

COLUMNISTS

Anglican archbishop leaves controversial legacy

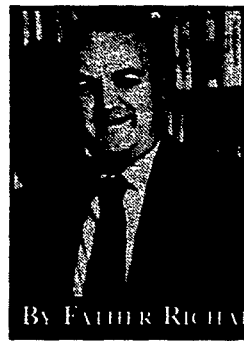
George L. Carey, Archbishop of Canterbury and spiritual leader of nearly 80 million Anglicans worldwide, announced at the beginning of the new year that he would step down from his post at the end of October, after more than 11 years in office.

Two predictable things happened immediately thereafter: the media catalogued the pluses and minuses of his tenure in office, with emphasis on the minuses; and it engaged in some free-wheeling speculation about possible successors.

Indeed, there was a page-one headline the very next day in London's *Daily Telegraph* proclaiming his 11 years in office as "turbulent." A second article inside listed the most likely candidates. *The Washington Post* combined both in one story.

The "turbulence" was said to have been fomented by the intense controversy over the Church of England's decision, under Carey's leadership, to ordain women to the priesthood, its highly publicized financial difficulties brought about by some bad investment decisions (not of his making), the divisive debate about homosexuality, and a continued decline in church attendance (pegged at about 25 percent).

The media did acknowledge that during the Carey years there was significant growth of the church in Africa and, thanks



essays in theology

BY FATHER RICHARD P. MCBRIEN

to his diplomatic efforts, no wider schism over the ordination of women.

The next Archbishop of Canterbury will not be elected, like the pope, in a conclave whose result is announced by a puff of white smoke from a chimney. A Crown Appointments Commission composed of more than a dozen voting members, including bishops and other church officials, lay and clerical alike, will meet over the course of the next nine months and, by a two-thirds majority, reduce the list of candidates to two. Those names are forwarded to the Prime Minister who selects one for the Queen's ratification.

The names of leading possibilities were in circulation immediately after Archbishop Carey's announcement. As far as the media are concerned, the most interesting is Pakistani-born Michael Nazir-Ali, the

bishop of Rochester, one of the oldest dioceses in England. (St. Augustine of Canterbury ordained its first bishop in 604.)

Nazir-Ali is thought to be the preferred candidate of Archbishop Carey himself, but there is already a not-so-subtle underground campaign against him because of his ethnic background and the fact that he was for a time a Roman Catholic, although baptized in the Anglican Communion.

Bishop James Jones of Liverpool is assumed to be favored by Prime Minister Tony Blair. Prince Charles is said to be supporting his friend, conservative Bishop Richard Chartres of London. Rowan Williams, Archbishop of Wales, a respected theologian, is regarded as the liberals' preferred candidate. His copybook, however, may have been blotted a bit by his public criticisms of the bombing of Afghanistan (strongly endorsed by Tony Blair) and his support of gays in the priesthood.

A London bookmaker immediately favored Nazir-Ali as the front-runner at 3-1, Williams at 7-2, and Chartres at 4-1.

What all of this instant analysis and speculation obscures is the quality and achievement of Archbishop Carey himself.

As "pious" as this may sound (from one not given to "pieties"), George Carey is, first and foremost, a man of vibrant faith and mature spirituality. Unfortunately,

such language has long since been debased by flagrant over-use and outright misapplication to people whose character and record do not warrant such encomia.

But the fact is that George Carey is a believing, committed Christian before all else. He speaks about Jesus Christ out of deep conviction, evangelizing without being preachy, proclaiming the Gospel by example and by word, always with a fundamental respect for the faith and good will of people of other religious traditions, both within and outside the Body of Christ.

Surprising as it may sound, Archbishop Carey and Pope John Paul II have much in common. Both were unexpected choices when elected. Both have devoted the greater part of their respective ministries to evangelization, ecumenism, inter-faith outreach, and the promotion of social justice, world peace and human rights.

Last month, each brought together religious leaders from around the world — in Assisi and in London — to help overcome the enduring obstacles to world peace and inter-religious harmony.

George Carey will leave a luminous legacy that has enriched the life and mission of the universal church.

...
Father McBrien is a professor of theology at the University of Notre Dame.

Transfiguration helps with our Way of the Cross

2nd Sunday of Lent (February 24): (R3) Matthew 17:1-9; (R1) Genesis 12:1-4; (R2) 2 Timothy 1:8-10.

Six days after Peter had confessed that Jesus was "the Messiah, the Son of the living God" (Matt 16:16), Jesus took Peter, James and John, his brother, and led them up a high mountain by themselves. And he was transfigured before them.

Tradition connects the Transfiguration of Jesus with Mount Tabor, but more likely it took place on the slopes of Mt. Hermon, 14 miles from Caesarea Philippi.

The Transfiguration probably happened at night. St. Luke tells us that the disciples had been overcome by sleep (Luke 9:32). And it was on the next day that they came down from the mountain to heal a boy with a demon (Luke 9:37). Jesus probably went up the mountain to pray (Luke 9:29), no doubt to help his disciples over the stumbling block that the way of the cross would be to them.

Two great figures appeared to Jesus: Moses and Elijah. Each had his most intimate experience of God on a mountaintop, Moses receiving the tables of the Law on Mt. Sinai; Elijah finding God, not in the wind, not in an earthquake, but in a still small voice on Mt. Horeb. These men seemed too great to die, Moses buried in



a word for sunday

BY FATHER ALBERT SHAMON

the Land of Moab — no man knew just where (Deut 34:5-6), and Elijah swept up into the heavens in a flaming chariot drawn by flaming horses (2 Kings 2:11).

These two great figures — the greatest law-giver of Israel and the greatest of Israel's prophets — probably spoke to Jesus about his coming exodus: His departure from this world by way of the cross.

While Peter was speaking, a bright cloud cast a shadow over them. In the Old Testament a cloud indicated God's presence among his people. Out of the cloud came the voice of God setting his seal of approval on Jesus and his coming passion and death. Here on the mount, God presented the cross, not as a humiliation, but as a thing of glory and triumph, telling the disciples to listen to Jesus when he spoke

of his impending death.

Peter's first reaction was to build tents for Jesus, Moses and Elijah. Peter was always a man for action. Yet there is a time for stillness, wonder, adoration and awe in the presence of God's glory. Often we may be too busy trying to do something when it would be far better just to be silent and listening. Before one can fight on his feet, he must pray on his knees.

Also, Peter wanted to stay on the mountaintop. The Mount of the Transfiguration is more enjoyable than daily work or the way of the cross. Yet the Mount of Transfiguration is given only to help us in our daily ministry and to help us walk the way of the cross. Moments of glory exist to clothe our common everyday lives with a sheen and radiance they never had before.

When I was teaching in the seminary, I asked a student what three things he most wished for. He said, "Give me books, health and quiet, and I care for nothing more." Another replied, "Money, money, money! With money I can do anything." When I was visiting the poor, I asked a man the same question. He said, "Bread. Bread, bread!" Later on, I asked a drunkard. He said, "Give me a strong drink, that is all I want." I asked others on and off and got such answers as, "Wealth, fame and

pleasure." When I asked a practicing Catholic, he said, "I greatly desire to imitate Christ and follow him, for he is the way, the truth, and the life." I had found the answer.

...
Father Shamon is administrator of St. Isaac Jogues Chapel, Fleming.

Daily Readings

Monday, February 25

Daniel 9:4B-10; Psalms 79:8-9, 11, 13; Luke 6:36-38

Tuesday, February 26

Isaiah 1:10, 16-20; Psalms 50:8-9, 16BC-17, 21, 23; Matthew 23:1-12

Wednesday, February 27

Jeremiah 18:18-20; Psalms 31:5-6, 14-16; Matthew 20:17-28

Thursday, February 28

Jeremiah 17:5-10; Psalms 1:1-4, 6; Luke 16:19-31

Friday, March 1

Genesis 37:3-4, 12-13A, 17B-28; Psalms 105:16-21;

Matthew 21:33-43, 45-46

Saturday, March 2

Micah 7:14-15, 18-20; Psalms 103:1-4, 9-12; Luke 15:1-3, 11-32

Strengthening our



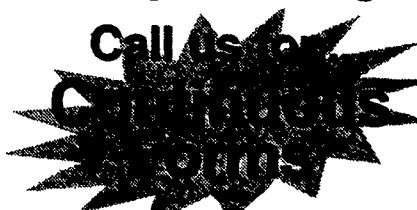
spirituality

community

respect for diversity

Catholic Courier
Newspaper of the Diocese of Rochester
Catholic Press Month 2002

Looking for Quality Printing?



Through a special arrangement between Wayuga Press and the Catholic Courier Graphic's Department, you can now get quality, affordable typesetting and printing.

Give us a call for your next job!
COURIER GRAPHICS • 716-328-4340
WAYUGA PRESS • 315-754-6229

Kids' Answers from page 11

- 1-T
- 2-T
- 3-F
- 4-T
- 5-F
- 6-T