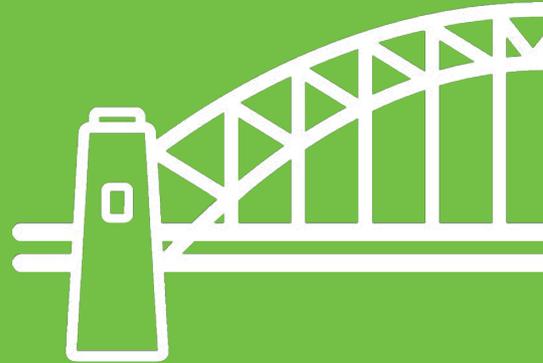


COLUMBAN CENTRE FOR
CHRISTIAN-MUSLIM RELATIONS

Bridges

Building relationships between Christians and Muslims



No. 88 September 2020

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From the Editor

In this time of the coronavirus pandemic, I am thinking about the value of life. The elderly and those with compromised health are vulnerable to COVID-19. Frontline health workers in hospitals and ICUs are putting their lives on the line serving the infected. Pastoral carers ministering to the sick and dying have themselves become infected and died. Families have been deprived of being with loved ones in their last moments. Many people have lost or have their livelihoods threatened. Governments weigh decisions between preserving lives and restarting the economy.

Life and death are religious questions. Central to *Eid al-Adha*, the Muslim Feast of Sacrifice, is Abraham's example of faithful submission to God (p. 1). Blessed Charles de Foucauld gave his life to witnessing to the Gospel among the Tuareg of North Africa (pp. 6-7). Three priests dedicated their lives to Christian-Muslim relations (p. 10). The UAE has provided life-saving medical aid for the Amazon's fight against the virus (p. 5). The staff of

the Centre overcome physical isolation by maintaining social relations through phone calls and the internet (pp. 1-2). Youth PoWR's *The Sydney Statement* calls for building bridges between believers from different religions (p. 8). We have published *Ten MORE Things* so that people may know our Muslim sisters and brothers better (p.9).

We pray daily for God's protection for our world and its peoples, especially the vulnerable, including the poor living in congested conditions for whom physical distancing is not a possibility. We pray God's courage for those who are anxious and afraid. We pray that God may keep the frontline health workers and carers safe. We pray that the sick may recover. We pray God's mercy on the dying. We pray God's consolation for the bereaved. We pray that leaders ensure God's providential care is shared equitably among those most in need. We pray that this pandemic may end soon. We pray that our new sense of interconnectedness may lead us to live more kindly and compassionately. We pray God's blessing upon all peoples and our world.

REV DR PATRICK MCINERNEY

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A presentation at Amity College

Ryan Epondulan recently gave a talk on Principal Christian Beliefs to predominantly Muslim senior high school students of Amity College, Prestons. The unit is part of the Studies of Religion curriculum as a preliminary subject for the Higher School Certificate. The students examined topics ranging from the divinity and humanity of Jesus Christ to the ideas of revelation and salvation. Studies of religions is helpful for students to respectfully engage believers of faiths different to their own. The students shared their experiences of encountering Christians, and were encouraged to ask questions about Christian beliefs, such as the 'Trinity' and the 'Eucharist'. If you would like Ryan to give a talk on interreligious dialogue, Christian-Muslim relations, or Christian beliefs in general, feel free to contact the Centre on (02) 9672 3616, or e-mail info.cccmr@columban.org.au.



Acknowledging the feasts of our Muslim friends

Much of our work at the Centre involves acknowledging our Muslim friends' major religious feasts in the Islamic calendar. Often we join them in celebrations. However, with COVID-19 restricting our capacity to be with one another in person, we're ensuring that we continue to extend the hand of friendship through other means, whether it is with an e-card, a post through social media, participating in their online events, or a phone call. If you follow us on [Facebook](#), you will be familiar with our greetings such as the one pictured left. *Eid Al-Adha* commemorates the sacrifice the Prophet Ibrahim was willing to make of his son, Ishmael. It coincides with Hajj, the annual Islamic pilgrimage to Mecca, Saudi Arabia (see World News for a stunning image of the pilgrimage).

Interfaith online

Fr Patrick McInerney was scheduled to present on "Interreligious Dialogue" in June 2020 as part of the Reflective Ministry program run by the Institute for Mission (IfM). However, COVID-19 restrictions cancelled public gatherings. Instead, Fr Patrick prepared narrated PowerPoints which were shared online, thanks to Sr Grace Roclawski csfn and IfM's digital producer, Anthony Costa. To wrap up the three-week program, Fr Patrick held a video conference with the participants.

They found the topics challenging but fruitful. For the HSC Studies of Religion Focus Day, which also had to migrate online, Sydney Catholic Schools filmed Fr Patrick presenting slides (pictured). Through digital presentations, Centre staff continue to contribute to formation in interfaith for schools and church groups.





A re-encounter for new skills! YATRA 2020

Over two weeks in July, **Ryan Epondulan** joined fellow alumni of the World Council of Churches' Youth in Asia Training for Religious Amity (YATRA) program in an online course that focussed on deepening interreligious awareness and developing leadership competencies in facilitation. This year's course saw Ryan and his fellow graduates from the 2019 program in South Korea (left) collaborate with alumni from previous years. Coordinators of the program provided the graduate students further skills and methods to facilitate dialogue between believers of different religions. The students were then tasked to form a group and develop an online workshop that would draw on their new skills. Ryan's group developed a workshop that emphasised the importance of sharing lived experiences of encountering believers of different religious traditions to foster greater understanding of each other. Ryan says the course was enriching as each participant shared their unique stories of culture and faith, and shared methods they use to help better facilitate dialogue with believers of different faiths.



Zoom: staying connected during COVID

Since April, our team at the Columban Centre for Christian-Muslim Relations, **Fr Patrick McInerney, Kim Chong and Ryan Epondulan**, have been mostly working from home, with the occasional alternate visit to our small office in Blacktown. While we are physically distancing to keep ourselves safe during the pandemic, it does not mean that we are distancing ourselves socially. Thanks to digital technology, especially Microsoft Teams, our staff connects daily through video conferencing to continue our work. We also connect with our associates, partners and collaborators regularly through Zoom meetings. While it is a steep learning curve

navigating this new world of working together through our computers' cameras and microphones – not to mention mastering the mute button! – it has renewed our appreciation of the digital age's ability to connect us while working remotely. Zoom has allowed us to attend our regular interreligious dialogue groups, view and participate in live presentations and "webinars", and hold Committee meetings, such as the one pictured, which is one of the regular Steering Committee meetings the Centre hosts for *The Sydney Statement* (see page 8 for more on this project). While we are successfully continuing the Centre's work through digital technology, we nonetheless pray for a return to handshakes, hugs and high-fives soon.



Physically distancing during Hajj

At left is a stunning photo of about 1000 Muslim pilgrims circling the Kaaba in Mecca during Hajj, as they observe physical distancing to protect against COVID-19. Typically, two to four million Muslims arrive in the holy city for Hajj, the annual pilgrimage to the shrine that the Prophet Abraham built with his son Ishmael. To prevent the spread of coronavirus, the Saudi government forbade pilgrims from outside the country to enter, disappointing many who had planned to participate. Hajj is the fifth pillar of Islam, a mandatory duty for Muslims to carry out at least once in their lives if they are physically and financially capable. *Condensed and adapted from <https://bit.ly/2DTt62g>.*

Pope Francis appoints new members to PCID

In July, the Holy Father appointed new members to the Pontifical Council of Interreligious Dialogue (PCID), the central office of the Church responsible for promoting mutual understanding and collaboration between Catholics and followers of other religions. Among the worldwide cardinals, archbishops and bishops newly appointed was the Bishop of Bathurst, Bishop Michael McKenna (right), who is currently Chair of the Australian Catholic Bishops Conference's Commission for Christian Unity and Inter-religious Dialogue. Of his appointment to PCID, Bishop McKenna said, "I was honoured to be asked to serve the Apostolic See in this work that I know is close to the heart of Pope Francis. The appointment acknowledges the importance of the Australian experience in building bridges between followers of the many faiths in our country." *Condensed and adapted from <https://bit.ly/2YtXS8S>.*



Aid in the spirit of fraternity

Living out the values of the [*Document of Human Fraternity*](#), the landmark document signed by Pope Francis and by Ahmed al-Tayeb, Grand Imam of Al-Azhar, on 4 February 2019, the Holy See and the United Arab Emirates together delivered 50 tons of emergency medical aid to the Peruvian Amazon region as it battled

the coronavirus pandemic. The delivery provided materials to contain the spread of the pandemic, medical supplies, and food, which was distributed by local Churches to health and educational facilities, and families in need. Monsignor Guy-Réal Thivierge, secretary-general of project partner Gravissimum Educationis Foundation, said, "This project is one of concrete aid to the Amazon, but it is also a project in which Christians and Muslims are learning to work together, to serve together, and to build a new world together." *Condensed and adapted from <https://bit.ly/3j8v1P> from <https://bit.ly/3j5R9tA>.*



The UK's first hijab-wearing judge

A Muslim woman has become the first judge in the UK to wear the hijab, after she was appointed as a deputy district judge on the Midlands circuit. Raffia Arshad (left), 40, who grew up in Yorkshire, north England, had been practicing law as a barrister while wearing the Islamic headscarf prior to her promotion. As an ethnic minority woman from a working-class background, Arshad shared that she always thought "people who looked like me" were held back from making it far in her

profession, but her promotion proved the opposite. The mum-of-three said she now wants "to make sure the sound of diversity is heard loud and clear", according to comments she made to *Metro* newspaper. "It's definitely bigger than me, I know this is not about me. It's important for all women, not just Muslim women, but it is particularly important for Muslim women," she said. As a solicitor, Arshad had practiced in private law and in cases related to issues of Islamic law. She also authored a leading text in Islamic family law. With discrimination rife in some parts of British society, Arshad told the newspaper that young Muslims will be inspired to pursue their dreams if they see more people who look like them in every profession. *Condensed and adapted from <https://bit.ly/2QpzikR>.*



Hagia Sophia

Hagia Sophia (Holy Wisdom) was completed in 537AD and served as a church for nearly 1000 years. In 1453 Mehmet II conquered Constantinople and re-purposed Hagia Sophia into a mosque. In 1935 Mustafa Kemal Ataturk, promoting a secular agenda, transformed Hagia Sophia into a museum. On 24 July 2020, following a decision in the Turkish courts, President Erdogan re-purposed the building as a mosque. The decision was controversial. The President's purpose was to shore up waning political support for his Islamist-oriented party rather than a response to genuine religious need. The extremes

of jubilation among some Muslims and of desolation among some Christians spoke more of territorial ambition and its loss than of religion. Conflating this decision with the Umayyad Mosque/Cathedral in Cordoba or with the conversion of other mosques into churches or churches into mosques in different parts of the world was a diversionary tactic, and reference to liberating al-Aqsa in Jerusalem provocative. Hagia Sophia has a diverse religious history, with strong resonance especially for the Greek Orthodox. Its status goes beyond one religion and one nation. It is a symbol of dialogue between Christians and Muslims, between Europe and Asia. Its status as a UNESCO World Heritage site recognises these international dimensions. It is a pity that the recent unilateral action did not include these wider interests in an ongoing collaboration. *Condensed and adapted from <https://nyti.ms/2PHTYnW>, <https://bit.ly/30IVRXX>, <https://bit.ly/33LZkqp>, <https://bit.ly/3qXLhli>, <https://econ.st/30LvvyjH>, <https://bit.ly/30LUI1I>, <https://bit.ly/2XNqt8Q>, <https://bit.ly/31XmojN>.*

Blessed Charles de Foucauld to be Canonised

A life and death paving the way to sainthood. By Rev Dr Patrick McInerney

On 26 May 2020, Pope Francis officially recognised a second miracle attributed to Blessed Charles de Foucauld, clearing the way for him to be declared a saint.

Charles de Foucauld was born in Strasbourg, France, on 15 September 1858, to an aristocratic family. He was orphaned at age six and brought up by his grandfather, a retired army colonel, who steered the boy in the direction of a military career. The young man lost his Catholic faith and led a dissipated life, barely passing his studies. He was posted to Algeria where he showed leadership but was later dismissed for flouting army discipline.

However, he had become fascinated by the desert and later returned there under the aegis of the French Geographical Society to carry out covert explorations in Morocco. During this time, he was profoundly influenced by the devotion he observed in Muslims carrying out their five daily prayers.

"Islam shook me profoundly," he wrote, "the sight of their faith, of these people living in God's constant presence, afforded me a glimpse into something greater and truer than earthly preoccupations."

He began to pray, "God, if you exist, make yourself known to me." He returned to France where devout family members encouraged his search. From the moment in 1886 when he re-discovered his Catholic faith, he dedicated his life to serving God. He went on pilgrimage to the Holy Land, where he revelled in walking in the footsteps of Jesus. This experience provided him the key insight for his life, that just as Jesus had fully embodied the Gospel in his 'hidden years' in Nazareth prior to his public ministry of healing and teaching, Charles felt called to live in imitation of Jesus as a poor man and a daily worker. In his later years he wrote:

"Jesus came to Nazareth, the place of the hidden life, of ordinary life, of family life, of prayer, work, obscurity, silent virtues, practiced with no witnesses other than God, his friends and neighbours. Nazareth, the place where most people lead their lives.

"We must infinitely respect the least of our brothers [and sisters] [...] let us mingle with them. Let us be one of them to the extent that God wishes [...] and treat them fraternally in order to have the honour and joy of being accepted as one of them."

In 1890 Charles entered the Trappists, first in France, and later in Syria. But the monastic life did not suit his temperament and after seven years he left to follow his earlier insight. He returned to Nazareth to lead a life of work and prayer, where he worked for three years as a gardener for the Poor Clares. Realising that Nazareth could be anywhere, Charles went to France and was ordained a priest for the Diocese of Viviers on 9 June 1901.

Wanting to go to the margins, to the edges, to the most abandoned, to the obscurity of "Nazareth", he returned to Algeria. He first settled in the oasis of Béni-Abbès on the border of Morocco, where he became known as "Brother Charles of Jesus":

"I want all the inhabitants, be they Christian, Muslim or Jewish, to look on me as their brother, the universal brother."

After two years, the influx of people caused the oasis to become crowded and busy, so in 1905 he moved to Tamranasset and built a hermitage where he lived a life of simplicity, work and prayer. He learned the language of the local Tuareg people, devising the first French-Tuareg dictionary and a Tuareg translation of the Gospels. He wrote his spiritual reflections, including a constitution for those whom he hoped would follow his way of life.

On 1 December 1916 he was dragged from his hermitage by a rebel group who intended to kidnap him for ransom. Disturbed by the unexpected arrival of troops, one of the startled bandits fired his gun and Br Charles died instantly from a bullet wound to the head.

To the world, Br Charles' life was an abject failure. He had no published books. He had no followers. He had no converts. He died in obscurity. His life was wasted.

A Grain of Wheat

“Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.” (Jn 12:24)

In 1927, just 11 years after Fr Charles de Foucauld’s death, the cause for his beatification began. In 1933, René Voillaume and four companions from France came to Algeria to follow his rule of life and founded the Little Brothers of Jesus. A few years later, some women began the Little Sisters of Jesus. There are now more than 20 other affiliate groups, including the Jesus Caritas Fraternity for Priests.

Many people have been inspired by the spirituality of Fr Charles de Foucauld, including the Trappist Monks of Tibhirine who were martyred in Algeria in 1996 and beatified in December 2018. His prayer of abandonment, a reflection on the death of Jesus, no doubt sustained him and them in their final moments:

*Father,
I abandon myself into your hands
Do with me what you will.
Whatever you may do. I thank you.
I am ready for all, I accept all.
Let only your will be done in me and
in all your creatures,
I wish no more than this, O Lord.
Into your hands, I commend my soul
I offer it to you with all the love
of my heart
For I love you Lord
And so I need to give myself
To surrender myself into your hands
Without reserve and with
boundless confidence
For you are my Father. Amen*

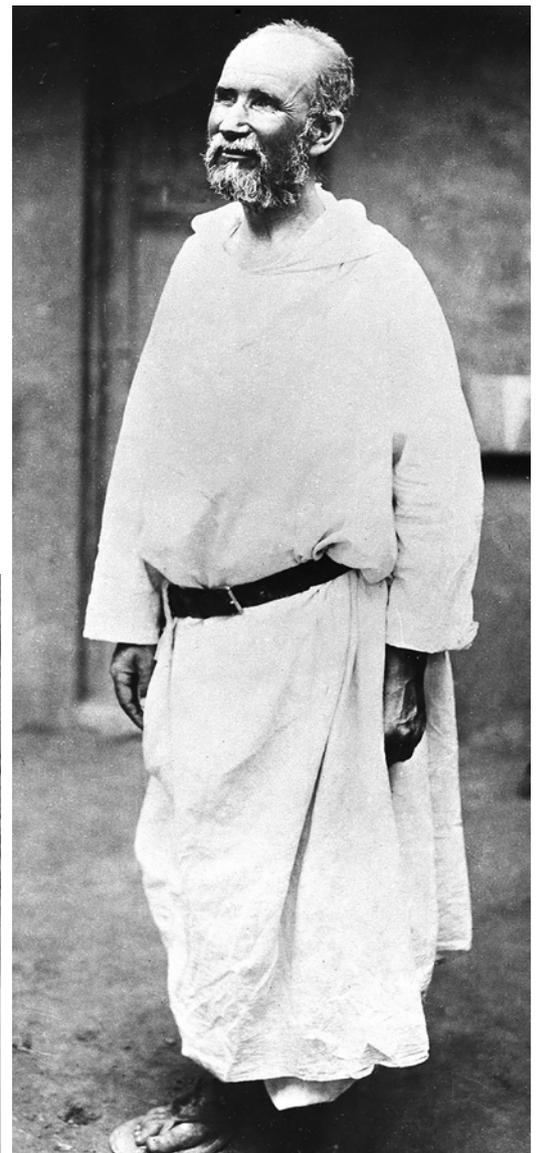
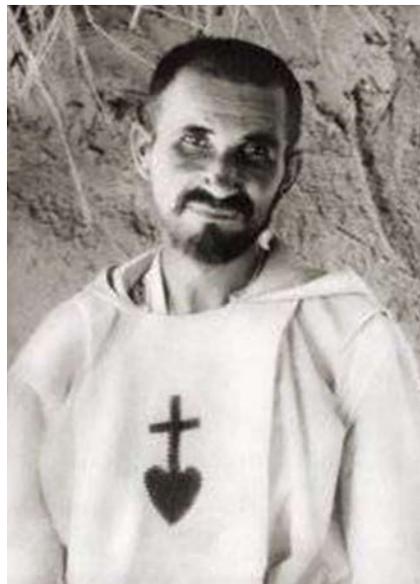
But Fr Charles de Foucauld’s radical spirituality is not just for those heroes of faith whom the Church recognises. His commitment to living an ordinary life among the people as a worker, hidden, obscure, unnoticed by the world, can be a great inspiration for the rest of us who live ordinary, unrecognised, unacknowledged, unspectacular lives, immersed in the daily tasks of work and family in our “Nazareth”, lives that are equally precious to God.

Finally, Fr Charles de Foucauld was prophetic in his approach to witnessing to the Gospel, not by preaching or teaching, but by presence, by immersion, by living among the people and becoming one with them. He is the forerunner of the respect for believers from other religions that was affirmed at Vatican II. His words foreshadow the teaching of Pope Francis:

"Above all, always see Jesus in every person, and consequently treat each one not only as an equal and as a brother or sister, but also with great humility, respect and selfless generosity."

Fr Charles de Foucauld was beatified by Pope Benedict XVI on 13 November 2005. His feast day is 1 December.

For his biography, see <https://bit.ly/2PNpcu4>,
<https://bit.ly/2zFwbkc>, <https://bit.ly/3apmT9V>.
For his spirituality, see <https://bit.ly/33QCsGv>.





The *Sydney Statement* is an interfaith charter for Sydney. It is inspired by similar interfaith statements from other cities around the world. It is an initiative of the Columban Centre for Christian-Muslim Relations and is being carried out in partnership with Western Sydney University. The project is financially supported by the NSW government through Multicultural NSW and by St Columban's Mission Society.

Youth PoWR (Parliament of the World's Religions) is generating, authorising and promoting *The Sydney Statement*. Youth PoWR is a coalition of young people from different religions who come together to have a voice and a vote in shaping our multicultural, multireligious society. It is led by a Coordinating Committee of young adult volunteers representing seven different religions. The project is being overseen by a Steering Committee of senior representatives from seven different religions, including members of their peak state religious bodies and clergy. The staff of the Centre form the Executive Team, managing the project and providing the administration.

Youth PoWR held four consultations in the north, south, east and west (pictured right) of Sydney in 2019. In all, more than 200 young people attended. The facilitator asked them three questions:

- What is your lived experience of being a person of faith in Sydney, good and bad?
- What would Sydney be like if it was a city where people of faith flourished together?
- What concrete steps are needed to get from the present state to that future ideal?

The young people discussed these questions in groups and shared ideas. All their suggestions were written down. Later this data was then collated and prioritised.

In 2020, the Project Executive Team put these suggestions through a rigorous process of drafting, in consultation with the Youth PoWR and Steering committees. The fact that we are now on Draft 15 shows how diligent we have been! We also consulted the wider Youth PoWR network and selected religious leaders. We are now very close to the final text.

Youth PoWR will vote on *The Sydney Statement* in an online event in October 2020. Following, it will be published on a dedicated website where people can click on a button to sign up to its values, principles and commitments. The website will be packed with resources on interreligious dialogue and religious and interfaith websites in NSW, Australia and the world. We will also publish the short version of *The Sydney Statement* as an A-4 handout and an A-1 poster and the long version as an A-5 booklet. We will then promote it to churches, gurdwaras, mosques, synagogues, temples; to religious and interfaith organisations; to schools, universities and education offices; to local councils; to community organisations; in short, to everyone! We hope you will share it around your personal and professional networks.

We are really excited about this project. We believe that *The Sydney Statement* has the potential to transform interfaith relations in Sydney and beyond. We look forward to the launch and to seeing *The Sydney Statement* spread far and wide. You can follow developments on <https://www.facebook.com/TheSydneyStatement>.



A new resource on Islam just released by the Centre

The team at the Columban Centre for Christian-Muslim Relations and the Columban Mission Centre are pleased to announce the release of a new resource on Islam, *Ten **MORE** Things Everyone Needs to Know about Islam* (right).

The 30-page booklet contains excerpts from Professor John L. Esposito's book (with Esposito's permission), *What Everyone Needs to Know about Islam*, which is presented in a question-answer format.

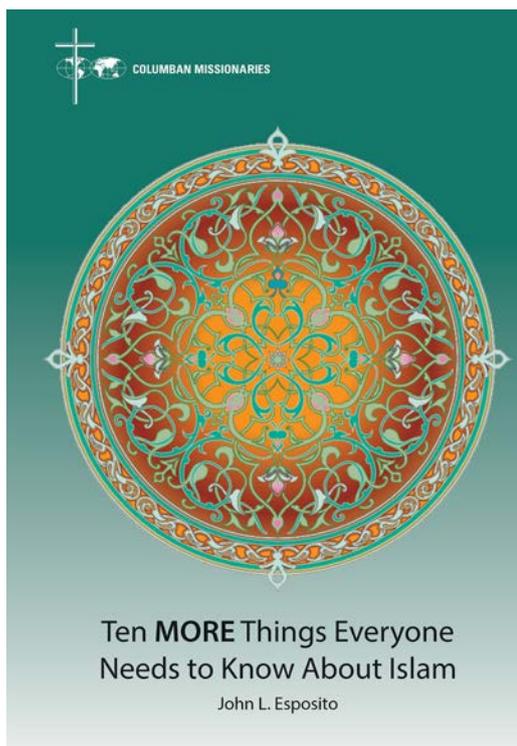
Professor Esposito is one of the leading experts on Islam in the English-speaking world. He is the author of more than 40 books and countless articles on Islam and Christian-Muslim relations, as well as editor-in-chief of several encyclopaedias about Islam. His deep familiarity with Islam enables him to provide clear, concise explanations to some commonly asked questions about Islam and Muslim life.

We selected 10 core questions from Esposito's book – questions that people ask us through our work at the Centre, questions you probably ask, questions that are on many people's minds but do not always have the opportunity to ask. Some of the questions that are addressed in the booklet include:

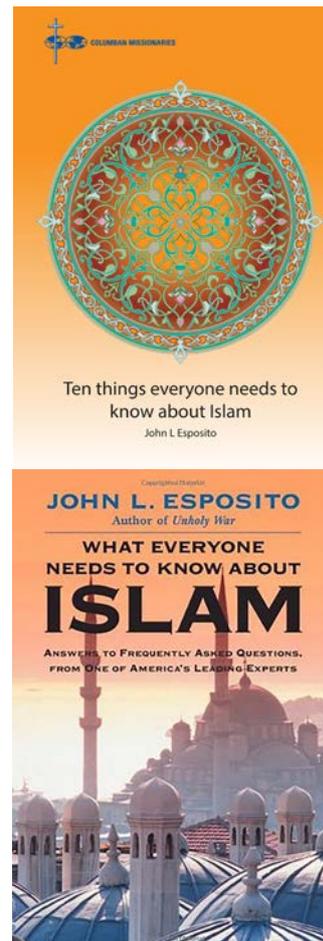
- What do Muslims believe about Mary and Jesus?
- What is Muslim scripture?
- Why do Muslim women wear veils?
- What is jihad?

Professor Esposito provides very clear, simple, readable answers to these questions. We added striking images that complement the text and make the pages very attractive.

*Ten **MORE** Things Everyone Needs to Know About Islam* is a companion booklet to another booklet we published four years ago, *Ten Things Everyone Needs to Know About Islam*, which also provides answers to other questions about Islam and Muslim life. Together, the booklets are a wonderful source of basic information on Islam, Muslims and Christian-Muslim relations.



Above is the new resource by the Columban Centre for Christian-Muslim Relations. It is the companion booklet to *Ten Things Everyone Needs to Know About Islam* (top right). Both booklets take their content from Esposito's book (right).



Providing resources such as these booklets is especially important when much of the available information about Islam and Muslims is based on biased, distorted and unrepresentative reports in the media. These booklets provide accurate, informed and reliable information that you can trust. We hope that by providing this information, it will help some parts of society to overcome the negative stereotypes and prejudices of Islam. Indeed, we hope it provides a just appreciation of the faith and its believers.

These booklets are ideal for students, teachers, pastoral workers, community workers, priests, concerned citizens, in fact, anyone at all who wants to learn some basic information about our Muslim sisters and brothers and the faith they follow.

We commend to you *Ten Things Everyone Needs to Know about Islam* and *Ten **MORE** Things Everyone Needs to Know about Islam*.

The new and original booklets are now available for purchase. If you would like to order the booklets for yourself or for an institution, please see the back page of this newsletter.

Vale the instruments of peace in interfaith dialogue

Make me an instrument of your peace are the opening words of the famous prayer attributed to St Francis of Assisi, a pioneer of interfaith dialogue following his meeting with Sultan Malik al-Kamil during the Crusades. Now, more than 800 years after this encounter, we give thanks to three priests who took on the call to be instruments of peace and made it part of their mission to engage in interfaith dialogue.



Fr Francis Nadeem OFM, Provincial of the Capuchins in Pakistan and Executive Secretary of the National Commission for Interreligious Dialogue and Ecumenism, died on 3 July. He was 64. Mufti Syed Ashiq Hussain, Muslim scholar and a friend of Fr Francis said: "Friar

Francis Nadeem was the backbone of the mission of interreligious dialogue in Pakistan. After his death we feel orphaned. We hope and pray his legacy may inspire many Christians and Muslims in this mission." Father Nadeem had published four volumes of hymns. He was a former chief editor of the oldest Urdu-language Catholic magazine, *Catholic Naqib*. He was twice elected superior general of the Franciscan Capuchin Friars. He was twice awarded the *Tamgha-e-Imtiaz*, the fourth-highest award given to civilians in Pakistan.

Condensed and adapted from <https://bit.ly/3iZgMfL>.



Australian-born Jesuit **Fr Paul Jackson SJ**, who promoted Christian dialogue with Muslims in South Asia, died on 5 July in Patna, capital of the

eastern Indian state of Bihar. He was 83. A member of the Society of Jesus for 64 years, during the 1960s he responded to the call of Vatican II for Catholics "to open the windows of their religion". Fr Jackson in 2017 said, "One of the most pivotal moments in my life is when I said to myself, let me try to do something for the Muslims." In 1976, he began doctoral studies on Serafuddin Maneri, the famous 14th-century

Sufi Islamic mystic of Bihar. After his doctorate, Fr Jackson began organising "Exposure to Islam" courses for Jesuit theology students in Patna. He would send students two by two to spend 10 days with both poor and middle-class Muslims as well as Sufis. He translated Islamic documents, wrote articles on Islamic themes and addressed Muslim conferences and seminars. Fr Jackson was hailed the man who spearheaded Christian-Muslim Dialogue in the Jesuit's South Asian Assistency. Akhtarul Wasey, president of Maulana Azad University in Rajasthan's Jodhpur town, said in a message, "He will always be remembered for bridging the gap between Christians and Muslims."

Condensed and adapted from <https://bit.ly/3l1VqAe>.



Fr Teresito "Chito" Soganub, the former Vicar-General of the Prelature of Marawi, died on 22 July at the age of 59 in his hometown in

South Cotabato, Philippines. Described as the "martyr of dialogue" by Davao City's Archbishop Emeritus Fernando Capalla, Fr Soganub was held hostage by the radical Islamist Maute group for 117 days during the Marawi Siege in 2017. He said that his experience as hostage "deepened my faith, it made me more prayerful, [it became] an occasion to pray and an occasion for people to pray for me". Fr Soganub also said having worked with the poor and involved in interfaith dialogue helped him survive his captivity. Until his death he was active in Mindanao, serving as President of the Pakigdait (meaning "peace" or "solidarity"), an organisation of interfaith dialogue and peacebuilding. In 2019, Fr Soganub was awarded by Ateneo de Davao University for his "commitment to interreligious dialogue and Christian witnessing of the Gospel and Cross in Mindanao". Condensed and adapted from <https://bit.ly/3h9FoSt>.

Who will continue their legacy? Are you willing to use your talents as instruments for peace in interfaith dialogue? Our Centre hopes that the work of these three priests is a source of inspiration, especially for the laity, to take up the reigns to foster greater dialogue and cooperation between believers from different religions.

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			

September 2020

- 11** *Nayrouz* (New Year) (Coptic) (Coptic Christian)
- 19** *Rosh Hashanah* (New Year) (Jewish)
- 21** UN International Day of Peace
- 28** *Yom Kippur* (Day of Atonement) (Jewish)

October 2020

- 03-09** *Sukkot* (Feast of Booths) (Jewish)
- 07** *Arbaeen* (Ends 40-day mourning following Ashura) (Shia Islam)
- 30** *Mawlid al-Nabi* (Birth of the Prophet) (Islam)

November 2020

- 01** All Saints' Day (Christian)
- 02** All Souls' Day (Christian)
- 14** Deepavali/Diwali (Festival of Lights) (Hindu, Sikh, Jain)
- 19** Feast of the Transfiguration of the Lord (Orthodox Christian)
- 25** White Ribbon Day, International Day for the Elimination of Violence Against Women
- 29** First Sunday of Advent (Christian)

December 2020

- 08** *Bodhi* Day (Enlightenment of the Buddha) (Buddhist) **AND**
Immaculate Conception of the Blessed Virgin Mary (Catholic Christian)
- 11** *Hanukkah* (Festival of Lights for Dedication of Temple) (Jewish)
- 25** Christmas (Birth of Jesus Christ) (Christian)

January 2021

- 07** Christmas (Birth of Jesus Christ) (Orthodox)



Bridges

Building relationships between Christians and Muslims

Help us spread the news about the Centre and *Bridges* by sending us the names and addresses of all those who may be interested in subscribing to a hard copy (please complete the form), or invite them to subscribe directly online at <https://www.columban.org.au/media-and-publications/newsletters-and-bulletins/bridges/>

Columban Resources

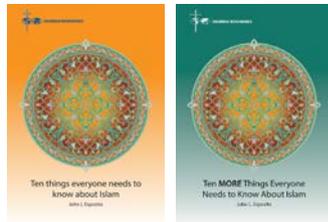
SHOP ONLINE
www.columban.org.au



Booklets sold individually
\$8.80 each
inc. GST, postage & handling

Ten Things Everyone Needs to Know About Islam booklet

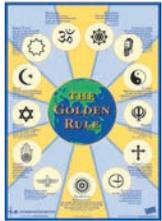
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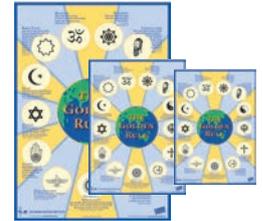
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