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COLUMBAN
MISSION INSTITUTE

Newsletter of the Centre for
Christian-Muslim Relations

Building relationships between Christians and Muslims

Number 44

September 2009

HIGHLIGHTS



Award for Columban Mission Institute

Fr. Reg Howard and Sr. Pauline Rae receiving an award from Archbishop Issam Darwish, Eparch of the Melkite Catholic Eparchy of Australia and New Zealand and founder of the Christian-Muslim Friendship Association, and Dr Moustapha Alameddin, a member of the Christian-Muslim Friendship Society. The presentation was made on 9 September 2009 at an Iftar Meal jointly hosted during Ramadan by the Christian-Muslim Friendship Association and the Melkite Welfare Association. The award was presented in recognition of the pioneering work of the Institute in Christian-Muslim Relations and for ongoing commitment to interfaith dialogue over many years.

The Organizing Committee, in keeping with the requirements of the World Parliament, represented the many faith communities in Sydney. In the months of preparation for the actual event the group practiced the kind of interreligious cooperation and dialogue which is the goal of the Parliament. Some of the members represented their religious traditions, Jewish, Bah'ai, Christian (Anglican, Catholic and Uniting Church, including the Aboriginal and Islander Congress), Brahma Kumaris, Hindu, Zoroastrian, Muslim and Sikh, while others represented multi-faith organizations such as the Women's Interfaith Network and the World Council of Religions for Peace (see page 2).



Pre-Parliament of World Religions Sydney Event
Organizing Committee

Pauline Rae smsm
Editor

Columban Mission Institute

Centre for Christian-Muslim Relations

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PRE-PARLIAMENT EVENT SYDNEY August 2, 2009

As the momentum builds towards the staging of The Parliament of World Religions in Melbourne from December 3-6, 2009 official pre-Parliament Events are being held around Australia. On August 2 such an event was held in Sydney. In recognition of the historic significance of Parramatta in the development of this city, the gathering was held in Lachlan's Garden Marquee in the Park at Old Government House.

The Event was in three segments reflecting ways in which the different religions are working together. The day began with a Forum on *Feasting and Fasting: Food, Faith and the Environment* organized by the **Faith Ecology Network** and chaired by Stephen Crittenden of ABC Radio National. The speakers from seven religious traditions made connections between the role food plays in their rituals and practices and the ecological issues relating to food. The environmental and ecological issues of our day are areas of common concern and are bringing people of good will together across all religious beliefs.

The second segment was a midday **Concert** presented by artists from different cultural and religious backgrounds. This brought the entire audience of some 250 people together in a way no words could do.

Finally, Dr. Rachel Kohn, author and ABC broadcaster was MC for the afternoon session. She introduced Rev. Dirk Ficca, Executive Director of the Parliament of World Religions who gave a brief but formal address outlining the history of the Parliament since 1893, its goals and hopes for the Melbourne event. This was followed by the Keynote Address given by Prof. Larissa Behrendt of the University of Technology, Sydney who related the theme of this particular Parliament. *Make a World of Difference: Hearing each other; Healing the earth* to the situation of the aboriginal people in the context of the Northern Territory Intervention. The Event concluded with the voices of youth. A panel of young people representing Buddhist, Jewish, Christian, Muslim, Sikh and Baha'i traditions shared their views on *Creating Social Cohesion in Village and City*.

Anti-Christian Violence in Pakistan

We deplore the violence against Christians that has been spreading in Pakistan in recent months. Mobs, incited by false allegations of desecration of the Qur'an, have looted and burned Christian homes and churches in districts in Karachi, Faisalabad, Quetta, and Sialkot. In the worst case seven people, including women and children, were burned alive in Gojra. The violence is committed by extremists who abuse the blasphemy law to destabilise the country. For details search "Pakistan" on <http://www.asianews.it>. While government officials have issued statements of condolence and reassurance, what is needed is real change. Christians represent about 1.6% of the Pakistani population, which numbers 160 million.

Catholic-Muslim Relations in Singapore

The Archdiocesan Council for Inter-Religious and Ecumenical Dialogue of Singapore, as part of its formation program for Catholics organized a visit to the Ba'alwi Mosque recently. The Imam, Syed Hassan Al-Attas, is a well-respected spiritual leader in Islamic circles in Singapore and an active participant in interreligious dialogue. He welcomed the mainly Chinese Catholics interested in learning more about the Islamic faith. The group was also addressed by Syed Farid Alatas, Head of the Department of Malay Studies at the National University of Singapore. He referred to Catholic-Muslim dialogue as the most developed among interreligious relations in Singapore. *UCA News. China Infodoc Service 26.8.09*

Global Islamic group visits China

A delegation from a Saudi-based organization, the Islamic Conference, whose membership includes 57 countries, visited Xinjiang Province in far west China recently. This followed ethnic rioting involving minority Muslims. China has been concerned that the violence in Xinjiang could overshadow its developing ties with the Islamic world. It was the worst ethnic violence in China for decades and saw thousands of Uighurs (Turkic-speaking Muslims) detained. Although the riots drew a muted response from most Muslim countries, Iran and Turkey did criticize China and the crackdown that followed. The delegation examined the causes of the violence and how these may be addressed. *Alexa Olesen, Associated Press. China Infodoc Service 20.8.09*

A Different Kind of Dialogue

Eight Muslims and eight Christians came together for a weekend retreat recently in Kensington. Like the travellers to Emmaus, we journeyed together listening respectfully to one another. Just like those travellers, we sensed the presence of God during the spiritual conversations that followed each period of sitting together in a circle for silent contemplation.

What was new about this retreat?

Firstly, it was a new experience for the Muslims and the Christians to spend a weekend in prayer together.

Secondly, there was no discussion – only sharing. We did not enter into any debates or reflections about the meaning of various doctrines or rituals practised by Muslims or Christians. We tried to tell one another about our relationship with God and we spoke from the heart.

Thirdly, we drew inspiration from Scripture verses that were unfamiliar to us. The Christian participants were asked to pray over verses from the Qur'an and the Muslims were given verses from the Bible. During this weekend, we felt a real bond had developed among us.

Fr. Herman Roborgh S.J.

Congratulations

We are delighted that Fr Patrick McInerney's doctoral thesis entitled *Modelling the Method: A Lonergan Approach to Christian Responsibility in Interreligious Relations* was recently approved by the Australian Catholic University. Accordingly, he will graduate at the end of this month. We congratulate him on this great achievement - and now that he has completed this academic qualification, we look forward to his continuing contribution to the life and work of the Centre.

Delegation from the ICCI

In August there was "Good News" from Israel, in the form of a delegation from the Interreligious Coordinating Council of Israel (ICCI). This is the peak interreligious organization in Israel, representing over seventy Christian, Jewish and Muslim bodies working for peace and justice in Israel and Palestine. It serves as the Israeli chapter of the World Conference of Religions for Peace (WCRP), and as one of the members of the International Council of Christians and Jews (ICCJ) (See *The Twelve Points of Berlin*, page 4).

Dr Debbie Weissman, ICCI co-chair and President of the International Council of Christians and Jews, Mr. Issa Jaber, Secretary of the Association of Tolerance and Coexistence in the Judean Hills and co-chair of ICCI, and Ms. Rula Shubeita, a tour guide and alumni of ICCI's Women's programs, made up the ICCI delegation. They had about thirty-five speaking engagements in Melbourne and Sydney, and staff from the Centre attended several of them – at the Sydney Jewish Museum in Darlinghurst on 20 August; at the Catholic Cathedral Hall, Parramatta on 23 August; at Pitt Street Uniting Church on 26 August; and at a Womens Interfaith Network (WIN) meeting on the 27 August.

While the news from the Middle East nearly always presents the conflict and the violence, this delegation witnessed to the cooperation and hard work that many people from all three religious traditions are doing to promote peace, justice and interreligious harmony. They testified that religions should not be part of the problem, but can be part of the solution. While the situation is not easy for those immersed in it, and events and prejudices can and sometimes do de-rail their good intentions, nevertheless persevering in the painstaking business of breaking down prejudices, building mutual understanding, embracing reconciliation, promoting co-existence and peace-building does provide a way forward. We are encouraged and inspired by their example, and pass on to you their request to "pray for the peace of Jerusalem."

Publications

The Centre has re-printed *Dialogue and Mission* and *Dialogue and Proclamation*, and has also printed *Nostra Aetate*. These documents are available from the Centre (see page 7 for details).

Ramadan and Iftar Dinners

The sighting of the new moon on 29 August heralded the month of Ramadan, when Muslims fast from dawn to sunset. As always, this is a special time of Muslim devotion and prayer. We would like to assure our Muslim readers that we have prayed for them during this time.

In recent years, it has also become a special time of interreligious hospitality, when Muslims invite believers from other religions to *iftar* meals for breaking the fast with them at sunset. Sometimes this is done by families in Muslim homes. Other times it is hosted by Muslim and by interreligious organisations.

As in previous years, members of the staff of the Centre have been privileged to attend a number of *Iftar* Dinners. The Friendship and Iftar Dialogue Dinner was held at Parliament House on 1 September, and jointly co-hosted by *Affinity Intercultural Foundation* and NSW Parliamentarians from each of the three major political parties.

The Christian-Muslim Friendship Association hosted an *iftar* dinner on 9 September at Westella Reception Centre in Lidcombe which was presided over by Bishop Issam Darwish. Among the awards presented on the night, the Columban Mission Institute was acknowledged for its continuing work in interreligious dialogue. Fr Reg Howard and Sister Pauline Rae received the award on behalf of the Institute and gratefully acknowledged the work of the Association (see page 1).

Al-Ghazzali Centre for Islamic Sciences and Human Development hosted an *iftar* dinner at their premises on 12 September, followed by a program of *nausheeds* (devotional songs).

As the month of Ramadan comes to a close, we include the annual Vatican message from the Pontifical Council for Interreligious Dialogue to Muslims on the occasion of *ʿĪd al-Fitr* (see page 6)

As a gesture of personal solidarity with Muslims on the occasion of *ʿĪd al-Fitr*, and to express greetings from Christians to Muslims on this special day, Fr Patrick McInerney attended the prayers at the Lakemba Mosque and also at the Imam Husain Islamic Centre in Earlwood

We also take this occasion to wish our Muslim readers عيد مبارك - *ʿĪd Mubarak* – a very blessed and happy Feast Day!

A TIME FOR RECOMMITMENT: THE TWELVE POINTS OF BERLIN

Building the New Relationship between Jews and Christians

In the summer of 1947, 65 Jews and Christians from 19 countries gathered in Seelisberg, Switzerland. They came together to express their profound grief over the Holocaust, their determination to combat anti-Semitism, and their desire to foster stronger relationships between Jews and Christians. And to address these vital concerns, they issued a call in the form of 10 points to Christian churches to reform and renew their understandings of Judaism and the relationships between Judaism and Christianity.

Now more than 60 years later, the International Council of Christians and Jews issues a new call – this one to both Christian and Jewish communities around the world. It commemorates the anniversary of the Seelisberg gathering, which was also the genesis of the International Council of Christians and Jews. Today's call reflects the need to refine the Ten Points of Seelisberg, consistent with the advances in interreligious dialogue since that groundbreaking document of 1947.

This new call contains 12 points – presented as goals, and addressed to Christians and Christian communities, to Jews and Jewish communities, and to Christian and Jewish communities and others. Each of these points has several sub-headings, but in this summary we present only the twelve major headings.

A CALL TO CHRISTIANS AND CHRISTIAN COMMUNITIES

1. To combat religious, racial and all other forms of anti-Semitism.
2. To promote interreligious dialogue with Jews.
3. To develop theological understandings of Judaism that affirm its distinctive integrity.
4. To pray for the peace of Jerusalem.

A CALL TO JEWS AND JEWISH COMMUNITIES

5. To acknowledge the efforts of many Christian communities in the late 20th century to reform their attitudes toward Jews.

6. To re-examine Jewish texts and liturgy in the light of these Christian reforms.
7. To differentiate between fair-minded criticism of Israel and anti-Semitism
8. To offer encouragement to the State of Israel as it works to fulfil the ideals stated in its founding documents, a task Israel shares with many nations of the world.

A CALL TO BOTH CHRISTIAN AND JEWISH COMMUNITIES AND OTHERS

9. To enhance interreligious and intercultural education.
10. To promote interreligious friendship and cooperation as well as social justice in the global society.
11. To enhance dialogue with political and economic bodies.
12. To network with all those whose work responds to the demands of environmental stewardship.

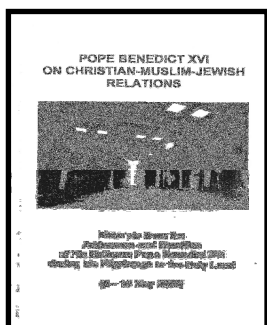
TO ALL THESE CHALLENGES AND RESPONSIBILITIES, WE – THE INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS AND ITS MEMBER ORGANIZATIONS – COMMIT OURSELVES.

BERLIN, GERMANY, JULY 2009

AT THE INTERNATIONAL CONFERENCE AND THE ANNUAL MEETING OF THE INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS.

The Berlin document also contains a detailed thirteen-page statement on the history of Christian-Jewish Relations. It summarises the intertwinement of the two communities over the previous centuries, the developments and setbacks that took place during the twentieth century, and the challenges that lie ahead and that we must face together, including relations with Muslims. The document is rich in detail, sound in its teaching, and challenging in together forging the new world to which it calls us. We strongly recommend this document for study, prayer and action. It is available at: http://www.iccj.org/en/pdf/Berlin_Paper.pdf

“The Holy Father came as a **pilgrim** to pray for peace and unity in the places made holy by God through the history of salvation. He came as **pastor** to the Christian communities that form the Church of the Holy Land. He came as a **man of dialogue** to meet all Christians (not just Catholics), Jews and Muslims. He came as **peacemaker** to plead for justice and peace, pardon and reconciliation.” Using these four categories, Israeli Jesuit and biblical scholar, David Neuhaus, examines the Pope's pilgrimage to the Holy Land. His reflections are available in a two-part article.



For Part One on “pilgrim” and “pastor” see http://www.thinkingfaith.org/articles/20090609_1.htm.
For Part Two on “man of dialogue” and “peacemaker” see http://www.thinkingfaith.org/articles/20090609_1.htm

The Columban Mission Institute's *Centre for Christian-Muslim Relations* has collated excerpts from the addresses and homilies of His Holiness Pope Benedict XVI during his pilgrimage to the Holy Land that concern the relations between Jews, Christians and Muslims and published them in a small booklet (41 pages). As such, it is a wonderful compendium of contemporary papal teaching on interreligious dialogue, particularly as it applies to the Middle East. Since this is where all three religions originated, achieving peace here brings the hope of peace flowing out to the rest of the world. To order a copy please contact the Centre.

FROM MISSION AS ANTI-RELIGIONS TO MISSION AS ANTI-EVIL

Excerpts from "Mission in our New Global Context." by Michael Amaladoss, published in East Asian Pastoral Review Vol 45, No. 4, 2008

Jesus started his public life by announcing: "The Reign of God is here; be converted" (cf. Mk 1:14-15). By conversion he meant turning to God. Turning to God involved turning away from selfishness and sin, not from Judaism. The sins that Jesus condemned were the pride and self-righteousness of the Pharisees, the legalism and ritualism that ignored God's covenant, the attachment to wealth and power that marginalized and exploited the poor, and the selfishness that was blind to the needs of the other. He praised the faith of the Roman centurion, the sinful Samaritan woman, and the persistent Caananite woman.

It is a quirk of history that mission, from being a struggle between God and Satan that is taking place in our hearts, our cultures and in our societies, became a conflict between Christianity and other religions. The Church, probably when the Roman empire became Christian, identified itself with the eschatological Reign of God that Jesus had proclaimed and began to struggle, not against the evil in ourselves and in our socioeconomic and political and even religious structures, but against groups and religions outside the Church. The proclamation of the good news became a religious and political project. "Compel the people to come in" (cf. Lk. 14:23) became the watchword of missionaries in Latin America. Saints were still preaching against the sins of humanity. But the missionaries identified God with the "Christian God" and fought against what they thought were the false gods of other religions.

Today the Church is becoming aware that God is present and active also in other religions and cultures. Therefore we need not look on them as enemies, but as our allies in the promotion of the Reign of God. The true enemies of this Reign are not other religions, but Satan as the personal principle of evil and Mammon as the power of money. All religions agree in condemning selfishness and sin in its many forms.

It is usual today to oppose proclamation of the good news to dialogue with other religions. I think that it is misconceived. Proclamation is a prophetic condemnation of the forces that are against the Reign of God. Dialogue brings us together with all those who are struggling with us against the power of evil. Every religion has its own perspectives regarding the way it looks at the world and the means it adopts in fighting against evil. We believe in the way of self-sacrificing, sharing, and serving love of Jesus. We also believe that because Jesus is divine he is present wherever people are struggling against evil. We welcome people who wish to become disciples of Jesus in this struggle.

But we respect God's freedom and the freedom of others if they do not recognize the presence and action of the Word and the Spirit in their midst for reasons known only to God. This does not stand in the way of our collaboration with them in our common struggle against evil.

We used to think of the church as a safe haven in a wicked and sinful world. Its aim was saving souls. .. Vatican 11 brought a change. Blessed John XXIII threw the windows of the Church open. The Church not only became aware of being global, but also realized the need of entering into dialogue with the secular world, with the other Christian communities, and with other religions and ideologies. In the 1970's we began speaking about the challenges of "inculturation". The Church has to follow the incarnational way of Jesus himself. Just as the Word of God became human in order to make the humans divine, as the Greek Fathers used to say, the Word of God and the Church today have to become incarnate in the cultures of the world so as to transform them from within. Or to change images, the Church has to become salt and leaven. It has to get involved in the world. It is called, not only to help the needy with its charitable assistance, but also to change the socioeconomic and politicocultural structures that make people poor. It has to enter into dialogue and collaborate with all people of good will, whatever ideology or religion they may profess. There is still some tension between the objectives of such dialogue. Some would think that its aim is to bring everyone eventually into the Church, while others suggest that to build a more free and just human community is a worthwhile goal in itself, since it is already the realization of the Reign of God in the world.

Getting involved in the world and dialoguing with others, of course, brings many risks with it. We do not stand apart as "the perfect society". We share the tensions and pains, the uncertainties and confusions of the world. There are the dangers of watering down or relativizing the truth or becoming more conformed to the world than to the Reign of God or of compromising strategies. The borders between the Church and the world will no longer be clear. Our identity and even our safety in the stormy sea will be threatened. Reaching out to save the others, we too may drown. But the risk has to be taken. Unless the seed dies it will not produce fruit. This is the self-emptying way of Jesus. We must indeed deepen and protect our identity. But we cannot be the salt of the earth if we choose to stand apart from it.

In a world of humans who are free, the world can be transformed only through dialogue that respects the freedom of the other. But the dialogue has to be transformative and therefore prophetic. The context and goal of the dialogue is to transform the world itself into the Reign of God, which may not have Christian trappings.

We are not seeking to create a new Christendom but "a new heaven and a new earth". The focus of our dialogue, therefore, will be life at all levels: personal and social, economic and political, cultural and religious. Religions too, including our own, affected as they are by human limitations and sinfulness, need transformation.

VATICAN MESSAGE TO MUSLIMS AT THE CONCLUSION OF RAMADAN

Dear Muslim Friends,

1. On the occasion of your feast which concludes the month of Ramadan, I would like to extend my best wishes for peace and joy to you and, through this Message, propose this theme for our reflection: *Christians and Muslims: Together in overcoming poverty*.

2. This Message of the Pontifical Council for Interreligious Dialogue has become a tradition cherished by us all, which is looked forward to each year and this is certainly a cause for joy. It has become, over the years, an occasion of cordial encounter in many countries between many Christians and Muslims. It often addresses a matter of shared concern, making it therefore conducive to a confident and open exchange. Are not all these elements immediately perceived as signs of friendship among us for which we should thank God?

3. Coming to the theme of this year, the human person in a situation of impoverishment is undoubtedly a subject at the heart of the precepts that, under different beliefs, we all hold dear. The attention, the compassion and the help that we, brothers and sisters in humanity, can offer to those who are poor, helping them to establish their place in the fabric of society, is a living proof of the Love of the Almighty, because it is man as such whom He calls us to love and help, without distinction of affiliation.

We all know that poverty has the power to humiliate and to engender intolerable sufferings; it is often a source of isolation, anger, even hatred and the desire for revenge. It can provoke hostile actions using any available means, even seeking to justify them on religious grounds, or seizing another man's wealth, together with his peace and security, in the name of an alleged "divine justice". This is why confronting the phenomena of extremism and violence necessarily implies tackling poverty through the promotion of integral human development that Pope Paul VI defined as the "new name for peace" (Encyclical Letter *Populorum Progressio*, 1975, n. 76).

In his recent Encyclical Letter *Caritas in Veritate* on integral human development in charity and truth, Pope Benedict XVI, taking into consideration the current context of efforts to promote development, underlines the need for a "new humanistic synthesis" (n. 21), which, safeguarding the openness of man to God, gives him his place as the earth's "centre and summit" (n. 57). A true development, then, must be ordered "to the whole man and to every man" (*Populorum Progressio*, n. 42).

4. In his talk on the occasion of the *World Day for Peace*, 1st January 2009, His Holiness Pope Benedict XVI distinguished two types of poverty; poverty to be combated and a poverty to be embraced.

The poverty to be combated is before the eyes of everyone: hunger, lack of clean water, limited medical care and inadequate shelter, insufficient educational and cultural systems, illiteracy, not to mention also the existence of new forms of poverty "...in advanced wealthy societies, there is evidence of marginalization, as well as affective moral and spiritual poverty..." (*Message for the World Day of Peace*, 2009, n. 2).

The poverty to be embraced is that of a style of life which is simple and essential, avoiding waste and respecting the environment and the goodness of creation. This poverty can also be, at least at certain times during the year, that of frugality and fasting. It is the poverty which we choose which predisposes us to go beyond ourselves, expanding the heart.

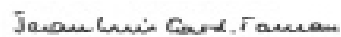
5. As believers, the desire to work together for a just and durable solution to the scourge of poverty certainly also implies reflecting on the grave problems of our time and, when possible, sharing a common commitment to eradicate them. In this regard, the reference to the aspects of poverty linked to the phenomena of globalization of our societies has a spiritual and moral meaning, because all share the vocation to build one human family in which all – individuals, peoples and nations – conduct themselves according to the principles of fraternity and responsibility.


6. A careful study of the complex phenomenon of poverty directs us precisely towards its origin in the lack of respect for the innate dignity of the human person and calls us to a global solidarity, for example through the adoption of a "common ethical code" (John Paul II, *Address to The Pontifical Academy of Social Sciences*, 27 April 2001, n. 4) whose norms would not only have a conventional character, but also would necessarily be rooted in the natural law written by the Creator in the conscience of every human being (cf. *Rom 2*, 14-15).

7. It seems that in diverse places of the world we have passed from tolerance to a meeting together, beginning with common lived experience and real shared concerns. This is an important step forward.

In giving everyone the riches of a life of prayer, fasting and charity of one towards the other, is it not possible for dialogue to draw on the living forces of those who are on the journey towards God? The poor question us, they challenge us, but above all they invite us to cooperate in a noble cause: overcoming poverty!

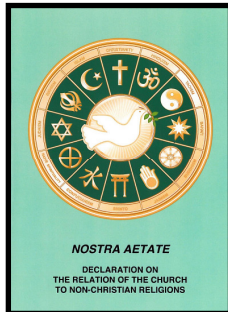
Happy 'Id al-Fitr!


Jean-Louis Cardinal Tauran
President


Archbishop Pier Luigi Celata
Secretary

CATHOLIC TEACHING DOCUMENTS ON INTERRELIGIOUS RELATIONS NOW AVAILABLE

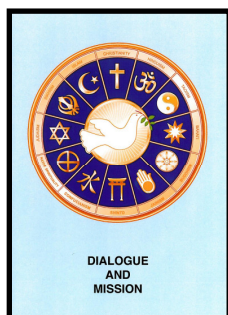
One part of our work at the Centre for Christian-Muslim Relations is promoting the Roman Catholic Church's teaching on interreligious dialogue. Two years ago we sought and were given permission to publish *Dialogue and Mission* and *Dialogue and Proclamation*, two of the key teaching documents of the *Pontifical Council for Interreligious Dialogue*. Our first print run is all gone, and we are pleased to announce a further printing. More recently we were given permission to print *Nostra Aetate* for the purposes of private study with the *Columban Mission Institute*. These three documents are crucial for understanding the Catholic Church's teaching on interreligious relations. Together they make a wonderful set. We highly recommend them to our readers for study, prayer and action.



Nostra Aetate is the Vatican II document that deals with other religions. It is widely regarded by people in and outside the Church as being a “watershed” in relations between Catholics and people of other religions.

\$2.00

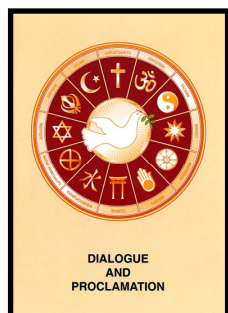
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The Attitude of the Church Towards the Followers of Other Religions: Reflection and Orientations on Dialogue and Mission was published 20 years after the foundation of what is now known as the *Pontifical Council for Interreligious Dialogue*.

\$3.00

[+ postage and handling]



Dialogue and Proclamation: Reflection and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ comes 25 years after *Nostra Aetate*. It is the fruit of 5 years of collaboration between the *Pontifical Council for Interreligious Dialogue* and the *Congregation for the Evangelization of Peoples*.

\$4.00

[+ postage and handling]



SET OF ALL THREE DOCUMENTS

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Locked Bag 2002
Strathfield NSW 2135

WHAT'S COMING UP

5 October 2009

International Seminar in commemoration of the 25th Anniversary of MEFF
“Living Islam in the contemporary global society”

Venue: Building EEG, Room 19
University of Western Sydney
Parramatta

Time: 9.00am – 5.30pm

Speakers include: Prof. Leonard Swidler, Temple Univ. Philadelphia USA; Prof. Jamil Farooqui, Univ. of Malaysia; Prof. Ahmad Sajjad, Ranchi Univ. India; Mehmet Ozalp, Affinity Intercultural Foundation and Rev. Dr. Patrick McInerney, Columban Mission Institute.

11 October

Multicultural Eid Festival and Fair (MEFF)

MEFF this year celebrates a quarter of a century of Festivities. It will be held at Fairfield Showground, Smithfield Road, Prairiewood.

3-9 December 2009

Parliament of the Worlds Religions
“Make a World of Difference: Hearing each other, Healing the earth”
Melbourne



Since 1993, a Parliament of the World's Religions has convened every five years in a major international city (Chicago 1993, Cape Town 1999, Barcelona 2004). Sponsored by the Council for a Parliament of the World's Religions, the 2009 Parliament will take place in Melbourne, Australia. This will be the biggest multi-religious event in Australian history. There will be an array of Australian and international speakers from a wide range of religions, and a wide diversity of events, including religious observances from different religions, concerts, performances, exhibits, debates, seminars and other events that will offer life-changing experiences.

For details and registration see the website:
<http://www.parliamentofreligions.org/index.cfm>

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Help us spread the news about the Centre and BRIDGES and send us the name and address of someone else whom you think may be interested. (Please complete details below)



There are no subscription fees for BRIDGES, but a kind donation would be appreciated as it would help with the cost of production

Please accept my donation of \$



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