



EDITORIAL

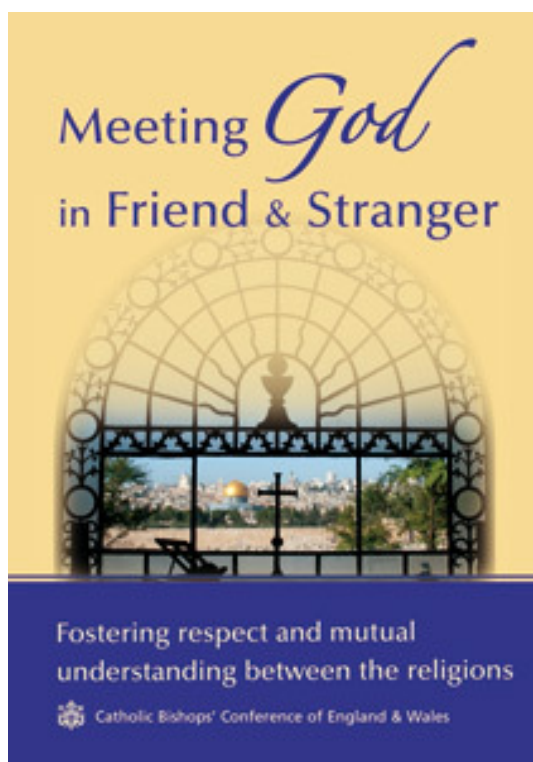
Winter is now upon us. May God be generous with the rain and provide long-lasting relief to the drought-stricken countryside, replenish the dams and rivers, and provide good harvest and plentiful water for all. May all our readers and their families keep warm and well during the winter, and experience the warmth of friendship and the provident mercy of God in their lives.

In this issue of *Bridges* we are delighted to introduce a new Catholic teaching document on interreligious relations. At Easter the Catholic Bishops Conference of England and Wales issued ***Meeting God in Friend & Stranger***. It is a small C-5 size booklet of 102 pages. It has a Preface, six Chapters, a Conclusion, and two Appendices. While one chapter, *The Changing Face of Britain*, is not so relevant to the different historical and social situation of Australia, the doctrinal teaching on dialogue is solid and universally applicable. The pastoral and dialogical issues in the chapters on spirituality, interreligious marriage, and local efforts at building relations among the different faith communities can also be readily applied to our situation here in Australia. Hence the document is a good new resource for us to learn from and to adapt to our similar but different circumstances.

The text of the document is available as a *free* download from the website of the Catholic Bishops Conference of England and Wales. See

<http://catholicchurch.org.uk/Catholic-Church/publications>.

The document is published by *The Catholic Truth Society*, and is available in booklet form from their Australian distributors, [Pauline Books & Media](http://www.paulinebooks.com.au) for just over \$16.00). See www.paulinebooks.com.au.



We thank all those who responded to our **Readers Survey** in the previous issue of *Bridges*. We provide a summary report of the results on page 7, and invite you to consider how you receive *Bridges*, and how you can help us to increase the number, range and diversity of subscribers to *Bridges*.

In your responses to the **Readers Survey** you have encouraged us to continue along the same lines. You have also suggested areas for developing some new content. So in this issue you will find the usual familiar features. In **Items of Interest** on Page 2 we report on a diversity of events – good and bad – from around Australia and the world. In **News from the Centre** on Page 3 we share some of the diverse activities in which

staff members are involved – it amazes me the variety of places and people we meet despite our very small numbers! The centre-fold is dedicated to the new teaching document mentioned earlier, ***Meeting God in Friend and Stranger***, including links to further information available on the internet. On Page 6 we introduce a couple of **Internet Articles** that we found interesting, and hope you do too. **Coming Events** alerts you to some things happening later in the year in which you can take part. Finally, the back page features notification of the death, on the same day, of two Columban missionaries who contributed greatly to the theory and practice of interreligious dialogue in different countries.

Patrick J McInerney
Editor

Pakistani Bishops Decry Government Lethargy

The Pakistan Catholic Bishops Conference issued a statement decrying the lethargy of government authorities toward militant Muslim organizations. The “lethargic attitude on the part of the government” encourages militant organizations to impose “Jizya”, a tax for being non-Muslim and enables “kidnapping for ransom, target killing and internal displacement in frequency” it explained. The conference noted that “frequent incidents of violence” and crime pose “grave threats to the life, liberty and property of the members of religious minorities in the country.”

For full article see:

<http://www.zenit.org/article-28476?l=english>

London-based Cleric Issues Anti-Terror Fatwa

An influential Muslim scholar in Britain, Muhammad Tahir ul-Qadri, has issued a fatwa banning terror attacks and bombings, insisting that there is no justification for terror attacks in the name of Islam. ... In his 600-page decree, the founder of the internationally popular *Minhaj-ul-Quran* movement said there was no place for martyrdom through acts of terror and that such acts had nothing to do with *jihad*. ... He reiterated that Islam is a religion of peace that promotes beauty, “betterment”, goodness and “negates all forms of mischief and strife”.

For full details see:

<http://www.presstv.ir/detail.aspx?id=119921>

500 Killed in Nigeria Attack

The Vatican has condemned the slaughter of hundreds of Christians in Nigeria in three hours of violence on Sunday March 7, 2010. Officials said more than 500 people were killed in three Christian villages close to the city of Jos, blamed on members of a mainly Muslim clan known as Fulani, according to an AFP report in the Sydney Morning Herald. Archbishop of the Nigerian capital Abuja, John Onaiyekan, told Vatican Radio that the violence was rooted not in religion but in social, economic and tribal differences.

For full story see:

<http://news.smh.com.au/breaking-news-world/appeals-for-calm-after-nigerian-sectarian-slaughter-20100308-psf.html>

For background to problems in Nigeria see:

<http://members4.boardhost.com/acnaus/msq/1268025233.html>

Sheikh Mohammed Sayed Tantawi

إنا لله وإنا إليه راجعون

We belong to God, and to Him we shall return.
(Quran, *al-Baqarah* 2:156)

On March 11th Pope Benedict XVI expressed his condolences for the sudden death of Muhammad Sayed Tantawi, the Grand Imam of al-Azhar Mosque and Grand Sheikh of al-Azhar University in Cairo, Egypt.

Sheikh Mohammed Sayed Tantawi used his position as one of Islam’s leading spiritual authorities to champion Islamic moderation worldwide. He described the September 11 attacks as “acts of terror directed against innocent people”. He said countries harbouring terrorists should be “punished and held in contempt” and he said at a conference in Kuala Lumpur in 2003: “Extremism is the enemy of Islam.” He condemned suicide bombings, telling the media: “If it is against ... women, children and old men, then it is not resistance but infidelity.”

For details and SMH obituary see:

<http://www.zenit.org/article-28606?l=english>
<http://www.smh.com.au/national/obituaries/the-imam-hated-by-hardliners-20100311-q1fj.html>

Turkish Mosque Joins Honor Roll of Australian Heritage Buildings

The National Trust chose the weekend of Anzac Day, which marks a dark episode in both Australian and Turkish history, to list the Ottoman-style Auburn Gallipoli Mosque in Sydney on its heritage register. The trust’s advocacy manager, Graham Quint, said the listing was part of a push to recognize buildings that were architecturally and culturally significant to migrant Australians. This recognition is a further sign that Islam is no longer a “foreign” religion but is taking root in Australian soil. For more details see:

<http://www.smh.com.au/nsw/turkish-mosque-joins-honour-roll-of-australian-heritage-buildings-20100423-tj4b.html>

Why Ali fled Afghanistan

In an election year it has already become apparent that refugees will again be used for political purposes. To remind ourselves that asylum seekers are first and foremost human beings, not political fodder, and that their stories are human stories of triumph in adversity, read the article by Fr. Frank Brennan SJ on some of the legal issues around refugees coming to Australia:

<http://www.eurekastreet.com.au/article.aspx?aeid=20465>

Amal Dardass

On April 22 the staff of the Columban Mission Institute farewelled **Amal Dardass** at a morning tea. We will miss her contribution to our Centre, but wish her every blessing as she and her husband prepare for the birth of their first child.

Mawlid Celebration

The *Islamic Charity Projects Association* invited **Fr Patrick McInerney** to a *Mawlid* Concert on March 12 at Olympic Park in honour of the Prophet Muhammad's birth. A variety of male, female and mixed choirs in colourful national costumes presented devotional hymns to God and to the Prophet in Arabic, English, Urdu, Bosnian and Harari. The programme was conducted in Arabic with English translations. Over 4,000 people attended, many wearing colourful national costumes from the Middle East, Pakistan, Bosnia, and Indonesia, witness to the rich cultural diversity of the Australian Muslim community.

Candlelight Memorial Vigil

On the 19th of March **Fr Patrick McInerney** participated in an ecumenical prayer vigil in Martin Place, organised by the Coptic Church in honour of the Christians killed by extremists in Egypt. It was a moving experience of prayers, hymns sung by Coptic and Ethiopian church choirs, and a video presentation on the attacks at Nagaa Hammadi at Christmas and the daily persecution of Copts in Egypt. Speeches by politicians and Coptic priests demanded that action be taken to ensure justice for minorities everywhere.

ISRA Launch

The Islamic Sciences & Research Academy (ISRA) of Australia was launched in NSW at Circular Quay on the 23rd of March. The luncheon was supported by the City of Sydney Council, Affinity Intercultural Foundation and Living in Harmony Festival 2010. A panel of speakers addressed the issue of Media and Inclusion. Mr Mehmet Saral, President of Affinity Intercultural Foundation and Mr Mehmet Ozalp, Executive Director of ISRA, explained that the two organisations will focus on interreligious dialogue and education respectively. **Amal Dardass** and **Frs Brian Vale** and **Patrick McInerney** were among the invited guests.

Honouring Sr Pauline Rae smsm

The Centre for Christian-Muslim Relations hosted a small afternoon tea party to honour **Sr Pauline Rae** for her pioneering work in interreligious relations. We invited the leaders from various faith and interfaith organizations with whom Pauline had worked very closely. The conviviality and friendship were palpable, and are the fruit of collaboration on a variety of projects over the years.

Shoah Memorial Service

Fr Patrick McInerney attended the annual *Shoah* Memorial Service held at St Mary's Cathedral on May 3. The service included readings, choral voices, prayers, narrators, and a speech by a Holocaust survivor. The lighting of candles symbolised dispelling the evils of racism and anti-Semitism. The chief guest was the Governor of NSW, Marie Bashir. The service concluded with the vow: *Never Again!*

New Zealand

On April 25 **Fr Brian Vale**, in Wellington for a Columban meeting, took the opportunity of catching up again with Sr Catherine Jones smsm, a member of the New Zealand Catholic Bishops Committee for Ecumenism, whose mandate includes interreligious relations.

al-Ghazzali Centre

Fr Patrick McInerney has attended several events hosted by *al-Ghazzali Centre for Islamic Sciences and Development*. On April 6, Shaykh Faraz Rabbani gave a keynote address on activism and knowledge. On April 17 there was a screening of the DVD "*Cities of Light*", a documentary on the rise and fall of Islamic Spain.

Bishop Manning's Interfaith Work Acknowledged

On the 15th of May 2010 the Islamic Friendship Association of Australia Inc hosted a dinner to celebrate the work and achievements of Bishop Kevin Manning. **Fr Patrick McInerney** was among the invited guests. Congratulatory messages were received from the Governor General, the Prime Minister and the Governor of NSW. Other civic and religious leaders in attendance also offered words of congratulation. The evening was coordinated by Keysar Trad and members of his family.

"Transforming Relationships"

This is the title of a keynote address that **Fr Patrick McInerney** gave at Holy Spirit Home in Carseldine, Brisbane on the 22nd of May. He detailed the transformation in relationships between the Church and other religions, focussing on the role of the Holy Spirit. After light refreshments and a discussion panel, there was a Eucharist followed by a meal. The afternoon and evening was hosted by the Holy Spirit Sisters as a Pentecost Vigil.

Footsteps of St Paul

Fr Brian Vale is currently doing a month-long pilgrimage in the footsteps of St Paul in Turkey and Greece.

The Catholic Bishops' Conference of England and Wales are to be commended for their recent publication of "***Meeting God in Friend and Stranger***". This is a comprehensive and lengthy teaching document directed toward the Catholic community and hopefully other Christian communities.

The document is thorough in scope and detail and promotes the Catholic Church's current position on interfaith dialogue as well as dialogue with British culture itself. It acknowledges interfaith misunderstandings in the past as well as highlighting some of the many examples of interfaith co-operation happening in Britain today.

The bishops emphasize the crucial role that religions can continue to play in promoting peace, respect and better understanding between different faiths and cultures. Kevin McDonald in his *Tablet* article "*In Search of Common Ground*" (*The Tablet*, 24 April, 2010, p.14) sees part of the rationale and necessity of the text as "namely providing guidance and wisdom for living the Christian life in the context of the political and social realities of the world today. ...It reinforces and reminds us of the importance of dialogue as one of the key developments in the catechesis and the whole renewal of the Church that we associate with the Second Vatican Council". Interfaith dialogue is claimed to be an essential part of Christian witness today and Christians are urged to free themselves of premature judgments in their approach to others in order to meet the other's real identity. Believers need to be humble servants and "good Samaritans".

The bishops are also firm in their invitation to Christians to witness to their faith and to hold a "careful balance" in their dialogue by recognizing that Christ is the one and only means and mediator of salvation. While respecting pluralism the bishops acknowledge that truth is one and universal and they reject tendencies toward relativism or syncretism which weaken the central focus of Christian faith. However I found the note near the end of the document on 'Neo-Paganism' and 'New Age' Spirituality a little baffling and over suspicious.

As a teaching document it will be helpful to a variety of sectors of the Christian world and an encouragement to the many people engaged in interfaith dialogue. The challenge for Church personnel in Britain will be how to "package" study materials and promote the teaching. As Alfred Agius writes in *The Tablet*: "The big question is whether Catholics in England and Wales will trust their bishops and overcome their traditional fear and suspicion by launching out into the world and engaging it" (*The Tablet*, 24 April 2010, p.16)

Brian Vale

GUIDE TO THE TEXT

Chapter 1: Definitions of interfaith dialogue from Church documents and the importance of facing the 'Challenge of Difference'.

Chapter 2: The changing face of Britain today requires interfaith dialogue and hospitable 'Good Samaritans'.

Chapter 3: A thorough explanation of Church teachings and actions on dialogue, especially the unique Catholic-Jewish relationship. It explores the need for a careful balance in respecting that God wills salvation for all, that elements of truth and holiness are present in other religions while acknowledging Christ as the one and only means and mediator of this salvation. Dialogue is an intrinsic part of evangelization motivated by the desire for peace and the belief that humanity is one. The four different forms of dialogue are mentioned.

Chapter 4: Pope John Paul II's "Assisi" model is promoted as the guide for issues of multi-religious prayer and worship. This requires careful preparation and respect.

Chapter 5: Interreligious marriages are a fact and can cause problems, especially for cultural reasons. Good preparation and support of couples are essential. It explains Church law on marriage and indicates room for the liturgical adaptation of ceremonies.

Chapter 6: Local level relations with civil authorities on issues such as education and health are examined. Religions have many valuable volunteers and their buildings are important resources. The contributions of religious orders are acknowledged. Structures such as diocesan coordinators and 'Councils of Faith' need more support. Catechetical and adult educational structures are important. Interfaith dialogue in Catholic schools is discussed. The document ends with valuable practical examples from different dioceses and chaplaincies.

To download a *free* copy of the document go to:

<http://www.catholic-ew.org.uk/Catholic-Church/publications>

For a detailed explanation of the document by Kevin McDonald from the 3rd June issue of *The Tablet* see:

<http://www.thetablet.co.uk/article/14611>

For *The Tablet's* summary editorial on the document see:

<http://www.thetablet.co.uk/article/14601>

5. In interreligious dialogue we converse, or relate in some other way, with those whose beliefs and values are, at least in part, different from our own. We try to cross the 'gulf of difference', and to be open to the truth and goodness we might find there, however strange their expression might seem to us.

76. Islam: Despite the fact that there are profound theological differences between the two religions, Islam shares with Christianity many common traditions and ideas, as well as a long history of both creative and hostile encounter. Although Jews, Muslims and Christians within their own respective tradition understand God and relate to him in a different way, they all worship the one God. In various different ways, all claim Abraham as their ancestor and honour his close relationship with God. For reasons that are all too obvious, it has never been more urgent that Christians and Muslims learn how to dialogue with, and better understand, one another.

84. The call to dialogue is a practical consequence of the Church's belief in the unity of the human race, and in the God-given presence of truth and holiness in other religions. Through dialogue we 'meet God in Friend and Stranger', and through dialogue the Stranger can become a Friend. But this call by the Church is also a response to the God who calls to the Church. We must be sensitive to the signs of the times: God calls to the Church through the passing events of history, and in particular through the features so characteristic of our own time, the greater closeness of peoples thanks to modern communication and, as far as Europe is concerned, the migration of people of other religions into the traditionally Christian West.

85. Dialogue, therefore, has become part of the contemporary Catholic Church's understanding of her Christ-given mission to be the sign and instrument of uniting all people to God and to each other. It is not optional, and is intrinsic to our understanding of the Church today...

89. We cannot emphasise too strongly that *interreligious dialogue is not a covert form of proselytism* (dishonest or aggressive persuasion). It is, as we have said, part of evangelisation, which is a wide group of activities whose primary example is admittedly proclamation, but it is still distinct from proclamation. In dialogue we are not trying by underhand means to convert the other person. Dialogue is an honest witnessing to our belief, and a sincere listening to the belief of the other person. A Christian who loves Our Lord, and truly believes in him, and whose friendship with the dialogue partner is genuine, will of course desire and pray

that through dialogue Christ will be better known, recognised and indeed loved; how could he/she not desire it and, as part of the honest witnessing, say frankly to the other that this is his/her prayer? Partners in dialogue may well say the same, in terms of their own religion, to the Christian. That does not make the dialogue dishonest; in fact it ensures its sincerity.

96. The Christian approach to dialogue is at its heart an entering into the costly love of Christ for humanity, which reached its fullest expression in the story of his Passion from Gethsemane to the Cross. This story is not only a human story, though it is most certainly that; it is the story of God's own involvement in our story, a God we confess to be Father, Son and Spirit.

98. Interreligious dialogue does not merely aim at mutual understanding and friendly relations. It reaches a much deeper level, that of the spirit, where exchange and sharing consist in a mutual witness to one's beliefs and a common exploration of one's respective religious convictions."

99. Dialogue follows naturally from the Catholic Church's Christ-centred and Church-centred view of other religions. By discovering what is true and holy in them, we discover the relationship each has to Christ and the Church. In dialogue we must not be surprised, but actually expect to find that God is already there, and that Christ has gone before us with 'seeds of the Word'. It is in dialogue that we meet and are moved to collaborate with the same Holy Spirit we have received ourselves.

101. Real dialogue begins when we encounter the irreducible 'otherness' of the other religion, and are led to identify not only what, from our Christian perspective, we must reject as false in it, but also to grasp at the fringes of God's unsearchable mystery, his transcendent Otherness, in the presence of elements of truth and holiness in the very strangeness of what our dialogue-partner believes and stands for.

188. ...In one diocese, for example, two religious sisters (of Mercy and of St Louis) have worked with a Columban priest, other Catholics and local Christians to provide weekly ecumenical Christian prayer to support interreligious work, and on the 11th of every month a Christian group associated with them facilitates multi-religious prayers for peace at a local Council of Mosques community centre.

[Father Patrick McCaffrey, whose death we mention on the back page, was one of the Columbans involved in this initiative. *Editor*]

Postcard from Pakistan

by Damian Howard SJ,
available from

http://www.thinkingfaith.org/articles/20100329_1.htm

Reading [Postcard from Pakistan](#) brought back a flood of memories. It is a report by Jesuit Damian Howard on his recent visit to Lahore, Pakistan, where I had been assigned for over twenty years. The author is an editor, and the article is very well written. He gives a brief history of the Jesuit mission and the contacts this opened up for him. He salutes the hospitality for which Pakistanis are rightly famous, but tells how Muslim perceptions of "the West" as Christian can complicate relations, just as Christians in "the West" often mistake Islam as monolithic.

Howard provides an analysis of the struggle going on within Islam between a tiny minority of violent extremists and the vast majority of moderates. This struggle is made even more complex by international politics, when decisions made in Whitehall have a sometimes deadly impact on the local scene. He identifies two major issues, the divide between local elites and the masses, and the lack of critical religious formation which leaves people susceptible to emotionalism and ideology.

Howard also relates the plight of the Christian minority, sometimes the victims of the struggles going on within Islam. All these stresses make dialogue between Christians and Muslims very fraught; yet despite this, Howard reports that there are many efforts at promoting better relations between the two communities. He shares his experience of one such encounter, and finds in it a hope for the future.

Reviewed by **Father Patrick McInerney**

The Surprise of a Common Ground

by Andrea Kirk Assaf

The ambassadors to the Holy See from Egypt, Turkey and the United States addressed a conference entitled "*The Surprise of Common Ground: Christians and Muslims in Front of the Civil Powers.*"

A professor of political philosophy, Fred Dallmayr from the University of Notre Dame, opened the conference with a commentary on the two derailments for faith - the temptation to retreat from the world or privatization, and assimilation with the world.

The U.S. Constitution attempts to prevent these two extremes through the principles of no establishment of an official state religion, and no restriction of religious freedom.

Ambassador Lamia Mekhemar of Egypt began the discussion with the observation that religion has once again become a powerful shaping force in politics at both the national and international levels.

The new question, Ambassador Mekhemar proposed, is whether the model of secularism adopted by many countries is still valid today? The inaccurate equation of secularism with atheism has led some believers to repudiate the concept altogether, whereas a correct understanding of secularism allows for freedom of worship according to the conscience of each individual, so long as the form of worship does not negatively affect public life. Secularism, the ambassador argued, includes all faiths all working toward the common good.

The American experiment with secularism was addressed by Miguel Diaz, the U.S. ambassador to the Holy See. Religion, he said, was the cause of culture, not a product of it and no nation can afford to bypass the importance it plays in society.

In the United States, secularism has not resulted in a decrease of faith, the ambassador noted, nor has it resulted in lessening the contribution of faith to the social order. Faith should bring a diverse people together in service, whether it be fighting malaria in Africa or earthquake relief in Haiti. Religious radicalism, however, hinders this interfaith cooperation.

"Progress," the Ambassador quoted President Barack Obama from his speech at Al Azhar theological university in Cairo, "does not come when we demonize enemies. [...] It comes when we look into the eyes of the other and see the face of God."

Ambassador Kenan Gursoy of Turkey, a professor of philosophy, dwelt upon the need to be aware of one's own identity and beliefs and that to understand one's religious identity is only possible in a situation of coexistence with others of different faiths. To live with the other, we must understand what is essential and what is transitory, and recognize that universal ethical values do exist.

As Muslims, the ambassador said, "we must create a philosophical language to explain who we are and our responsibilities - not in an abstract way but with reference to universal ethics and to the other, to common ground." Common ground, he explained, does not mean sameness, but rather communication in pursuit of the common good.

Excerpts from Zenit.org:

<http://www.zenit.org/article-28822?l=english>

Abraham Conference

Affinity Intercultural Foundation, the *Catholic Archdiocese of Sydney*, the *Columban Mission Institute*, and the *NSW Jewish Board of Deputies* are again collaborating for the Abraham Conference. The title for this year's conference is ***Abrahamic Faiths: Contribution to Society and Relevance Today***. It will be held on **Sunday 1st August at Isabel Menton Theatre, Mary MacKillop Place, North Sydney from 4.00 pm to 7.00 pm**. The key speaker will be Rabbi Jeremy Lawrence from the Great Synagogue Sydney, and the respondents will be Professor Neil Ormerod from the Australian Catholic University and Dr Salih Yucel from Monash University. There will be opportunity for table discussion and light refreshments. Keep an eye out for promotion material and pass it around among your friends and colleagues.

Academic Course on Interreligious Dialogue

Fr Patrick McInerney has been very busy preparing an on-line course on interreligious dialogue for the *Broken Bay Institute* (BBI). He will also be teaching a similar course face-to-face at the *Catholic Institute of Sydney* (CIS). Both courses will be offered in the second semester 2010, and can be taken for academic credit. Those interested in doing either course in the mode most convenient to their personal situation will find further details on the websites of the respective institutes in the very near future.

- *Broken Bay Institute:*
<http://www.bbi.catholic.edu.au/index.html>
- *Catholic Institute of Sydney:*
<http://www.cis.catholic.edu.au/index.htm>

Ramadan 2010

This year, depending on the sighting of the moon, *Ramadan*, the month of Muslim fasting, will begin on or around Wednesday the 11th August 2010 and continue through till around the 9th September.

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Readers Survey Summary Report

We are very grateful to the 67 people who completed the **Readers Survey**. Your feedback is very helpful. We note that nearly 90% of respondents use *Bridges* for their personal information, and 50% use it in informal discussions.

Respondents find the *Feature Articles* most useful (54%) and quite useful (34%), followed by *Items of Interest* (38% and 43%), and *News from the Centre* (19% and 54%). *Book Reviews* piqued the most interest for future issues, 47% indicating quite useful and 24% most useful, and *Website Reviews* and links to *Scholarly Articles* were equal second at 40% quite useful and 21% and 24% most useful.

For topics to be covered in future issues, information about Islam, Church teaching on interreligious dialogue, and theological issues all received over 70% support.

The current presentation was much appreciated (57% good and 21% very good). The majority of respondents are senior professional Christian women (31% between 51-65 and 63% over 65; 57% women and 37% men; 82% Christian and 16% Muslim).

A big **THANK YOU** to the respondents and to all our readers for your continued support and interest. We shall endeavour to respond to your expressed needs and request in the coming issues. Please feel free to give feedback at any time, or to comment on the issues raised in any issue of *Bridges*.

Bridges – Hard or Soft?

We are very happy to continue to post 'hard' copies of *Bridges* to whoever needs them for personal reading, for passing on to friends and colleagues, for posting on notice boards, and for filing for reference, and to whoever does not have access to the internet.

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- **Economy** – sending *Bridges* by e-mail avoids the substantial costs of printing and postage.
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NOTIFICATIONS



Father Cyril Hally R.I.P.
9/2/1920 – 18/5/2010

Father Cyril Hally was a founding staff member of the *Centre for Christian-Muslim Relations*. We gratefully acknowledge his enormous contribution to the Columban Mission Institute, to the Centre and to mission through his life-time involvement in education and the promotion of peace and justice.

For an obituary see
<http://www.columban.org.au/Archives/features/2010/fr-cyril-hallys-missionary-journey/>.



Father Patrick McCaffrey R.I.P.
18/3/1944 – 18/5/2010

Father Patrick McCaffrey served as a missionary to Fiji, Pakistan and the United Kingdom. We went to Pakistan together, went through language school together, and were in adjacent parishes in our first assignment. Pat was dedicated to mission and wherever he was assigned put great energy into interfaith relations. He visited Sydney in August 2004 where he gave a public lecture on “*Dialogue in Action*”. He was a “good friend” to many, myself included.
Patrick McInerney

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