Transcription Note for Sermons

Sermon 44 comprises three individual sermons we have des

Although unrelated, Sermons 28 and 44b share similar conc
regarding the celebration of the Jubilee year.

JAMES ARCHER SERMONS [44a, b, and c]

Untitled

[Three short discourses concerning candidates for a religious profession.]

[Sermon 44b]

Your petition D^r^ [Dear] Sister is very just and praiseworthy for in the first place you acknowledge yourself a sinner indebted to the Divine Justice and what can be more just and worthy of praise than for a sinner to implore the mercy of an offended God; and with what confidence may you not make it when your benign Lord to gain sinners to his mercy and favor is pleased to assume in their regard the amiable titles of the most generous friend, the most faithful spouse, and the most tender father. All these are so many voices that pressingly call upon them to return to him and experience the tenderness of his love and affection. The second part of your petition which is the grace & pardon of the Jubilee[1] year you may with equal confidence hope to obtain. But what is meant by the Jubilee? Jubilee means a time of joy, of gladness, of remission and liberty. Thou shalt call it says God, a time of mercy and remission for all the inhabitants of the Land Levit. 25, V. 29. This remission in the old law consisted in a general release and discharge from all debts and bondage, and a reinstating of every man in his former possessions. But this Jubilee so renouned [ME var.; renowned] among the Hebrews, to use the words of S^t^ Paul was only a Shaddow of things to come.[2] It was but a figure of the Christian Jubilee; for it is by this that real

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Slaves, I mean them whom the Devil had kept under the slavery of sin, are restored to the true liberty of children of God; tis by this that sinners reconciled to God are reinstated in the possession of the merits and goodworks which they had forfeited by sin; tis by this that real

[1 "Jubilee" – A Holy Year of remission of sin and universal pardon with Old Testament origins, the first Christian Jubilee is often ascribed to Pope Boniface VIII in 1300, and was most recently celebrated as an "Extraordinary Jubilee" from December 8, 2015 to November 20, 2016, the "Jubilee of Mercy" called by Pope Francis. Since 1470, "ordinary" Jubilees are normally observed in cycles of 25 years; "extraordinary" Jubilees may be called at the Pope's discretion, and often on the accession of a new pontiff or other special occasions. In Archer's adult life, ordinary Jubilees were held in 1775 (extended for the first six months of 1776 in England), and only once in the nineteenth century, in 1825 (also extended to 1826), although several extraordinary Jubilees were sanctioned. For scriptural background, see Leviticus 25. For historical background, see Thurston, Herbert. *The Holy Year of Jubilee: An Account of the History and Ceremonial of the Roman Jubilee*. London: Sands & Co., 1900. http://archive.org/details/holyyearofjubile00thur]

[2 See Hebrews 10:1.]

debts, that is, the punishment due to sin is totally remitted. The Christian Jubilee properly speaking and as it regards you, D[r] Sister, consists in the perfect remission of all the temporal punishment that may remain due to sin after the guilt has been remitted. The Church, to whom J.C [Jesus Christ] has given power to bind and loose with an assurance that whatsoever she shall loose on earth shall be loosed in Heaven, as Dispenser of the infinite Treasure of the Satisfactions of J. C. in virtue of the Jubilee, remits by indulgence to the Sinner, what, tho'

reconciled to God by repentance, in the rigour of Justice he would otherwise have to suffer in order to make perfect atonement for his sins. This is the Jubilee, this is the grace you ask. And how confident may you not be of obtaining your request? For besides the solemn promise of our Heavenly Father to grant our petitions, the great and innumerable favors you have already received from his bountiful hands, must give you an additional confidence in this instance[.] Not to speak of the general favors he has conferred on you with the rest

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of mankind, how many particular ones has he not bestowed on you and especially with respect to your religious vocation? To protect your innocence and to prevent you from being enslaved by the world he mercifully withdrew you from it as he did the Children of Israel from the land of Egypt, to conduct you to the Land of Promise through the holy desert of a religious Life. Here he has nourished you with heavenly manna; here you have received his Law from your seraphical Father[3] as another Moses; here you have been governed by Superiors as visible Angels under the protection of God, of Heaven; Here you have voluntarily subjected yourself to the yoke of J. C. and during the space of 50 years, & have faithfully discharged |complyed [ME var.; complied] with| the duties of your holy State. Fear not then D[r] Sister but you will receive from the divine bounty the grace & pardon you supplicate, the remission of all that you may be indebted to his justice and recover the unspoted [ME var.; unspotted] robe of your baptismal innocence. Return sincere thanks to your Heavenly Father for these & all other favors he has so liberally bestowed upon you and manifest your gratitude towards him particularly by pursuing with fast ardour the path of innocence and perfection which you have been so long inured to that proceeding from virtue to virtue you may arrive at the heavenly Sion [(LV/DRB) "Zion"], there

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to enjoy in your God the happiness promised you at your Religious profession. But before we proceed to the Solemnization of your Jubilee I must say a few words on the Ceremonies that accompany it.

[[3] "seraphical Father" – An allusion to Saint Francis of Assisi (1181/82-1226). Archer also uses the term "seraphical Founder" on the last paragraph of the following sermon (44c).]

The Crown which is blessed and placed upon your head is an emblem of that eternal Crown of Glory which your Divine Spouse has prepared as a reward of your perseverance in his heavenly Kingdom. The Staff which will be presented to you as a support to your corporal weakness and debility, besides reminding you that you are a pilgrim on earth, is an emblem of the firm hope and confidence you ought to place in your bountiful Lord who is not only able but also ready to assist and support you during the remainder of your earthly Pilgrimage and safely to conduct you to your heavenly Country.

Now D^{r} Sister, as S^{t} James says <u>we all offend in many things</u>,[4] I must exhort you to bewail with true contrition, all the faults and infidelities to the Divine Grace that you have been guilty of from your first use of reason to the present time that you may receive the full effect of your petition; and all will be pleased to unite with you in prayer for this purpose.

[end of manuscript, second sermon]

[^{4} See James 3:2.]