

Bridges

Building relationships between Christians and Muslims



No. 84 September 2019

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From the Editor

"Theology" comes from the Greek, *theos* = God, and *logos* = word or reason. Theology means "talking about God". We are all theologians. We all "talk" about God. By our words and our actions, we all witness to God (or fail to witness to God). Whenever we talk or act about what is ultimate in our lives, when we let go of selfishness, when we transcend ourselves, when we reach for what is beyond, we are engaged in a theological endeavour. We are talking about or witnessing to God, whether or not we name God.

Conversely, whenever we talk or act out of lesser motives, when we act out of selfishness, when we indulge ourselves, when we settle for the immediate only, we are failing to speak well about God. We are giving false witness. We are denying God. We are worshipping an idol, something less than God, something fashioned by human minds and hands.

We either serve God, or we deny God. This is true no matter what religion we follow, or even if we don't follow any religion. We are either witnessing to what is ultimate in our lives, however we name that reality, or we are denying ultimacy and settling for the proximate, the immediate.

The true purpose of religion is to facilitate this quest for the ultimate, to name its goal, and to mediate its call to us and to our world. Different religions go about this task in different ways, at different times and in different places, addressing different areas of our lives and our world.

Interreligious dialogue makes that theological quest a shared task and opens us up to the vast richness of God's presence and action in other religions and belief systems. The news items and features in *Bridges* share some of those stories.

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Parish talks on interreligious relations

On 20 July, Centre director **Fr Patrick McNerney** presented "Interreligious Relations" and "Islam & Christian-Muslim Relations" to parishioners (left) at Regina Coeli Catholic Parish in Beverly Hills, Sydney. He outlined what interreligious dialogue is and why Christians are to engage with believers from other religions as part of their baptismal calling to mission. He also suggested ways of going about it.

In the second session he summarised the basic teachings of Islam, highlighting both commonalities and differences. Following his presentation there was a very engaged Q&A. These topics are rarely addressed from the pulpit, so many parishioners remain unaware of the amazing developments in Catholic teaching about other religions during the last 60 years.

People are also vulnerable to inherited cultural stereotypes and media misrepresentation of other traditions. Countering ignorance and providing accurate information is an important service that our Centre offers to the community. Contact the Centre if you wish to book a talk in your parish: Ph (02) 9672 3616; e-mail: info.cccmr@columban.org.au.

Ryan visits the youth of Rockhampton Diocese

On the invitation of Bishop Michael McCarthy, of the Rockhampton Diocese, the Centre's Youth & Networking Coordinator **Ryan Epondulan** visited the Queensland city in June to give a talk on interreligious and intercultural dialogue to Catholic youth.



Ryan takes a selfie with Bishop Michael McCarthy and the youth of the Rockhampton Diocese.

Many of the young adults participating in Ryan's talk at the hosting parish, Holy Family, welcomed the suggestion of moving beyond their own circles to meet with peers of other religions and cultures with openness and curiosity. They contributed their own ideas about how to make parishes more welcoming and inclusive of people of different ethnicities and religions, such as partnering with members of a different religious tradition to raise money for charity, sharing food representative of their cultures, and even starting a band together. It was a great opportunity for Ryan to share with the community the work of the Centre and to highlight the importance of engaging with believers of different religions. Ryan has been invited to visit Rockhampton again in October, this time to help youth become more active in their parishes. We'll keep you posted!

CCCMR present at Sydney Catholic School's Studies of Religion focus day

Fr Patrick McInerney and **Ryan Epondulan** (pictured from top right) recently gave a talk on interreligious dialogue post 1945 to senior high school students of Sydney Catholic Schools. The topic is part of the Studies of Religion curriculum for the Higher School Certificate (HSC). Together with students, they examined the changes in Australia's religious demographic, particularly the rise of traditions outside of Christianity.



Although questions of interreligious dialogue may not always feature in the HSC exam, it is nonetheless important to highlight for students the necessity to respectfully engage believers of different religions for a more just and peaceful society. To do this, both Patrick and Ryan shared practical ways in which students can encounter followers of different religions, such as visiting a place of worship different to their own.



If you would like Fr Patrick or Ryan to visit your school or educational institute to give a talk on interreligious dialogue, see the article on the left ("Parish talks") for contact details.

The Women of Diversity Dinner

In July, the Centre's Media & Community Liaison, **Kim Chong**, joined more than 300 women at the Parra Villa Function Lounge in Parramatta for Sydney's premier multicultural event for women, the Women of Diversity Dinner. Now in its fourth year, the dinner celebrates women's diversity and friendship across Sydney.

Kim was also a part of the organising committee as a representative of the Centre, working alongside 15 women representing various faith and cultural organisations, such as the the Ethnic Communities Council of NSW, Afghan Women on the Move, Australian South Sea Islanders (ASSI) – Port Jackson, Church of Jesus Christ of Latter-Day Saints, Muslim Women's National Network, NSW Jewish Board of Deputies, Pontoxeniteas NSW, SAHELI, Settlement Services International, and the Uniting Church in Australia, Synod of NSW & ACT. Multicultural NSW sponsored the dinner.

Together they created a festive evening packed with quality vegetarian food, conversation, amazing prizes – holiday anyone? – and entertainment. The program consisted of Bollywood dancing, spoken-word poetry, Flamenco dancing, a multicultural choir, henna art, a traditional costume parade, and singing by Dahlia Dior in no less than five languages.



Celebrating women and their cultural diversity in Sydney.



Muslim cleric who hid Christians during attacks honored with award

The US government is honoring an 83-year-old Muslim cleric who hid 262 Christians in his home and mosque during an attack in central Nigeria.

Imam Abubakar Abdullahi (above), along with four religious leaders from Sudan, Iraq, Brazil and Cyprus, was awarded the 2019 International Religious Freedom Award.

Abdullahi was recognised for sheltering hundreds of Christians fleeing from Muslim herdsmen who had launched coordinated attacks on Christian

farmers in 10 villages in the Barkin Ladi area of Plateau State on June 23, 2018. The cleric refused to give them up when their attackers asked about their whereabouts, International Religious Freedom Ambassador Sam Brownback said at the awards ceremony in Washington.

"The imam gave refuge to his Christian neighbours [...] then stood outside the doors confronting the Muslim attackers, pleading with them to spare the lives of the Christians inside, even offering to exchange his own life for theirs," Brownback said. "His actions bear witness to true courage, true selflessness, and true brotherly love."

More than 80 people were killed in the attacks by suspected herdsmen, who also set fire on homes in the villages. Violence between the nomadic Fulani herdsmen, who are mostly Muslims, and farmers, who are predominantly Christians, in Nigeria's middle belt dates to 2013.

Condensed and adapted from <https://cnn.it/2OisTKg>.

Irish nun recognised for her interfaith work in Pakistan

Irish nun Sister John Berchmans Conway, R.J.M., was recognised for her work teaching children in Pakistan and promoting interfaith relations at a ceremony in Westminster Cathedral in July.

She was presented with the Benedict Medal by Cardinal Vincent Nichols, Archbishop of Westminster, during the graduation ceremony at St Mary's University, in recognition of her 65 years of teaching Muslim, Christian, Parsi, and Hindu children. Cardinal Nichols said: "Sister Berchmans' dedication to the thousands of students she has taught is an inspiration to anyone committed to the vocation of teaching."

Sister Berchmans joined the Congregation of the Religious of Jesus and Mary in 1951, where she dedicated her time to educating the young and homeless. In 2012, she was awarded the Sitara-i-Quaid-i-Azam, one of the highest civil awards given by the president of Pakistan. *Condensed and adapted from <https://bit.ly/2ZdWTYK>.*



Sr Berchmans with Cardinal Nichols, Muhammad Nafees Zakaria (center R), Adrian O'Neill (R), and two former pupils.

Breaking News: On 1 September, Pope Francis named 13 new Cardinals, one of whom is the newly appointed PCID president, Bishop Miguel Ángel Ayuso Guixot.

Pope names new head of PCID

Pope Francis has appointed Bishop Miguel Ángel Ayuso Guixot (right) as President of the Pontifical Council for Interreligious Dialogue (PCID), following the death of Bishop Ayuso's predecessor, Cardinal Jean-Louis Tauran, who died in July last year.

Bishop Ayuso was PCID's secretary from 2012 and is one of the Vatican's best experts on Islam. Born in Seville, southern Spain, in 1952, Bishop Ayuso joined the Comboni Missionaries of the Heart of Jesus in his early life, a congregation of Italian origin that is particularly active in eastern Africa. Much of his pastoral ministry was conducted in Sudan and Egypt, providing him a grassroots experience of Islam. He has degrees in Arabic and Islamic studies, in addition to a doctorate in dogmatic theology from the University of Granada.

Bishop Ayuso, 66, served as the dean of the Pontifical Institute of Arabic and Islamic Studies in Rome until Pope Benedict XVI appointed him as secretary of the



Pontifical Council for Interreligious Dialogue in 2012, following the rupture between the Holy See and the prestigious Al-Azhar University in Cairo. Working together with Cardinal Tauran, Bishop Ayuso was able to make use of his personal relationships with personnel from Al-Azhar to re-establish dialogue. Bishop Ayuso multiplied his meetings with leaders not only from Islam but also from other religions, pleading for sincerity of dialogue as a "necessary condition for peace in the world" and the only way in his view of "countering extremism".

Condensed and adapted from <https://bit.ly/2zd5Q9m>, <https://bit.ly/2Z72qV7> and <https://bit.ly/33OTx16>.



Pope Francis and Grand Imam Ahmed al-Tayeb at the signing of the Document on Human Fraternity for World Peace and Living Together.

Melkite Study of Document on Human Fraternity

In their synodal assembly in Lebanon in June, the Greek-Melkite Bishops proposed a program for dissemination and study of the *Document on Human Fraternity for World Peace and Living Together*, signed by Pope Francis and Sheikh Ahmed al-Tayeb, Grand Imam of Al-Azhar, in Abu Dhabi on 4 February 2019.

The program provides both academic and pastoral guidelines for schools and for theological institutes. By promoting its teaching widely among the laity through discussions, commentary, media articles and preaching, the bishops intend to form

new generations able to reconstruct peaceful coexistence between Christians and Muslims. The text will be disseminated widely among the lay faithful, and its contents will be deepened in diocesan and parish meetings. Even priests will be urged to make known the contents and intents of the Abu Dhabi document through their ordinary preaching. Condensed and adapted from: <http://bit.ly/2J8M6rP>.

Abraham Conference 2019

Muslims, Christians and Jews came together to “heal memories and make history” at the 2019 Abraham Conference in Parramatta By Rev Dr Patrick McNerney

Jews, Christians and Muslims all acknowledge the Patriarch Abraham as a significant father figure in their respective religious traditions, each in their own way. This creates a unique bond among these three monotheistic traditions, as well as subtle differences. Accordingly, Judaism, Christianity and Islam are called “the Abrahamic religions”, and one event that brings the believers from these three religions together is called “The Abraham Conference”.

This year’s Abraham Conference was held on 28 July at the Uniting Church’s Parramatta Mission Fellowship Hall. The chosen theme was, “Healing Memories, Making History: Genuine Encounters in the Present will Redeem our Past for a Different Future”. More than 120 delegates from the Jewish, Christian and Muslim faiths attended.

The international keynote speaker was Rev Dr Diego Sarrió-Cucarella, MAfr, Rector of the Pontifical Institute for Arabic and Islamic Studies in Rome. His Presentation, “The Abrahamic Religions: Shedding Past Polemics, Forging New Paradigms”, analysed how medieval Jewish, Christian and Muslim polemical writings negatively influence relations between members of these three faiths today.

Revisiting this old history challenged the Conference attendees to review the legacy of their painful ‘memories’. Instead of seeing each other through the polemics of the past, delegates were invited to encounter each other as they truly are in the present, in all their humanity, for better and for worse.

As false and distorted ‘memories’ are identified, corrected and healed, Jews, Christians and Muslims will be empowered to forge new relations founded on truth, respect and mutuality and thereby make new history.

After the keynote address, Master of Ceremonies, John Cleary, former ABC broadcaster of *Compass* and

The Religion Report, probed Fr Diego Sarrió with questions that explored the central theme further. He then opened the floor to the panel of Jewish, Christian and Muslim experts in the field of interfaith relations, who shared their own reflections and asked further questions of Fr Diego Sarrió.

Rabbi David Freedman and Judith Levitan highlighted from a Jewish perspective the godliness of all persons, made “in the image and likeness of God” (Gen 1:26-7), as the basis for respect, and challenged Christians and Muslims to curb their universalising ambition and allow a genuine, welcoming and hospitable space for others.

Professor Diane Speed and Dr Emmanuel Nathan from the Christian perspective affirmed the need for genuine respect of differences between religions, without the extremes of either ‘smothering’ the other by incorporating them within one’s own frame of reference, or ‘othering’ them so radically as to make them alien. In addition, they noted the gap *within* religions – between populist rhetoric and scholarly leadership – that must also be overcome.

Professor Ismail Albayrak and Makiz Ansari acknowledged the polemic that marked our conflicted histories, but also highlighted the long periods of living in harmony and peaceful co-existence, of *convivencia*, and the friendship and familiarity which also exists in our present times.

As always, an important dynamic of the Abraham Conference was the interfaith discussion and networking that continued over refreshments – food for both mind and body. Attendees shared with each other their ideas, thoughts and impressions from the Conference thus far, and many engaged in one-on-one conversations with the keynote speaker and the panellists.

After the break, everybody came together in groups to discuss the theme in terms of everyday application.

From top left: John Cleary and Rev Dr Diego Sarrió-Cucarella; Kati Haworth, Ahmet Polat and Rev Dr Patrick McInerney; Rabbi Zalman Kastel and Dr Emmanuel Nathan; delegates in group discussion during the conference.

They formulated questions and comments, such as: how the youth of today may be given a lead role in improving interfaith relations; how the members of the three Abrahamic faiths could provide a more public example of dialogue and friendship; and how might they better recognise difference and encourage diversity in society as a whole?

The final plenary session concluded that while the 2019 Abraham Conference was a move towards shedding polemics of the past to forge new paradigms in interfaith dialogue and friendship, there is still much work to do in encouraging better interfaith relations.

On behalf of the Jewish, Christian and Muslim members of the organising committee, Fr Patrick McInerney and Kati Haworth thanked the Uniting Church and their volunteers for hosting the Conference, Fr Diego Sarrió and the Jewish, Christian and Muslim panellists for their stimulating insights, and the Conference delegates for their attendance and participation.

In lieu of a conventional gift to the speaker and panellists, the Conference made a donation to the Together for Humanity Foundation, whose wonderful interfaith facilitations in schools across Sydney and beyond are educating the next generation in accord with the ideals of the Abraham Conference.

Before departing, many attendees filled out evaluation forms. Their evaluation was overwhelmingly positive, with more than 50 per cent of respondents judging the Conference excellent, 30 per cent very good and 15 per cent good. There was also a very high commendation of the keynote speaker and panellists.

The Abraham Conference was co-hosted by Affinity Intercultural Foundation, the Australian Egyptian Forum Council, the Columban Centre for Christian-Muslim Relations, the NSW Jewish Board of Deputies, and the Uniting Church in Australia, Synod of NSW & ACT.

For more, visit: <https://www.facebook.com/AbrahamConference/>



Pope Francis on Theology

Theology must address interfaith dialogue, says Pope By Rev Dr Patrick McNerney

In 2018, the Vatican office for Catholic Education published *Veritatis Gaudium: Apostolic Constitution on Ecclesiastical Universities and Faculties*. The document revised norms of governance and education for all institutions that issue ecclesiastical degrees. It is particularly relevant to teaching theology in seminaries.

On 21 June this year, Pope Francis gave a major speech at the Pontifical Theological Faculty of Southern Italy in Naples on the theme: "Theology after *Veritatis Gaudium* in the Context of the Mediterranean". The issues he treated are relevant not only for seminarians, but for all members of the church. They are relevant not only for the Mediterranean but for every country. The fundamental question is, "What kind of church are we called to be?"

Pope Francis began with the questions behind the *Document on Human Fraternity for World Peace and Living Together*, published in the U.A.E. on 4 February 2019:

How can we care for one another as one human family? How can we nurture a tolerant and peaceful coexistence that translates into authentic fraternity? How can we ensure acceptance in our communities of the other and of those who are different from us since they belong to a religious and cultural tradition different from ours? How can religions be forms of brotherhood rather than walls of separation?

He answered as follows:

"I would say that theology [...] is called to be a theology of acceptance and to develop an authentic and sincere dialogue with social and civil institutions, with universities and research centres, with religious leaders and with all the women and men of goodwill, for the construction of the peace of an inclusive and fraternal society and for the protection of creation."

Rather than being educated in isolation from others, he insisted that: "Theology students should be educated in dialogue with Judaism and Islam to understand the common roots and differences of our religious



Pope Francis at the Pontifical Theological Faculty of Southern Italy, Naples.

identities, and thus contribute more effectively to building a society that values diversity and fosters respect, brotherhood and peaceful coexistence."

He affirmed:

"With Muslims we are called to dialogue to build the future of our societies and our cities; we are called to consider them partners to build a peaceful coexistence, even when there are shocking episodes by fanatical groups who are enemies of dialogue, such as last Easter's tragedy in Sri Lanka."

He also stated:

"Forming students to dialogue with Jews implies educating them in the knowledge of their culture, their way of thinking, their language, in order to better understand and live our relationship on a religious level."

He stressed the importance of compassion:

"In this continuous journey of going out of oneself and meeting with the other, it is important that theologians are men and women of compassion [...] touched by the oppressed life of many, by the slavery of today, by social wounds, violence, wars and the enormous injustices suffered by so many poor people who live on the shores of this 'common sea'."

These three themes of acceptance, dialogue and mercy are as relevant to the multicultural, multi-religious context of Australian society as they are to the countries surrounding the Mediterranean, where Christianity first spread and the ancestral home of many of our citizens.

For full text, see: <http://bit.ly/2HiqLw7>. For commentaries, see: <http://bit.ly/2TOepAY> and <http://bit.ly/2MqQKWx>.

Education for Peace Through Christian Perspective

New ecumenical document commits to peacemaking through education



Pontifical Council for Interreligious Dialogue Secretary, Bishop Miguel Ángel Ayuso Guixot.

The Vatican's Pontifical Council for Interreligious Dialogue (PCID) and the World Council of Churches (WCC) have launched a joint document to encourage Churches and Christian organisations to reflect on the structural roots that have led to the disruption of world peace. The document also provides "a Christian basis for education for peace" and "practical steps toward peacebuilding through education".

The document, *Education for Peace in a Multi-Religious World: A Christian Perspective*, was presented by the PCID and WCC during a conference in Geneva on May 21 on "Promoting Peace Together". It was defined by the signatories as "an important milestone in our ongoing commitment to strengthening ecumenical relations through the promotion of interreligious dialogue".

Among those present at the release of the document were PCID's Secretary, Bishop Miguel Ángel Ayuso Guixot, WCC's Secretary-General, Rev Dr Olav Fykse Tveit, Holy See's Permanent Observer to the United Nations and Specialised Agencies in Geneva, Archbishop Ivan Jurkovič, and the representative of the Permanent Mission of the United Arab Emirates, Aalya Al Shehhi. The conference devoted ample time to the historical *Document on Human Fraternity for World Peace and Living Together*, signed by Pope Francis and the Grand Imam of Al-Azhar, Ahmed al-Tayeb, in Abu Dhabi on 4 February.

Terrorism threatening planet

"Our daily experience confirms that we live in a fractured world and that polarisation is increasing," Bishop Ayuso noted in a brief presentation.

"The ecological crisis and political, economic and social instability continue to threaten the well-being, if not the very existence of the planet.

"Deadly terrorism, acts of religiously motivated violence, radicalisation, or self-radicalisation via social media, hate speech, as well as extremist preachers, missionaries, and religious institutions that sow the

seeds of hatred and violence, are social scourges that must be addressed," he said.

Religions for peacebuilding

For this reason, the Spanish bishop said, the document is "grounded in our shared conviction that education has a vital, indeed essential role to play in resolving conflicts, preventing their recurrence, healing the wounded, restoring justice, and upholding the equal dignity of all".

Even though the joint PCID-WCC document is written by Christians mainly for Christians, the bishop pointed out that peacebuilding needs to embrace everyone. He hoped that the document will generate a broad interaction with education for peace involving followers of other religions, as well as social and political actors in our multi-religious world.

Education for Peace in a Multi-Religious World: A Christian Perspective is divided into three sections. The first gives seven reasons why Christians should engage in education for peace. The second section points to 12 areas and strategies for implementing peacebuilding through education. The final part offers 10 recommendations to churches, Christian educational institutes and the national and regional confessional ecumenical bodies for prayerful reflection.

You can read the document in full at <https://bit.ly/2ZDf22u>.
Condensed and adapted from 'Education to peace in a Christian perspective', by Robin Gomes, Vatican News, <https://bit.ly/2T6w7PR>.

Small Steps to Muslim-Christian Reconciliation in Nigeria

Following decades of religious violence between Muslims and Christians in northwestern Nigeria, the tide is turning. Recently, a group of Muslims visited Christian widows and orphans to donate food, clothing and school items as part of efforts to enhance peaceful coexistence among the two faiths.

“I can’t believe they came and visited me,” said Judy Ugwu, a mother of four who lives in Kaduna state. “They have given me enough food and clothes. I want to forgive every Muslim who has wronged me in any way.”

Ugwu, 38, who is a Christian, lost her husband early this year when gunmen dressed in military uniforms and armed with AK47 rifles, machetes and sticks attacked her village of Kajuru and killed more than 60 people. She accused the majority Hausa-Fulani tribe, who are predominantly Muslim and herders of cattle, for brutally murdering her husband. “I had vowed never to forgive them,” she said. “They wanted to finish us (non-Muslim) during elections so that their people can ascend to power.”

In Kaduna state, the Hausa-Fulani tribe makes up 60 per cent of the population, and the non-Muslim minorities, who are mainly farmers, make up the remaining 40 per cent. The minority Christian populations have for decades accused Muslims of using elections to control political and economic power in the state by only electing Muslim leaders. They have also felt marginalised in terms of development and job opportunities. The difference between them became more pronounced early this year during national Nigerian presidential elections when the Hausa-Fulani faction of Kaduna state’s residents voted for the president, who is a Muslim. All other elective seats in the state went to Muslim candidates. No Christian candidate was elected.

Following the election, there were nonstop attacks on communities, leading to the loss of thousands of lives, with several others injured. Churches, mosques and Islamic schools have been burned in retaliation. But amongst the violence, there are also Muslims reaching out to Christians to seek reunion and deliver a message of hope and solidarity.



Nigerian women attend an interfaith prayer rally organised by the Freedom and Justice Party in Abuja, Nigeria, earlier this year.

Mahamadou Aliyu recently reconciled with his Christian neighbour after he realised that Islam was a peaceful religion and that both the Bible and Qur’an are Holy Books. “We shared a meal together,” said Aliyu, 35, a father of five. “We all worship one God who loves peace. We should respect and tolerate each other as brothers and sisters. We should never kill each other and hide behind religion.”

“I urge Muslims and Christians to live in peace and harmony,” Emir Muhammadu Sanusi II said. “Jihad is not about killing people in the name of Jihad. That’s not Islam. People who are killing others and looting their properties are criminals. Islam promotes peace, and I urge Muslims to show their Christian brothers that Islam is a peaceful religion.”

Pastor Yohanna Buru of Christ Evangelical and Life Intervention Ministry welcomed this act of kindness by Muslims and reminded Christians to also reach out to Muslims and help promote peace and unity among people despite their religious differences. “We should preach peace everywhere we go to bring the lost love between us.”

Ugwu agrees. “If we continue with this act of kindness, then we can heal and forgive each other,” she said.

Condensed and adapted from 'In northern Nigeria, Muslims and Christians take small steps toward reconciliation', by Doreen Ajiambo, Religion News Service, <https://bit.ly/30dYq1m>.

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 2019

- 10** *Ashura*, 10th of *Muharram*, Anniversary of Noah's departure from Ark on Mount Ararat (Sunni Islam); Commemoration of martyrdom of Imam Hussain (Shia Islam)
- 21** International Day of Peace; 2.00pm Interfaith Peace Service, Parramatta Mission

October 2019

- 13** Youth PoWR - South, LMA, 71-75 Wangee Road, Lakemba.
Register at Humanitix: <https://events.humanitix.com.au/youth-powr-2019-south>
- 26** National Mosque Open Day - check with your local mosque for details.

November 2019

- 01** All Saints Day (Christian)
- 02** All Souls Day (Christian)
- 03** Youth PoWR – East, Bondi Pavilion, Bondi.
Register at Humanitix: <https://events.humanitix.com.au/youth-powr-2019-east>
- 10** *Mawlid an-Nabi* (Birth of Prophet Muhammad) (Islam)

December 2019

- 01** First Sunday of Advent (Christian)

Bridges

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