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# A companion to the Waterloo Declaration

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liturgical time, both in the sense of weekly liturgy and the liturgical calendar, seeing the time of worship as not so much cyclical as spiral. This is more and more rare today.

On p. 10 she uses a word unknown to this reviewer: *intussusception*. Is this an Anglican term, or a misprint? This aside, Wilson-Kastner, throughout her argument, connects liturgy with life in a coherent, realistic way, and picks her way carefully through the heresies of liturgy as totally unworldly versus liturgy as entirely culturally determined. It is eschatology, finally, which is the key to the “spirituality” of her title. This reviewer, who is sympathetic to the interpretation of liturgy as drama, found the book very helpful and useful, with lots of good ideas for preaching on eucharist. Unhappily, as the back cover reports, Patricia Wilson-Kastner died in 1998.

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### **An Essential Unity: A Contemporary Look at Lutheran and Episcopal Liturgies**

David Veal

Harrisburg, PA: Morehouse, 1998

90 pages, \$13.95 Softcover

### **A Companion to the Waterloo Declaration**

Richard Legett, Editor

Toronto, ON: Anglican Book Centre, 1999

125 pages, \$16.00 Softcover

For all Lutherans who are interested in the upcoming agreement between the ELCIC and the Anglican Church of Canada, here are two small but useful books. The first, by American Anglican Canon David Veal, provides a comparison between Lutheran and American Episcopal liturgies. He begins by defining some parameters: both churches are liturgical; liturgy is a corporate worship experience; and both churches are based on a common familiarity with the historic liturgical forms. He also points out some well-known differences: the fact that Anglicans

are bound to the *Book of Common Prayer* and its descendants, whereas Lutherans are bound to the *Augsburg Confessions*. Yet, he observes, we share belief in the nature and efficacy of the sacraments, and the catholicity of the church.

He provides some American history of the two church bodies, of minor interest to Canadian readers. Then follows a detailed outline and commentary on the rites of Holy Communion of both churches. His study points out minor variations between the two liturgies, but observes that they are essentially the same rite. His source for information on the Lutheran liturgy is Pfatteicher's *Manual on the Liturgy* and the recently published ELCA document, *The Use of the Means of Grace*. In a helpful touch, the *LBW* rubrical numbers are used as a reference guide to both liturgies.

He explains why and how the fraction and elevation have disappeared from both the Anglican and Lutheran eucharistic liturgies (49). He comments on how strange for most Anglicans is the Lutheran use of individual glasses, and how some Anglicans might be scandalized (as are some Lutherans!) by this (51). He reminds us that the benediction should be offered by the ranking clergy present (53). He concludes by observing that both Lutheran and Anglican eucharistic liturgies contain all the essentials outlined in the World Council of Churches 1992 *Lima Liturgy*.

Veal goes on to compare the baptismal liturgies of the two churches. The forms, he observes, are identical, although the Episcopal liturgy is somewhat longer, with a five-petition renunciation of evil based on Jesus' temptation, and a five-fold promise by the baptized outlining the nature of the baptismal covenant. He also notices that, where the Lutheran rite simply discourages sprinkling, the Episcopal rite forbids it.

There is a brief section on ceremonial: standing, kneeling, vestments, and so on. He astutely comments that this is a dimension of Evangelical Catholic worship that almost defies description (80). This reader noticed two things that might be called errors. Veal attributes widespread use of the pastoral prayer to Lutherans. Although once the case, this is not necessarily so any more. The offering of intercessions by a Deacon or Assisting Minister is much more common in our churches today. Then, on p. 83, he mistakenly indicates that among Lutherans, Reformation Sunday is observed on All Saints Day.

This is a good, brief, readable, and comprehensive study that will be helpful to both lay and clergy. Many of our similarities are historical;



but just as many have come from the reforms of Vatican II and the liturgical movement, embraced by both our churches. This could well be used as a study book for lay or clergy groups seeking to understand one another's churches more fully.

The second book, *A Companion to the Waterloo Declaration*, is a collection of essays gathered by Richard Leggett of the Vancouver School of Theology. In addition to the text of the Waterloo Declaration and a commentary on it by Roger Nostbakken, there are essays by Anglicans Leggett himself, John Flynn, Alyson Barnett-Cowan, and Maylanne Maybee; and Lutherans Robert Kelly, Anne Keffer, and Richard Stetson.

Nostbakken's contribution is simply an elaboration of the *Declaration* itself. One notices already here an emphasis on explaining *episkope* for Lutherans. Kelly provides a brief sketch of Canadian Lutheranism. Unfortunately, he often confuses American Lutheran history with Canadian Lutheranism! Flynn's contribution is broader in scope: he reviews past Anglican-Lutheran dialogues in Canada. In an interesting contribution, he points out the "flaws" in the historic Anglican argument for episcopal succession (47). Barnett-Cowan reviews the agreement on full communion, commenting on the ambiguous uses of the term, and how it points toward eventual organic union.

Stetson's essay has to do with Lutheran view of the episcopate. It is spotty, drawing mostly on African, European, and American material. This contribution could have benefitted from a look back in this journal at Volume 12, No. 1-2, where this issue was visited in great detail. Leggett's article sets out well the ambiguity and compromise that both churches are accepting in embracing the *Waterloo Declaration*.

Keffer and Maybee deal with the diaconate in their respective churches. Keffer outlines the history and prospects of the Lutheran Deaconess Movement. This is the most hard-hitting article in the book. She challenges the ELCIC to put up or shut up with respect to an ordained diaconate, and chides us for neglecting and sidelining the Deaconess Movement. Maybee's contribution will be the most confusing in the book for Lutherans. She appears to have a chip on her shoulder against the Anglican diaconate, but fails clearly to describe it. She provides an elegant personal theology for the diaconate; but this has nothing to do with any historic form of *diakonia* in the early church, and one suspects, with the current practise of *diakonia* in the Anglican Church either. The book concludes with three appendices, made up of official statements: *Lambeth Conference Resolutions on Lutheran/Anglican*

*Relations; Anglican Consultative Council Resolutions on Anglican-Lutheran Relations, and Lutheran World Federation Resolutions on Anglican-Lutheran Relations.*

This is a helpful commentary on the *Waterloo Declaration*. However, we would ask two questions: Do the essays assume too much knowledge of Lutherans by Anglicans, and vice-versa? Moreover, would more Canadian content, especially from the Lutherans, have been helpful?

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### **Dynamics of Small Town Ministry**

Lawrence W. Farris  
Bethesda, MD: Alban Institute, 2000  
89 pages, \$22.95 Softcover

### **Can Our Church Live?: Redeveloping Congregations in Decline**

Alice Mann  
Bethesda, MD: Alban Institute, 1999  
167 pages, \$31.50 Softcover

### **Letting Go: Transforming Congregations for Ministry**

Roy D. Phillips  
Bethesda, MD: Alban Institute, 1999  
153 pages, \$23.00 Softcover

### **Cooperating Congregations**

Gilson A.C. Waldekoenig and William O. Avery  
Bethesda, MD: Alban Institute, 1999  
210 pages, \$32.95 Softcover

From January through August 2000, I undertook a particular sabbatical study with the Eastern Synod - Evangelical Lutheran Church in Canada - Georgian Bay Conference ELCIC pastors and congregations. This sabbatical study was designed to focus on learning from and with

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