

Eucharist increasingly represents the actual infusion of life...it is likewise increasingly distrusted in the hands of the laity.

Special vestments are given the servants of the church. There is a list of these from the simple robe of the monk to the celebrant garments of the priest and those of his retinue. Those who argued for the vestments often did so by professing to follow Old Testament priestly standards although the vestments of the Church clergy were more patterned after the official garb of Rome.. the government, that is.

Pilgrimages were given special standing with the concept of doing some special act of service, devotion, or self-denial that would please the Lord. These became increasingly common. The most miserable clod in all society could initiate a pilgrimage and have a rather easy way to please God, so long as he did not make the terms of the pilgrimage too simple.

Sacred services and in particular the "mass" (probably from the Latin missa) the immediate gathering before the Eucharist. Being present was thought to shower blessings on those who simply attended. In ecclesiology the sacrament is necessary for the mass and the concept of what purportedly happens in the celebration of the eucharist is what bothers evangelicals who look at the work of Rome.

#### MARIOLATRY

As the mother of the Lord, Mary certainly received considerable position very early in the church. She stood with the martyrs in the 4th century in the special place of veneration. With the employment of the term "mother of God" (theotokos) her position was increased. While the term found awkward acceptance until the council of Ephesus, it was descriptive of her function so far as the Son of God was concerned. Eventually the term would lose its technical meaning and pass from an accountable respect to a worshipful capacity.

Gregory I gave commands that the Virgin should receive adoration. He pronounced the dogmas regarding her annunciation and purification. He set the