



THE SIMEON INITIATIVE'S YEAR OF ENCOUNTER

A joint project of Cardus and
Clal - The National Jewish Center
for Learning and Leadership

Session 1 **Hospitality**

Facilitators' Guide



SESSION 1: HOSPITALITY FACILITATORS' GUIDE

INTRODUCTION

This Year of Encounter program guide focuses on hospitality as a foundational practice for Jewish-Christian encounter. Hospitality is not simply about being polite or welcoming; it asks us to notice who feels at home, who does not, and what we can do. When Jews and Christians come together across differences, hospitality is both an ethical commitment and a spiritual discipline. It shapes how we enter one another's spaces, how we host and how we are hosted, and how much of ourselves we are willing to bring into the room.

In this session, we will explore hospitality through the lenses of our two traditions and through lived experience. We will reflect on moments of feeling welcomed and moments of feeling exposed or uncertain. The shared activity for today centers on the church hosting the synagogue. Through text study, discussion, and experience, we will ask what it means to create space for the other while remaining grounded in who we are.

PROGRAM GOALS

1. Participants will develop a shared understanding of hospitality as a spiritual and ethical practice within both Judaism and Christianity, including where the traditions may overlap or differ.
2. Participants will become more aware of how history and misconception can shape experiences of being a host and a guest, particularly in Jewish-Christian encounter.
3. Participants will reflect on their own assumptions and habits around welcome and belonging, noticing when hospitality feels easy and when it feels challenging or costly.
4. Participants will practice hosting across differences with intention and care, gaining concrete experience in welcoming the other faith community into their own sacred space.
5. Participants will identify ways hospitality can support sustained relationship-building and shared responsibility in confronting antisemitism, both within this Year of Encounter and beyond it.



AGENDA

Time	Activity	Description
15 minutes	Opening: Shared Commitments	Setting context and shared commitments for our time together.
25 minutes	Spiritual Inspiration	Learn teachings from our two faith traditions about today's program topic, noticing how they are similar and how they are different.
60 minutes	Shared Activity: Learning About Christian Life and Practice	Jewish participants visit a church.
20 minutes	Closing Reflection: Listening Pairs	Reflect together on our experience today. Learn how today's experience has impacted members of the other faith and consider how it has impacted us. Set goals for how to take this learning into the future.

FACILITATORS GUIDE

This session is intended to take place in a mutually comfortable space within the church. This session's shared activity will center around the Christian congregation serving as host and the Jewish congregation as guest. The goal is to practice hospitality with a focus on the guest's needs, and to learn more about ways in which Jews can feel comfortable and uncomfortable in Christian spaces and society at large. Much of the learning will occur before the gathering itself, as the church members determine how to best welcome the Jewish guests and to think in advance about what elements of the space might feel comfortable, unfamiliar, or challenging for Jewish participants. See "Shared Activity" facilitator notes below for more information.

OPENING: SHARED COMMITMENTS (15 MINUTES)

1. Gather in a suitable room for the group discussion. Note that Jewish groups may not be comfortable gathering in the sanctuary, so a classroom or multipurpose room would be more appropriate. Set the chairs in a circle if possible, so that participants can see each other and to equalize participants.
2. Welcome everyone to the program. (5 min)
 - Facilitator(s) introduce yourselves to the group with your name, which congregation you are from, and briefly why you wanted to be here today.
 - Introduce the Simeon Initiative and the Year of Encounter. You can read the below text aloud or summarize it. (It is also in the participant handout.)

In the last decade, and especially since the horrific attacks in Israel on October 7, 2023, Canada has seen a significant rise in antisemitism. In 2024, Father Deacon Andrew Bennett of Cardus launched the [Canadian Christian Declaration on Antisemitism](#), a statement by Christian leaders across denominations committing Christians to stand publicly with the Jewish community against rising anti-Jewish hatred. Within two months, more than 700 clergy and faith leaders had added their names and The Simeon Initiative was born.

In June 2025, more than one hundred Jewish and Christian leaders from across Canada gathered in Toronto for the Simeon Initiative Jewish-Christian Leaders Summit. Rabbis, pastors, and lay leaders had thoughtful and candid conversations about antisemitism and the responsibilities their communities share, as well as both common ground and theological difference. Out of that gathering came a commitment to bring the same spirit of encounter into local communities.

What is The Year of Encounter?

The Year of Encounter invites Christian and Jewish congregations to form partnerships grounded in friendship, learning, and trust. Participating congregations commit to a year of shared experiences designed to deepen understanding and build enduring relationships across differences.

This work is both personal and collective. On the local level, it begins with conversations, meals, and study. On the national level, it reflects a growing recognition among Christian leaders that antisemitism should not be a Jewish problem, but one that Christians have a particular responsibility to confront. By entering into a genuine relationship with Jewish neighbours, Christian congregations can begin to repair what has been broken in our society and model a faith that stands against hatred, with humility and resolve.

3. Depending on the size of the group, go around for introductions. (5-10 minutes)
 - Less than 10 people: Go around one by one and have people introduce themselves, say which congregation they are from, and share (briefly!) why they wanted to be here today.
 - 10 or more people: Put people into pairs or trios to introduce themselves with name, which congregation they are from, and why they wanted to be here today.

4. Shared Commitments (5 min)
 - Give everyone a copy of the Session Handout, which includes Shared Commitments.
 - Facilitator introduces the idea that we are here because of shared commitments. “We want to encourage ourselves and each other to have meaningful, real encounters in this group today. These are not always easy things to do, but we believe they will lay the groundwork for authentic and impactful cross-communal learning. We are going to go around and each person please read one of the commitments in the Year of Encounter Shared Commitments handout we’ve given you.”
 - Go around and have a different member of the group read each item on the sheet.
 - Ask: “Is there anything anyone would like to add to this list?”
 - Then: “Do we all feel that we can commit to these principles? Please raise your hands to show your agreement.”

SPIRITUAL REFLECTION (25 MINUTES)

1. Facilitators introduce the Spiritual Reflection section of the program. You can read the below or use your own words.

“We will now draw upon some sacred texts from each of our faiths about the topic of Hospitality. The goal is to see both commonalities and differences, to learn about each other, and to inspire ourselves in the work of Jewish-Christian encounter.

We hope you will share from your heart and your own personal experience, and know that you don’t need to feel like you are representing your whole faith.”

2. Facilitators share a little bit about how your faith reads texts – Christian and Jewish traditions read and experience sacred texts quite differently, and it is helpful to the participants to understand a little about this.
 - Judaism: Here are some examples of things the Jewish facilitator might want to share about how Judaism traditionally approaches sacred text:
 - The fullest understanding comes from reading in the original Hebrew or Aramaic.
 - We learn in pairs because better understanding is seen to come from conversation and argumentation.

- Each word can be considered intentional and sacred and therefore used in interpreting the verse.
 - Reading with commentaries from other generations adds to our understanding.
 - Each person has the potential to come up with a new and important understanding or interpretation, and interpretation and elaboration is praiseworthy.
 - We can learn from the text what God is trying to teach us about how to live our lives.
 - The Jewish legal tradition springs from the Hebrew Bible, but is further developed over the centuries through legal compendiums such as the Mishna (circa 200 C.E.), the Talmud (circa 600 C.E.), and other medieval and modern collections of law.
- Christianity: Here are some examples of things the Christian facilitator might want to share about how Christianity traditionally approaches sacred text:
 - Catholics and Orthodox principally engage Biblical texts in a liturgical context where they are organized into a lectionary based around the church year. Additionally, some will read the Holy Scriptures contemplatively as part of their personal prayer through *lectio divina*. Holy Tradition, how the Church has interpreted these texts, is a parallel source of authority.
 - This is less common among the majority of Protestants for whom reading scripture is frequently individual or small-group based, emphasizing personal discernment and spiritual guidance and with the belief that the Holy Spirit guides interpretation. They place little to no emphasis on tradition as authoritative.
 - Scripture is usually engaged in the language of the reader, with the understanding that translation can convey the meaning without knowledge of Aramaic, Hebrew, or Greek.
 - The focus is more often on what the text means about how to live one's life, rather than debate about historical, linguistic, or communal contexts.
 - Christians read Scripture, including the Hebrew Bible ("Tanach"), through the lens of Jesus, understanding earlier texts as part of a larger story that culminates in Christ. The text is read as a unified story in which God's relationship with humanity unfolds over time.

3. Jewish Facilitator teach the Jewish text. Christian Facilitator teach the Christian text.

Open for discussion.

- Suggested teaching points and discussion questions are below and on the handout.
- Feel free to modify to match your own teaching or community.

JEWISH TEACHING: HOSPITALITY AS A CENTRAL JEWISH VALUE — “ABRAHAM AND SARAH’S OPEN TENT”

Abraham and Sarah are seen in the Jewish tradition as exemplars of hospitality, due to how they receive three messengers from God in Genesis 18—as Abraham is recovering from his circumcision. In this passage, Abraham and Sarah model hospitality not just as courtesy, but as a spiritual priority. In fact, Maimonides, the important 12th century rabbi and scholar, interprets the way the passage is written in Genesis as intending to show us that hospitality is a top priority: It is so urgent that Abraham interrupts his encounter with God in order to attend to unfamiliar guests.

Genesis 18:1-10

God appeared to [Abraham] by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot. Looking up, he saw three figures standing near him. Perceiving this, he ran from the entrance of the tent to greet them and, bowing to the ground, he said, “My lords! If it please you, do not go on past your servant. Let a little water be brought; bathe your feet and recline under the tree. And let me fetch a morsel of bread that you may refresh yourselves; then go on—seeing that you have come your servant’s way.” They replied, “Do as you have said.” Abraham hastened into the tent to Sarah, and said, “Quick, three seahs of choice flour! Knead and make cakes!” Then Abraham ran to the herd, took a calf, tender and choice, and gave it to a servant-boy, who hastened to prepare it. He took curds and milk and the calf that had been prepared and set these before them; and he waited on them under the tree as they ate. They said to him, “Where is your wife Sarah?” And he replied, “There, in the tent.” Then one said, “I will return to you next year, and your wife Sarah shall have a son!”

[Maimonides, Mishneh Torah, Mourning 14:2](#)

The reward one receives for accompanying guests is greater than all of the others. This is a statute which Abraham our Forefather instituted and the path of kindness which he would follow. He would feed wayfarers, provide them with drink, and accompany them [toward their next stop]. Showing hospitality for guests surpasses receiving the Divine Presence, as Genesis 18:3 states: “Looking up, he saw three figures.” Accompanying them is greater than showing them hospitality. Our Sages said: “Whoever does not accompany them is considered as if he shed blood.”

Questions about the Jewish teaching

1. In this teaching, hospitality isn’t just important; it’s more important than speaking with God. What would it look like to incorporate this idea into our own lives with the same seriousness?
2. Have you ever seen someone welcome guests with this kind of deep reverence, especially those the person doesn’t know very well or might consider to be strangers?
3. How do Christian traditions understand the story of the Hospitality of Abraham?

CHRISTIAN TEACHING: HOSPITALITY OF SERVICE OR HOSPITALITY OF SPIRIT

In this story, Jesus enters a village and is welcomed into the home of sisters Martha and Mary. Martha is busy with the tasks of hospitality—preparing, serving, and hosting. Mary sits at Jesus’ feet, listening to his teaching. Martha becomes frustrated and asks Jesus to tell Mary to help her. Jesus teaches them about what posture is best when welcoming guests.

Facilitator’s Notes: You might teach some or all of the following ideas.

- This story is not a rejection of hospitality or service. In fact, Martha is doing what would have been culturally expected and morally good in this situation of receiving a guest—especially since hospitality in the ancient world was a sacred duty.
- Rather, this story is about how to personally orient ourselves when receiving guests. From Martha’s comments about Mary, it might seem like this is an issue of service (preparing the food and other hosting needs) vs. laziness (sitting with a guest). The story turns that idea on its head, showing the contrast between anxious, distracted service vs. attentive presence. Martha’s posture in her heart is running around to take care of logistics, while not paying attention to truly receiving her guests. Mary is portrayed as a disciple, sitting “at the Lord’s feet” (language for formal learning), and Jesus affirms her place there.
- This story shows that it is worse to serve in a way that crowds out Jesus’ teaching, rather than to run out of food. Martha is corrected in how to orient herself when welcoming someone: Jesus names her anxiety and distraction as the problem, but still sees her desire to serve. The issue is her interior posture, not her actions themselves.
- In this story, hospitality is redefined: True hospitality is not only about feeding the guest, but about receiving what the guest brings—in this case, Jesus’ word. Hospitality in Luke 10 is about making space not just in one’s home, but in one’s attention.

Luke 10:38-42

Now as they went on their way, he entered a certain village where a woman named Martha welcomed him. She had a sister named Mary, who sat at Jesus’s feet and listened to what he was saying. But Martha was distracted by her many tasks, so she came to him and asked, “Lord, do you not care that my sister has left me to do all the work by myself? Tell her, then, to help me.” But the Lord answered her, “Martha, Martha, you are worried and distracted by many things, but few things are needed—indeed only one. Mary has chosen the better part, which will not be taken away from her.

Questions about the Christian teaching

1. What kind of hospitality does Jesus affirm here? What kind does he gently challenge?
2. When are times when you have felt most welcomed—not just entertained, but truly received?
3. What are ways we might make more space for what our guests might teach us?

Questions about both teachings

1. What do these two teachings about today's topic teach us about how to encounter one another as Christians and Jews?
2. What might they teach us about working together against antisemitism? How might we apply these teachings?

SHARED GROUP ACTIVITY:

WELCOMING JEWISH GUESTS (60 MINUTES)

For this session's shared activity, the Christian congregation serves as host and the Jewish congregation as guest. The goal is to practice hospitality with a focus on the guest's needs, and to learn more about ways in which Jews can feel comfortable and uncomfortable in Christian spaces and society at large. Much of the learning will occur before the gathering itself, as the church members determine how to best welcome the Jewish guests and to think in advance about what elements of the space might feel comfortable, unfamiliar, or challenging for Jewish participants. Facilitators should guide the hosting team to plan the gathering:

- **Food:** What kinds of food options are required, whether kosher or otherwise? Church members may have the opportunity to learn about kosher symbols on packaging and that they can purchase items in their local grocery store; the range of eating practices among members of the partner synagogue; and how accessible eating is a major part of hosting.
- **Ritual sensitivities:** How can we be mindful of ritual concerns of Jewish guests? Church members may have the opportunity to learn about traditions around entering churches as they determine whether the meeting should take place in a fellowship hall rather than a sanctuary; how to show Jewish guests that they are welcome while being sensitive to historic concerns about proselytization; what Christian symbols might mean to Jewish guests and the feelings that may come with seeing them; and what types of activities Jewish guests will be open to participating in or exploring. This will vary depending on the partner congregations.
- **Information:** What might Jews not know about churches, even if it seems obvious to Christians? Church members may have the opportunity to learn about Jewish expectations for houses of worship; Jewish frameworks of gathering; and gaps in Jewish knowledge about Christianity.

On the day of the gathering, encourage both hosts and guests to notice during the gathering what they are wondering and any points of commonality or confusion. Christian hosts are encouraged to explain aspects of their congregation and practice in simple, clear language, and to invite questions rather than assume understanding. Jewish guests should be encouraged to share their questions, reactions, and curiosity. Note that the hope isn't to remain polite at the expense of deeper understanding.

Consider exploring the following during the visit:

- What are the different areas of your church and what community functions do they serve? For Catholics, Orthodox, and more traditional Protestant church buildings (i.e. Anglican, Lutheran, Presbyterian) what is the liturgical use or theological meaning connected to different parts of the church interior?
- Who are the staff and volunteers that run the church? What are their roles?
- What is the history of this church and what is it known for in the community?
- What challenges does your church face right now? (And which of those challenges might the synagogue share in their own congregation?)

Throughout the activity, facilitators should help participants notice not only what it takes to make others feel at home, but also what it feels like to adjust one's own habits and assumptions in service of genuine hospitality—treating these moments not as obstacles, but as the heart of the learning.

CLOSING REFLECTION: LISTENING PAIRS (20 MINUTES)

Facilitator note: For our closing activity in each program, we'll be going into constructivist listening pairs. This is a practice of listening in which each partner is given time to reflect aloud on the speaking prompts, uninterrupted. When given the chance to speak without interruption, we sometimes are able to go further with our thinking. It is important to stress to the group that when we are the listener, our sole job is to listen supportively. Inspired by the work of [Victor Caryl](#).

1. Facilitators introduce the Listening Pairs (2 min)

- The purpose of this closing activity is to reflect on our own experience and to hear another participant's reflections – and to let that learning sink in. We will be pairing up – one Jewish and one Christian listening partner – and we'll be practicing generous listening.
- The way this will work is as follows:
 - Each partner will reflect on the prompts for 4 minutes, uninterrupted. Partner B will listen supportively, but not speak. Then Partner B will have a chance to reflect back to Partner A what you heard for 1 minute. The purpose of Partner B's response is not to correct but to echo back, for example: "I heard you say" "I'm wondering what that was like for you to..." Then we will switch and do it again with Partner B reflecting. We will keep the time and let you know when it's time to switch.
 - I agree to listen to and think about you for a fixed period of time in exchange for you doing the same for me. I keep in my mind that my listening is for your benefit so I do not ask questions for my information, but for your learning.
- Guidelines to keep in mind
 - Share only what you are comfortable sharing. It's okay to prefer not to share much, and it's okay to be excited to share a lot.

- Each person is given equal time to talk and be listened to.
 - The listener does not interpret, paraphrase, analyze, give advice, or break in with a personal story.
 - We maintain confidentiality so we can be authentic.
 - We don't use our speaking time to criticize others, but rather to reflect on our own experience.
 - In a moment, please pair up with someone from the other faith background and take turns answering one or more of the following prompts:
 - What did you learn about yourself or your own faith or tradition today?
 - What did you learn about the other faith?
 - What is something new you are taking away with you from today's experience?
 - Is there a commitment you want to make, coming out of today?
2. 10 minutes for paired sharing. Facilitators tell people at the switch times:
- 4 minutes - Partner A speaks
 - 1 minute - Partner B reflects on what they heard
 - 4 minutes - Partner B speaks
 - 1 minute - Partner A reflects on what they heard
3. 10 minutes for full group conversation about their paired reflection time.
- Let's come back together to hear about your reflections. Please share only from your own reflection or your response to what you heard, but not your partner's words or experience in order to maintain their confidentiality.



SESSION 1: HOSPITALITY HANDOUT

What is the Simeon Initiative's Year of Encounter?

In the last decade, and especially since the horrific attacks in Israel on October 7, 2023, Canada has seen a significant rise in antisemitism. In 2024, Father Deacon Andrew Bennett of Cardus launched the *Canadian Christian Declaration on Antisemitism*, a statement by Christian leaders across denominations committing Christians to stand publicly with the Jewish community against rising anti-Jewish hatred. Within two months, more than 700 clergy and faith leaders had added their names and The Simeon Initiative was born.

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The Year of Encounter invites Christian and Jewish congregations to form partnerships grounded in friendship, learning, and trust. Participating congregations commit to a year of shared experiences designed to deepen understanding and build enduring relationships across differences.

This work is both personal and collective. On the local level, it begins with conversations, meals, and study. On the national level, it reflects a growing recognition among Christian leaders that antisemitism should not be a Jewish problem, but one that Christians have a particular responsibility to confront. By entering into a genuine relationship with Jewish neighbours, Christian congregations can begin to repair what has been broken in our society and model a faith that stands against hatred, with humility and resolve.

SHARED COMMITMENTS

We want to encourage ourselves and each other to have meaningful, real encounters in this group today. These are not always easy things to do, but we believe they will lay the groundwork for authentic and impactful cross-communal learning. We hope these shared commitments will give us encouragement in our encounter today.

TODAY, I GIVE MYSELF AND MY FELLOW PARTICIPANTS HERE PERMISSION TO:

1. **Not know:** We don't need to know everything about our own faith, our own opinions, or other topics that may come up. We can be honest about not knowing the answer.
2. **Feel upset:** We may be hurt or upset by something someone else says; that's okay. It's part of really hearing each other.
3. **Share how something impacts me:** We are not here to agree on everything. Sharing how we are impacted by what others say and do—even when it upsets us—is a gift we give to each other as we seek greater understanding.
4. **Feel paralyzed:** We don't always have to know exactly what to do next. Sometimes we may feel simply unable to act.
5. **Appreciate someone else's faith tradition:** We can grow through wisdom learned from or about someone else's tradition, without feeling like we're abandoning our own.
6. **Change my mind, potentially multiple times:** We don't need to be absolutely certain about everything, and we can even change our minds during a conversation here.

TODAY, I COMMIT TO:

1. Asking questions when I don't understand something, rather than guessing.
2. Allowing my heart to soften when I hear something I resonate with.
3. Being courageous and open to changing my heart and mind.
4. Being generous of spirit and assuming my fellow participants have the best intentions.
5. Allowing others to have their own beliefs without trying to change them.
6. Practicing holding ideas that are not my own, with curiosity.
7. Listening in order to understand, rather than to respond or correct.

HOSPITALITY IN JUDAISM AND CHRISTIANITY

JEWISH TEACHING: HOSPITALITY AS A CENTRAL JEWISH VALUE — “ABRAHAM AND SARAH’S OPEN TENT”

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Questions

1. In this teaching, hospitality isn’t just important; it’s more important than speaking with God. What would it look like to incorporate this idea into our own lives with the same seriousness?
2. Have you ever seen someone welcome guests with this kind of deep reverence, especially those the person doesn’t know very well or might consider to be strangers?
3. How do Christian traditions understand the story of the Hospitality of Abraham?

Christian Teaching: Hospitality of Service or Hospitality of Spirit

In this story, Jesus enters a village and is welcomed into the home of Martha. Martha is busy with the tasks of hospitality—preparing, serving, and hosting. Mary sits at Jesus’ feet, listening to his teaching. Martha becomes frustrated and asks Jesus to tell Mary to help her. Jesus teaches them about what posture is best when welcoming guests.

Luke 10:38–42

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Questions about the Christian teaching

1. What kind of hospitality does Jesus affirm here? What kind does he gently challenge?
2. When are times when you have felt most welcomed—not just entertained, but truly received?
3. What are ways we might make more space for what our guests might teach us?

Questions about both teachings

1. What do these two teachings about today’s topic teach us about how to encounter one another as Christians and Jews?
2. What might they teach us about working together against antisemitism? How might we apply these teachings?

LEARNING ABOUT THE CHURCH

As you learn about the church today, consider:

- 1. Moments of curiosity:** What surprises you? What do you find yourself wanting to understand more deeply?
- 2. Moments of uncertainty or hesitation:** When do you feel unsure about what to do, where to go, or how to participate? What questions arise in those moments?
- 3. Assumptions you notice in yourself:** What did you expect that turned out to be inaccurate or incomplete?
- 4. Language and symbols:** What words, rituals, or objects feel familiar? Which feel foreign? How are they explained, and how does that affect your understanding?
- 5. Points of recognition:** Are there aspects of church life that echo experiences in your own congregation—shared challenges, roles, or rhythms?

LISTENING PAIRS

The purpose of this closing activity is to reflect on our own experience and to hear another participant's reflections – and to let that learning sink in. We will be pairing up – one Jewish and one Christian listening partner – and we'll be practicing generous listening.

Instructions

- Each partner will reflect on the prompts for 4 minutes, uninterrupted.
 - Partner B will listen supportively, but not speak, for 4 minutes.
 - Then Partner B will have a chance to reflect back to Partner A what you heard for 1 minute. The purpose of Partner B's response is not to correct but to echo back, for example: "I heard you say" "I'm wondering what that was like for you to..."
 - Then we will switch and do it again with Partner B reflecting for 4 minutes and Partner A reflecting back for 1 minute.
 - We will keep the time and let you know when it's time to switch.
- I agree to listen to and think about you for a fixed period of time in exchange for you doing the same for me. I keep in my mind that my listening is for your benefit so I do not ask questions for my information, but for your learning.

Guidelines to keep in mind

1. Share only what you are comfortable sharing. It's okay to prefer not to share much, and it's okay to be excited to share a lot.
2. Each person is given equal time to talk and be listened to.
3. The listener does not interpret, paraphrase, analyze, give advice, or break in with a personal story.
4. We maintain confidentiality so we can be authentic.
5. We don't use our speaking time to criticize others, but rather to reflect on our own experience.

Reflections Prompts

In a moment, please pair up with someone from the other faith background and take turns answering one or more of the following prompts:

1. What did you learn about yourself or your own faith or tradition today?
2. What did you learn about the other faith?
3. What is something new you are taking away with you from today's experience?
4. Is there a commitment you want to make, coming out of today?

FOR FURTHER READING

ON JUDAISM

1. *The Jewish Way* by Rabbi Irving Greenberg
2. *Living a Jewish Life* by Anita Diamant
3. *The Sabbath* by Rabbi Abraham Joshua Heschel
4. *Essential Judaism* by George Robinson
5. *A Living Covenant* by Rabbi David Hartman
6. *A Letter in the Scroll: Understanding Our Jewish Identity and Exploring the Legacy of the World's Oldest Religion* by Rabbi Jonathan Sacks
7. [Pirkei Avot: The Ethics of the Fathers](#)
8. <https://www.myjewishlearning.com/>

ON CHRISTIANITY

1. *Simply Christian: Why Christianity Makes Sense* by N. T. Wright
2. *Mere Christianity* by C.S. Lewis
3. *The Story of Christianity (Vols. I and II)* by Justo Gonzalez
4. *The Early Church* by Henry Chadwick
5. *Catholicism: A Journey to the Heart of the Faith* by Bishop Robert Barron
6. *The Orthodox Way* by Bishop Kallistos Ware
7. *Christianity's Dangerous Idea: The Protestant Revolution* by Alister E. McGrath
8. The Gospels (in this order): Mark, Matthew, Luke, and John (Revised Standard Version)
9. Epistle to the Hebrews (Revised Standard Version)
10. Epistle of James (Revised Standard Version)

ON ANTISEMITISM

1. *A Convenient Hatred: A History of Antisemitism* by Phyllis Goldstein
2. *Antisemitism Here and Now* by Debra Lipstadt
3. *People Love Dead Jews: Reports from a Haunted Present* by Dara Horn
4. *Anti-Judaism: The Western Tradition* by David Nirenberg
5. *Why the Jews? The Reason for Antisemitism* by Dennis Prager
6. "What Is Happening Here" podcast series by Canadaland on antisemitism in Canada <https://podcasts.apple.com/ca/podcast/what-is-happening-here-canadaland-investigates/id1438924421>



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