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"The right balance between the universal church and the particular churches has been destroyed. This is not only my own perception; it is the experience and complaint of many bishops from all over the world," he said in an article published last December.

He invited other bishops to join the debate, in anticipation of the May 21-24 consistory of the world's cardinals and a synod this fall on the role of the bishop in the church. Rochester Bishop Matthew H. Clark had broached the subject as far back as August 1997, with an article in New Theology Review.

Cardinal Kasper's arguments represent a challenge to the pronouncements of other Vatican officials, in particular Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith.

In a cordial and intellectual way, these two German theologians have locked horns in a round of fervently argued lectures and written commentaries. In April, the Jesuit magazine *America* published a translation of Cardinal Kasper's December article, which addressed the issue in unusually frank language.

Bishops today feel pulled in two directions, by Rome and their own faithful, Cardinal Kasper said.

"If the bishop attempts to enforce the general norms ruthlessly — as his Roman superiors sometimes expect — his effort is likely to be useless, even counterproductive. If he remains passive, he is quickly judged disobedient," he wrote.

The solution, he said, is to grant the bishop enough freedom to make responsible decisions – after all, the local church is not a "province" of the universal church, and the local bishop is "not the delegate of the pope but is one sent by Jesus Christ."

The Vatican, however, keeps moving toward greater centralization, on matters ranging from liturgical translations to the acceptable forms of interreligious dialogue.

Cardinal Ratzinger first responded to

Cardinal Kasper's arguments in a speech at a jubilee-year conference on the Second Vatican Council. Citing Scripture and other early church writings, he said it was wrong to deny the primacy of the universal over the local church, or to place them in opposition.

Cardinal Ratzinger said the concept of the church cannot be reduced to its local communities. The universal church, he said, is always a transcendent reality, as seen in baptism, the Eucharist or the ministry of bishops.

Moreover, he said, it was

an erroneous "interpretive leap" to identify the universal church with the church of Rome — the pope and the Vatican and said this reflected widespread suspicion of Rome these days.

Cardinal Kasper responded that

Cardinal Ratzinger "regrettably" had ap-

proached the problem from a purely abstract point of view, without taking into account concrete pastoral situations or the way the church has devel-

oped in history. Cardinals Ratzinger and Kasper have known each other for many years, and the two do not communicate only through theological treatises. They have also spoken together about these issues, Cardinal Kasper said, especially since their two Vatican departments must work together at times.

Cardinal Kasper also warned that unless the church does a good job promoting diversity within unity – with the pope leading the way – ecumenical dialogue may falter. What has made the exchange more interesting is that Cardinal Kasper was named by Pope John Paul II to the College of Cardinals one month after writing the article. The 68-year-old prelate now speaks with even more weight.

Is such a high-profile debate good for the church? And should others join it?

Yes to both questions, Cardinal Kasper told Catholic News Service in late April. "This is not a dangerous debate for the church. The relationship between the universal church and local churches is an urgent one and should be addressed. A tension exists, it is true, but it

is a positive tension and not a destructive

one," he said. "So I think it would be a good thing if other bishops write about this problem. Because, from experience, 1 know that many bishops are wor-

ried about it," said the cardinal, who spent 10 years as head of the large German Diocese of Rottenburg Stuttgart.

He said he intends to keep prodding fellow church leaders on theological and pastoral questions, in what he calls a "friendly style," because "a polemical style helps no one."

In Bishop Clark's New Theology Review article, more than three years prior to Cardinal Kasper's intervention, the bishop discussed the tensions lamented by Cardinal Kasper in these terms: "For some, among both the laity and the hierarchy, this dialogical notion (that a bishop must listen for the Word of God in the words of all of his people) is uncomfortable because it seems to deny a fixed authority which must simply be obeyed. But the Church from the beginning has used open dialogue in meetings, letters and in ecumenical councils to discover its faith and to secure its practice. Our belief is that the Holy Spirit is given to the whole church and not just to the hierarchy or even one small part of the hierarchy.

CATHOLIC COURIER DIOCESE OF ROCHESTER, N.Y.

"Why then do we still act in ways that leave so many of our people feeling that we treat them like children?" Bishop Clark continued. "Why in their eyes do we seem afraid to consult them on matters of faith and pastoral practice? Why can we not trust that the Holy Spirit will bring about a 'consensus ecclesiae?' Why can we not openly dialogue about the ministry of women, the meaning of sexuality and the condition of homosexuality, the situation of the divorced and remarried? Why are bishops, who are called vicars of Christ and servants of local churches, so often excluded from processes which lead to pastoral strategies which will deeply affect their own communities?"

Also in his New Theology article, Bishop Clark asserted: "I would suggest that the proper roles of the pope and the diocesan bishop will never be understood correctly until the church begins to live out more fully the principle of subsidiarity. In his social teaching Pope Pius XI used the concept of 'subsidiarity' to describe how all social bodies exist for the sake of the person, so what individuals are able to do, societies should not assume. Consequently, he taught that it was improper to 'transfer to the larger and higher collectivity functions which can be performed and provided for by lesser and subordinate bodies' (Quadragesimo anno 79). Both Pius XII and Paul VI applied this principle to the church with the caution that the divinely instituted hierarchical order had to be respected. It is in no way unfaithful to the Church, then, to suggest that the millennium-old centralizing process, by which much of the freedom of the local church to order its own life and worship has devolved to the Holy See, should be reversed."



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