout as forcefully as we know how: <i>Hark! the sound of battle sounding loudly and clear; Come join the ranks! Come join the ranks!</i></p>	<p>War (join the ranks)</p>	<p>Life (serve in church)</p>
<p>You are “on the team” and you always will be, even as you are honorably excused from full-time service. But we need the rest of you!</p>	<p>Athletic contest (on the team)</p>	<p>Life (priesthood holder)</p>
<p>p. 47 But as Nephi testified, none of that can come until one has “enter[ed] into the ... gate.” With all that there is to do along the path to eternal life, we need a lot more missionaries opening that gate and helping people through it.</p>	<p>Quest (gate, path)</p>	<p>Life (baptism, gospel)</p>
<p><i>Haste to the battle, quick to the field; Truth is our helmet, buckler, and shield. Stand by our colors; proudly they wave! We’re joyfully, joyfully marching to our home.</i></p>	<p>War (army, helmet, buckler, shield, colors, marching)</p>	<p>Life (Church, truth, message of Christ, commitment)</p>

<b>April 2011 – An Ensign to the Nations</b>		
Metaphor		
p. 112 Obviously as the path of discipleship ascends, that trail gets ever more narrow until we come to that knee-buckling pinnacle of the sermon of which Elder Christofferson just spoke: “Be ye therefore perfect, even as your Father which is in heaven is perfect.”	Path (ascends, trail, narrow, knee-buckling pinnacle)	Life (discipleship, gets harder, more strict, very difficult)
What was gentle in the lowlands of initial loyalty becomes deeply strenuous and very demanding at the summit of true discipleship.	Path (lowlands, strenuous, summit)	Life (Loyalty, summit of discipleship)
Clearly anyone who thinks Jesus taught no-fault theology did not read the fine print in the contract!	Contract (fine print)	Discipleship (details)
No, in matters of discipleship the Church is not a fast-food outlet; we can’t always have it “our way.”	Not fast food (can’t always have it our way)	Discipleship
p. 113 If we teach by the Spirit and you listen by the Spirit, some one of us will touch on your circumstance, sending a personal prophetic epistle just to you.	Epistle	Message
Now, these mortal angels who come to this pulpit have, each in his or her own way, sounded “the trump of God.”	Angels (sounding trump)	Speakers (speaking by Spirit)
They have endured the illnesses and demands, the bumps and bruises of mortality which everyone faces, some of which undoubtedly yet lie ahead of them	Quest (bumps and bruises, lie ahead)	Life (challenging, difficult, moving forward)

<b>October 2010 – Because of Your Faith</b>		
<b>Metaphor</b>		
p. 6 but we also know that the Church draws incomparable strength, a truly unique vitality, from the faith and devotion of <i>every</i> member of this Church	Body (strength, vitality)	Church
p. 7 I am grateful for the Church’s army of teachers, officers, advisers, and clerks	Army	Church

<b>April 2010 – Give Place No More for the Enemy of My Soul</b>		
Metaphor	Vehicle	Tenor
p. 44 assaulted by immoral messages of some kind flooding in on us from every angle	War (assaulted)	Life (immorality)
	Natural disaster (Flood)	Immorality (temptation, sin)
allow my children or grandchildren access to a global cesspool of perceptions that could blast a crater in their brains forever.	Cesspool	Immoral messages
	Natural disaster (asteroid/explosion)	Immorality
adversary is busy extending his coverage, as they say in the industry, to cell phones, video games, and MP3 players.	Big Business (coverage)	Evil (Satan)
If we stop chopping at the branches of this problem and strike more directly at the root of the tree, not surprisingly we find lust lurking furtively there.	Noxious tree (chopping, branches, root)	Immorality (combating, symptoms, base cause)
p. 44-45 But lust is characterized by shame and stealth and is almost pathologically clandestine—the later and darker the hour the better, with a double-bolted door just in case.	Darkness (stealth, clandestine, later, darker, double-bolted door)	Evil (keep hidden, secretive)
It shakes the pillars of trust upon which present—or future—love is built, and it takes a long time to rebuild that trust when it is lost.	Building (pillars, built, rebuild)	Relationship (trust, betrayal, repair)
and soon enough on the building once constructed to house morally responsible societies, we can hang a sign saying, “This property is vacant.	Building (vacant, disrepair)	Society (morally responsible)
And please, when fleeing the scene of temptation, do <i>not</i> leave a forwarding address.	Person (forwarding address)	Thoughts (ties to temptation)
people bound by the chains of true addictions often need more help than self-help, and that may include you.	Chains (bound)	Addiction (caught)
An old proverb says that a journey of a thousand miles begins with one step, so watch your step.	Journey (perilous, watch your step)	Life (dangerous, fragile)
Like thieves in the night, unwelcome thoughts can and do seek entrance to our minds. But we don’t have to throw open the door, serve them tea and crumpets, and then tell them where the silverware is kept! (You shouldn’t be serving tea anyway.) Throw the rascals out! Replace lewd thoughts with hopeful images and joyful memories	People (Thieves, open door, serve tea, show them silverware, throw rascals out)	Thoughts (temptation, welcome, accept, invite, get rid of)
p. 45 make sure they are welcome in your heart by invitation only	People (invitation only)	Thoughts (choose them)

p. 46 When confronting our transgressions and our souls are harrowed up with true pain	Land (harrowed)	Soul (broken up)
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<b>October 2009 – Safety for the Soul</b>		
Metaphor	Vehicle	Tenor
p. 88 Think of the heart as the figurative center of our faith, the poetic location of our loyalties and our values; then consider Jesus’s declaration that in the last days “men’s hearts [shall fail] them.	Heart (center)	Deepest Values
In light of that, it has always been significant to me that the Book of Mormon, one of the Lord’s powerful keystones in this counteroffensive against latter-day ills, begins with a great parable of life, an extended allegory of hope versus fear, of light versus darkness, of salvation versus destruction	Building (Keystone)	Gospel (Book of Mormon)
	War (Counteroffensive, latter-day ills)	Life
	Hope, Light, Salvation	Good
	Fear, Darkness, Destruction	Evil
That is the safe harbor God wants for us in personal or public days of despair.	Journey (Safe harbor)	Life (Gospel)
p. 89 For 179 years this book has been examined and attacked, denied and deconstructed, targeted and torn apart like perhaps no other book in modern religious history—perhaps like no other book in <i>any</i> religious history. And still it stands. Failed theories about its origins have been born and parroted and have died	Structure (deconstructed, targeted, torn apart, it stands)	Gospel (Book of Mormon=keystone, still valid)
	People (Born, parroted, died)	Ideas (Created, repeated, ended)
p. 90 and if he or she leaves this Church, it must be done by crawling over or under or around the Book of Mormon to make that exit. In that sense the book is what Christ Himself was said to be: “a stone of stumbling, ... a rock of offence,” a barrier in the path of one who wishes not to believe in this work.	Structure (Stumbling, barrier, stone)	Church (Book of Mormon, unchanging, unmovable, barrier)

<b>April 2009 – None Were With Him</b>		
Metaphor		
p. 86 the Savior’s solitary task of shouldering alone the burden of our salvation	Labor (shouldering burden)	Atonement (Salvation)
	Weight (burden)	Sin
“I have trodden the winepress alone; and of the people there was none with me. ... I looked, and there was none to help; and I wondered that there was none to uphold [me].”	Labor (Lonely, tread winepress alone)	Atonement
p. 87 He pled with the Father to let this crushing, brutal cup pass from Him. But, of course, it could not pass	Labor (crushing weight)	Atonement (sin)
	Bitter cup	Sin
p. 88 When the uttermost farthing had then been paid, when Christ’s determination to be faithful was as obvious as it was utterly invincible, finally and mercifully, it was “finished.”	Payment (uttermost farthing, payment)	Judgment (total justice, atonement)
Brothers and sisters, one of the great consolations of this Easter season is that because Jesus walked such a long, lonely path utterly alone, <i>we</i> do not have to do so. His solitary journey brought great company for our little version of that path	Journey (long, lonely path, alone)	Life (long, lonely, difficult)
He has walked alone once. Now, may I ask that never again will He have to confront sin without our aid and assistance, that never again will He find only unresponsive onlookers when He sees you and me along His <i>Via Dolorosa</i> in our present day.	War (confront, without aid or assistance)	Life (disloyalty, lack of support)
	Journey (Via Dolorosa)	Life (painful way)
including when the path is lonely and when our cross is difficult to bear. This Easter week and always, may we stand by Jesus Christ “at all times and in all things, and in all places that [we] may be in, even until death,” for surely that is how He stood by us when it <i>was</i> unto death and when He had to stand entirely and utterly alone.	Journey (path, lonely, cross to bear)	Life (living, lonely, challenges)
	Relationship (stand by)	Atonement

<b>October 2008 – The Ministry of Angels</b>		
Metaphor		
p. 29-31 but it is rich doctrine and rich history indeed.	Landscape (rich)	Church doctrine and History
In the course of life all of us spend time in “dark and dreary” places, wildernesses, circumstances of sorrow or fear or discouragement.	Journey (dark, dreary places, wildernesses)	Life (circumstances of sorrow, fear)
More serious than these—and sometimes related to them—are matters of ethical, moral, and spiritual decay	Decay	Sin
Even the Son of God, a God Himself, had need for heavenly comfort during His sojourn in mortality.	Journey (sojourn)	Life
I ask everyone within the sound of my voice to take heart, be filled with faith, and remember the Lord has said He “would fight [our] battles, [our] children’s battles, and [the battles of our] children’s children.” And what do we do to merit such a defense?	Container (filled) Substance	Person Faith
	War (long war! God will fight our battles)	Life
But when we speak of those who are instruments in the hand of God, we are reminded that not all angels are from the other side of the veil.	Instruments	God’s servants
Perhaps then <i>we</i> can be emissaries sent from God when someone, perhaps a Primary child, is crying, “Darkness ... afraid ... river ... alone.”	Emissaries	God’s servants

<b>April 2008 – My Words...Never Cease</b>		
Metaphor	Vehicle	Tenor
p. 91 most important privilege we have all had has been to witness personally the settling of the sacred, prophetic mantle upon your shoulders, almost as it were by the very hands of angels themselves.	Clothing (Mantle, shoulders – bears weight)	Roles (Prophet calling)
and the ongoing guidance received by God’s anointed prophets and apostles	Light (anoint, oil)	Holy Ghost (under influence, Spirit)
P. 92 Clearly the Bible, so frequently described at that time as “common ground,” was nothing of the kind—unfortunately it was a battleground.	War (common ground, battleground)	Life (shared beliefs, opposing beliefs)
P. 93 The communication of those gifts comes from God as living, vibrant, divine revelation.	Objects (gifts)	Words
	Living being (vibrant, divine)	Revelation
This doctrine lies at the very heart of The Church of Jesus Christ of Latter-day Saints and of our message to the world.	Body (heart)	Church (doctrine)
P. 93-94I testify that Thomas S. Monson is God’s prophet, a modern apostle with the keys of the kingdom in his hands, a man upon whom I personally have seen the mantle fall.	Kingdom/structure (keys) Custodian	Church (authority) Prophet
	Clothing (mantle) Shoulder	Role (calling) Responsibility
I testify that the presence of such authorized, prophetic voices and ongoing canonized revelations have been at the heart of the Christian message whenever the authorized ministry of Christ has been on the earth.	Body (heart)	Church (doctrine, word of God)
we invite all to examine what we have received of Him, to join with us, drinking deeply at the “well of water springing up into everlasting life,” these constantly flowing reminders that God lives, that He loves us, and that He speaks.	Water (drink deeply, well of water, springing up, constantly flowing)	Word of God (read, search, never ending, lifegiving)

**Appendix C – Vehicle Cluster Tables**

**Destruction**

p. 40 a crater in the mind so deep that no one can responsibly suggest it would surely go away if those victims would just square their shoulders and think more positively—though I am a vigorous advocate of square shoulders and positive thinking!	Crater (deep)	Depression
At one point in our married life when financial fears collided with staggering fatigue, I took a psychic blow that was as unanticipated as it was real.	Psychic Blow	Discouragement
Though we may feel we are “like a broken vessel,” as the Psalmist says, we must remember, that vessel is in the hands of the divine potter. Broken minds can be healed just the way broken bones and broken hearts are healed. While God is at work making those repairs	Vessel (broken, fixed)	People, minds
p. 44 assaulted by immoral messages of some kind flooding in on us from every angle	Natural disaster (Flood)	Immorality (temptation, sin)
allow my children or grandchildren access to a global cesspool of perceptions that could blast a crater in their brains forever.	Cesspool	Immoral messages
	Natural disaster (asteroid/explosion)	Immorality
It shakes the pillars of trust upon which present—or future—love is built, and it takes a long time to rebuild that trust when it is lost.	Building (pillars, built, rebuild)	Relationship (trust, betrayal, repair)
and soon enough on the building once constructed to house morally responsible societies, we can hang a sign saying, “This property is vacant.	Building (vacant, disrepair)	Society (morally responsible)
In light of that, it has always been significant to me that the Book of Mormon, one of the Lord’s powerful keystones in this counteroffensive against latter-day ills, begins with a great parable of life, an extended allegory of hope versus fear, of light versus darkness, of salvation versus	Fear, Darkness, Destruction	Evil
More serious than these—and sometimes related to them—are matters of ethical, moral, and spiritual decay	Decay	Sin
p. 42 With that, the psyche-scarring and horrendous depression came.	Physical injury (scarring)	Depression

**Natural Forces**

p. 40 a crater in the mind so deep that no one can responsibly suggest it would surely go away if those victims would just square their shoulders and think more positively—though I am a vigorous advocate of square shoulders and positive thinking!	Crater (deep)	Depression
Know that one day the dawn will break brightly and all shadows of mortality will flee.	Dawn (brightly)	Hope
What was once a tiny seed of belief for me has grown into the tree of life, so if your faith is a little tested in this or any season, I invite you to lean on mine.	Tree (tiny seed, tree, lean on)	Faith (small, big, strength)
p. 83 recognition begins to flood over them.	Flood	Recognition, understanding
p. 84 moving this great rock of a man to a majestic life of devoted service and leadership.	Rock (of a man)	Peter
I need someone to feed my sheep and save my lamb	Sheep, Lambs	People
And having set our “hand to the plough,” we will never look back until this work is finished and love of God and neighbor rules the world.	Ploughing a field (never look back)	Work of God (don’t second guess, waiver)
And what a reward there will be for that contribution when the Lord of the vineyard looks you in the eye and accounts are settled at the end of our earthly day.	Vineyard (Lord)	Earth (Lord)
Even if you feel you are the lost and last laborer of the eleventh hour, the Lord of the vineyard still stands beckoning.	Vineyard (Lord)	Life (God)
Lord Jesus Christ and enjoy the fellowship of His labor. Don’t delay. It’s getting late.	Day (late, dark)	Life (end of life)
p. 44 assaulted by immoral messages of some kind flooding in on us from every angle	Natural disaster (Flood)	Immorality (temptation, sin)
allow my children or grandchildren access to a global cesspool of perceptions that could blast a crater in their brains forever.	Natural disaster (asteroid/explosion)	Immorality
If we stop chopping at the branches of this problem and strike more directly at the root of the tree, not surprisingly we find lust lurking furtively there.	Noxious tree (chopping, branches, root)	Immorality (combating, symptoms,)
p. 46 When confronting our transgressions and our souls are harrowed up with true pain	Land (harrowed)	Soul (broken up)
p. 29-31 but it is rich doctrine and rich history indeed.	Landscape (rich)	Church doctrine and History
...join with us, drinking deeply at the “well of water springing up into everlasting life,” these constantly flowing reminders that God lives, that He loves us, and that He speaks.	Water (drink deeply, well of water, springing up, constantly flowing)	Word of God (read, search, never ending, lifegiving)

**Contest/Battle**

Elder George Albert Smith, the latter being one of the most gentle and Christlike men of our dispensation, who battled recurring depression for some years	Enemy (battle)	Depression
p. 93-94 In moments of fear or doubt or troubling times, hold the ground you have already won, even if that ground is limited.	Battle (Hold ground, won).	Faith (gained, conquered)
hold fast to what you already know and stand strong until additional knowledge comes.	Battle (hold fast, stand strong, reinforcements)	Faith (progress, additional knowledge)
But if you and your family want to be healed, don't let those questions stand in the way of faith working its miracle.	Enemies, Obstacles	Questions
I testify that in response to that kind of importuning, God will send help from both sides of the veil to strengthen our belief.	Battle (help, strengthen our belief)	Life (More faith, more knowledge)
To those who have not yet joined with us in this great final cause of Christ, we say, "Please come."	Army	Church
To those who were once with us but have retreated, ... I fear you face a lot of long nights and empty nets.	Army (retreat)	Church
"Awake! and arise from the dust ... and be men." Not always but often it is the men who choose not to answer the call to "come join the ranks."	Battle (ranks)	Life (church)
So what are some of the devil's tactics in this contest when eternal life is at stake?	War – Contest (devil, tactics, at stake)	Life (enemy, tactics, eternal life)
I am looking tonight for men young and old who care enough about this battle between good and evil to sign on and speak up. We are at war, and for these next few minutes, I want to be a one-man recruiting station.	War (sign up, war, recruiting station)	Life (volunteer, join the fight, church is army/team)
Do I need to hum a few bars of "We Are All Enlisted"? You know, the line about "We are waiting now for soldiers; who'll volunteer?"	War (soldiers, volunteer)	Life (young men, choose to serve)
p. 44-45 call to arms is that we ask <i>not</i> for volunteers to fire a rifle or throw a hand grenade. No, we want battalions who will take as their weapons "every word that proceedeth forth from the mouth of God.	War (call to arms, battalions)	Life (call to serve, church)
	Weapon	Word of God

<p>let me mix in an athletic analogy. This is a life-and-death contest we are in, young men, so I am going to get in your face a little, nose to nose, with just enough fire in my voice to singe your eyebrows a little—the way coaches do when the game is close and victory means everything. And with the game on the line, what this coach is telling you is that to play in this match, some of you have to be more morally clean than you now are. In this battle between good and evil, you cannot play for the adversary whenever temptation comes along and then expect to suit up for the Savior at temple and mission time as if nothing has happened. That, my young friends, you cannot do. God will not be mocked.</p>	Contest (game on the line, coach, suit up)	Life (outcome on the line, Holland, choose a team)
	Battle	Life
<p>So we need young men already on the team to <i>stay</i> on it and stop dribbling out of bounds just when we need you to get in the game and play your hearts out! In almost all athletic contests of which I know, there are lines drawn on the floor or the field within which every participant must stay in order to compete. Well, the Lord has drawn lines of worthiness for those called to labor with Him in this work.</p>	Game (team, play your hearts out, lines drawn, boundaries)	Life (church, serve with all your hearts, moral worthiness)
<p>p. 45-46 So we grab you by the lapels and shout as forcefully as we know how: <i>Hark! the sound of battle sounding loudly and clear;</i> <i>Come join the ranks! Come join the ranks!</i></p>	War (join the ranks)	Life (serve in church)
<p>You are “on the team” and you always will be, even as you are honorably excused from full-time service. But we need the rest of you!</p>	Athletic contest (on the team)	Life (priesthood holder)
<p><i>Haste to the battle, quick to the field;</i> <i>Truth is our helmet, buckler, and shield.</i> <i>Stand by our colors; proudly they wave!</i> <i>We’re joyfully, joyfully marching to our home.</i></p>	War (army, helmet, buckler, shield, colors, marching)	Life (Church, truth, message of Christ, commitment)
<p>p. 7 I am grateful for the Church’s army of teachers, officers, advisers, and clerks</p>	Army	Church
<p>p. 44 assaulted by immoral messages of some kind flooding in on us from every angle</p>	War (assaulted)	Life (immorality)
<p>In light of that, it has always been significant to me that the Book of Mormon, one of the Lord’s powerful keystones in this counteroffensive against latter-day ills, begins with a great parable of life, an</p>	War (Counteroffensive, latter-day ills)	Life

<p>extended allegory of hope versus fear, of light versus darkness, of salvation versus destruction</p>		
<p>He has walked alone once. Now, may I ask that never again will He have to confront sin without our aid and assistance, that never again will He find only unresponsive onlookers when He sees you and me along His <i>Via Dolorosa</i> in our present day.</p>	<p>War (confront, without aid or assistance)</p>	<p>Life (disloyalty, lack of support)</p>
<p>I ask everyone within the sound of my voice to take heart, be filled with faith, and remember the Lord has said He “would fight [<i>our</i>] battles, [<i>our</i>] children’s battles, and [the battles of <i>our</i>] children’s children.” And what do we do to merit such a defense?</p>	<p>War (long war! God will fight our battles)</p>	<p>Life</p>
<p>P. 92 Clearly the Bible, so frequently described at that time as “common ground,” was nothing of the kind—unfortunately it was a battleground.</p>	<p>War (common ground, battleground)</p>	<p>Life (shared beliefs, opposing beliefs)</p>

**Light/Dark**

p. 40 a crater in the mind so deep that no one can responsibly suggest it would surely go away...	Crater (deep)	Depression
No, this dark night of the mind and spirit is more than mere discouragement.	Dark night	Depression
Stephanie fought her way back from the abyss of self-destruction to be one of the most popular “mommy bloggers” in the nation,	Abyss	Depression
Know that one day the dawn will break brightly and all shadows of mortality will flee.	Dawn (brightly)	Hope
	Shadows	Challenges of life
As one gifted writer has suggested, when the infinite fulness is poured forth, it is not the oil’s fault if there is some loss because finite vessels can’t quite contain it all. Those finite vessels include you and me, so be patient and kind and forgiving.	Oil (light, food, life) (poured forth)	Knowledge (revelation)
Honestly acknowledge your questions and your concerns, but first and forever fan the flame of your faith, because all things are possible to them that believe.	Fire (fan the flame)	Faith (build it)
p. 33 I testify that you have <i>not</i> traveled beyond the reach of divine love. It is not possible for you to sink lower than the infinite light of Christ’s Atonement shines.	Sinking (darkness, loss of light)	Moving away from God
	Light (shines)	Atonement of Christ
“Awake! and arise from the dust ... and be men.” Not always but often it is the men who choose not to answer the call to “come join the ranks.”	Sleep (awake, arise)	Spiritual apathy
	Awakening	Change, Repent
Lord Jesus Christ and enjoy the fellowship of His labor. Don’t delay. It’s getting late.	Day (late, dark)	Life (end of life)
p. 44 he convulses at the appearance of redeeming light, at the very thought of truth.	Light (convulses)	Truth (Satan=dark, can’t stand light)
p. 44-45 But lust is characterized by shame and stealth and is almost pathologically clandestine—the later and darker the hour the better, with a double-bolted door just in case.	Darkness (stealth, clandestine, later, darker, double-bolted door)	Evil (keep hidden, secretive)
In light of that, it has always been significant to me that the Book of Mormon, one of the Lord’s powerful keystones in this counteroffensive against latter-day ills, begins with a great parable of life, an extended allegory of hope versus fear, of light versus darkness, of salvation versus destruction	Hope, Light, Salvation	Good
	Fear, Darkness, Destruction	Evil

In the course of life all of us spend time in “dark and dreary” places, wildernesses, circumstances of sorrow or fear or discouragement.	Journey (dark, dreary places, wildernesses)	Life (circumstances of sorrow, fear)
and the ongoing guidance received by God’s anointed prophets and apostles	Light (anoint, oil)	Holy Ghost (under influence, Spirit)

**Journey/Quest**

As with your automobile, be alert to rising temperatures, excessive speed, or a tank low on fuel. When you face “depletion depression,” make the requisite adjustments.	Automobile (rising temperatures, excessive speed, tank low on gas)	Mind (temper, anxiety, fatigue)
Do not run faster than you have strength.	Running a race	Overcoming mental illness
When problems come and questions arise, do not start your quest for faith by saying how much you do not have, leading as it were with your “unbelief.”	Quest (leading with unbelief)	Faith (starting point)
But if you and your family want to be healed, don’t let those questions stand in the way of faith working its miracle.	Enemies, Obstacles	Questions
In this Church, what we know will always trump what we do not know. And remember, in this world, everyone is to walk by faith.	Quest (walk by faith)	Life
p. 94-95 I told this boy that belief was always the first step toward conviction and that the definitive articles of our collective faith forcefully reiterate the phrase “We believe.” And I told him how very proud I was of him for the honesty of his quest.	Quest	Faith
	First step	Belief
I know this work is God’s very truth, and I know that only at our peril would we allow doubt or devils to sway us from its path. Hope on. Journey on. ... He reassures his audience that the journey is neither useless nor hopeless.	Quest (sway, path, journey on).	Life (staying on course)
p. 31 We are not in a race against each other to see who is the wealthiest or the most talented or the most beautiful or even the most blessed. The race we are <i>really</i> in is the race against sin, and surely envy is one of the most universal of those.	Race (not against each other, but sin)	Life
p. 33 I testify that you have <i>not</i> traveled beyond the reach of divine love. It is not possible for you to sink lower than the infinite light of Christ’s Atonement shines.	Journey (away from God, within reach)	Life
<i>His concern is for the faith at which you finally arrive, not the hour of the day in which you got there.</i>	Journey (where you arrive, not when)	Faith
You cannot travel down what Lehi called “forbidden paths” and expect to guide others to the “strait and narrow” one—it can’t be done.	Journey (forbidden, straight and narrow)	Life (forbidden actions, moral actions)
p. 47 But as Nephi testified, none of that can come until one has “enter[ed] into the ... gate.” With all that there is to do along the path to eternal life, we	Quest (gate, path)	Life (baptism, gospel)

need a lot more missionaries opening that gate and helping people through it.		
p. 112 Obviously as the path of discipleship ascends, that trail gets ever more narrow until we come to that knee-buckling pinnacle of the sermon of which Elder Christofferson just spoke: “Be ye therefore perfect, even as your Father which is in heaven is perfect.”	Path (ascends, trail, narrow, knee-buckling pinnacle)	Life (discipleship, gets harder, more strict, very difficult)
What was gentle in the lowlands of initial loyalty becomes deeply strenuous and very demanding at the summit of true discipleship.	Path (lowlands, strenuous, summit)	Life (Loyalty, summit of discipleship)
They have endured the illnesses and demands, the bumps and bruises of mortality which everyone faces, some of which undoubtedly yet lie ahead of them	Quest (bumps and bruises, lie ahead)	Life (challenging, difficult, moving forward)
An old proverb says that a journey of a thousand miles begins with one step, so watch your step.	Journey (perilous, watch your step)	Life (dangerous, fragile)
That is the safe harbor God wants for us in personal or public days of despair.	Journey (Safe harbor)	Life (Gospel)
Brothers and sisters, one of the great consolations of this Easter season is that because Jesus walked such a long, lonely path utterly alone, <i>we</i> do not have to do so. His solitary journey brought great company for our little version of that path	Journey (long, lonely path, alone)	Life (long, lonely, difficult)
He has walked alone once. Now, may I ask that never again will He have to confront sin without our aid and assistance, that never again will He find only unresponsive onlookers when He sees you and me along His <i>Via Dolorosa</i> in our present day.	Journey (Via Dolorosa)	Life (painful way)
including when the path is lonely and when our cross is difficult to bear. This Easter week and always, may we stand by Jesus Christ “at all times and in all things, and in all places that [we] may be in, even until death,” for surely that is how He stood by us when it <i>was</i> unto death and when He had to stand entirely and utterly alone.	Journey (path, lonely, cross to bear)	Life (living, lonely, challenges)
In the course of life all of us spend time in “dark and dreary” places, wildernesses, circumstances of sorrow or fear or discouragement.	Journey (dark, dreary places, wildernesses)	Life (circumstances of sorrow, fear)
Even the Son of God, a God Himself, had need for heavenly comfort during His sojourn in mortality.	Journey (sojourn)	Life

**Body**

p. 42 With that, the psyche-scarring and horrendous depression came.	Physical injury (scarring)	Depression
crowning characteristic of love is always loyalty.	Crown	Loyalty
“Awake! and arise from the dust ... and be men.” Not always but often it is the men who choose not to answer the call to “come join the ranks.”	Sleep (awake, arise)	Spiritual apathy
	Awakening	Change, Repent
p. 6 but we also know that the Church draws incomparable strength, a truly unique vitality, from the faith and devotion of <i>every</i> member of this Church	Body (strength, vitality)	Church
p. 88 Think of the heart as the figurative center of our faith, the poetic location of our loyalties and our values; then consider Jesus’s declaration that in the last days “men’s hearts [shall fail] them.	Heart (center)	Deepest Values
p. 91 most important privilege we have all had has been to witness personally the settling of the sacred, prophetic mantle upon your shoulders, almost as it were by the very hands of angels themselves.	Clothing (Mantle, shoulders – bears weight)	Roles (Prophet calling)
P. 93-94I testify that Thomas S. Monson is God’s prophet, a modern apostle with the keys of the kingdom in his hands, a man upon whom I personally have seen the mantle fall.	Clothing (mantle) Shoulder	Role (calling) Responsibility
I testify that the presence of such authorized, prophetic voices and ongoing canonized revelations have been at the heart of the Christian message whenever the authorized ministry of Christ has been on the earth.	Body (heart)	Church (doctrine, word of God)

**Food/Drink**

As one gifted writer has suggested, when the infinite fulness is poured forth, it is not the oil's fault if there is some loss because finite vessels can't quite contain it all. Those finite vessels include you and me, so be patient and kind and forgiving.	Oil (light, food, life) (poured forth)	Knowledge (revelation)
To those who were once with us but have retreated, preferring to pick and choose a few cultural hors d'oeuvres from the smorgasbord of the Restoration and leave the rest of the feast, I say that I fear you face a lot of long nights and empty nets.	Food (hors d'oeuvres, smorgasborg)	Gospel (cultural details, sustaining doctrines)
p. 32 What a bright prospect that is—downing another quart of pickle juice every time anyone around you has a happy moment!	Pickle juice	Envy
And what a reward there will be for that contribution when the Lord of the vineyard looks you in the eye and accounts are settled at the end of our earthly day.	Vineyard (Lord)	Earth (Lord)
Come and feast “without money and without price” at the table of the Lord.	Feast (table of the Lord)	Judgment
No, in matters of discipleship the Church is not a fast-food outlet; we can't always have it “our way.”	Not fast food (can't always have it our way)	Discipleship
But we don't have to throw open the door, serve them tea and crumpets, and then tell them where the silverware is kept! (You shouldn't be serving tea anyway.)	People (Thieves, open door, serve tea, show them silverware, throw rascals out)	Thoughts (temptation, welcome, accept, invite, get rid of)
p. 87 He pled with the Father to let this crushing, brutal cup pass from Him. But, of course, it could not pass	Bitter cup	Sin
we invite all to examine what we have received of Him, to join with us, drinking deeply at the “well of water springing up into everlasting life,” these constantly flowing reminders that God lives, that He loves us, and that He speaks.	Water (drink deeply, well of water, springing up, constantly flowing)	Word of God (read, search, never ending, lifegiving)

**Finance/Employment**

To those who were once with us but have retreated... I say that I fear you face a lot of long nights and empty nets.	Empty nets	Dissapointment
And having set our “hand to the plough,” we will never look back until this work is finished and love of God and neighbor rules the world.	Ploughing a field (never look back)	Work of God (don’t second guess, waiver)
My beloved brothers and sisters, what happened in this story at 9:00 or noon or 3:00 is swept up in the grandeur of the universally generous payment at the end of the day. The formula of faith is to hold on, work on, see it through, and let the distress of earlier hours—real or imagined—fall away in the abundance of the final reward.	Employment (payment, hours, final reward)	Serving God (rewards, time, salvation)
	Money	Blessings from God
So don’t hyperventilate about something that happened at 9:00 in the morning when the grace of God is trying to reward you at 6:00 in the evening—whatever your labor arrangements have been through the day.	Employment	Serving God
We consume such precious emotional and spiritual capital clinging tenaciously to...something a spouse said or did 20 years ago that we are determined to hold over his or her head for another	Capital	Time, Effort
And what a reward there will be for that contribution when the Lord of the vineyard looks you in the eye and accounts are settled at the end of our earthly day.	Vineyard (Lord)	Earth (Lord)
	Settling an Account	Judgment
Even if you feel you are the lost and last laborer of the eleventh hour, the Lord of the vineyard still stands beckoning. “Come boldly [to] the throne of grace,” and fall at the feet of the Holy One of Israel. Come and feast “without money and without price” at the table of the Lord.	Vineyard (Lord)	Life (God)
	Employment	Work of God
Lord Jesus Christ and enjoy the fellowship of His labor. Don’t delay. It’s getting late.	Labor (with Christ)	God’s work
	Day (late, dark)	Life (end of life)
Well, the Lord has drawn lines of worthiness for those called to labor with Him in this work.	Work (labor)	Church (serving)
Clearly anyone who thinks Jesus taught no-fault theology did not read the fine print in the contract!	Contract (fine print)	Discipleship (details)
p. 86 the Savior’s solitary task of shouldering alone the burden of our salvation	Labor (shouldering burden)	Atonement (Salvation)
“I have trodden the winepress alone; and of the people there was none with me. ...	Labor (Lonely, tread winepress alone)	Atonement

<p>p. 87 He pled with the Father to let this crushing, brutal cup pass from Him. But, of course, it could not pass</p>	<p>Labor (crushing weight)</p>	<p>Atonement (sin)</p>
<p>p. 88 When the uttermost farthing had then been paid, when Christ’s determination to be faithful was as obvious as it was utterly invincible, finally and mercifully, it was “finished.”</p>	<p>Payment (uttermost farthing, payment)</p>	<p>Judgment (total justice, atonement)</p>
<p>Perhaps then <i>we</i> can be emissaries sent from God when someone, perhaps a Primary child, is crying, “Darkness ... afraid ... river ... alone.”</p>	<p>Emissaries</p>	<p>God’s servants</p>
<p>P. 93-94I testify that Thomas S. Monson is God’s prophet, a modern apostle with the keys of the kingdom in his hands, a man upon whom I personally have seen the mantle fall.</p>	<p>Kingdom/structure (keys) Custodian</p>	<p>Church (authority) Prophet</p>
	<p>Clothing (mantle) Shoulder</p>	<p>Role (calling) Responsibility</p>

**Pain**

p. 40 a crater in the mind so deep that no one can responsibly suggest it would surely go away if those victims would just square their shoulders and think more positively	Crater (deep)	Depression
At one point in our married life when financial fears collided with staggering fatigue, I took a psychic blow that was as unanticipated as it was real.	Psychic Blow	Discouragement
p. 41 If those miracles do not come soon or fully or seemingly at all, remember the Savior's own anguished example: if the bitter cup does not pass, drink it and be strong, trusting in happier days ahead.	Bitter cup (Drink it)	Mental Illness (Accept it)
p. 42 With that, the psyche-scarring and horrendous depression came.	Physical injury (scarring)	Depression
or something a spouse said or did 20 years ago that we are determined to hold over his or her head for another	Object (hold over head)	Memory
allow my children or grandchildren access to a global cesspool of perceptions that could blast a crater in their brains forever.	Natural disaster (asteroid/explosion)	Immortality

**Instrument**

<p>As with your automobile, be alert to rising temperatures, excessive speed, or a tank low on fuel. When you face “depletion depression,” make the requisite adjustments.</p>	<p>Automobile (rising temperatures, excessive speed, tank low on gas)</p>	<p>Mind (temper, anxiety, fatigue)</p>
<p>Though we may feel we are “like a broken vessel,” as the Psalmist says, we must remember, that vessel is in the hands of the divine potter. Broken minds can be healed just the way broken bones and broken hearts are healed. While God is at work making those repairs</p>	<p>Vessel (broken, fixed)</p>	<p>People, minds</p>
	<p>Potter (hands, making repairs)</p>	<p>God</p>
<p>p. 93 With this tender scriptural record as a backdrop, I wish to speak directly to the young people of the Church</p>	<p>Backdrop</p>	<p>Context</p>
<p>As one gifted writer has suggested, when the infiniteness is poured forth, it is not the oil’s fault if there is some loss because finite vessels can’t quite contain it all. Those finite vessels include you and me, so be patient and kind and forgiving.</p>	<p>Oil (light, food, life) (poured forth)</p>	<p>Knowledge (revelation)</p>
	<p>Finite Vessel</p>	<p>Human</p>
<p>Joseph Smith, who acknowledged that he wasn’t perfect, was nevertheless the chosen instrument in God’s hand to restore the everlasting gospel to the earth.</p>	<p>Instrument</p>	<p>Joseph Smith</p>
<p>But when we speak of those who are instruments in the hand of God, we are reminded that not all angels are from the other side of the veil.</p>	<p>Instruments</p>	<p>God’s servants</p>
<p>Perhaps then <i>we</i> can be emissaries sent from God when someone, perhaps a Primary child, is crying, “Darkness ... afraid ... river ... alone.”</p>	<p>Emissaries</p>	<p>God’s servants</p>
<p>P. 93-94I testify that Thomas S. Monson is God’s prophet, a modern apostle with the keys of the kingdom in his hands, a man upon whom I personally have seen the mantle fall.</p>	<p>Kingdom/structure (keys) Custodian</p>	<p>Church (authority) Prophet</p>

**Relationships/People**

“Come boldly [to] the throne of grace,” and fall at the feet of the Holy One of Israel. Come and feast “without money and without price” at the table of the Lord.	Feast (table of the Lord)	Judgment
adversary is busy extending his coverage, as they say in the industry, to cell phones, video games, and MP3 players.	Big Business (coverage)	Evil (Satan)
And please, when fleeing the scene of temptation, do <i>not</i> leave a forwarding address.	Person (forwarding address)	Thoughts (ties to temptation)
Like thieves in the night, unwelcome thoughts can and do seek entrance to our minds. But we don’t have to throw open the door, serve them tea and crumpets, and then tell them where the silverware is kept! (You shouldn’t be serving tea anyway.) Throw the rascals out! Replace lewd thoughts with hopeful images and joyful memories	People (Thieves, open door, serve tea, show them silverware, throw rascals out)	Thoughts (temptation, welcome, accept, invite, get rid of)
p. 45 make sure they are welcome in your heart by invitation only	People (invitation only)	Thoughts (choose them)
And still it stands. Failed theories about its origins have been born and parroted and have died	People (Born, parroted, died)	Ideas (Created, repeated, ended)
for surely that is how He stood by us when it <i>was</i> unto death and when He had to stand entirely and utterly alone.	Relationship (stand by)	Atonement

**Structure**

<p>Patiently enduring some things is part of our mortal education.</p>	<p>Education/school</p>	<p>Mortal life</p>
<p>it is not to be consigned to the ash heap of history</p>	<p>Landscape (with ash heap)</p>	<p>History</p>
<p>It shakes the pillars of trust upon which present—or future—love is built, and it takes a long time to rebuild that trust when it is lost.</p>	<p>Building (pillars, built, rebuild)</p>	<p>Relationship (trust, betrayal, repair)</p>
<p>and soon enough on the building once constructed to house morally responsible societies, we can hang a sign saying, “This property is vacant.</p>	<p>Building (vacant, disrepair)</p>	<p>Society (morally responsible)</p>
<p>In light of that, it has always been significant to me that the Book of Mormon, one of the Lord’s powerful keystones in this counteroffensive against latter-day ills...</p>	<p>Building (Keystone)</p>	<p>Gospel (Book of Mormon)</p>
<p>p. 89 For 179 years this book has been examined and attacked, denied and deconstructed, targeted and torn apart like perhaps no other book in modern religious history—perhaps like no other book in <i>any</i> religious history.</p>	<p>Structure (deconstructed, targeted, torn apart, it stands)</p>	<p>Gospel (Book of Mormon=keystone, still valid)</p>
<p>p. 90 and if he or she leaves this Church, it must be done by crawling over or under or around the Book of Mormon to make that exit. In that sense the book is what Christ Himself was said to be: “a stone of stumbling, ... a rock of offence,” a barrier in the path of one who wishes not to believe in this work.</p>	<p>Structure (Stumbling, barrier, stone)</p>	<p>Church (Book of Mormon, unchanging, unmovable, barrier)</p>
<p>P. 93-94I testify that Thomas S. Monson is God’s prophet, a modern apostle with the keys of the kingdom in his hands, a man upon whom I personally have seen the mantle fall.</p>	<p>Kingdom/structure (keys) Custodian</p>	<p>Church (authority) Prophet</p>