



AN OPEN LETTER TO BROTHER JOSEPH (POPE BENEDICT XVI), MY FELLOW THEOLOGIAN AT THE UNIVERSITY OF TÜBINGEN

Dear Brother Joseph,

Upon your arrival in America you did well to speak penitently of the horrible scandal of priestly pedophilia, and worse still, the episcopal mismanagement of it. You did even better by meeting with several of the victims. Words are good; deeds are better.

America's Catholics have completely lost trust in their bishops. Not only have far too many bishops been guilty of foot-dragging, and then cover up, but even many of them have themselves been abusers. Even archbishops and cardinals! How dare Catholic parents of little children trust the Catholic hierarchy?

Dear Brother Joseph, you need to go back to the days when we were fellow professors of Catholic theology at the University of Tübingen shortly after the end of the Second Vatican Council in 1965 when your predecessor Pope Paul VI—following the lead of his predecessor St. John XXIII—set up a Commission to create a *Constitution for the Catholic Church (Lex Ecclesiae Fundamentalis)*. Sadly, after fourteen years of work, your immediate predecessor Pope John Paul II dismissed that Commission before its work could be completed and inaugurated.

Had that Constitution been properly finished and implemented—with an independent judiciary, to which all, including the bishop, would be subject—there would be no catastrophic pedophilia crisis today! Abusive priests—and bishops and cardinals—would have been brought before the church courts and properly dealt with.

An effective independent church judiciary—a pipe dream? No, in the shadow of liberating Vatican II it was the subject of a very detailed plan worked out by such a proverbially conservative body as the *Canon Law Society of America* and laid before Paul VI. Again, unfortunately, it also was not implemented. As the distance from Vatican II grew, the dark whispering in the ear of Pope Paul VI turned him more and more into a Hamlet-like figure of indecision—to be followed by a very decisive, but church-internal negative successor, Pope John Paul II.

Brother Joseph, you have an opportunity to truly implement the "Truth" of justice of Vatican II that our Founder told us "would make us free." Reestablish the Catholic Constitution Commission, and this time make it truly C(c)atholic!

Leonard Swidler

EDITORIAL

That God/de has a subtle but extremely effective sense of humor is not exactly a revelation, but I guess I must have

needed to be reminded of it this week. Last Sunday, I fell, hard, hurting my back, left hip, and both knees. I could barely shuffle around the apartment, steadying myself against walls, and grimacing every time I had to walk. The only way I was close to comfortable was to lie in bed. So, with beautiful springlike weather outside, I spent the entire week watching my local news channel which devoted almost all its time to the Pope's visit, first in Washington, DC and then in NYC. I usually got to hear speeches more than once, as well as anything that struck the newsmen's or commentators' fancy. Thank God/de, since NY1 is not a Catholic channel (may God/de and all the saints preserve me from EWTN), the commentators were mostly from Fordham University, other colleges, and a liberal Catholic magazine or two and they were interesting.

But, most of all, it was BXVI himself who was interesting. I have been quite honest why I don't think Pope Ratzinger is the man we need now as Pope. (By the way, a reader wrote to me that calling Benedict XVI "Pope Ratzinger" seemed nasty. I very much appreciate the feedback, but I want to make clear that I never intended it as nasty: I am simply translating into English the Italian way of referring to Popes, which I have always found charming.) But I want to be equally honest in saying when BXVI gets it right—and I think that on one important issue—the abuse of children by American clergy—he has definitely gotten it right. Even before landing in the US, on his flight from Italy, Benedict commented on the clerical abuse situation, saying that he was ashamed of what had happened. He has included it in a speech or homily every day of his visit, including the public comment that it was not always well-handled. And, most importantly, he met with five abuse survivors, dialogued with them, and prayed with them. True, it is only a start, but it is an important start. As earthly head of the Catholic church and hierarchy, this pope has done what John Paul II refused to do for years—he has owned up to the horror and apologized for it.

The other thing that struck me several times over this week is how hard this man is working at being a shepherd. This trip is exhausting, especially for a man of 81 with a heart condition, but I have been watching him and he has remained calm, patient, and smiling to everyone he meets. His concern for the disabled and their caregivers at Dunwoodie Seminary was touching. He also does not use the Eucharist to hold people hostage to his ideas. When JP II said Mass and distributed Communion, he refused to give Communion to anyone who wished to receive in the hand. Benedict respects communicants' wishes and gives the host in the hand or on the tongue, as the recipient indicates. Again, it seems like a small thing, but its symbolism is not all that small.

I may not have been ecstatic about all the Pope's speeches, or his comment to Catholic educators on academic freedom, but I honor his efforts during this visit.

Christine M. Roussel

A SIGNPOST TO THE CHURCH OF THE FUTURE

It is a great pleasure to devote most of this issue of *ARCC Light* to a positive view of a bishop of the Catholic Church, Bishop Geoffrey Robinson of Australia. Bishop Robinson was the auxiliary bishop of Sydney until his retirement in 2004. He has written an amazing book (as Charles McMahon, my ARCC colleague who read the book before I did said to me "It will knock your socks off!" And it did!) in which he makes a very strong case for a thoroughgoing examination and reform of most non-strictly faith aspects of the Catholic Church. There is a fairly detailed review of Bishop Robinson's book in another part of this issue. I will also tell you all about a wonderful two-day event at which he will be the keynote speaker, and a speaking tour he is making through the US.

Geoffrey James Robinson is a very interesting person, learned in many fields, a bit shy, respected and liked by other bishops and by the Australian laity. Robinson was born in 1937. He entered junior seminary at 12 and was ordained a priest for the Archdiocese of Sydney in 1960 at the age of 23. He pursued and completed advanced degrees in Australia and Rome in Philosophy, Theology and Canon Law. Shortly after ordination, he served as a parish priest, but by 1967, he was teaching Canon Law, which he continued to do until 1983. Soon he began serving on the Marriage Tribunal, of which he became President. He was secretary and then president of the Canon Law Society of Australia and New Zealand from 1969-1983. During this period he also wrote a book on Marriage and Annulment, one on the Gospel of Mark, and one on aspects of the contemporary spiritual life. He was involved in Catholic education for many years, serving as Chairman of the Sydney Catholic Schools Board and Chairman of the Catholic Education Commission. In 1984, he was named auxiliary bishop of Sydney, combining administrative work with his Tribunal and other duties.

It is clear from Robinson's career and books that he is a hard-working and thorough scholar, but he is also, probably primarily, a pastor who examines problems with an open mind, great respect for what can be learned from other fields, even-handedness, and level-headed common sense. Almost 25 years ago, when, as a canon lawyer but also a pastor, he started to write a book on the process of annulments for Catholics whose marriages had failed, he found himself thinking of married Catholics as well, realizing that they might feel confused by the seeming facility of annulments in the Church. This concern for both groups of Catholic marrieds and maybe-marrieds led him finally to write a book on the Church's ideals on marriage, the modern forces militating against those ideals, and then how to go about beginning to see if a seeming but failing marriage was truly valid. As he wrote in his preface "Many people will consider me foolhardy for jumping into such a stormy sea. I do so because standing on the shore helps no one." (*Marriage, Divorce and Nullity*, 10)

This seems to be typical Geoff Robinson methodology: don't shy away from a huge topic if it makes sense to examine it as a whole; analyze the question realistically and practically; translate large quantities of technical information into generally-understandable English; write it in user-friendly language. All of these characteristics are also to be found in *Confronting Power and Sex in the Catholic Church*.

In 1994 Bishop Robinson was given the difficult task of coordinating the Australian Church's response to the clerical abuse crisis, a task he filled for ten painful years. Without going into too much detail, he was diligent, open and creative in developing procedures, systems and agencies to assist victims and prevent recurrences. As the Sydney Archdiocese's website put it: "By taking a proactive role in devising processes within the Church for the prevention of sexual abuse, he has made an enormous contribution world-wide towards raising the consciousness of Church leaders to their responsibilities in this very difficult and sensitive area, and to developing appropriate and compassionate pastoral responses to those who have been hurt." The most permanent entity that emerged from his work is "Towards Healing," a program that does what its name implies, helping victims heal and being supportive of their decisions relating to prosecution of their abusers. He is also Chairman of Encompass Australasia, a psychosexual program established in 1997 by the Australian Catholic Bishops Conference and the Australian Conference of Leaders of Religious Institutes to treat church officials guilty of sexual abuses against children or adult boundary abuses. His caring, hard work, fairness, and absolute integrity in this work earned him the respect and affection of the Australian clergy and laity. Unfortunately, the same cannot be said of the Vatican. During a Sydney University Conference one day, he was asked if he and those working with him were satisfied with the help they were getting from Rome. When he answered honestly, "No," he was reported to Rome. He received an admonition and then a notice that he was being investigated for heresy!

This ten-year process took its toll in several ways. Robinson made himself accessible to victims but eventually, their stories and distress forced up to the forefront of his consciousness a memory of his own sexual abuse at the hands of a stranger when he was a child. As Robinson puts it, he had not repressed the memory, but had kept it "in the attic" of his mind. Dealing with these realities day in and day out, it would no longer stay in the attic. Although Robinson will not discuss this incident publicly, he does seem to have gone through therapy to deal with it during this stressful period as a bishop. Also during this period, he underwent coronary bypass surgery for a clogged artery. Sometime toward the end of his years of working with abuse victims, the new artery began to be blocked as well, which was a serious danger signal.

In 2001, George Pell became Archbishop of Sydney, and thus Robinson's immediate boss. Pell has a wide reputation for bullying and general unpleasantness within the Australian clergy. Robinson has never said anything at all derogatory about Pell, but he has hinted subtly that he didn't know how he could be of use to the Archbishop.

Finally, as Robinson is the first to admit, his doubts about aspects of the Church's administration made it more and more difficult for him to function as a bishop. He finally decided in 2004 to resign his office for reasons of health and he is now retired. But, his has been a working retirement, producing his blockbuster *Confronting Power and Sex in the Catholic Church: Reclaiming the Spirit of Jesus* (John Garratt Publishing, AU, 2007, Columba Press, IR, 2007, and Liturgical Press, US, 2008).

Bishop Robinson has occasionally been compared to Martin Luther in the Australian press. During a radio

interview last September he was forced to say that he too, would probably have to declare "Here I stand: God help me, I can do no other." His honesty and integrity are such that he could no more lie or obfuscate than he could fly. His absolutely fearless and calmly rational and commonsensical examination of Catholic Sacred Cows make reading his book a joy, in which one finds oneself saying "Yeesss, of course" on almost every page. Reading it is an empowering experience. When he was asked in the same interview why he had written the book he responded that it had been sparked by the abuse crisis, but that it goes far beyond that:

"going far beyond the issue of abuse and looking at all questions of power and sex within the church and try to put them on the table for discussion, for investigation. In order to get to the depth of the problem and give us a church that can really move into the future with confidence. We're not at the moment – there's no confidence there at all. I think everybody knows, including those deep within the church, that we haven't really put this behind us yet. It is not an attack on the church; it is a desire to see a better church, a conviction that we have to go 'way beneath the surface if we are to do that."

And Bishop Robinson does go 'way beneath the surface, writing what could well be an introduction to Catholic moral theology. It has been difficult to procure copies of this exceptional book, which should be required reading for every member of the hierarchy, because it was published in Australia and then in Ireland. Happily, it is now available in the US, published by Liturgical Press, with a moving preface by Father Donald Cozzens. This is how he characterizes the book:

"For Catholics who are weary and discouraged, *Confronting Power and Sex in the Catholic Church* is a tall glass of fresh water. For Catholics who are disillusioned or cynical, this book is an oasis of hope. For angry, outraged Catholics, its balanced critique is a hospice for ailing church systems and structures in need of reform." (5)

In recognition of his contributions to education, his work with victims of clerical abuse, and his courage in publishing *Confronting Power and Sex in the Catholic Church*,

ARCC is awarding Bishop Robinson the Hans Küng Rights of Catholics in the Church Award for 2008. The Award ceremony will be Friday, May 16th at 8 p.m. at Temple University in Philadelphia. Bishop Robinson will then give the keynote address for the all-day symposium on Church Reform which will follow on Saturday. Bishop Robinson will then start on a speaking tour, details of which can be found on page 5.

ARCC and VOTF, which are sponsoring Bishop Robinson's American trip, hope that many of our members and their interested friends and families will take advantage of this unique opportunity and come to hear and meet this brilliant and courageous church leader.

Christine M. Roussel

Bishop Geoffrey Robinson, *Confronting Power and Sex in the Catholic Church: Reclaiming the Spirit of Jesus* (Garratt Publ., 2007, Columba Press, 2007, Liturgical Press, 2008).

It is difficult to know where to begin reviewing Bishop Robinson's magnificent and courageous book, *Confronting Power and Sex in the Catholic Church*. It is certainly one of, or perhaps the, most important Catholic book of the year. After going through several printings by John Garratt Publishing in Australia and being available in the British Isles thanks to Columba Press, it has just been published in this country by Liturgical Press, with a foreword by Donald Cozzens.

The trigger or starting point for Robinson's book is, not surprisingly, the pedophile crisis in the Church. Bishop Robinson is an unusually knowledgeable cleric to write about this since, in 1994, when an auxiliary bishop of Sydney, Australia, he was named by his fellow bishops to the National Committee for Professional Standards, of which he became co-chair and principal moving force in 1997. For ten years, he ministered to victims, created systems to prevent recurrences of abuse situations, and suffered through the

REBUILDING THE CATHOLIC CHURCH

Friday, May 16 and Saturday, May 17, 2008
Temple University—Anderson Hall

Friday evening, May 16, 2008, at 8:00 pm
Bishop Robinson: KEYNOTE ADDRESS

followed by

Presentation of the 4th Hans Küng Rights of Catholics in the Church Award to Bishop Robinson

Saturday, May 17, 2008, 8:30 am - 5:00 pm

8:30 - 8:50	Registration
8:50 - 9:00	Introduction of program and its purpose
9:00 - 9:50	Joseph O'Callaghan: WHY NOT ELECT OUR BISHOPS?
9:50 - 10:40	David Efrogmson: HISTORY - WHAT WENT WRONG AND WHY?
10:40 - 10:55	Break
10:55 - 11:45	Christine Schenk: WOMEN OF THE WORD: WOMEN'S LEADERSHIP IN THE EARLY CHURCH
11:45 - 12:15	Panel discussion and questions
12:15 - 1:30	Lunch break
1:30 - 2:20	Paul Stanosz: FORMATION AND THE PRIESTHOOD OF JESUS CHRIST
2:20 - 3:10	Leonard Swidler: CONSTITUTIONAL CATHOLICISM
3:10 - 3:25	Break
3:25 - 4:15	Robert Blair Kaiser: HOW WE CAN TAKE BACK OUR CHURCH
4:15 - 5:00	Panel discussion and questions

neglect and then the criticism and harassment of the Vatican for heresy for his concern. Finally, by 2004, as he writes in his book, "I could not continue to be a bishop of a church about which I had such profound reservations." (22) Bishop Robinson retired from his office for reasons of health, and began work on this book. The result is a mind- and heart-expanding primer on Catholicism - true Catholicism - and how the Church arrived at its less than truly Catholic behavior now. Many bishops doubtless agree with much of what he says, but with Rome looking over their shoulders, they must be careful saying so.

It's not that no Catholic bishop in good standing has ever seriously criticized the highhandedness of Church administration or called for conversion of mind and heart: At the time of his death, Bishop Raymond Lucker of New Ulm, MN, a well-trained theologian, was collaborating with William McDonough on a book, *Revelation and the Church (Orbis, 2003)*, which included a list of 37 authoritative Church teachings on which the Church has changed its positions and 15 more on which it could change. On that basis his successor, John C. Nienstedt, requested that Lucker be posthumously investigated for heresy. What is astounding about Bishop Robinson's book is its scope. Robinson takes on all the dirty big and little corners within the Church, all the slow usurpations of overwhelming power by the Papacy, all the contradictions to faith and utility within Catholicism that are destructive to the Faith, to credibility, and to individuals.

This is not, however, a hostile diatribe that delights in attacking. Rather, just as in Bishop Lucker's case, this book is written by an utterly faithful, committed leader of the Church who desperately wishes not to destroy, but to reform the Church he loves and in which he believes. Robinson even accepts the importance of a "Peter figure" as he calls the pope, as a leader, spokesperson and rallying point for the new, more rationally organized, Church. Thus, there are two standards that run all through Robinson's book and against which he measures everything in the Church: reasonableness and whether or not it is conducive to the growth of the believer. And so, his starting point, and the title of his first chapter is "Healthy People in a Healthy Relationship with a Healthy God." (25)

Probably the most overwhelming characteristic of Robinson's book is his tremendous common sense and his application of it to everything he discusses. Coming in a close second is his extraordinary evenhandedness. He carefully, thoughtfully, and fairly weighs all sides of every question or practice he examines, and only then posits his suggestions and ideas, very respectfully. This common sense approach is refreshing, to say the least. Although Robinson has advanced degrees in Philosophy, Theology and Canon Law, this book is clearly written for us, the citizens of the Church, the overwhelming majority of Catholics who are not religious, clergy or bishops. So, for example, he defines his terms—in ways that theologians would do well to imitate. Thus, he begins Chapter Two, "The Two Books of God," with a simple, clear statement:

The bible and the world around and within us are the only two *sources* of our knowledge of God. Reason is not a third source of knowledge, but a *tool* that we must use in studying the true sources. . . . Later in this book I shall argue that one of the major problems with power in the Catholic Church has been the confusion that has

often been present between the sources and the tool, with the tool becoming something of a third source.(49-50)

The bible, rich as it is in divine and human wisdom (inextricably mixed together!) does not answer every question we put to it, and, as the Bishop puts it "It is wrong to seek to manufacture certainties for ourselves where God chose not to provide certainties." (57) Each generation of humankind must observe, dialogue, discern and figure some problems out for itself. Some questions don't have an answer, or the answer is "we don't know," an idea the Catholic Church has frequently found quite threatening.

An excellent example of this problem, and one on which the Church has a great deal at stake, is the question of whether Jesus had perfect knowledge of all things, including the future, due to his union with the Father. The Church insists that Jesus had complete knowledge, and so he appointed Peter and the Apostles to their roles, giving them full authority, knowing and approving of how the Church, his Church, would be structured. The Gospels, however, especially Mark, show Jesus growing in knowledge, seeking guidance in prayer, not knowing the time of the end of the world, and fearful of the Passion, asking that it be taken away, all of which seem to indicate incomplete knowledge. Many scripture scholars now doubt that Jesus had perfect knowledge. In discussing the Congregation for the Doctrine of the Faith's recent Notification on the works of Fr. Jon Sobrino about this very question, Robinson writes:

There are three possible conclusions from the biblical evidence. The first is that it is proven fact that Jesus had only limited knowledge, as Father Sobrino appears to affirm, and I cannot agree with this statement. The second is that it is proven fact that Jesus had complete and perfect knowledge at all times, as the Congregation maintains, and I cannot agree with this statement. The third conclusion is that the biblical evidence is conflicting and we cannot draw certain conclusions. I believe that this is the soundest conclusion, the one that best respects the conflict of the evidence and the humility that we should always have before the divine. We are, after all, speaking of exactly what went on within the mind of Jesus, an individual unlike any other who has ever walked on this earth, a person within whom the divine and the human were bound together in a singular manner. In the absence of crystal clear and consistent evidence from the bible, is it not dangerous for any mere human being to claim to have certain knowledge of what went on within the mind of Jesus? I have no problem with the statement that there was a 'unique and singular intimacy between Jesus and the Father' but I cannot agree that it is proven fact that this intimacy was that claimed by the Congregation.

I repeat my conclusion that it is not 'proven fact that Jesus possessed perfect knowledge and, therefore, it is not proven fact that Jesus determined all details of his future church with perfect knowledge and divine authority.'" (94-95)

I quote extensively from this passage not only because it is a question that has interested me for years, but also because it is a perfect example of Robinson's methodology. No muss, no fuss: just careful scholarship and quiet,

respectful but implacable common sense. He deals with the "It has always been this way" argument in a similar fashion:

We must always look closely at the social and religious forces that were at work in the decisions that were made in the past, the level of knowledge on a particular topic at the time and the realistic choices that were presented to people. The mere fact of a long-standing tradition is not proof of its truth, for defective attitudes can persist for a very long time. We can point, for instance, to examples such as slavery and torture in Christian history, and we must confess that much that is called "tradition" has contained so pervasive a bias against women that it is the weakest of foundations on which to base our conclusions concerning the dignity and role of women today. It is here that the work of expert historians and theologians is of the greatest value. (72)

This leads us to one of the major themes of Robinson's book:

Neither in the bible, nor in the world around and within us, nor in what has been handed down to us do we find certainty on all subjects and clear divine orders on all we are to believe and do. It would seem crystal clear that, while we have the certainty of faith on the most important subjects, God wishes us to struggle to discover the truth, for it is through this struggle that we grow.

In studying any particular question, it would seem wise to consider *together* the bible, the world around and within us, and what we can learn from the wisdom of the past. (73)

Bishop Robinson has written a book of slightly over 300 pages that could be the text for a college or seminary course in moral theology. One cannot possibly do it justice in a book review - it must be read. It can, however, be interesting and instructive to read some of the reviews of *Confronting Power and Sex* that have already appeared in the Catholic press.

The most disappointing review so far, in my opinion, because of its superficiality and inexactitudes, is that by Richard Gaillardetz in the March 10, 2008 issue of *America* magazine. We have come to expect superior quality from this excellent Jesuit periodical, but Gaillardetz' piece, entitled "A Tenable Theology?" left me wondering if he had actually read the book carefully, or only skimmed through it. At first, the criticism is relatively mild: "It offers a comprehensive program for church reform argued with great passion and love for the church but compromised, too often, by a lack of theological nuance." Gaillardetz claims "... deep frustration for the shoddy argumentation ... marshalled in defense of many of his proposals." He then proceeds to

attack Robinson for terms he never used in relation to papal infallibility and propounds an obtuse definition of infallibility: "Infallibility applied not to propositional statements themselves but to an act of judgment (teaching or believing)." Leonard Swidler, no mean theologian himself, had this comment on that pronouncement:

I find Gaillardetz' critique here an example of what he is criticizing Robinson for—shoddy thinking. If Vatican I did not intend to attach infallibility to the propositional statements that the pope uttered when acting *ex cathedra*, but only his internal "act of judgment (teaching or believing)," then how was anyone (other than the pope alone) to know what was supposedly infallibly taught?

This is only one small part of Gaillardetz' "defense" of infallibility. His other specific criticisms are similar: taking Robinson's comment that one could question whether Jesus *literally vertically* ascended to the Father and making it an attack on the Nicene Creed, and claiming that Robinson wants church governance to be modeled on secular parliaments, which Robinson specifically denies in his book. I find it interesting that Gaillardetz felt the need to single out and even misrepresent Robinson's positions on these hot button issues, perhaps to prove his own orthodoxy and to chide the Bishop for not submitting his book for editing by "experts in ecclesiology and moral theology," before giving him grudging praise for most of his overall positions. An Australian theologian, Susan Wilson, criticized Robinson's "lack of depth" in discussing the issue of original sin, but she was at least polite.

I think both of these theologians missed the point. Bishop Robinson was not writing for theologians: he was writing for intelligent, educated laypeople. Given the breadth and scope of his topics, it would have taken a library of books to argue each question through all its possible permutations and rebuttals. That methodology is proper to certain kinds of monographs for certain specific audiences, but this is not that kind of book addressed to that audience. Robinson's writing style is deceptively transparent: he actually does zero in on the essential points in each topic, and he avoids anything even close to inaccuracy or heresy, but he does it simply, clearly and painlessly, without getting caught in arcane subtopics. His goal is to spur people to think, and occasionally, to show that the emperor doesn't actually have those lovely clothes on. He succeeds admirably in both.

There are so many good challenges, so much wisdom, in this book, on every page. As Donald Cozzens says in his foreword: "You will find that Geoffrey Robinson's courage undergirds the honesty in this book." (3)

Read this book. Then read it again. Then buy copies for all your Catholic friends. You won't regret it.

Christine M. Roussel

Bishop Robinson's Itinerary	
May 14-June 14, 2008	
http://BishopGeoffRobinson.org	
May 14-18	Philadelphia, PA
May 19	Washington, DC
May 20	New York, NY
May 21	Northern NJ
May 22	Long Island
May 23-24	Fairfield, CT
May 25-27	New Bedford, MA
May 30	Boston, MA
June 1	Toronto, Canada
June 4-5	Cleveland, OH
June 6-7	Seattle, WA
June 8-10	San Diego, CA
June 11	Orange County, CA
June 12	Encino (LA), CA
June 13	San Francisco, CA
June 14	LAX

If anyone would like to do more reading about Bishop Robinson and his writings, here are readily-available sites:

Biographical information – Sydney Website:
<http://www.sydney.catholic.org/Archdiocese/History/robinson.shtml>

Robinson's Comments at Launch of Book:
http://www.eurekastreet.com.au/article.aspx?article_id=3413

Two very interesting radio interviews with Bishop Robinson shortly after launching of book:
<http://www.abc.net.au/rn/religionreport/stories/2007/2017913.htm>

On Confirmation: "Confirmation: A bishop's Dilemma" in American Catholic Press
http://www.americancatholicpress.org/Bishop_Robinson_Confirmation_A%20Bishops_Dilemma.html

"Conscience: Doing the Right Thing and Taking Responsibility for it":
http://www.catalyst-for-renewal.com.au/geoffrey_robinson.htm

National Catholic Reporter Book Club and Article:
<http://ncrcafe.org/node/1720>

Tablet Article: <http://www.thetablet.co.uk/articles/10281/>



America Review:
http://www.americamagazine.org/content/article.cfm?article_id=10660

Robinson's Response to America Review:
http://www.americamagazine.org/content/article.cfm?article_id=10716

Review from Catholica Australia:
http://www.catholica.com.au/lbol/013_milly_070907.php

Article from Sydney Morning Herald:
<http://www.smh.com.au/news/national/revisiting-the-darkest-hours/2007/08/24/1187462523667.html?page=fullpage#contentSwap2>

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