



Bridges

Building relationships between Christians and Muslims



No. 92 September 2021

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From the Editor

The whole world is affected by the COVID-19 pandemic. More than 200 million have been infected and more than four million have died. In some countries the daily statistics are in the thousands. In Australia the numbers are relatively low, but there is no one who has not been affected in one or more ways – loss of loved ones, loss of livelihood, lockdown, travel restriction, quarantine, isolation, fear, anxiety, mental health ...

In *Fratelli Tutti* Pope Francis wrote, “no one is saved alone” (# 32, 54). If the pandemic has taught us anything, it is that we are all connected. We are all vulnerable, but we can support each other by our kindness and care in these challenging times.

We are grateful for the frontline health workers who have put their own lives at risk in caring for the sick and dying. We are also mindful of the many ordinary heroes who cater to our needs in these challenging times – chemists, food providers, supermarket staff, cleaners, transport drivers, essential workers ...

No country is ‘safe’ alone. As we have experienced, while the virus rages in other countries, it can be carried by travellers and cause outbreaks at home. Our international wellbeing demands that rich countries provide vaccines to poorer countries so that we can all be ‘safe’ together.

No one is ‘safe’ alone. As long as anyone is vulnerable to COVID-19 infection, outbreaks will recur. Our wellbeing requires everyone to be vaccinated as soon as possible so that we can all be ‘safe’ together.

While there are risks with every health intervention, the benefits far outweigh the risks. Unfortunately, conspiracy theorists have denigrated the vaccines and exaggerated or invented side effects. In this crisis, we must disregard comment from unqualified sources and rely on advice from medical professionals.

Some religious zealots have claimed that relying on vaccines is a denial of faith. This is false. God gives both faith and science. I acknowledge the many religious leaders – bishops, imams, pandits, priests and rabbis – who have given example by getting vaccinated and dispelling the false rumours.

May God bless and protect us all and bring a swift end to this pandemic, and may we cooperate with God by being a blessing for each other.

REV DR PATRICK McINERNEY

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Sheikh Shadi Alsuleiman (left)
and Bishop Vincent Long
receiving COVID-19 vaccines.



Presenting Christianity to Muslim students

Imam Farhan Khalil, Chaplain at the Australian International Academy of Education Ltd (AIAE), an Islamic school in Kellyville, wanted someone to talk about Christianity to his Year 11 Studies of Religion students. He invited **Fr Patrick McInerney** who, on 15 June 2021, did a presentation on the Catholic Church in terms of basic beliefs, creed, sacraments, prayer and the Ten Commandments, highlighting commonalities and differences. The Q & A between Catholic priest and Muslim students was respectful and engaged. Imam Khalil is to be highly commended for his initiative. By inviting a Christian peer and friend to speak about Christianity, he modelled the interfaith principle of allowing 'others' to speak for themselves rather than be spoken about (c.f. "Neither of us ventriloquised the other" p. 10).



New women's interfaith group launched

We are pleased to announce that the Centre and partners launched a women's interfaith group in Western Sydney, called the Western Sydney Women's IntHERfaith Initiative.

Kim Chong, representing the Columban Centre for Christian-Muslim Relations, has partnered with Caroline Allen, the Australian Catholic University's senior engagement officer at the Blacktown campus, Maryam Zahid and Mujgan Tahery of Afghan Women on the Move, and Aisha Amjad of the Community Migrant Resource Centre in Parramatta, to form a group of Western Sydney women from different religions in the name of dialogue and friendship. With more than 40 women attending, the inaugural morning tea at ACU campus on 1 June 2021 was a resounding success, and indicative of the need for such a group in the area. Faith representation by the women on the day included Christian, Hindu, Jain, Muslim and Sikh. The solidarity among the women was palpable with a true sense of sisterhood forming from the start. Regular meet-ups are on the agenda post lockdown.





Presenting at Alive in the Spirit

In June, Centre staff **Fr Patrick McNerney**, **Kim Chong** and **Ryan Epondulan** (from left), presented a workshop on interreligious dialogue at the Alive in the Spirit online conference. The workshop sought to explore the questions: how do we keep in step with the Spirit in our relations with believers from different religions? In a world filled with increasing tension, violence and fear, how can believers from different religions work together for peace, justice, and harmony? The primary resource used to explore the questions was

interfaith charter [The Sydney Statement](#). The team provided definitions of interreligious dialogue, its context in Australia, and concrete actions for building bridges between believers from different religions. *If you're registered for the conference, you can still view the workshop at <https://bit.ly/3isQwga>.*

Sharing The Sydney Statement with the NSW Department of Education

In May, **Fr Patrick McNerney** and **Ryan Epondulan** presented on interreligious dialogue to staff at the NSW Department of Education. Patrick and Ryan shared their insights and experiences of working with believers from different faith traditions. It was great to interact with educators as they shared their personal experiences and stories of engaging with teachers and students from different faith backgrounds in school.



Using [The Sydney Statement](#) as a guide, staff were encouraged to develop concrete actions to encourage interreligious dialogue within their own schools and workplaces. CCCMR hopes that they continue to share this resource with their colleagues and students in New South Wales schools.

Mr Neil el-Kadomi OAM R.I.P.

We acknowledge the death of Mr Neil el-Kadomi on 7 June 2021. Neil was the President of the Parramatta Mosque and taught Arabic and Islamic studies to generations of children. After graduation from Beirut university, he worked as a civil engineer. Coming to Australia as a Palestinian refugee in 1969, his heart and home were always open to assist refugees and migrants to settle in Australia. He worked for Community Services, the police, and was a teacher, part-time imam, and tireless community worker, for all of which he was awarded on OAM. Neil was also very active in interfaith relations. He hosted the staff of the Centre and Bishop Vincent Long at the mosque and attended our Iftar Dinners in 2019 and 2021. **Fr Patrick McNerney** attended his funeral prayers, burial, and memorial service. Neil leaves behind a widow, seven children and 19 grandchildren. We extend to them and to all his friends the traditional Muslim words of condolence from the Holy Quran (2:156):



إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
'innā li-llāhi wa-'inna 'ilayhi rāji'ūn

"Verily we belong to God and verily to Him do we return."

New Church planned for Ur, Iraq

A Chaldean engineer plans to build a new Christian pilgrimage site in Iraq at the place believed to be the home of Patriarch Abraham. Inspired by a prayer spoken by Pope Francis during his visit to Ur in March – "to guide our hands in the work of rebuilding this country" – Adour Ftouhi Boutros Katelma decided to respond in a concrete way. The engineer is planning to build a church in Ur of the Chaldeans, under the Iraqi governorate of Dhi Qar. The building will be equipped with a meeting room to welcome Christian pilgrims from Iraq and the world.

Condensed and adapted from <https://bit.ly/3lz27MO>.



Human Fraternity campaign wins award

The campaign promoting the first UN International Day of Human Fraternity on 4 February has won first-prize in the category of "Best Execution of an Advertising Campaign" at the 15th Publifestival, the international festival of social advertising, held in Madrid in June. The campaign was produced by the La Machi Communication for Good Causes Agency on behalf of the Pontifical Council for Interreligious Dialogue, the Holy See's Dicastery for Communications, and the Higher Committee for Human Fraternity. The International Day was declared by the UN following the publication of the *Document of Human Fraternity for World Peace and Living Together*, signed exactly two years earlier by Pope Francis and the Grand Imam of Al-Azhar, Ahmad Al-Tayyeb, during the Holy Father's apostolic journey to the UAE. You can view the award-winning video at <https://bit.ly/3BTHLDJ>.

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



International Day Against Hate Speech adopted by UN General Assembly

In July, members of the UN's General Assembly voted unanimously in favour of the Moroccan proposal for an International Day Against Hate Speech – 18 June will be the official day. Morocco's Ambassador to the UN, Omar Hilale (right), said in his speech, "Exacerbation of hate speech goes against the values of peace, tolerance, cohabitation and living together." The Moroccan diplomat also commented that King Mohammed VI of Morocco was aware of the dangers "posed by hate speech", as the King continued to push for more global unity. In addition to establishing an International Day Against Hate Speech, the 2021 resolution will also call on the international powers of the UN to effect change in the global status quo. It will call for more transparency in the collection of hate speech trends within the borders of each member state of the UN. This will enable the sharing of relevant data, and better monitoring and analysis of growing trends in discrimination and hate speech worldwide. Condensed and adapted from <https://bit.ly/2URG6hn>.





United Nations honours Sheikh for global diplomacy and combating hate

In July, Sheikh Mohammad Al-Issa was awarded an honorary doctorate by the United Nations for his work as a global peacemaker and an interfaith leader of the Muslim World League (MWL) at a ceremony in Geneva. Francisco Rojas, rector of the UN's University for Peace, praised Dr Al-Issa's commitment to "bringing global awareness to Islam's true message of empathy, understanding and cooperation among all people". Some

of Dr Al-Issa's achievements in recent years include convening more than 1200 Islamic scholars for the [Charter of Makkah](#) (2019) to advance interfaith partnerships, and forging a peace and solidarity agreement among representatives of the Abrahamic religions in France. In accepting the honour, Dr Al-Issa said, "It is the sacred duty of all of us to promote peace and harmony in this world." *Condensed and adapted from <https://prn.to/3A6NqnW>.*

Global interfaith vigil advocates for COVID vaccine access and equity

On 20 July, faith communities from 70 different groups across the world gathered online and in-person in Washington, DC to pray for the billions of people without access to COVID-19 vaccines. The vigil called into light the injustices of the pandemic: people living in poverty and those who are most disadvantaged due to place and race bear the greatest burden.

"Vaccines in low- and middle-income countries are virtually non-existent. No one is safe until everyone is safe! We are all connected. This is a value of our faith and our common humanity," said Rev Dr Angelique Walker-Smith, from the National Baptist Convention USA Inc. and a member of the World Council of Churches central committee. Leaders and their faith communities called on all nations, and especially wealthy nations, to take extraordinary measures to increase vaccine production and end the pandemic. Those gathered at the vigil also plan to continue calling for President Biden and members of the US Congress to lead the world in producing the billions of vaccine doses needed within one year to end the pandemic. *Condensed and adapted from <https://bit.ly/2TRPAIS>.*



African Heritage Dancers and Drummers organisation open the Interfaith Vigil for Global Vaccine Access.



Muslim family protects Christian women

Two elderly Christian women who disappeared in the summer of 2014 when Islamic State (IS) seized Mosul in northern Iraq were recently found to have been living safely with a Muslim family. Camilla Haddad (below, left) and Mary Fathohi Weber were taken in and protected by Elias Abu Ahmed, who gave them a home along with his family. Mary died in 2015, but 98-year-old Camilla continues to live with the Ahmeds (left). Speaking with Patriarch Louis Sako of the Chaldean Catholic Church in Baghdad, Camilla says she feels good, even if sometimes her "legs hurt". Elias would claim that Camilla and Mary were his grandmother and aunt when members of the Islamic State inspected his home. He also took care of their health. "I considered them as part of my family," Elias said. "We are all brothers."

Condensed and adapted from <https://bit.ly/2UXdHpR>.

Australian Muslim Stories

A new report shows startling statistics of hate and violence experienced by Australian Muslims. Rev Dr Patrick McInerney shares the results.

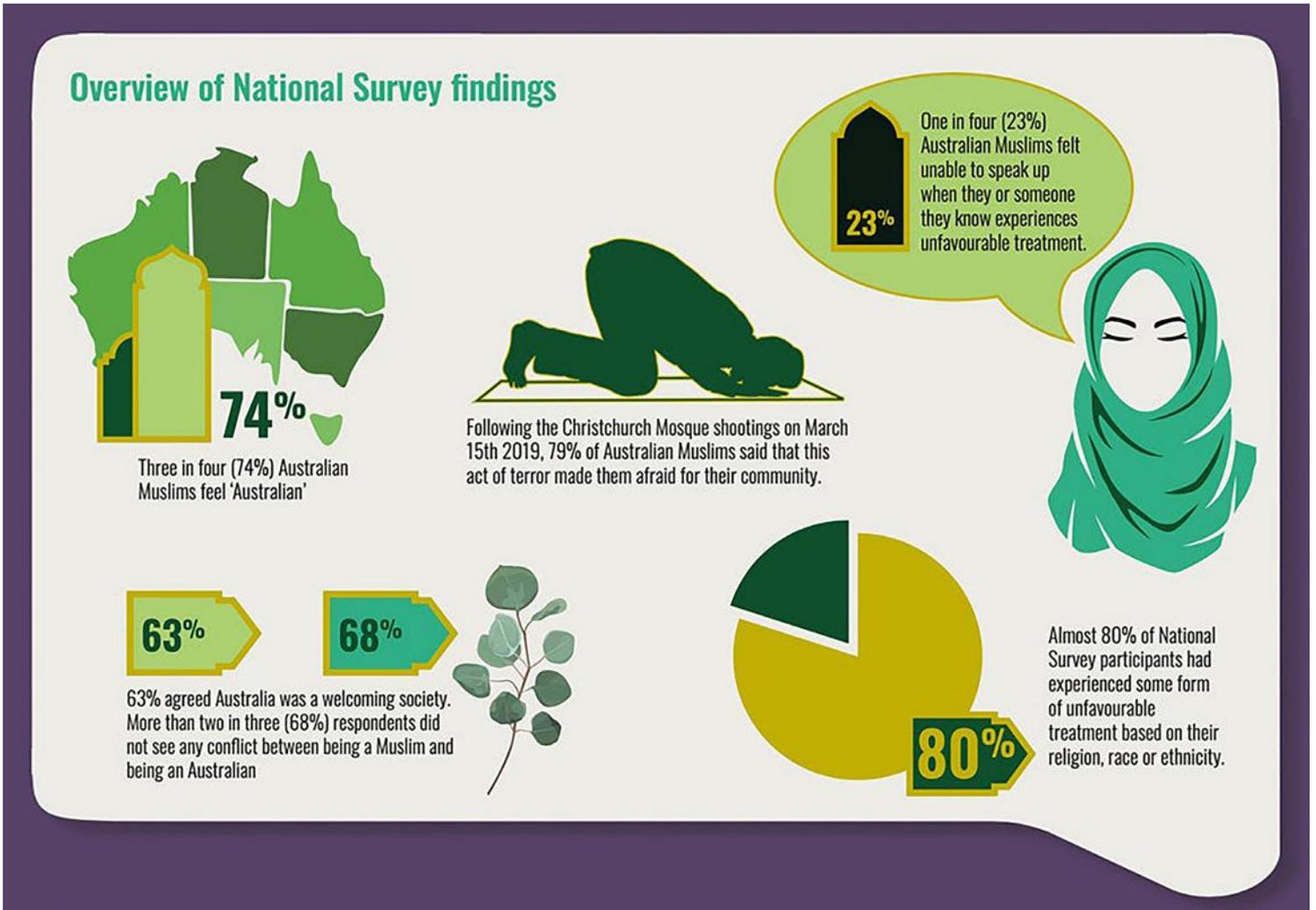
On 20 July 2021, the Australian Human Rights Commission (AHRC) released its report, *Sharing the Stories of Australian Muslims*. The research explored Australian Muslims' concerns and experience of hate and violence and negative public commentary in the wake of the terrorist attack on the mosques in Christchurch in 2019. It was also an opportunity for Muslims to have their say on how they can best be supported. There was wide consultation across Australia, including an online survey completed by more than 1000 Muslims.

The results are shocking (see infographic below). Almost 80% of survey participants experienced some form of unfavourable treatment based on their religion, race or ethnicity. Seventy-nine percent said

the Christchurch attacks made them fearful for their community. Twenty-three percent felt unable to speak out when they or someone they knew experienced unfavourable treatment.

Australia rightly prides itself on its multiculturalism. However, this AHRC report shines a light on one area where we can do much better. The Islamophobia and discrimination against Muslims that the report identifies are an affront to our common humanity and egalitarian ethos.

For each of its seven key themes, the AHRC report provides community-identified solutions to the challenges raised (see infographic right). These solutions focus on engagement with Muslim



communities, building an understanding of Islam through education, and supporting greater inclusion in workplaces, and strong legal protections.

In reading these Community solutions, I note that many of them resonate with the interfaith commitments of [The Sydney Statement](#) which Youth PoWR (Parliament of the World's Religions) launched in March this year.

Australian Muslims are already making significant economic, community and charitable contributions

to Australian society. However, they want to be recognised and to be part of the conversation, to have their voices and their stories heard, driving real change.

But they cannot do this on their own. They need allies in the wider society who extend the hand of friendship. Together, we can do this, overcoming racism and Islamophobia, and promoting social cohesion.

For summary see <https://bit.ly/3fgBZCm>.

For full 96-page report see <https://bit.ly/3fhDWhP>.

Community solutions

Effective engagement with the Muslim community

One of the fundamental issues raised by the Muslim community was the lack of implementation of recommendations and initiatives that were the result of various community consultations. There was an urgent push for *effective* engagement. Australian Muslims not only want to be part of the conversation but they want their voices, stories and experiences to drive positive action.

Public awareness education

The Australian Muslim community noted that misconceptions about Islam and Muslims were all too common, and there was an urgent need for public awareness education. A better understanding of Islam and Muslims would equate to better intercultural relations.

Early inter-faith education

Australian Muslims noted that public awareness and education would be most effective if implemented in the school curriculum, as it would give students an opportunity to meet members of the Muslim community and foster an early understanding of Australia's multicultural community.

Increased representation of Australian Muslims in the media

There was a consensus that greater positive representation of Australian Muslims within news and media meant more opportunities for the broader community to learn about and engage with Australian Muslims. Greater positive representation was also noted as key to the social inclusion of Australian Muslim youth.

Strengthen media frameworks

There was a strong sense among Australian Muslims that there needed to be stronger guidelines and frameworks in place to ensure that Muslim representation in Australian news and media was fair, balanced and accurately represented Muslim participation in Australian society, not just negative stereotyping and Islamophobic narratives.

More diversity and inclusion practices in the workplace

Muslim communities expressed the view that there is not necessarily a lack of diversity measures, but rather a lack of implementation of diversity and inclusion practices across businesses and organisations.

Cultural competency in the workplace

Australian Muslims noted the lack of cultural competency and the negative effects that this had on their participation in everyday work life. Prayer spaces and inclusive networking events were mentioned as key initiatives organisations could take to address these problems.

Visible allies

The responsibility to educate and defend Muslims should not lie with the Australian Muslim community alone. Australian Muslims expressed the need for visible allies outside the Muslim community to help support and aid social cohesion and engagement.

Robust legislative protection against Islamophobia and anti-Muslim hate

The Australian Muslim community highlighted the pressing need for robust laws that prevent and provide protection against unlawful discrimination driven by Islamophobia and anti-Muslim hate.

Increasing Muslim representation in Hollywood

Oscar-nominated actor advocates for better inclusion of Muslims in film

Riz Ahmed may have made history as the first Muslim actor to be nominated for the best actor Oscar (in 2021 for *Sound of Metal*), but he's determined not to be the only one. Ahmed is helping launch a multi-pronged advocacy effort to increase Muslim representation in Hollywood. The effort includes a study of Muslim representation in film, a "blueprint" for Muslim inclusion, and a fellowship for artists.

"The representation of Muslims on screen feeds the policies that get enacted, the people that get killed, the countries that get invaded," said Ahmed. "The data doesn't lie. This study shows us the scale of the problem in popular film, and its cost is measured in lost potential and lost lives."

Ahmed has teamed up with the USC Annenberg Inclusion Initiative, the Ford Foundation, and Pillars Fund. The groups have released a report called *Missing & Maligned: The Reality of Muslims in Popular Global Movies*. The report examined 200 popular films from the US, UK, Australia, and New Zealand released between 2017 and 2019. It found that although Muslims make up 24% of the global population, they only received speaking roles in film 1.6% of the time. Only 19 films out of 200 had at least one Muslim character, and only six films had a Muslim character in a lead role.

The study also found that Muslim representation perpetuated stereotypes: 53.7% of Muslim characters were depicted as being victims of violence, while 39% were perpetrators of violence. Muslim characters were also overwhelmingly depicted as foreigners who spoke no English or English with an accent (87.8% of the time).

"More than half of the primary and secondary Muslim characters in these films were immigrants, migrants, or refugees, which along with other findings in the study consistently rendered Muslims as 'foreign,'" said Al-Baab Khan, one of the study authors.

"Muslims live all over the world, but film audiences only see a narrow portrait of this community, rather than viewing Muslims as they are: business owners, friends and neighbours whose presence is part of modern life. By presenting Muslims in an abundance of storylines, audiences can see and resonate with the innumerable experiences of Muslims from all walks of life."

Right: Riz Ahmed attends the 2021 Academy Awards. Below: Ahmed advocating for better Muslim representation in film.



Alongside the study, the groups also released [*The Blueprint for Muslim Inclusion: Recommendations for Film Industry Professionals*](#). It details solutions for improving Muslim representation on-screen and behind the scenes. The recommendations include eliminating the storytelling tropes of Muslims as being violent and terrorists, and investing in Muslim creators – from nurturing them when they are in school to helping fund their projects.

"We're excited to support the industry to take practical steps towards more nuanced portrayals that amplify Muslim voices, from sunseting terror tropes and signing first-look deals with Muslim creatives to including Muslims in diversity, equity, and inclusion programming," said Pillars Fund co-Founder and president Kashif Shaikh.

The Pillars Fund is also collaborating with Ahmed and his production company, Left Handed Films, to create the Pillars Artist Fellowship. It will provide early career Muslim artists in the US and UK with \$25,000 and career development support. "Having a source of unrestricted funding for Muslim artists and storytellers will be game changing," said Ahmed. "Muslim communities in the US and UK are amongst the most economically disadvantaged. Had I not received a scholarship and also a private donation, I wouldn't have been able to attend drama school."

Condensed and adapted from 'Riz Ahmed's New Initiative Provides Hollywood a Blueprint for Muslim Inclusion' by Diep Tran, Backstage, <https://bit.ly/3rPRfeq>.

New policy briefs released by Network of Dialogue

Promoting social inclusion of refugees and migrants through interfaith

Following discussions of the 2nd European Policy Dialogue Forum on Refugees and Migrants in November last year, the Network for Dialogue has published three policy briefs recommending intercultural and interreligious dialogue as methods to support social inclusion of refugees and migrants in Europe. Education, trust-building and changing the often negative narrative on migration are key areas of the briefs. The discussions were organised by the King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID), and the Network for Dialogue, with support by the German Ministry of Foreign Affairs and the European Commission Representation in Germany. Below is a summary of the policy briefs. You can read them in full via the link at the end of the story.

Policy Brief 1 Supporting teachers in the use of interreligious and intercultural dialogue and inclusive education for refugees

With increasing migrant and refugee students, classrooms are important venues for building shared values and encouraging social cohesion in our diverse societies. The role of teachers in promoting social cohesion extends far beyond the walls of the classroom and into the community. More needs to be done to equip teachers with the skills to help students from diverse backgrounds and to provide dedicated support to migrants and refugees. Recommendations include fast-tracking qualification programmes for teachers from refugee/migrant backgrounds, the provision of interreligious and intercultural dialogical skills for teachers, and prioritising intercultural and interreligious dialogue education in curriculum.

Policy Brief 2 Building trust through dialogue in local communities: a key component for the social cohesion of refugees and migrants in Europe

Intercultural and interreligious dialogue are important tools to foster positive interactions between majority populations and refugees and migrants. These can help



combat populism, hate speech and discrimination. Openly sharing the positive contributions that refugees and migrants make to society builds trust. Recommendations include the implementation of community outreach campaigns and developing platforms and mechanisms which make visible the achievements of refugee- and migrant-led organisations. The inclusion of refugees and migrants in policy making through active grassroots participation and the formal training of public officials on intercultural and interreligious dialogue are also recommended.

Policy Brief 3 Reshaping narratives on migration through intercultural and interreligious dialogue

The “migration debate” has become increasingly polarised. A rhetoric of fear and suspicion in relation to migration is sometimes used to bolster political agendas, which inflames populism and discrimination. To address this, policymakers, religious and civil society networks, advocacy organisations, academics, and refugee and migrant groups must work together. Recommendations include targeted fellowships and other support for refugees and migrants to create independent media platforms. The inclusion and active participation of refugee and migrant voices in public events and at different government levels are also encouraged.

Condensed and adapted from 'The Network for Dialogue published three policy briefs', available at Network for Dialogue, <https://bit.ly/3AtRiQl>.

A personal account of dialogue in action

A Catholic priest remembers his late Hindu monk friend and their quest to know more about one another's religious traditions

While I was in Assisi last September, I learned that my friend Swami Varishtananda had just left his body. Swamiji loved St Francis of Assisi and his sudden death was a shock, but I was certain that he had lived to the fullest the time allotted to him here on earth.

So many images came back to my memory. One was of our last meeting as the coronavirus was approaching. Another was the jubilee for the cathedral of Benares, in the north of India. After the bishop spoke, Swamiji, dressed in his saffron robe that Hindu monks wear, commented on the Gospel parables. Most of all, I again saw the crowds of poor people who crowded into his humble medical practice at the Ramakrishna Mission. I was among them because Swamiji was taking care of my health, which was affected by the pollution of Indian cities.

I particularly remembered the conversations we faithfully carried on for eight years. From the beginning, we recognised each other as men of God and it was on a purely spiritual level that we wanted to share. Politics had no place here because it corrupts the best of religion, just like pure intellectual play.

Through our friendship, Swamiji was thirsty to discover Christianity and I, Hinduism. We developed a ritual for our monthly meetings: we took turns questioning the other about an aspect of his tradition. And so it was that the Trinitarian Mystery followed the Vedas, and the Eucharistic hymn *Adoro te devote*, which filled him with enthusiasm, found an unexpected echo in my reading of the *Katha Upanishad*.

What mattered was the kind and patient listening we gave each other. Neither of us ventriloquised the other by putting our own categories on him. We did not cut each other off. Above all, we knew that we had not



Father Yann Vagneux, Paris Foreign Missions (MEP), in Nepal.

sufficiently understood the other's religion. So we went back to work, accepting to be confused by what each one tried to explain with words that were always imperfect. This is how Swamiji made me grow in the approach of Hinduism, as well as in the things of the Spirit that mysteriously united us beyond our differences.

Some time after the death of my friend, I discovered these lines of Joseph Ratzinger, which describe the grace of our unforgettable dialogues:

"What must be required is respect for the faith of the other and the readiness to seek, in the foreign elements that I encounter, a truth that concerns me and that can correct me and lead me further.

"What is required is being prepared to look for the deeper reality behind the perhaps disconcerting manifestations.

"What must be demanded, moreover, is to be ready, in order to break through the narrowness of my understanding of the truth, to put myself better in touch with what is my own good, understanding the other and allowing myself to be led along the path of the greater God in the certainty that I never have the truth about God completely in my hands and that, in front of it, I am always an apprentice, and that, in walking towards it, I am always a pilgrim whose path will never end."

Condensed and adapted from 'Swamiji – A Catholic priest remembers his late Hindu monk friend and their quest to know more about one another's religious traditions' by Yann Vagneux, International La Croix, <https://bit.ly/3lBhdBl>.

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 2021

- 01** World Day of Prayer for the Care of Creation (Catholic & Orthodox)
<https://justiceandpeace.org.au/world-day-of-prayer-for-the-care-of-creation/>
<https://www.creationjustice.org/world-day-of-prayer-for-the-care-of-creation.html>
- 08** Birth of the Virgin Mary (Catholic)
- 11** *Nayrouz* (New Year) (Coptic Christian)
- 21** International Day of Peace, United Nations
<https://www.un.org/en/observances/international-day-peace>
- 26** World Day of Migrants and Refugees, Vatican
<https://migrants-refugees.va/world-day-of-migrants-refugees/> **AND**
 International Day for the Total Elimination of Nuclear Weapons, United Nations
<https://www.un.org/en/observances/nuclear-weapons-elimination-day>
- 27** *Arbaeen* (Ends 40-day mourning following *Ashura*) (Shia Islam)

October 2021

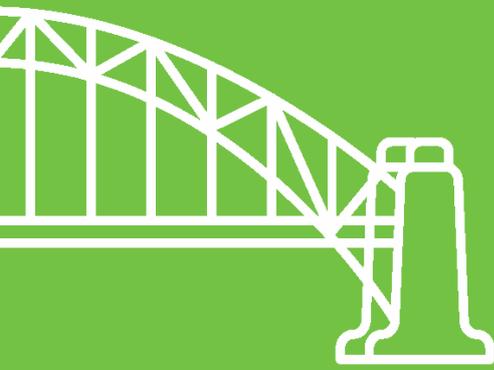
- 03-10** First Assembly of the Plenary Council, Australia (Catholic)
- 19** *Mawlid al-Nabi* (Birth of the Prophet) (Islam)
- 24** Mission Sunday (Catholic)

November 2021

- 01** All Saints' Day (Christian)
- 02** All Souls' Day (Christian)
- 16** International Day for Tolerance, United Nations <https://www.un.org/en/observances/tolerance-day>
- 19** White Ribbon Day, International Day for the Elimination of Violence Against Women
- 28** First Sunday of Advent (Christian)

December 2021

- 08** Immaculate Conception of the Blessed Virgin Mary (Catholic Christian)



Bridges

Building relationships between Christians and Muslims

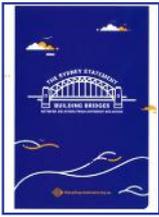
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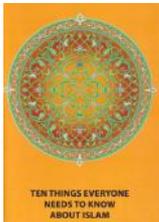
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