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A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

Jenks (S.C.M. ; 4s. 6d. net), is a careful and scholarly treatment of a subject of vital interest to the individual Christian and to the Church. The writer believes that what is central to the mind of Christ may best be expressed in terms of the glory of God. In Christ the glory of God was seen in its fullness in personal manifestation. Treating his subject historically he finds that 'progressively, and under the divine guidance, the religious thought of that people from whom and to whom Jesus Christ came, has stretched out to the effort to realize that the glory of God is to be sought not in specifically religious acts but in the conduct of life, not in the cultivation of an individual piety centred in self but in right relationships of every sort throughout the whole experience of life, that this glory enters into every range of thought and activity, and covers the whole of human society.' The Christian revelation is no less progressive, for it is the unfolding of the mind of Christ in the collective body of His followers, who receive His spirit into themselves, in preparation for the fulfilment of His mission. 'The present work of Christ is what it has always been ; He lives to the glory of God in carrying out in human society the fullness of His revelation, as He is able to form Himself in His own, collectively and individually.'

*Ideals and Realities in Europe*, by Margaret Wrong, M.A., Travelling Secretary of the World's Student Christian Federation (S.C.M. ; 2s. 6d. net), might have been written to promote the purpose of the League of Nations, since it deals with the actual conditions of the newly created States of Europe and the dangers to peace caused by their natural jealousies, and their race antipathies. The

little book deals with a very big subject and it is extraordinarily well written. It presents what may seem an unduly pessimistic view of the present conditions in the newly created States of Europe. But the writer who has travelled in these States is of opinion that there is still ground for hope both in the principles incorporated in the League and in its achievements up to the present time.

*The Greatest Adventure*, by Dorothy F. Wilson (Teachers & Taught ; 2s. 6d. net), contains some stories of the life of Jesus told for boys and girls, specially for those of eight to twelve years old. It is in the main a paraphrase of the narrative in Mark's Gospel, and is perhaps somewhat advanced in thought and expression for children of the age indicated. But it is a praiseworthy attempt to interest the young in the greatest of all biographies.

A way to world-peace has been developed by the Rev. J. L. Lobingier, and it is set forth in *Projects in World-Friendship* (University of Chicago Press ; \$1.75). Mr. Lobingier is 'Educational Pastor' of the United Church at Oberlin, and was Director of Religious Education of the Chicago Church Federation. His idea is that world-peace will come through the cultivation in boys and girls of a spirit of friendship with other races and nations based on knowledge and developed in actual service. He shows how this can be done in a book of rare interest and fascination. This seems to us not only an original but a hopeful 'project' and one worthy of close attention and study by teachers and ministers. The book is one of the 'University of Chicago Publications in Religious Education.'

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## The Holy Year at Rome.

BY PROFESSOR JAMES STALKER, D.D., ABERDEEN.

THE one half of the world does not know how the other half lives ; and the proverb might be expanded by saying, that the one half of the world does not know how the other half worships. Even by the well informed this will be conceded in reference to the worship of a Taoist or a Hottentot ; but it is true even of the different halves of

Christianity. In Rome this is the Holy Year or the Jubilee Year ; and, although most Protestants are aware of the fact, few of them have any conception of how much it means for the officials of the Catholic Church and for the members throughout the Catholic world.

This year or, to be precise, from the Christmas

Eve of 1924 to the same date of 1925, every Roman Catholic, in the remotest church or mission, has had an invitation directly from the Pope himself to come to Rome—'to the city that the Saviour of mankind, Jesus Christ, has chosen to make the centre of religion and the perpetual seat of his Vicar—to the city whence come to you the purest sources of holy doctrine and of celestial pardon.' The custom of holding such Jubilees goes back as far as the year 1300, when the first was celebrated by a powerful Pope, Boniface VIII.; and the intention then was that it should occur every century. Soon, however, this was felt to be too seldom, and then it was to be every fifty years. A later alteration was to thirty-three years, the supposed duration of the earthly life of the Saviour. But, in order to give to every one who lives a life of average length an opportunity, twenty-five years became the accustomed time; and this is now the regular period. In last century there was some interruption, due to political difficulties; but in 1900 the celebration was revived under a powerful Pope, Leo XIII., and now in 1925 the regular succession is kept under one perhaps still abler, Pius XI.

The Catholic imagination is no doubt fired by the vision of fellow-Christians streaming, at the invitation of the Head of their Church, over land and sea, from every continent and country, to what is esteemed by them to be the centre of Christendom. But, do the multitudes come? At first the arrivals were so meagre as to occasion dismay. Even the comic papers at Rome took up the failure, one of them having a cartoon which represented two supposed pilgrims approaching St. Peter's, where the Pope's little army turned out to meet and welcome them. But they refused to go in; and, when asked the reason why, they answered, 'We are not Catholics: we are Evangelical Presbyterians.' The highest official estimate which I have seen of actual arrivals was only 80,000; and this was after the rush of Holy Week, which always brings multitudes of strangers to Rome. The figure is far below the numbers reported to have attended some former Jubilees, and contrasts with the estimate, now claimed by Catholics, that their numbers in the whole world amount to not fewer than 300,000,000. Six hundred a week were said to be coming from Germany; and there were already about two hundred from Scotland under the leadership of the Archbishop of Glasgow.

Everything had been done beforehand to facilitate the journey, arrangements being made with railroad and steamboat companies for cheap return tickets and the resources of the Messrs. Cook brought into requisition. A special line of trams for the convenience of the pilgrims could be seen daily plying in all directions through the streets of Rome. The four hundred churches of that city had all to be put into a state of repair, and their treasures of relics were all placed on display. Thus in St. Peter's there was to be seen the holy lance, in another basilica a picture of Our Lady painted by St. Luke, and in a third the Holy Manger in which our Saviour was laid. As at a Presbyterial Visitation in Scotland there takes place a furbishing-up of places and documents, so in the Holy Year the whole fabric of the Church, in the city of Rome at least, is overhauled, the rents which time has made being mended, the clothing of 'the religious' becoming tidier, and the students of divinity, who swarm in Rome—the different countries from which they come being distinguishable by the different colours of their dress—appearing to move with a springier step.

In Chaucer's *Canterbury Tales* great prominence is given to an element which has always been conspicuous in pilgrimages—that of holiday. In all human beings there is an instinct, of greater or less strength, for new scenes and fresh adventures; and what country has more to satisfy this craving than Italy, or what city than Rome? To descend through the snowy passes of the Alps and the vine-clad landscapes of Lombardy and Umbria to the Eternal City, where the Capitol forms the focus of one world and St. Peter's that of another, is a dream which has visited every cultured mind; and every pilgrim will be found to be furnished with a guide-book telling him how to see the principal sights of the city in the time, however brief, which may be at his disposal. The colossal dimensions of St. Peter's afford scope for ritualistic displays of unequalled magnificence. At one of these the other day—the canonization of a new saint, Theresa of the Bambino-Gesu—the exterior of the dome of the great church was illuminated, at a cost of many hundreds of pounds, with tens of thousands of jets of electric light, bringing into the great square below the whole population of the city.

While, however, this holiday spirit is encouraged to a certain extent, the pilgrims are well warned

against carrying it too far. 'Your stay in Rome,' they are told, 'should not be that of ordinary travellers and visitors. Avoid all worldly distraction; be filled with a penitential spirit; be modest in countenance, bearing, and above all in dress; have only one purpose in view—the work of saving your souls.' It is rumoured that at the beginning of the proceedings on this occasion certain visitors neglected the rigid rules about female dress enforced by the present Pope; but the offenders were so dealt with that the same lapse is not likely to occur again. Confession and participation in the Holy Communion are necessary in order to make the pilgrimage complete and effective; and confessors in abundance are available for the service of all varieties of worshippers in their native tongues. For the purpose of guiding devotion three 'intentions,' as they are called, of the Pontiff are suggested; and on this occasion these are: first, universal peace; second, the bringing back of Protestants into the fold; and third, the settlement of Palestine in accordance with Catholic policy. Foreign missions also have a prominent place; an exhibition, tracing the history of Catholic missions throughout the centuries, being on view in the Vatican.

These considerations all enter into the conception of the Holy Year; but none of them can be called the salient point connecting it with the system of which it forms a part. This is found in the name Jubilee. In all the explanations of the Holy Year circulated among the pilgrims—and, indeed, in the message from the Pope himself sent forth to the faithful—mention is made of a connexion with the Year of Jubilee mentioned in the Old Testament, when slaves were released, properties restored to their owners, and general reconstruction effected throughout the community. If such an institution existed in the time of the Old Testament, much more is it appropriate to the New; and it is the will of Heaven that at certain recurring seasons His representative on earth should proclaim such an emancipation, not from the bondage of man to man, but from the slavery of sin; and a restoration, not of lost fields and dwellings, but of the lost graces and privileges of the life within.

This is the idea also of the Holy Door or Gate, which plays a prominent part in the function and has captured the attention of the drivers of the pen in the press to such a degree that every one has heard about it. When a Holy Year terminates,

one of the entrances to St. Peter's is closed up with elaborate ceremonial. And shut it remains till the next solemn occasion comes round. Then it is opened with all the display of which the practised skill of the Vatican is capable. Preceded by the representatives of royalty and the ambassadors of foreign nations, by the heads of religious orders and by cardinals and archbishops in their gorgeous robes, the Pope, seated on the *sedes gestatoria*, which is borne aloft on the shoulders of numbers of stalwart officials, appears with a lighted taper in one hand and a golden hammer, sparkling with jewels, in the other. Approaching the shut door, he knocks once, uttering the words, 'Open to me the gates of righteousness.' A second time he knocks, saying, 'I will enter into Thy house, O Lord.' A third time he knocks, saying, 'Open the doors, because God is with us.' Thereupon, with the help of a mechanical arrangement, the door is demolished; and the Pope enters, followed by the high dignitaries, and passes to the altar through the midst of the assembled multitude. There his blessing is given, and thus the Holy Year is inaugurated.

A door is an expressive symbol. It is biblical. Christ Himself is called the Door. And this breaking-down of a shut door, that all may enter, might betoken the passionate aspiration of the human spirit to enter the house of God and hold communion with the Creator and Redeemer. Indeed, it is not unlikely that it may, during the course of the year, be often thus interpreted. But the leading idea, and the one made prominent in the official documents, is the opposite—that God is issuing forth in a special manner, with gifts and blessings of peculiar value, which are distributed to all who desire them through the hands of the Church and the Pontiff.

Of these blessings one in particular is held up as the prize to be won by those who participate in the Jubilee; and this is the forgiveness of sin. Not, indeed, of sin itself, but 'of temporal punishment due to sin whose guilt has been forgiven'—to quote the words of one of the authoritative guides provided for pilgrims. It is the extinction of that part of sin which has to be expiated in Purgatory, if it has not been pardoned before death. Deliverance from Purgatory is, in short, what is sought; and the same authority goes on to add, that 'the present Holy Father, in the Bull of Promulgation, grants the fullest (plenis-

simam) indulgence, remission and pardon.' As is well known, the theory is, that the saints and martyrs of past ages, by works of supererogation, accumulated a fund of merit which they did not require themselves for admission into everlasting bliss, but which may now be made available for the benefit of less perfect mortals. Of this invisible treasury the Pope holds the key, and he can dispense its contents to such as fulfil the conditions which he lays down.

The primary condition on this occasion is, of course, to visit Rome. There St. Peter's and three other basilicas—St. Paul's-outside-the-walls, St. John Lateran, and Santa Maria Maggiore—must be visited every day for ten days. This need not, however, be in any fixed order, and the travelling need not be on foot. For the inhabitants of Rome itself double the number of days are requisite.

This would seem to give to the rich a great advantage over the poor. But many classes are taken into consideration who cannot make the journey, such as nuns, hermits, nurses, invalids, and for these special provision is made where the desire to participate is strong. It may be added, as a sign of the times, that mention is made, for the first time in such a document, of 'working people of both sexes who earn their living by daily toil, which cannot be left for the length of time necessary for making the journey to Rome.'

This reveals the deep gulf between Catholic and Protestant worship. Protestants cannot forget that it was out of this very practice of Indulgences that the movement arose which issued in the Reformation of the sixteenth century; and, indeed, it was for the purpose of raising money for the erection of the fabric of St. Peter's at Rome that the indulgence-sellers were sent out over the Catholic countries. It was by the scandals of the indulgence-monger in his own town that Luther's indignation was kindled, and the theses which he nailed up on the door of the church at Wittenberg were occupied with this very subject. At first he advanced very cautiously, professing, indeed, his belief that the Pope would approve of the truth which he was championing. But about this he was soon undeceived; and, as he advanced, one

portion after another of the soil of traditional belief crumbled beneath his feet, until he was led to deny not only Indulgences, but Purgatory, and the Papacy itself. The existence of a treasury of merit in the invisible world of which the Pope holds the key was proved by him to be a mere scholastic fiction, invented to defend the already existing practice of the Church, and it derogated from the merit of the Saviour, who, 'after he had offered one sacrifice for sin for ever, sat down on the right hand of God,' as the truth is expressed in the Epistle to the Hebrews. Purgatory contradicted the words of the dying Saviour to the penitent thief. And, if the priestly office of Christ was infringed upon by the doctrine of Indulgences, still more so was His kingly office by the doctrine of the Papacy—that the Pope is the Head of the Church and the Vicar of Christ. Christ still lives and will always be the Head of His own Church, and He Himself foretold who was to be His only Vicar on earth, but this was the Holy Spirit. Indulgences and Purgatory are among the least scriptural of the doctrines of the Church; yet on these more than on anything else the practical working of the Roman Catholic Church is founded.

There is something humiliating in seeing a great Church doing its work with inferior means. It cannot be ignored that the Holy Year has pre-occupied the minds of the people and absorbed the time of the officials with things about which it is at least questionable whether they form any part of true Christianity at all. The motives by which the pilgrims are induced to come to Rome are not first-rate, consisting principally in appeals to fear; and the 'good works' in the performance of which their time is spent in Rome—those divagations from shrine to shrine, those gloatings over relics of notoriously doubtful authenticity—are not good in any high sense of the word, having little to do with either the welfare or the future of the world. The 'good works' of the true and noble sort will always draw their inspiration from One who once offered for sin a sacrifice so great that it neither requires nor admits of supplement or repetition, and who now offers the benefits of the same to high and low without money and without price.