

Bridges

Building relationships between Christians and Muslims



No. 82 March 2019

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Sheikh Ahmed el-Tayeb greets Pope Francis in Abu Dhabi.

From the Editor

"We will either build the future together or there will not be a future." This was Pope Francis' challenge to 400 religious leaders in Abu Dhabi. Then the Pope and the Grand Imam of Al-Azhar, Sheikh Ahmed el-Tayeb, co-signed the *Document on Human Fraternity for World Peace and Living Together* (pp. 6-7).

The Pope and Sheikh's joint message is clear. We must build relations across our religious, cultural, ethnic and linguistic divides. Human beings all share the same DNA. We all share the same origin, the same journey in life, and the same destiny. We all share a common home, planet earth. We are all sisters and brothers.

This issue of *Bridges* highlights how Christians and Muslims are growing community in different parts of the world. In Sydney, Catholic and Ismaili Muslim youth collected and distributed Christmas

hampers for those in need (p. 3). Bishop Mandagi in conflict-torn Indonesia works for reconciliation by visiting his Muslim neighbours and showing hospitality (p. 9). A new Coptic Cathedral and a new Mosque in Egypt were inaugurated together as a sign of solidarity (p. 5). In the USA, a 10-year-old Muslim girl who had received a threatening note was later given hundreds of letters of support (p. 4). Ahmed Kilani, a Muslim chaplain, reaches out to Muslims convicted of terrorism in NSW (p. 4). In California, Najeeba Syeed declares that her life and those of her fellow Muslims depend on Christians speaking out against Islamophobia (p. 8). We introduce *The Sydney Statement*, a two-year project to build better relations between believers (p. 2).

May each of us build relations wherever we live, work, play and pray.

REV DR PATRICK MCINERNEY



Introducing our new project: *The Sydney Statement!*

Last year we conceived the idea of *The Sydney Statement*, a list of interfaith actions to which people can commit by endorsing the *Statement* on a dedicated website.

We submitted an application to Multicultural NSW for a COMPACT Grant to help fund the *Statement*. We're pleased to report that our submission was successful. The *Statement* is now in the early stages of development, with our partner in the project, Western Sydney University, conducting research on interfaith statements from around the world to provide us with a template.

Youth PoWR (Parliament of the World's Religions), our interfaith initiative that promotes dialogue among young adults, will hold a series of facilitated conversations with youth of various faiths to generate the action content in the *Statement*. A steering committee of representatives from different religions will oversee the project.

We need the cooperation of people from all religions and religious organisations to bring it to a successful completion. We invite you to follow our progress in the Centre's media and for you to contribute when and where you can.

Welcome, Kim Chong, our new staff member at the Centre!

Hello, *Bridges* readers. I am so glad to be a part of the great Work of the Columban Centre for Christian-Muslim Relations. My role here is Media & Community Liaison. With a background in journalism, part of my task will be to help produce this very newsletter. I also look forward to enhancing connections with our Muslim friends, particularly women, to continue the Centre's practise of building bridges with people of other faiths through dialogue.



Clockwise from left: Wendy Goonan, Mike Yates, Sr Colleen Foley, Fr Patrick McInerney, Sr Patricia Madigan, Ryan Epondulan, Adrian Walker and Lorraine Murphy.

Gathering for the Plenary Council 2020

The Centre recently hosted a reflection on the future of the Catholic Church in Australia. We followed the process proposed by the Plenary Council 2020, but mindful of our particular work at the Centre, we focussed on interreligious dialogue. Sharing our passion and ideas for building bridges between followers of different faiths, we agreed that it is essential that the Church openly encourage and endorse dialogue between people of different religions so that we can get to know our humanity more deeply and peacefully. The practical suggestions we offered to make interreligious dialogue a priority were in the realm of structure, education and communication.



Inside Sheikh Zayed Grand Mosque in Abu Dhabi.

Promoting peace in Abu Dhabi

In December **Rev Dr Patrick McInerney** attended the Forum for Promoting Peace in Muslim Societies in Abu Dhabi. It was organised by Sheikh Abdallah Bin Bayyah.

There were 500 delegates, mostly Muslim, with some Christians, Jews, Hindus, Buddhists and one Yazidi. Patrick was one of five delegates from Australia. He was able to meet interfaith leaders from around the world, including authors of the city statements that inspired us to work on *The Sydney Statement* (opposite page). Delegates also visited the spectacular Sheikh Zayed Grand Mosque, one of the largest mosques in the world, with a capacity for 40,000 worshippers.

During the Forum, it was announced that Pope Francis would visit Abu Dhabi in February (pp. 6-7).

Christian-Muslim relations brings joy to families

Ismaili Muslim Youth volunteers in Seven Hills invited the Centre's **Ryan Epondulan** and Catholic youth from Our Lady of Lourdes to gather donations of food and toys from their communities for the 2018 Vinnies Christmas Appeal. The team packed more than 40 Christmas hampers, decorated them with cards and ribbon and then delivered them to residents throughout the suburbs of western Sydney, each with a message of hope, peace and love. The event was also an opportunity for members of the two faiths to share in a meal and to learn about each other's religions.



Ismaili Muslim Youth volunteers and Catholic youth from Our Lady of Lourdes together packed more than 40 Christmas hampers for those in need.



A young Muslim girl receives letters from fellow children in support of her faith.

Young Muslim girl receives hundreds of letters of support from children in the US

A 10-year-old Muslim girl from Hemenway Elementary school in Massachusetts was horrified and frightened after receiving anonymous notes calling her a terrorist and threatening her life. In response, civil rights advocates from the Massachusetts chapter of the Council on American-Islamic Relations (CAIR) made a call to the public to support the young girl by sending encouraging letters. Two weeks after receiving the hateful messages, the young girl has received more than 500 letters of support from all over the US. Sumaiya Zama, director of community advocacy and education for CAIR's Massachusetts branch says, "No child deserves to feel afraid at school because of their faith. Despite the climate of animosity and fear that so many Muslims face today, it's clear that we have allies."

Condensed and adapted from <https://goo.gl/BRhN1a>



Muslim prison chaplain making a difference

Young men imprisoned in NSW on terror-related charges are being transformed for the better thanks to the work of Muslim chaplains such as Ahmed Kilani (left). "Ahmed Kilani is one of four Muslim chaplains employed across NSW prisons to counter extremist doctrines and provide spiritual guidance to the small population of Muslim inmates," writes Eden Gillespie for the ABC. In her profile of Kilani, Gillespie shares stories of two Goulburn Supermax inmates inspired

by the guidance and support of Kilani to cast off their extremist religious beliefs and reintegrate socially in a healthy and peaceful way. Gillespie reports that at the root of Kilani's "spiritual work is the belief that criminal behaviour is complex and through comprehensive rehabilitation and expert guidance, inmates can change". Kilani continues, "They're people that were probably going to school with you, going to work with you and catching the bus with you, their kids probably go to school with your kids. They're probably your neighbours. Everyone makes mistakes, and everyone can change. And we should give them all a chance to change." Condensed and adapted from <https://goo.gl/Ukhwhe>

New cathedral and mosque inaugurated together



Al-Fattah Al-Aleem Mosque and Cathedral of the Nativity.

On the eve of Coptic Christmas Egyptian President Abdel Fattah el-Sisi inaugurated the Middle East's largest cathedral together with a mega-mosque in the new administrative capital east of Cairo. Recognising this as an historic event for a nation predominantly Muslim with a sizeable Christian population,

President el-Sisi declared, "We are one and we will remain one." Head of the Coptic Church Pope Tawadros II said, "This is a day of joy as we see our beloved country write a new page in the history of civilisation. We pray for our unity to continue as the world witnesses such tolerance and love in our country." The head of Al-Azhar Mosque Sheikh Ahmed el-Tayeb expressed this double inauguration as "an embodiment of the soul of brotherhood and love". Condensed and adapted from <https://goo.gl/hiHbqm>



Lamin Sanneh at Yale.

Vale Lamin Sanneh, a leading scholar in Christian-Muslim relations

Lamin Sanneh, a Yale Divinity School professor, died on 6 January after suffering a stroke. He was 76.

Raised a Muslim in MacCarthy Island, Gambia, Sanneh later converted to Roman Catholicism. He was the author and editor of 20 books and more than 200 academic journal articles, many of which were instrumental in advancing the study of Christianity and Islam and the active relationships between them.

"He really was a believer in the power of scholarship – in the idea that by learning things, by deeply understanding things, you can transform your life, and you can transform the world," said his son, Kelefa Sanneh. "He did a lot of work on Muslim-Christian dialogue, and that was a message that he returned to again and again, that so much change is possible if we think deeply about our history and look deeply into these religious traditions that shape the way people live around the world."

His prolific work in this area was recognised last year with the establishment of the Lamin Sanneh Institute at the University of Ghana. Condensed and adapted from <https://goo.gl/2Xw2Dp>; <https://goo.gl/ADGXpN>; <https://goo.gl/KXXWF5>; <https://goo.gl/nz7yVf>

Asia Bibi released

One of the leading international stories of the year so far is the release in Pakistan of a Catholic woman, Asia Bibi (right), on charges of blasphemy. Bibi was sentenced to death in 2010 after being convicted of insulting the Prophet Muhammad during an altercation with two Muslim fruit pickers after they refused to drink water from a cup that she had used. She was acquitted but radical Islamists led by a village cleric petitioned to overturn the acquittal.



Prime Minister Imran Khan's government promised a review of the petition by the Supreme Court if Muslim extremists stopped threatening violent protest in their demands that Bibi be put to death. In a landmark ruling, the judges dismissed the petition on merit and upheld her acquittal.

In his dismissal, Chief Justice Asif Saeed Khan Khosa declared the accusers guilty of "fabricating false evidence with intent to procure conviction of a capital offense". No one has been charged for the perjury. The ruling sparked scattered protests in Karachi and Lahore, with some firebrand clerics calling for a mutiny against the army and judiciary, but overall Pakistan has remained peaceful. The 47-year-old mother of five has now left Pakistan to join her family overseas. Condensed and adapted from news sites <https://goo.gl/NhDG8h>; <https://goo.gl/dRFNkb>; and <https://goo.gl/1CeQ3Q>



An historic meeting for peace and dignity

Pope Francis meets Sheikh Ahmed el-Tayeb in Abu Dhabi and co-signs a document with interreligious dialogue at its heart By Rev Dr Patrick McInerney

Pope Francis' visit to Abu Dhabi in the United Arab Emirates (UAE) in February 2019 was historic in many ways:

- It was the first visit by a pope to the Arabian Peninsula.
- It was the first time a pope and an international Muslim leader co-signed an interreligious document, creating an official Sunni-Catholic platform based on shared values.
- The cooperation involved in drafting the document and the evident friendship between the two leaders refute the populist claim that our religions are so mired in conflict that their followers cannot come together.
- The papal Mass with a congregation of 150,000 was the largest-ever act of Christian worship on the Arabian Peninsula.
- Since the public practise of religions other than Islam is banned in nearby Saudi Arabia, and in the Gulf States must be done discreetly, the fact that this Catholic Mass was public, broadcast live, and attended by the Minister for Tolerance, other government officials, and 4000 Muslims, made it an unprecedented act of Muslim hospitality to Catholics.

Interreligious Meeting

Pope Francis visited the UAE to "write a new page in the relations between religions". Drawing inspiration from his namesake, St Francis of Assisi, who crossed the no-man's land between two warring armies on a mission of peace 800 years ago to be received in the camp of Sultan al-Malik al-Kamil, Pope Francis declared to the 400 international religious leaders attending the Meeting, "I have welcomed the opportunity to come here as a believer thirsting for peace, as a brother seeking peace with the brethren. We are here to desire peace, to promote peace, to be instruments of peace."

The pope proposed fraternity as the ideal and dialogue as the means to achieve it. He affirmed respect for the equal dignity of all people, maintaining the integrity of one's own identity, the avoidance of uniformity or syncretism, and the courage of otherness. He was blunt about the challenge: "There is no alternative: we will either build the future together or there will not be a future"; and clear about the remedy: "Each belief system is called to overcome the divide between friends and enemies, in order to take up the perspective of heaven, which embraces persons without privilege or discrimination."

Document on Human Fraternity

After the Meeting, Pope Francis and Sheikh Ahmed el-Tayeb, the Grand Imam of Al-Azhar University, co-signed the *Document on Human Fraternity for World Peace and Living Together*. The opening words declare, "Faith leads a believer to see in the other a brother or sister to be supported and loved." In this light, the signatories propose "the adoption of a culture of dialogue as the path; mutual cooperation as conduct; reciprocal understanding as the method and standard". They call on leaders, social agents, intellectuals, artists, media and people everywhere "to rediscover the values of peace, justice, goodness, beauty, human fraternity and coexistence".

While hailing the advances in science, technology, medicine, industry and welfare, the authors deplore the erosion of moral and spiritual values and the consequent feelings of frustration and desperation that lead to religious and national extremism. They deplore also the violent conflicts, injustices and inequalities that produce untold numbers of victims, especially children.

Belief in God as the Creator and giver of life establishes the sacredness of life, such that no one has the right to take a life or to threaten or manipulate it in any way, but rather must safeguard it.

The authors declare, "Religions must never incite war, hateful attitudes, hostility and extremism, nor must they incite violence or the shedding of blood." Such actions are a deviation from religion. They "call upon all concerned to stop using religions to incite hatred, violence, extremism and blind fanaticism, and to refrain from using the name of God to justify acts of murder, exile, terrorism and oppression".

The authors conclude by affirming the closeness of all peoples, especially believers whom God has created "to understand one another, cooperate with one another and live as brothers and sisters who love one another".

Papal Mass

The Mass was an exuberant celebration for the Catholics living and working in the UAE. Pope Francis, himself the son of migrant parents, was at home with this "migrant

flock" from many cultures and nations: "You are a choir composed of numerous nations, languages and rites; a diversity that the Holy Spirit loves and wants to harmonise ever more, in order to make a symphony."

In his homily, Pope Francis honed in on the core of Christian life: in and through Jesus, knowing that we are the beloved children of God, and living out the joy of this blessedness. He emphasised service and love in imitation of Jesus. On living among Muslims, he again quoted St Francis: "Let them not get into arguments or disagreements, but be subject to every human creature out of love for God, and let them profess that they are Christians" (*Regula Non Bullata*, XVI).

The achievement and the promise that the papal visit holds for Christian-Muslim relations was cemented by the gift of land for a new church and a new mosque in Abu Dhabi. The Abu Dhabi Crown Prince, Sheikh Mohammed bin Zayed, Pope Francis and Sheikh el-Tayeb signed the foundation stones. To symbolise Christian-Muslim relations, the two places of worship will be built side-by-side. They will be named the Church of St Francis and the Mosque of Grand Imam Ahmed el-Tayeb. ■

Links for further information: For the *Document on Human Fraternity for World Peace and Living Together*: <http://bit.ly/2Vf7u3e>. For the Pope's speech at the Interreligious Meeting: <http://bit.ly/2U1p0aU>. For a comment on the Pope's speech: Gerard O'Connell, 'Pope Francis to World's Religious Leaders [...]', <http://bit.ly/2Vkm8X7>. For a comment on the *Document*: Andrea Tornielli, 'Pope and the Grand Imam [...]', <http://bit.ly/2lvEfYg>. For the Pope's Homily: <http://bit.ly/2SVK8mF>. For a report on the Mass: Gerard O'Connell, 'Pope Francis Leads Largest Ever Christian Act of Worship in the Arabian Peninsula', <http://bit.ly/2XjCCAA>.

The pope and sheikh affirm:

- Authentic religion is peace and harmony
- Freedom of belief is a God-given right
- Religious diversity and pluralism is willed by God
- Interreligious dialogue relieves social issues
- Protection of places
- of worship is a religious duty
- Terrorism is not due to religion and can never be justified by any pretext
- Full citizenship ensures the equality of rights and duties;
- The rights of children, women and the elderly are a religious obligation

Curb Islamophobia – talk to your fellow Christians

Muslim scholar and interfaith activist Najeeba Syeed asks that Christians speak to each other to help save Muslim lives

Muslims are warmly welcomed by many interfaith partners from the Christian community. But Muslims are also targets of hateful actions that seek to ostracise them from society. Many of these actions are based on some racially exclusivist theologies that seek Christian dominion and thereby demonise Muslims as not just the other, but as the enemy.

As victims of Islamophobia, Muslims depend on peaceful Christians to not be bystanders of hateful actions against them, writes Syeed. Indeed, she declares that her life and the lives of her fellow Muslims depend on Christians enacting the true teachings of the Gospel and speaking to other Christians against attack. Syeed reminds us that Jesus Christ, recognised as a prophet in the Islamic faith, is a person of great integrity and hospitality. She asks that Christians spread this news not just when we are together as Christians and Muslims, but to one another. She says that while she stands by and appreciates broad statements against Islamophobia, such as Christian women wearing a hijab to show support for their Muslim sisters, she insists that one of the most effective ways to support Muslims is simply through Christians talking to fellow Christians.

She asks that Christians have those awkward, long, sometimes emotionally charged private conversations with fellow believers whose views of Muslims and Islam are derogatory and dangerous. She extends this quest to talking with our children about the authentic face of Muslims so that their children's lives are safe, too.

But, she adds, Islamophobia is not just based on interpersonal interactions and being nice to one



another at the individual level. Certainly, that is a place to start. But it is also systemic and structural forms of racism that need theological, political and large-scale community-based conversations to curb Islamophobia. Often the view is that diversity-based education begins when diversity comes into one's setting. Islamophobia is often dulled when a student, for example, has a positive first-hand experience with a Muslim. However, it is just as important for Christian educators to provide accurate religious literacy about Muslims within their faiths for a positive effect on the community.

And it is equally important for Muslims to speak of the beautiful traditions of the Christian faith. Our lives depend on us both speaking to our communities. We can function as interrupters of oppression that our communities have wrought against one another. We need to be critical of one another when Christians or Muslims in power abuse their position.

But what we say to each other and the tolerance we perform publicly is not always a true determination of our embrace of one another's existence. What we say about each other in private, to each other, when the other is not around, also can be the most destructive or productive words we ever utter. ■

Adapted and condensed from Najeeba Syeed's article, 'Want to Stop Islamophobia? Talk to your fellow Christians', Sojourners, 13 Dec. 2018, <https://goo.gl/kcMyFN>

Nurturing interfaith dialogue in Indonesia

Read how one bishop has come to nurture interfaith dialogue in the conflict-torn Maluku islands for the past two decades

Bishop Petrus Canisius Mandagi (pictured) has nurtured interfaith dialogue in the conflict-torn Maluku islands in Indonesia for the last two decades. It began in January 1999, when a fight between a Christian transport driver and a Muslim youth spiralled out of control, triggering a wave of sectarian violence that raged for four years. Hundreds of churches and mosques were destroyed, thousands of homes razed, more than 5000 people killed and half a million others displaced.

On the occasion of *Eid al-Fitr* (the feast at the end of Ramadan, the Muslim month of fasting), Christians were too afraid to visit the homes of their Muslim neighbours. But Bishop Petrus, believing that *Eid al-Fitr* was a time for Muslims to forgive, put on his cassock and boldly visited his Muslim neighbours. His smile overcame their hesitation. His warmth dissolved the tension. He showed that love could break through the walls separating them. The experience was a turning point for the bishop, who has been active in interfaith dialogue since.

In February 2002, along with religious and civic leaders and representatives from the two opposing communities, he attended mediation talks in Malino, South Sulawesi province. At the end of two days, the 35 Christian and 35 Muslim delegates signed an agreement to end the conflict and to work together to maintain peace in Maluku province. This meeting was made possible because the then minister for people's welfare, Muhammed Jusuf Kalla, having read a book in which Bishop Mandagi had written that "conflict in Ambon could only be settled through dialogue", finally hosted the talks.

"Harmony is not something we just talk about, it's something which we have to show," he said. "How? When neighbours celebrate their religious feasts or hold religious programs, we need to support them," he said.

And he practises what he preaches! In 2012, he accommodated Muslim participants in the 24th National Quran Recital Competition in Ambon. He showed the same hospitality when the 9th National Protestant Choir Festival was held in the town in 2015. Last September, he attended the 83rd anniversary celebrations of the Maluku Protestant Church in Maranatha Church, Ambon. It was the twentieth time he had attended the congregation's anniversary celebration. Interfaith and ecumenical



efforts like this have made him highly respected among other communities. He was once asked to lead a ground-breaking ceremony for a new mosque in a nearby village.

With only about six years left before reaching the retirement age of 75, Bishop Mandagi says he will never stop working for interfaith dialogue. He says, "We should not forget that 'Satan' still roams and wants to ruin our brotherhood. But do not be afraid, there is the Holy Spirit. So bring along the spirit of brotherhood everywhere we go." ■

Adapted and condensed from Katharina R. Lestari's article, 'Nurturing interfaith dialogue in Indonesia's conflict-torn Maluku Islands', La Croix International, 13 Nov. 2018, <http://bit.ly/2U5g8RQ>

Practising inclusivity in interfaith dialogue

In a study for *EurasiaReview*, associate professor Paul Hedges and research analyst Nursheila Muez tell us why inclusivity in dialogue matters

In an analysis responding to the recent inaugural interfaith exchange program in Singapore, Faithfully ASEAN, interreligious studies associate professor Paul Hedges and research analyst Nursheila Muez emphasise the importance of inclusivity in the practise of dialogue, particularly in plural societies.

Hedges and Muez highlight that age-old religious traditions are brushing shoulders with new religious movements, while the relationship between religion and the secular is constantly being re-evaluated and negotiated. This creates a world in which people have different, and at times even conflicting, visions of reality. Importantly, these differences arise not only between faiths, but also within a religious tradition.

This diversity can be legal, doctrinal, political, cultural, or all these factors at once. This, in turn, influences how a believer interprets and practises their religion. While Hedges and Muez insist that interreligious dialogue is the model to bridge gaps in understanding, and to correct misconceptions that often arise out of ignorance or fear, they emphasise that inclusivity in dialogue is necessary.

To encourage inclusivity, Hedges and Muez make a number of suggestions. First, they suggest addressing internal divisions, either prior to interreligious dialogue, or as part of the process, to minimise misconceptions, as well as the process of dialogue itself. To do this, they suggest asking: is the practise of dialogue restricted to only religious leaders and elites? Do we only give the platform to representatives from the orthodox or the mainstream group of each religion? What about minority groups? What about women?



Following is the issue of representation. There is a risk of homogenising a religious tradition when we refer to, for instance, an “Islamic perspective” on a certain issue. This implies there is only one standard and therefore one accurate view, which is not the case in relation to lived religious practices. This can lead to a simplistic understanding of a particular religion. It can also marginalise and silence a group, creating feelings of exclusion. Groups who feel excluded may eventually withdraw from the common space as they do not feel

they belong. Practically speaking, it is not possible to include every sect, faction or splinter group of each religious tradition. Nonetheless, there has to be a genuine effort to include different voices.

Second, Hedges and Muez suggest that the differences among traditions are discussed as much as the commonalities, as a first step to respecting differences. Dialogue should also expand beyond peace to include discussions on the “ugly” side of religion, they say. Professor Scott Appleby has argued for the

ambivalent nature of religion, that each religion has resources that look at both peace and calls for violence. There is a need for honest dialogue on such teachings so one can understand contexts and interpretations behind them. This moves deeper beyond what sociologists call “surface cultures”, such as talk about festivals or food.

Without these considerations within our own faiths, interreligious dialogue can lose its appeal as a tool to develop understanding about those who are different from “us”, thereby dissolving the “us” versus “them” mentality that could escalate into conflict. ■

Adapted and condensed from *EurasiaReview*, 3 March 2019, <https://goo.gl/VM1RV7>

Coming Events

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|--------|--------|---------|-----------|----------|--------|----------|
| | 1 | 2 | 3 | 4 | 5 | 6 |
| 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| 28 | 29 | 30 | 31 | | | |

April 2019

03 *Lailat al-Isra wa-l-Mi'raj* (The Night Journey & Ascent) (Muslim)

Palm Sunday

19 Good Friday

21 Easter Sunday (Christian) and *Lailat al Bara'ah* (Muslim)

28 *Pascha* (Easter), Orthodox Christian

May 2019

04 Screening of the *The Imam & the Pastor*, Blacktown Arts Centre

05 Start of *Ramadan* (tbc) (Muslim)

13-15 Mission One Heart Many Voices Conference, SMC Conference and Function Centre, Sydney,
<https://www.mohmv.com.au/2019conference/>

30 Feast of the Ascension (Christian)

June 2019

01 *Laylat al-Qadr* (First revelation of the Holy Qur'an) (Muslim)

05 *Eid al-Fitr* (tbc) (Muslim)

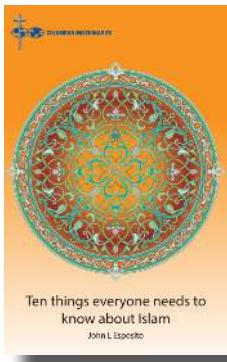
09 Pentecost

Bridges

Building relationships between Christians and Muslims

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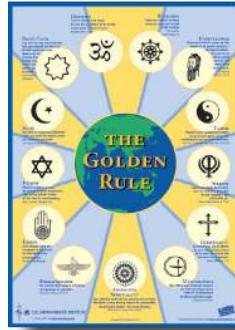


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