

JAMES ARCHER SERMONS [18]

Luke 8:15

Sermon for the Sexagesima Sunday^[1]

Et Fructum afferunt [in] patientia.

And they bring forth fruit with patience

Words taken out of 8 Chap. of S^t Luke & 15 Verse.

Behold Christian Aud. [Auditors,] an universal and admirable remedy which I am going to announce to you. Other remedies are only applicable to certain evils [disorders]. There are some for the evils of the Soul, and others for those of the Body. There are different sorts of remedies for the different sorts of diseases ~~with which we are attacked~~. But that which I now present to you is a general one, ~~it is proper to be applied [applied]~~ & is ~~suitable proper both~~ suitable both to the maladies [diseases] of the soul and ~~those of the body~~ and there is not any that it will not ~~cause relief unto~~ relieve. Other remedies must be applied [applied] with prudence and discretion; favourable times and occasions must be taken [observed]; regard must be had to the constitution, disposition and state of the patient, it belongs only to skilful Phisitions [Physicians] to apply them. But this may be applied [applied] at all times, in every occasion and by all sorts of persons. This excellent remedy is the virtue of patience which I have proposed to entertain you with to day. A remedy wholly divine. A remedy moreover which may be had without money [expence]. A remedy which far from giving trouble and fatigue to them that ~~serve themselves therewith~~ use it, [it] comforts, & strengthens, ~~and consoles them[.]~~ I will shew you in the first place the necessity of patience and after wards the motives that engage us to exercise it The Subject of my discourse.

[¹ “Sexagesima Sunday” (Lat. *sexigesima*; sixtieth) The eighth Sunday before Easter and the second before Lent. So named for the approximately sixty day period historically ending the Wednesday after Easter, no longer marked in the Roman Catholic liturgical calendar. Since the liturgical calendar revision of 1969, usually denominated as Sundays in Ordinary Time other than celebrations of Traditional Latin Mass.]

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The Holy Ghost teaches us by the mouth of the Great Apostle that patience is necessary for us in order to merit the eternal recompense which God hath promised us. To convince ourselves thereof ~~it will be only necessary~~ we need only consider what we are obliged to do ~~that we may~~ in order to arrive at the Glory of the elect. In order to be crowned with immortality we must obseve [observe] all the Commandments of God and ~~the the of h~~ the precepts of his Church; we must subdue all the enemies of our Salvation, we must incessantly fight against our passions and evil inclinations, we must fulfill all the duties of our state of life, we must suffer without murmur or complaint all the pains, crosses and afflictions of this life; we must persevere unto the end in this hard and painful work. Now, without patience and without a truely Christian patience it is impossible to succeed in so difficult an enterprise[.]

First to merit Heaven, we must observe the whole law of God all the Commandments of his Church. This faith clearly teaches us. Our Blessed Saviour Says that only those that do the will of his heavenly Father shall enter into the Kingdom of Heaven. ~~We must this law~~ Now how many different precepts doth not the law of the God contain? How many that appear extremely difficult, and repugnant to nature, as to love our enemies, to pardon the most atrocious injuries, to do good to those that do

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us evil, to pray for those that persecute us, calumniate^[2] us; to renounce ourselves, to crucify the flesh by penance, and to follow Jesus Christ upon the Calvary? What strength, what courage, what patience ~~do we not stand in~~ is not necessary! I know |I acknowledge| ~~very well that there are~~ great helps, many graces, and consolations are^[3] attached to the Service of God. But we must likewise ~~take notice~~ observe that there are great labours to be sustained and considerable pains to be endured. The Blessed Saviour ~~of the world hath said~~ teaches us that the way that leadeth to heaven is narrow, & that the Kingdom of Heaven suffereth violence.

2^{ndly} To arrive at Glory we must overcome all the enemies of Salvation. What assaults & combats ~~to be sus~~ have we not to sustain? The Devil useth all his artificies, and maketh the greatest efforts to cause our ruin; he goeth about, according to S^t Peter like a roaring Lion seeking whom he may devour. What violent temptations! What malignant suggestions! What importunate sollicitations! What dangerous fancies in the imagination! What horrible thoughts in the mind, what wicked desires in the heart! As to the world; it ~~serves itself~~ makes use of the most dangerous means to seduce us; it proposes its goods and riches to attach us to it, its honours and imaginary grandures to deprave our minds, its maxims and pleasures to corrupt our hearts, its promises & flatteries to deceive us; its raillery,^[4] threats, and persecutions, to intimidate us?

[² “calumniate” – v. To libel or slander, to make false charges, to damage another’s reputation through calumny.]

[³ Marginalia: “are”]

[⁴ “raillery” – (Mid. Fr.-Fr.) – Abuse, invective, taunting, mocking; to rail against.]

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As to our-selves[,] What a backwardness to good and propensity to evil.

It is the resistance to this evil propension and the difficulty to overcome our passions, and to subject them to reason and religion that forms the third sort of Combat |conflict| which we ~~ought to~~ must sustain in order to arrive at the port of salvation. These are certainly the most dangerous & difficult conflicts we have in this miserable life. ~~For we may truly say with S^t Gregory the great the Great~~ For what violence must not one use to overcome pride, self love and ambition; to stifle |suppress| the violent motions of anger, of revenge, of envy to resist the dreadful allurements of drunkenness |of the flesh|[,] impurity, and other various pleasures which our miserable body craves with so much eagerness and importunity; to subdue covetousness, avarice and the inordinate desires of perishable goods? How few are there who do not yield to some these temptations? How many are slaves to themselves and have not courage to overcome themselves.

4^[th]ly To keep |gain| the crown of immortality we must suffer without murmur and complaint all the labours and pains of this life[.] What a wofull [woeful] state is not that of man upon earth. What Trouble, anxiety, and fears? With regard to the body, what miseries, what sufferings, what fatigues? The inclemency of the air, Cold and heat incessantly torment us, occupations, labours and employments leave us no rest.

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Sickness and infirmities oppress us, and there are some that are so violent, that they would throw us into dispair [despair] were we not supported by the Almighty hand of God. What astonishing pains are not those of the gout, the stone, the Cholick. O my God what a deluge of evils! Who can reflect on them without fear?

Finally to be crowned in glory we must persevere in these combats, labours and sufferings unto ~~the end of our life~~ death: Only they that persevere to the end shall be saved according to the words of our Bless: [Blessed] Saviour. This is the most difficult poin[t,] for if there were question of suffering and combating during some hours or at most some days, it would not be so extremely difficult. But when there is question of continuing for many years, and to the end of our life, how long soever it be, without ever falling from our first fervour, without looking back according to the holy Gospel, there is need of a ~~deal of~~ great virtue, courage and patience. Besides how few Christians do we see thus persevere in goodness? How many on the contrary who having well begun, finish ill, and miserably perish. The reason is they wanted patience. ~~They grew weary and disheartened in the difficult way they had enter'd upon; and after having begun by the spirit they finished by the flesh as the Apostle heretofore reproached the Galatians and the same reproach may be made |is very applicable| to a great number of Christians of our days with the same justice.~~^[*]

you see then D^r Christians how necessary

[* Section marked for deletion with “x.”]

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patience is in order to fulfill the duties of Christianity and ~~in order~~ to be saved. But it is moreover absolutely necessary to fulfill the obligations of civil society. Without patience one cannot be a good superior nor good inferior, a good neighbour[,], a good parent, a good master, nor a good servant. A patient man gains the heart; he makes himself beloved by all; in what-soever state he be, he seeks to please all |peace with all| in as much as he can |as well as he can|. On the contrary an impatient and passionate man is insupportable ~~and unto~~ all that are about him ~~and likewise to~~ as well as himself. Behold on the one hand the conduct of the patient man. If he have authority over others he commands with prudence and meekness; he corrects with bounty and affection; he punishes with moderation, he bears with the defects of those under his charge, and overlooks as much as he can in conscience, some less considerable faults, in order to put a stop to the more dangerous disorders with greater success. It is with regret |reluctancy| that he uses rigour on certain occasions that are indispensable. If he be inferior and obliged to submit himself to

another, he obeys ~~readily and joyfully~~ cheerfully; he does not complain nor murmur, he alledges no excuses to dispense himself from obedience. Consider on the other hand the behaviour of an impatient man. In whatever situation you place him, he is capable of bringing |carrying every where| confusion and disorder every where. If he be at the head of others to command and conduct them, it is done with passion and fury, his mouth is

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scarcely ever free from harsh and abusive words, ~~they are~~ he is insomuch continually balling^[5] and cursing, and |that| one would say that he were always in wrath. As he is not obeyed but with reluctancy, and a detestation of his bad manners, so he is furnis[hed] with new subjects of complaints, of threats, and passion. If there be question of an inferior, he obeys but by constraint; and does things only by halves, he ~~grows and~~ murmurs, and he ~~complains continually~~ complains continually ~~complains~~; he does things with such an ill will that his services are rather burthensome than agreeable and profitable.

Let us again Christian Aud. [Auditors] make a |the| parallel between a patient and an impatient man[,] not now with regard to others but with regard to themselves. A patient man is always quiet and at rest. He perfectly possesses his soul in patience according to the promise of Jesus Christ in his Gospel. The most disastrous events, the loss of good, the reverse of fortune are not capable of disturbing his |the| tranquility of his mind. he receives all as coming from the hand of God. He is in the midst of the tempests of this life, as a rock in the middle of the sea, against which they [the] wave's coming break |are dispersed|, whilst he always remains immoveable. His vessel is staid and sustained |supported| by patience as by a strong anchor and he hath no fear of Shipwreck. But the impatient man is always in trouble and agitation, he hath neither peace with-in nor without, he frets and torments himself[,] he complains of everybody; sometimes he carries his impiety so far as to accuse the divine providence and impute to God

[⁵ “ball(ing)” – (var.; bawl) In this sense: To cry out, yell, or shout loudly, especially with anger.]

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the subject of ~~that the~~ his vexation ~~with which he is oppressed~~. He continually procures himself fresh pains and one would say that he sought all possible means of tormenting himself. When somewhat considerable occasion of suffering happen to him, as in sickness, in the loss of goods, in injuries and affronts ~~that he receives~~, in injustices, whether real or imaginary are ~~done him~~, what bitterness hath he not in his heart! what overwhelming grief! what desires of revenge! What curses and imprecations he uses. ~~What frightful discourse! and but too often what black actions:~~ And Hath it not been seen that some people have given themselves up to a horrible despair, even to the destroying of themselves and by a violent death, have precipitated themselves into the abyss of Hell? Such are the extremes unto which people may be carried by impatience. You see then D^r Brethren how necessary patience is in whatsoever state we be; what interest then is it to us to acquire this amiable virtue. I will propose to you the motives and means thereof in the remaining part |sequel| of my discourse.

The necessity of patience which we have already seen, is a motive more than sufficient, to engage us to the practice of ~~this virtue~~ it. Nevertheless to animate you still more to acquire it [this virtue], I shall propose to you three more

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not less urgent ones. First the command of God ~~to exercise Patience~~. Secondly the examples of Jesus Christ and his Saints and likewise that of worldlings, & 3^{rdly} the admirable fruits which this virtue produces.

God commands us to exercise patience; to labour and suffer with ~~out murmur or com~~ resignation, without murmuring or complaining. He desires our sanctification and salvation; he desires us to acquire a treasure of merits, and to render ourselves worthy of an eternal recompense. He orders us of consequence to practice virtue, and to do what he hath prescribed in order that we may obtain the crown of immortality. Now so many obligations cannot be complied [complied] with without patience. Hence the holy Scripture is filled with passages & examples to invite and exhort us to practice of this virtue. God himself shows us by his adorable conduct that we ought to be patient. With what bounty doth he not bear with sinners. With what patience doth he not ~~expect wait for the greatest sinners repentance~~ during thirty, forty years and often times during the course of the longest life wait their [? conversion/confession]. This patience of the God of mercies had need be infinite as it effectually is to bear with the crimes and abominations of the impious and libertines. What disorders on

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earth! Parricides,^[6] murders, thefts, false oaths, horrid blasphemies, monstrous impurities, crying injustices; who can think on them without horror? There have been more than six thousand years that the Lord hath seen the universe inundated with all kinds of excess and this he hath suffered with an invincible patience, his justice is withheld by his mercy. ~~This is to~~ Doth not Almighty God hereby teach us to bear patiently all is that is contrary to our inclinations, and to arm ourselves with a Christian & heroic patience?

The second motive that presents itself to engage us to be patient, is the example of Jesus Christ and his Saints. What admirable patience in the Saviour of our Souls! He subjected himself unto all our miseries except sin & ignorance. What labours, pains, sweats and fatigues did he not endure! He suffered the most violent injuries, contempts, reproaches, blasphemies & persecutions without complaint. He bore the ill manners, the indiscretions and ignorance of the Jewish people, for many years with an admirable bounty. He suffer'd the most cruel Passion and most ignominious death that ever was, without giving the least sign of inquietude. He permitted himself to be led to ~~a sheep to the slaughter with~~ torments and to be crucified, as a Sheep to the slaughter without opening his mouth, according to a certain Prophet.^[7] He always acted with a most surprising Charity with sinners. He commands

[⁶ “Parricides” –The killing of one’s parents; or figuratively, the ruler of one’s country.]

[⁷ See Isaias 53:5–7 (DRB).]

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us to imitate this patience & to learn of him because he is meek and humble of heart.

Let us now come to the example of the Saints. ~~the sacred text proposes to us many~~. To omitt the many and admirable examples of patience in the saints of the old testament and proposed to us in the holy scripture[.] Let us consider that of the Saints of the new testament; ~~How great~~ What was the patience of the Apostles in the immense Labours that they underwent for the establishment of the Christian Religion. What combats |conflicts| did they not sustain? what persecutions did they not undergo? ~~How great~~ What was the patience of the Martyrs; of whom some |the one| are broiled at a slow fire, others are flayed alive; these are torn from head to foot insomuch the their ~~bones and entrails~~ bowels and bones are laid bare, those are tried by pinching their flesh with red hot pincers and by horrible tortures; others are shut up in dark and filthy prisons, where they cannot repose their mangled bodies but upon fragments of glass and potsherds. Many have suffer'd a Martyrdom that hath continued many years. What hath been the patience of the holy Solitaries and Penitents who have spent their lives in deserts exposed to the rigours of the seasons and to the severe inclemency of the air, reduced to live upon wild herbs or at most upon bread &

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water; praying and labouring continually lying upon the ground & practicing almost incredible austerities. What is the patience of so many Religions of both sexes, who lead so austere and penitent a life; who refuse all the pleasures and consolations of life; who are so austere and mortified. What is the patience of so many servants of God who spare nothing in order to fulfill the duties of Christianity. What is the patience of so many sick and infirm, who suffer with perfect resignation the most sharp and violent pains. What is the patience of of [word duplicated] so many poor & necessitous who are ill |poorly| nourished, ill |poorly| cloathed, ill |poorly| lodged, destitute of all comfort in there [their] sickness, and suffering without ceasing all the rigours of poverty. What is the patience of so many poor people, work men and artisans who maintain themselves and their family with the sweat of their brow, who have neither rest day or night, as it were and whose life is as a continual martyrdom.

Let us here add the example of patience which worldlings use in order to accomplish their affairs. Patience which hath no other principal than interest, covetousness or some other passion and which of consequence is useless to them for their salvation. Behold, a Tradesman who seeks to make a fortune; what attention to his ~~commerce shops~~ |Commerce| business! What Care! what patience to suffer all the disapointments

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that happen to him; to bear with the ill manners of the greater part of those who buy of him! What assiduity in his shop. But what ought still more to astonish us and cover us with confusion at the sight of our impatience is to see that the impious and libertines practice patience, ~~to~~ ~~conduct themselves~~ to satisfy their passions, to offend God and to damn themselves. A diabolical

patience and which shews how great the propensity of man is to evil. /^[8] ~~Worldly women and~~
~~lasses|girls| will be occupied several hours in the day in~~ What pains will not numbers of vicious
persons endure in order to accomplish their wicked designs. Drunkards will sit many hours at
table without being tired. A lascivious, a revengeful, an ambitious person will suffer ~~will suffer~~
very great pains in order to come to what they |the accomplishment of their| desire s. /

The third and last motive that engages us to practice the virtue of patience are its
admirable fruits and effects. Patience renders us amiable and Dear to God. What graces and
consolations Doth not he not bestow upon the patient man in his sufferings even in this life; and
what glory hath he not prepared for him in eternity? ~~This virtue~~ It moreover renders those |him
dear to all men| who have the happiness to possess it dear unto men.

But one of the most excellent fruits of patience, one of its most desirable effects

[⁸ Section demarcated with “/” without explanation. In some corrected sermons, rewritten as a separate
paragraph or modified.]

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is peace. You know, my D^r Aud. that [~~? every~~] ~~body~~ all people desires and seeks for peace, ~~and~~
~~[...] altho there be but few that will take the pains to find true peace altho' there be but few that~~
~~find true peace~~ will that take the pains to find |obtain| true peace. It is that which they propose to
themselves in their undertakings and labours as a desirable end and happy term of all the fatigues
that they undergo. Now there is but one true peace, the Christian peace, which consist in the
conformity of our will to the will of God; and ~~this is procured by patience~~ it is patience that
procures this true peace; peace which the Saviour of the World brought on earth unto men of
good will; peace which he made so great account of, that after his Resurrection, when he
appear[’d] to his Disciples, his ordinary salutation was no other than these amiable words: peace
be to you: peace which he bequeathed to them as the greatest gift that he could bestow upon
them: peace I leave to you, my peace I give unto you. Peace which he hath so carefully
recommended to them the practice of and in their persons unto all Christians. Peace which is the
character, & the distinctive mark and privilege of the Elect, of the Saints, friends, and Disciples
of Jesus Christ, peace which is not & cannot be to worldlings, to libertines, and to the impious,
according to the sacred Oracles.

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Patience procures interior tranquility of soul, and quietness of conscience, which is the
greatest blessing after grace that we can possess in this world; it alleviates |mitigates| all the
eviles and sufferings of this life. When D^r Aud. you have any wound or sore you are careful not
to irritate it, you apply save [salve] or ointment to it to give it ease. Patience is a spiritual
ointment which renders the greatest pains easy or at least supportable What folly then is it not in
those people who at their work, at the pains or sufferings that they endure, at losses, sickness, &
other crosses that happen to them, instead of blessing the Lord, instead of taking patience |patient
suffering|, fly into a passion, curse and swear, abandon themselves to their ill humour, ~~complain~~
~~of every thing |fly into a passion|~~, and are like furies |mad men|? What do these unhappy people

gain thereby? Not only their sufferings are of no profitable utility to them, but they render themselves ~~worthy, by~~ by their impatience, guilty of eternal torments. Finally patience gives us a perfect confidence that we shall not be disappointed of the fruit of the pains, labours, miseries, and all the proofs |trials| unto which it hath pleased the divine Providence to put us. The Holy Ghost himself assures us of it by the mouth of the Apostle; ~~patience worketh hope~~ Patience he says worketh trial, and trial hope, and hope confoundeth not. Patience then is as a sure pledge of

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eternal happiness. What can be more capable of engaging us to practice it? As it is, according to the remarks of S^t Gregory the great, the root, source, and at the same to the faithful guardian of all vertues [virtues], it is not surprising if it should procure the fruit and recompense which is the glory of the Elect; moreover continues the same Father, it is by patience that all the Saints have arrived at that happy term where they have been crowned with immortality. But as this virtue is a gift of God, the best & indeed the only means of obtaining it, is to beg it of him with all the earnestness we can, doing nevertheless on our part all wee are able to practice it with fidelity, in order that after having joyfully and submissively carried |borne| the yoke of our Lord, we may receive the crown prepared for the truely patient. which I sincerely wish you. In the Name &c [etc.]