

CHAPTER VIII

CEREMONIES, THE CHURCH YEAR, ARCHITECTURE, AND VESTMENTS

There is a great richness in the observances of the Episcopal Church. Over the years a people gather about them in their home the many and various points of decor that mark the place as belonging to a particular family. Our church homes are no different. In those special places, we also gather around us assorted tables, candles, clothing, and utensils, as well as practices and routines that have meaning to us and say who we are as Episcopalians at prayer. These various accouterments and appointments are part and parcel of what it is to worship and live as an Episcopalian. They range from various observances of the year to what we wear to how we decorate our holy places.

THE SEASONS OF THE CHURCH YEAR AND THEIR COLORS.

The Seasons of the Church Year are Advent, Christmas, Epiphany, Lent, Easter, Ascension, and Pentecost. The colors used are white, green, red, purple, blue, and Lenten array.

The Christian Year begins with the First Sunday of **Advent**. This Sunday is counted as the beginning of the year. There are four Sundays in Advent, which are the four weeks prior to and in preparation for Christmas. Use is often made of the Advent wreath which is a flat wreath containing four purple candles placed around the wreath, with a white candle in the middle. On each Sunday of Advent, the candles are lighted in progression to mark the approach of Christmas. On Christmas Eve the wreath is ablaze with all the candles lighted, the white one signifying the Christ. As part of this preparation it is inappropriate to sing Christmas carols during this time. Further, Christmas decorations are not used in the church until Christmas Eve. These customs are reserved for the Twelve Days of Christmastide. **Christmas** begins on December 25, and lasts for twelve days, culminating on the **Feast of the Epiphany** (January 6). The season of Epiphany may be as long as nine Sundays and short as four. The length of Epiphany is dependent on the date of Easter. **Lent** follows Epiphany and begins on *Ash Wednesday*. Lent is counted as 40 days in length, not counting the Sundays. This is so because Sunday is always a feast day. *Palm Sunday* is the sixth Sunday of Lent and the beginning of Holy Week. *Holy Week* contains *Maundy Thursday*, *Good Friday*, and *Holy Saturday* which concludes with the Great Vigil of Easter. **Easter Day** is the first Sunday of **Easter tide** which lasts for fifty days and culminates on **Pentecost**. Forty days following Easter is **Ascension Day** which is always a Thursday. The Season of Pentecost lasts up to 29 Sundays depending on the date of Easter.

Easter is the Queen of the Festivals. Much of the Church Year is dependent on the date of Easter.

For us, the date of Easter is determined to be the first Sunday following the first full moon after the spring equinox. The dates for Lent, Eastertide, Ascension, and Pentecost are all determined by the date of Easter. Further, the length of Epiphany (number of Sundays in Epiphany) and the length of Pentecost (number of Sundays in Pentecost) are determined by the date of Easter.

Christmas is the second festival that is pivotal for the Church Year. The four Sundays preceding Christmas Day (December 25) are the four Sundays of Advent. Christmastide is twelve days long, with Christmas Day being the first day of Christmas and the eve of Epiphany being Twelfth Night (January 5). The Feast of the Epiphany is January 6.

Other days of special importance are All Saints Day, Ash Wednesday, Palm Sunday, Holy Week, Maundy Thursday, Good Friday, Easter Even, and Trinity Sunday.

Each season has its color. The colors used in the Church Year are purple, blue, white, red, and green. Each season uses one of the colors that distinguishes that specific season from the others. Advent is purple or blue. Purple signifies penitence and blue, royalty. Christmas is white for the twelve days and the Feast of the Epiphany. White signifies purity and festivals. The Sundays following Epiphany are green, since they are counted as "ordinary" time. Green signifies the ordinary time that is a time of growth. Lent, beginning with Ash Wednesday, is either purple or Lenten Array.

Lenten Array is coarse-weave, off-white fabric with deep burgundy-red orphreys very plain. It gives the feel of burlap. The Lenten Array signifies the deep sense of penitence and self-examination that is demanded of Christian during this season. During Lent the crosses, statues, and icons are veiled. The veiling may be for the whole season or only for Holy Week. This custom is intended to assist the faithful to turn inward for self-examination during this season of reflection and introspection.

Holy Week beginning with Palm Sunday is red, with Maundy Thursday either red or white. Good Friday is red. Red signifies the fire of the Holy Spirit or the blood of the martyrs.

Eastertide beginning with the Great Vigil of Easter is white and continues for the fifty days. Pentecost is red, the Sunday after Pentecost, being Trinity Sunday, is white, while the Sundays beginning with the second Sunday after Pentecost and following throughout Pentecost are green, being ordinary time.

CUSTOMARY CEREMONIES

A visitor or newcomer to the Episcopal Church quickly notices the various acts that are performed by the faithful during the course of the Liturgy. In regards to the various ceremonies or ceremonial acts that one may find in an Episcopal service, we need to recall at the outset the adage: "None must, all may, and some should."

The first act is of bowing or genuflection. Bowing is the more ancient of the two practices. Both of these are acts of acknowledging authority. Hence, we bow or genuflect upon entering the pew to

acknowledge the authority of the bishop over us. We bow as the cross passes us in the procession as a sign of being under that banner. It is also customary to bow when the bishop passes in procession, which indicates that we are under the bishop's authority. Following the biblical statement that "at the name of Jesus every knee shall bow," it is customary throughout the service to bow the head at the mention of the name of Jesus. This practice has its roots in the ancient Jewish practice of bowing the head at the name of God, which is still part of the custom of the synagogue. The church adopted this practice as a profession that Jesus is the incarnate God. In the Nicene Creed it is customary to make a profound bow at the *Incarnatus*, "For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man."

We kneel or stand to pray. Kneeling is an ancient posture for prayer. It signifies humility and penitence. To stand for prayer signifies the priestly posture of the people of God. Hence, we stand for the Prayers of the People in the Eucharist. Standing is also the posture for praise. Our hymns are sung standing in most cases, as these are acts of praise. From the earliest times, we have stood for the reading of the Holy Gospel, as it is proclaimed. It is part of the liturgy of the synagogue to stand when the Torah Scroll is brought forth from the Ark and processed throughout the congregation to the singing of hymns. The Gospel is the Torah of the Christian Tradition.

We sit to listen or learn. Therefore, we sit for the reading of the Lessons and the Sermon. Sitting is not for the general purpose of being spectators, but for the purpose of attention.

Making the sign of the cross dates to the first century church. It is related to our Baptism. The sign is made by first touching the forehead, then the stomach, then the left shoulder, then the right, concluding with the mid point of the chest. A fuller explanation of the use of the sign of the cross is found in the chapter on Baptism. At the announcement of the Gospel, a small cross is made on the forehead, mouth, and over the heart signifying that it be written in our mind, upon our lips, and within our heart.

Silence is important in the Anglican tradition. It begins upon entering the church. It is customary in the Episcopal Church to enter the church in silence and to pray and meditate upon entering the pew. This is not a time for visiting or unnecessary talking. This is not a legalistic rule: we should not be rude if greeted by others. But this is the time to offer prayer for those who minister that day in the services, both lay and clergy, for one's fellow worshipers, and finally for one's self, that this day's worship will be to the glory of God and for our health. Throughout the services there are moments of silence, moments that play an important part in the life of the liturgy. There is silence after the call to confession, giving time to the penitents to make their private confession or to recollect their sins before the General Confession. Silence may be kept following the Scripture readings providing a moment of reflection upon the lessons. The great silence occurs at the Breaking of the Bread. Here is the moment of focus upon our salvation. And of course there is the silence after the service before we return to the world.

Addressing the clergy can be a confusing moment for the newcomer to the Episcopal Church. One of the most common questions asked today is what to call the clergy. As we have discussed, there are three main types or orders of clergy: bishop, priest, and deacon. The deacon is addressed as Mr., Ms., Miss, or Mrs., or Deacon. When addressing a letter or publishing a notation, the correct written form for a deacons is: The Rev.... or The Rev. Mr. (Ms., Miss, or Mrs.) The priest is directly addressed as Mr., Ms., Mrs., Father, Pastor, or Mother, or if a doctoral degree is held as "Dr." When addressing a letter or publishing a notation the correct form is: The Rev or The Rev. Mr. (Ms., Miss, or Mrs.), and when a doctoral degree is held, The Rev. Dr It is to be noted that in the Episcopal tradition one *never* refers in direct address to a priest or deacon as "Reverend," as in *Reverend Jones*. This is absolutely incorrect. Reverend is an adjective, and not a title. Its use as a title is very inappropriate, although very common. It is derived from the Protestant lack of titles of address for the clergy, and the laity's need to have some form of reference. Reverend is the same part of speech as honor- able as used in reference to members of the judiciary. And this properly applies to any Christian clergy, not just Anglican or Episcopal.

The bishop is addressed directly as Bishop (as in Bishop Smith) or, less frequently, as Mr., Ms., Mrs., Miss, or Dr. When addressing a letter or publishing a notation, the correct form is: The Rt. Reverend The Presiding Bishop of the Episcopal Church is addressed as the Most Reverend, and titled Bishop. In regard to the term reverend, it is understood that in ordination all are reverend and as one increases in rank so too does the amount of reverence. Very, Right, and Most are the archaic forms of the comparative in English. Formerly, when you had some amount of an item, you have "very much of it," and "more of it," and you had "a right amount." And the "most," had, well, "the most." Deans are worthy of more reverence than parish clergy, so they are "very reverend." Bishops even more so, they are "right reverend." And the Presiding Bishop, or an Archbishop, is the "most reverend" among clergy.

There are other titles that are given to clergy. The dean of a cathedral or seminary is addressed directly as Dean or Father or Dr., if a female clergyperson, as Dean or Mother or Dr., depending on her preference. In the form of the written address of a letter or publication reference the dean is: the Very Reverend. The archdeacon of a diocese is addressed as Deacon, Father, Mother or according to personal preference. In address the archdeacon is the Venerable Reverend.

The Anglican Communion has religious orders. There three types of orders: friars, monks, and nuns. A friar is a man who belongs to an order, lives in community, but works in the world. He may be a tailor, bookkeeper, or have any number of other skills. The monk is a man who belongs to an order and lives in community, working within that community. This may include farming, working cattle, making items for sale to the outside world. The nun is a woman who belongs to a religious order, and may either work outside the order or within it depending on the particular order. They may live in a monastery, priory, friary, or convent. In the Episcopal Church the major traditional Christian orders are represented:

Benedictines, Augustinians, Franciscans, as well as other specifically Anglican orders such as Holy Cross, Society of St. Mary, and others. All religious (friars, monks, nuns) take the traditional vows of poverty, chastity, and obedience. Members of the religious orders are not necessarily clergy, unless they have sought and received ordination. They are referred to as Brother or Sister, in general, and if ordained as Father or Mother. The nun who is head of her order or house is Mother Superior, and is addressed as Mother or Reverend Mother. All the orders have their distinctive dress that is referred to as a "habit."

Vestments are used by the leaders of the Liturgy and signify different orders of participants. The basic dress of the clergy-priest, deacon, and bishop-is the cassock. Cassocks are not, strictly speaking, vestments. Technically, in the Catholic tradition of the church, they are street dress, the every day dress of the clergy. In Europe the cassock is still the distinctive street dress of the clergy. What is left of the cassock in today's costume for the clergy is the clerical shirt (black shirt with white collar). The cassock is usually black, but may be of any color: gray, white, purple, or crimson. The purple or crimson colored cassock is usually used to denote a bishop in the Anglican Church. In the Anglican tradition, the purple or crimson shirt is worn only by bishops. The cassock is often worn as the basic dress over which the vestments are worn. The lay participants in the Liturgy may also wear cassocks as the basic undergarment. These include all lay readers, acolytes and servers, as well as the choir and organist. The over garment that these wear is the *cotta*. This is a waist length full-sleeve, pleated white garment worn over the cassock. It is a shorter version of the surplice which the clergy wear. The surplice has various lengths to denote the various orders of participants from lay reader, to deacon, priest, and bishop.

The various traditional vestments are placed over the cassock. The choir office attire is the surplice worn over the cassock. The surplice is a full bell sleeved, white garment that is mid-calf in length. A *tippet* is worn over this in much the same manner as the *stole*. The tippet is a folded piece of material, tri-folded to 8 inches in width, which hangs down to midcalf. In collegiate churches and chapels, it is appropriate for the clergy to wear their academic hoods appropriate to their degree. In officiating at one of the choir offices (Morning or Evening Prayer) this is the appropriate dress for the clergy. When celebrating one of the sacraments in a low service, the clergy may wear a stole appropriate of the season or occasion instead of the tippet.

In the Eucharist there are special vestments which have been used since the very beginning. These vestments are the common clothes of another age that gained significance liturgical significance over the centuries. The basic garment, which is traditionally worn over the cassock, is the *alb*. The alb is a long white garment reaching down to ankle length. The collar of the alb is separate and is called the *amice*. Today these are in one garment called the *cassock-alb*. Over the alb is worn the *stole*. The stole is a long piece of cloth which hangs around the neck and drops to mid-calf when worn by a priest or bishop. For the deacon the stole is crossed over from the left shoulder and under the right arm. The stole usually

has fringe on each end, and is of the color of the season or occasion being celebrated. This is the basic attire for the celebration of Baptism or for those assisting in the celebration of the Eucharist.

The Deacon wears the *dalmatic* during the celebration of the Eucharist. This is a vestment that hangs straight down like a long over shirt with full sleeves. The Sub-deacon wears a *tunicle*. It is distinguished from the dalmatic in the number of *orphrey* bindings (one instead of two).

The special eucharistic vestment is the *chasuble*. This is a large round vestment with a hole in the center for the head. It is actually a coat, much like the Latin American poncho. It is made of the same material as the stole, forming a set. This vestment is worn only for the celebration of the Eucharist. The deacon may wear a *dalmatic* during the Eucharist. The dalmatic has full sleeves and drops to just below the knees. It is an analogous vestment to the chasuble. Both the priest and deacon may also wear the *cope*, which is a large floor length cape with a stylized hood. It is used for special occasions and may be worn over the alb or the cassock and surplice. It is most often used on festival occasions (Easter, Christmas, Epiphany, funerals, weddings, *etc.*) and at solemn evensong.

The vestments peculiar to the bishop are the cope and miter, *rochet* and *chimere*, and, the symbol of office, the *crozier*. The cope is the same as that worn by the priest or deacon. The miter is a hat worn by the bishop. The rochet and chimere are vestments peculiar to the bishop. The rochet is a form of the alb whose sleeves are closed around the wrist. Chimere is a long sleeveless vest like garment worn over the rochet, open down the front. The chimere may be either red or black in color.

Sacred space is very important to us. It is customary for Anglicans to provide the best and highest quality of art and architecture for our places of worship, for these are to the glory of God. Each appointment and structure, from the stained glass to candles to the chalices, expresses the finest affordable for that particular community. Special meaning defines each item. The architecture of the church building carries its own peculiar meaning. Here is the sanctification of space. Each part of the building carries meaning. The building is from ancient times oriented on an east/west axis. The east is the *altar end* and the west is the *narthex end*. Even when a building is not aligned on the compass east/west orientation, the altar end is referred to as the liturgical east and the *narthex* as the west. The various parts of the building may be referred to as rooms. These are the *narthex*, *baptistery*, *nave*, *chancel*, *choir*, and *sanctuary*.

In the traditional cruciform plan of a church building (*cf* the accompanying diagrams of cruciform buildings: figures 1 & 2) the entrance to the building is called the *narthex*. Often the *baptistery* is adjacent to the narthex. The narthex is the vestibule that stretches across the west end of the building and is separated from the nave by a wall or screen. When the baptistery is adjacent to the narthex it is the reminder that one enters the church through Baptism. Hence, the *baptismal font* is in the entrance area to the nave.

The place where the people sit is called the *nave*. This is a cognate of the word "navy." The church building has been compared to Noah's Ark. It is the boat that protects the people from the storm of the sea, the chaos of life. This is why some churches have a beamed ceiling, much like a boat turned upside down. It also is a reminder that the members are fishers of people.

The *chancel* area is where the choir and sanctuary are. Often this is raised by a couple of steps. The area where the choristers sit is called the *choir*. In the church of the Middle Ages, the "religious" (monks, friars, nuns) sat in the choir. They sat facing each other across the aisle that leads to the altar. The religious sang the offices in an antiphonal manner. Hence, today those who sit in the choir are the lay choristers who are often vested for the service. The vesting of the choir is a visual reminder of a previous age when the choir was the reserve of the religious.

The altar is the most sacred part of the church building. It is in the *sanctuary*, the space that is traditionally behind the *altar rail*. The altar and its appointments may also be vested. There are hangings of colors of the seasons and of special observances that may be used on the altar. This is in addition to the linens which are used, and which are not thought of as vestments. The ends of the altar are referred to as the Epistle and Gospel sides. When facing the altar from the congregation's position the Epistle side is on the right and Gospel side is on the left. This comes from the days when the *altar book* or *missal* was moved from the right side following the reading of the Epistle to the left side for the reading of the Gospel.

The two eucharistic candles that are on the altar are also referred to as the Epistle candle and the Gospel candle. It is customary to light the Epistle candle first and extinguish the Gospel candle first. A quip used to remember the sequence of lighting is: "The Gospel candle never stands alone." The other altar candles may number one, three, or seven on each side. Off the altar, candles on the retable or stand are called the *choir candles*. These are lighted for the choir offices and at the main services on Sundays or Holy Days.

The sanctuary, as the holiest place in the church building, is not a place of casual traffic. Only those people who have business in the sanctuary should be there. To the side of the altar stands the *credence table*. The credence is used for setting the water and wine cruets, bread box, and lavabo bowl which are used for the celebration of the Eucharist.

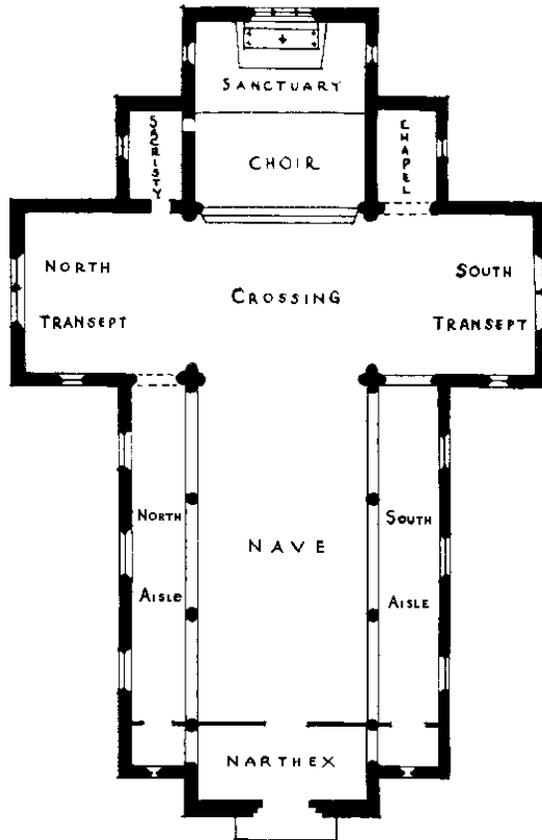


Figure 1

The linens used on the altar are *cere cloth*, *basic linen*, *fair linen*, the *corporal*, the *purificator*, and *lavabo towel*. The cere cloth is bottom-most linen. It is made of coarse weave linen that fits exactly the top of the altar (called the *mensa*-literally "table" in Latin). It is waxed to prevent the stone altar top or *mensa* from "sweating" on the other linens. The basic linen is placed on top of the cere cloth, and also is cut to fit the top of the *mensa*. Over these is placed the fair linen. This is a fine piece of linen that is embroidered with five crosses, one in each corner and one in the middle. It usually hangs down on either end of the altar a minimum of 18 inches. The corporal is a square piece of linen which is placed in the center of the altar, upon which is placed the chalice and paten during the consecration of the Eucharistic bread and wine. The purificator is the linen towel used to wipe the chalice after each communicant has received the wine. Finally, the lavabo towel is the piece of linen used to wipe the priest's hands after the acolyte has washed them.

The chalice and paten are the sacred cup and plate of the eucharistic meal. They are properly vested with matching material of the priest's eucharistic vestments forming a complete set of eucharistic vestments. These may be of gold, silver, brass, or pottery. It is common for the chalice and paten to be sterling silver, sometimes encrusted with precious and semi-precious stones.

The *sacristy* is located adjacent to the sanctuary. This is the room in which all the sacred vessels,

linens, altar vestments, and other such items are kept. It is from this room that the preparations for the altar take place. The *piscina* is in this room. The *piscina* is a sink that drains directly into the ground. The water from baptisms, the first rinse of the chalice and paten following the Eucharist, and other sacred liquids are poured into it and thus the liquids are returned directly to the ground.

In most Episcopal churches, the Altar Guild is the organization that takes care of the sanctuary and all of its appointments. The Altar Guild is responsible for setting the altar, setting up for baptisms, taking care of the linens, hangings, vestments, *etc.* They are also in charge of the preparations for weddings and funerals. The Altar Guild provides a most important service, and it is very difficult to work without one.

Many Episcopal churches have red front doors, which has become a distinguishing mark of Episcopal Churches. A whole lore has developed around the use of red on the doors of the church building. Some people have suggested that the custom comes from 11th century England and was a way of marking churches as places of sanctuary. Throughout the English realm in those days all churches, abbeys, and other consecrated places were, by common law and practice, places of sanctuary where a person could flee and find safety--even from the law. This seems to go back to the earliest times in Christian England. Later in English history there came to be certain churches designated as sanctuaries under charter, or as *peculiar*s, *i.e.*, places where one is safe from the danger of arrest often for even the worst type of crimes. "Such places could protect all classes of criminals, save those who escaped from the sheriff, or other royal officer, after having been delivered up for execution; even those who had committed high or petty treason were safe within the walls of most of the chartered sanctuaries."¹⁰⁴ Further the surrounding area of the church was sanctuary, sometimes extending as far as a mile or more.

Not all churches were designated as chartered. Many English dioceses had several parishes so designated as a sanctuary church. Any person who was in need of sanctuary and a safe haven could enter the church, which always remains unlocked, and no one was to hurt them or take them away from there. This applied to anyone at any time who was in such a place. Even the legal authorities were prevented from capturing a criminal who had taken sanctuary. They had to wait for the person to leave the safety of the church. The safe area of the church often extended to the boundaries of the property, and in some cases were the boundaries of the parish which would include the whole of the village, particularly in the chartered sanctuaries. Crosses were inscribed with the word "*Sanctuarium*," and placed on the roadside as guides for the fugitives to the sanctuary churches. Further, the boundaries of the extent of sanctuary were marked by stone crosses. These crosses would mark the several degrees of sanctuary. The first called for pursuers to halt their pursuit under penalty of fine. The fines increased past each grade. "At Beverley the

104. Norman Maclaren Trenholme, *The University of Missouri Studies*, Vo. 1, No. 5, "The Right of Sanctuary in England" University of Missouri (1903) p. 21.

distance from the outer limits to the altar was divided into seven sections, the penalty being made, in proportion, to increase from eight pounds for violation within the first limit up to one hundred and forty-four pounds for the sixth, while to violate the seventh of the divisions was to commit a *botless* or unremissible offense and entailed death on the offender."¹⁰⁵

The most holy and safest refuge was the *frith stol* or "chair of peace." It insured absolute protection. "Anyone who violated the sacred precincts of the altar committed an unpardonable offense, one for which no money payment could atone. The *frith stol* at Beverley, in Yorkshire, bore the following inscription, carved in Roman capitals, to signify its use: HAEC SEDES LAP IDEA FREED STOOLE DICITUR, I.E. PACIS CATHEDRA AD QUAM REUS FUGIENDO PERVENIENS OMNIMODAM HABET SECURITATEM."¹⁰⁶

These large stone crosses can still be seen today as they mark the directions to safety. There are also those crosses that marked the boundaries of the safe area. These are still seen in some of the places. Some of the churches have large ornate door knockers, which have come to be called "sanctuary knockers." They are large bronze escutcheons in the form of gruesome monster with a person's head in their mouth. These have large rings in them which serve as the knocker (also called the *hagody* or "sanctuary knocker") so that when "offenders did come and knocke, streightwaie they were letten in at any time of the nyght."¹⁰⁷ The fact is that although the presence of sanctuary within a church has, in popular lore, been described as the origin of red doors, there is no concrete evidence to support the idea.

Some people feel the red doors are symbolic of the blood of martyrs and saints, and hence of our communion with all the saints. This is a nice idea, but seems more apocryphal, than accurate. After much discussion and many fanciful reasons being proposed, the following is the most credible explanation. First, the custom originates in the United States after the Civil War. (There is no evidence for the custom in ante-bellum times.) It seems to have been the outgrowth of the Anglo-Catholic liturgical advances of the late 19th century, where greater attention was paid to signs and symbols. Second, the most credible explanation was the idea that the red paint is symbolically connected to the idea of blood on the door post of Israelite homes during the Passover. The church doors are marked by red as being, through the blood of Christ, safe haven from death. Hence, in the church there is sanctuary-the ultimate sanctuary.

But we should remember that there is no real evidence that any of this symbolism in the origin of the red doors. It may well be that the doors of Episcopal Church are red because some architect liked the color, and others followed suit.

In some congregations, there is a *votive stand*. The votive stand contains candles in glass cups or a place to put tapers, usually in a box of sand or a candelabra style stand. These are lighted as a way of

105. *Ibid.*, p. 47.

106. *Ibid.*, p. 48.

107. P.H. Ditchfield, *The Village Church*, Methuen & co. Ltd. London (1914) p.100.

prayer for special intentions. The use of tapers is part of the Eastern tradition while the use of the glass votive lights is from the Western tradition. This tradition is very ancient and is transcultural in its practice. Votive offerings are well attested in the history of religious practices. The use of votive candles enters into Christian practice in the early centuries of the church, coming from the ancient burial practices of the Roman period. The use of the candles in the church is first attached to the martyrs, when people lighted the candies in remembrance of the dead; the candles being votive offerings for the dead. A votive originally refers to a vow or promise one makes. It is only a short distance to the offering of prayers of any kind through the use of votives.

Today, the prayers of the faithful in both the Eastern and Western churches are expressed through the use of votive candles. They are our offerings to God. These votive stands are often placed in a side chapel of a church. Note the side chapels in Figure 2. It is customary to give a monetary offering for each candle lighted.

There are many churches today with *holy water stoops* that are placed at the entrance to the nave (cf. Figure 2). As people enter and leave, they dip their finger in the water and make the sign of the cross. This is a form of blessing oneself as well as a renewal of one's baptismal vows. Hence, it is a form of self-cleansing as well as blessing. It is a way to recall our baptismal vows and the responsibilities we have been called to perform in the world.

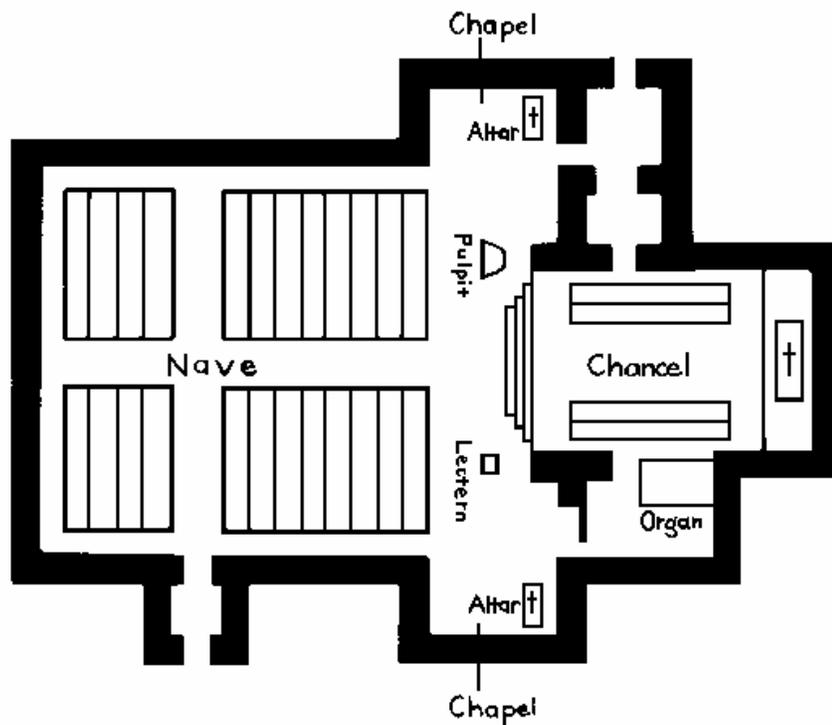


Figure 2.

FOR FURTHER READING

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