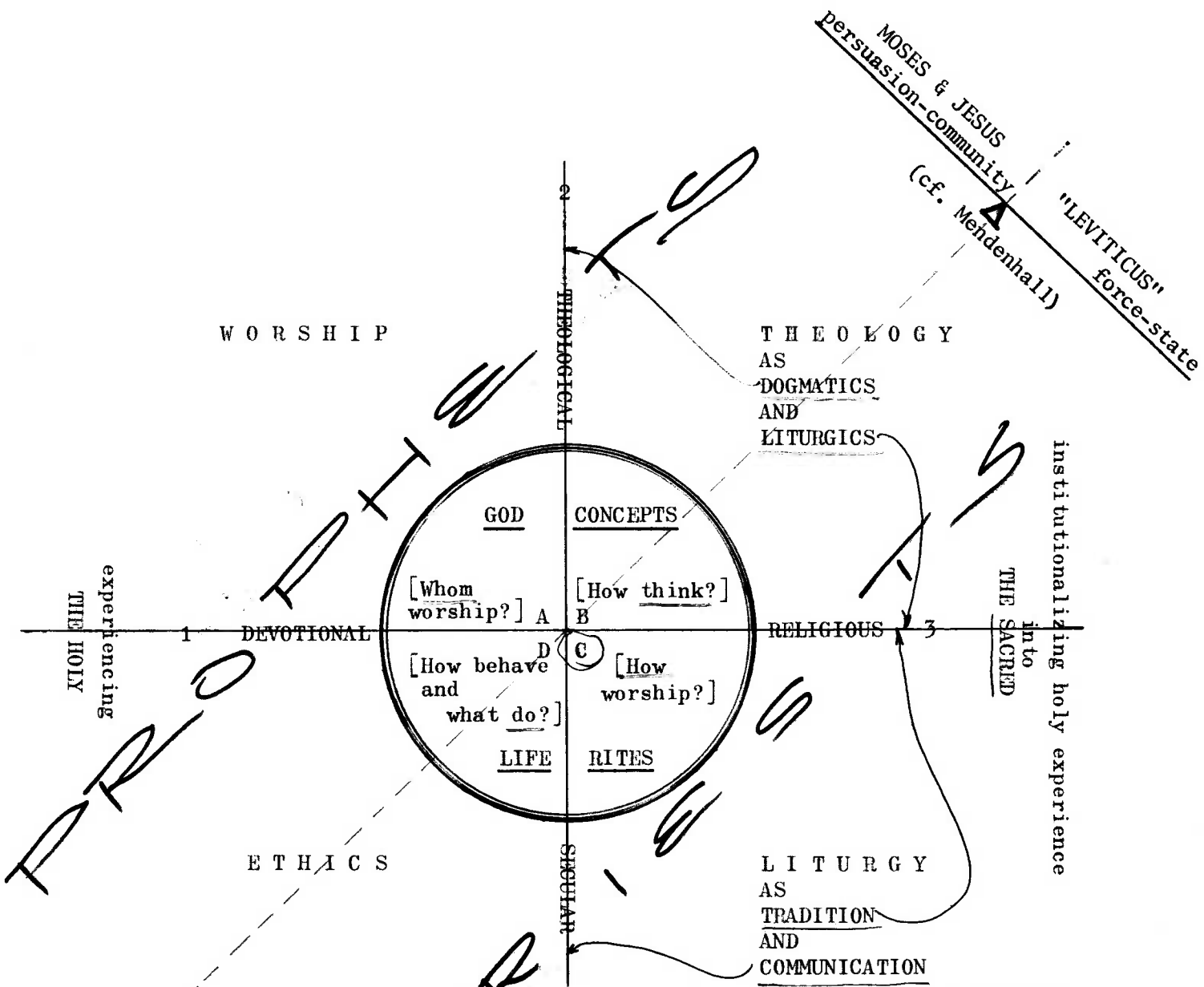


APPENDIX I to Willis E. Elliott 13f May 66 paper on "Ritual Clarity":

C R I T E R I A FOR THE ADEQUACY AND CLARITY OF CHRISTIAN RITES.....



Christian Initiation Practices		
A	B	C
		baptism
	baptism	junior confirmation
baptism		senior confirmation
	confirmation	REBELLION
supper	(Many possibilities)	

See also #814, for my writings relative to the baptism/confirmation questions in the first stage of the United Church of Christ.

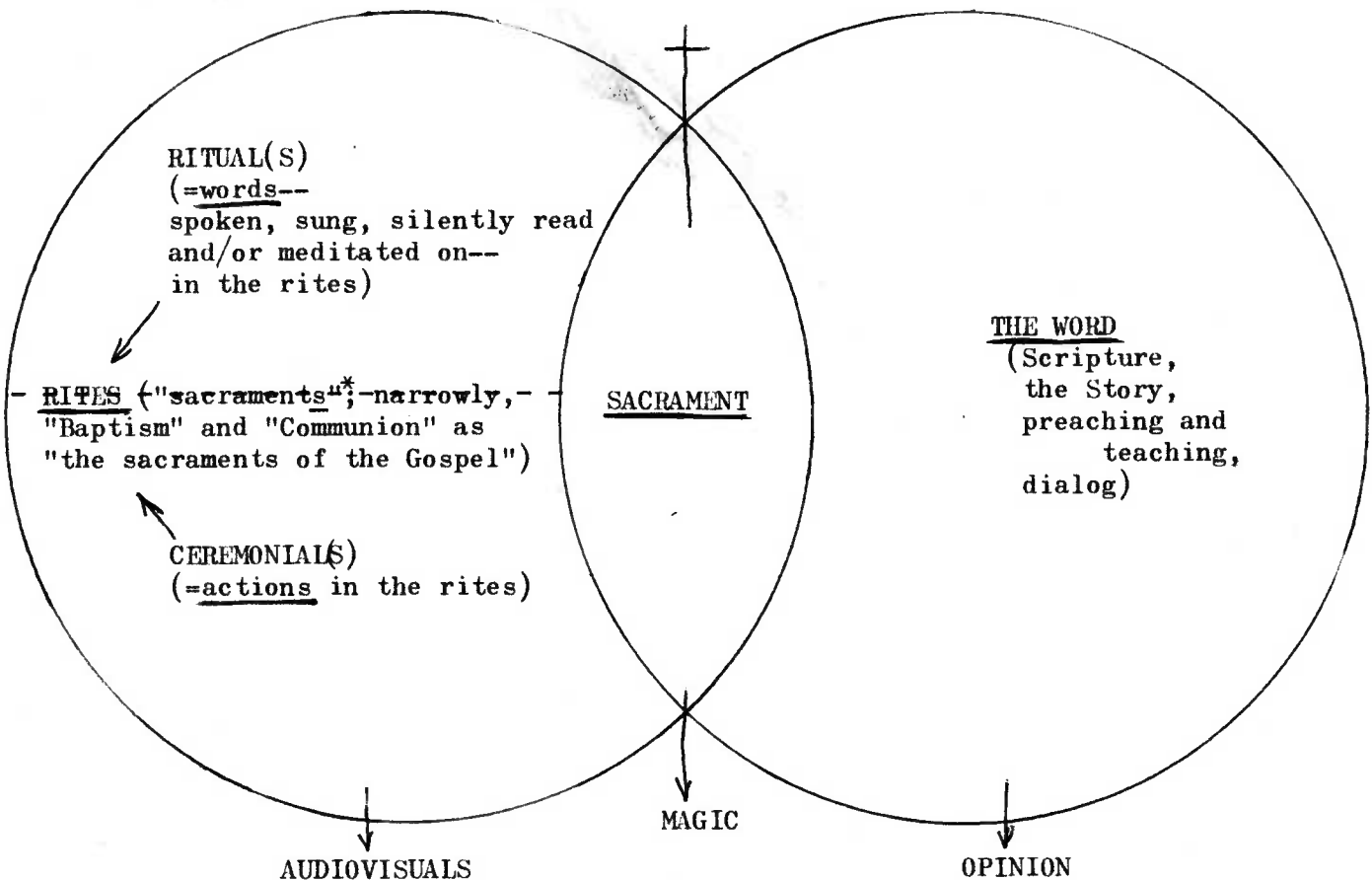
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APPENDIX II to Willis E. Elliott 13f May 66 paper on "Ritual Clarity":

LITURGICAL TERMS

Verbal precision has a limited functionality in liturgics and liturgy, but within the limits precision through concensus can (1) improve communication in liturgics discussion and (2) move discussants and church toward ritual clarity....In the diagram below (and in one strand of current ecumenical theology) the term "Sacrament" is limited to the Christ-event, God's action in incarnation-death-resurrection-Parousia. Since the term "sacrament" is sacrosanct, i.e. under taboo against change, this limitation frees up all the church's "sacramental" actions as subject to change. Ritual reformation becomes possible: today, it is urgent.



1. As the being, rationale, and promise of unity, Jesus Christ is the One Sacrament, in whom all Christian worship and life coheres: a single devotion ("one Lord"), a common witness ("one Faith"), a common remembrance and anticipation sanctifying the life together ("one Baptism"), and the celebration of the community's understanding of the meaning and goal of human existence ("one God and Father of us all").
2. As participant in and pointing to the one Sacrament, the church's RITES are "sacraments"--just as THE WORD is sacramental. Without this participation in Jesus Christ, the Word degenerates into mere opinion and rites into mere audiovisuals.**
3. Some of us have experimented toward a comprehensive rite. E.g., Robert Paul's immersional confirmation with the laying on of hands in the Supper.
4. Relationship to the Person is primary (questions of validity, adequacy, and efficacy are secondary). But when the fires of dominical devotion burn low, rites become more looked at than through: Results: (1) fragmentation [for the Lord is no longer seen as the living unity] and (2) deterioration [indicated in 2, above].

*From this plural use of "sacrament" comes "sacramentals" (=equipment used in rites).

**No insult to AVers in education. Liturgy, however, is more than education. (Compare also the lower uses of "symbol" and "sign.")

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