

But in the 6th century the idea grew that no church could be built or consecrated that did not contain some relic...hence the reliquary soon became an appropriate part of the building. Gregory I was taken by relics and appointed a "Day of the Cross" for the official viewing of relics.

The relic probably began as a memento and then served as a good luck token and eventually became an object of worship in itself. Relic history follows the history of the brazen serpent in the history of Israel. And since true relics were rare, forgeries soon came to be quite common and the true ones were virtually indistinguishable from the false. Luther felt that, in his day, there were enough relics of the true cross with which, if they were all assembled, one could reconstruct Noah's ark. He was probably correct in the general perception of the matter.

REVERENCING ANGELS

As with other things, the start was in the simple fact of recognizing the role of the angelic host in ministering to the Lord. This was coupled with the thoughts in the book of Hebrews regarding their ministry to us. It was soon taught that each one of us has a guardian angel and naturally a great deal of stress came to be placed on your being good to the angel that watched over you.

Sacred Practices

The Sign of the Cross (discussed earlier in form, etc.) is an example of such..."crossing" oneself for all sorts of purposes but while the practice had a useful origination it soon became a superstitious movement. It did have some morale factor in antiquity but eventually becomes a token without much real meaning.

The ritual of Baptism is also given a very sacerdotal thrust, the actual act soon involved the having of sponsors (god-parents), the giving of the name, and in some cases the exchanging of garments...and this without regard to mode and not much real attention to subject.