



THE SIMEON INITIATIVE'S YEAR OF ENCOUNTER

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

Session 2 **Curiosity**

Facilitators' Guide



SESSION 1: CURIOSITY FACILITATORS' GUIDE

INTRODUCTION

This session focuses on curiosity as a spiritual practice that makes honest Jewish-Christian encounter possible. Curiosity asks us to loosen our certainty and to remain open to learning from people whose lives and traditions are different from our own. In the context of Jewish-Christian encounter, curiosity becomes especially important: It allows us to ask real questions without turning them into challenges and to remain present, even when what we encounter challenges our assumptions.

In this session, the Jewish congregation hosts the Christian congregation, offering an opportunity to engage our curiosity. Christian participants are invited to enter a Jewish sacred space not as experts or observers, but as learners, paying attention to what feels familiar and what raises questions. Jewish hosts are invited to explain aspects of Jewish life and practice they might usually take for granted and to receive questions generously. Together, the group will explore how curiosity requires humility and patience, and how cultivating this posture can deepen relationships and strengthen the shared work of confronting antisemitism.

PROGRAM GOALS

1. Participants will practice curiosity as they encounter each other's tradition lived out.
2. Christian participants will deepen their understanding of Jewish life, space, and practice by encountering them firsthand, reflecting on what feels familiar and what feels challenging.
3. Participants will become more aware of their own assumptions and knowledge gaps, noticing how both certainty and discomfort have the potential to limit learning.
4. Participants will explore how curiosity supports sustained Christian-Jewish relationship-building and shared responsibility in confronting antisemitism.



AGENDA

Time	Activity	Description
15 minutes	Opening: Shared Commitments	Setting context and shared commitments for our time together.
20-25 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.
45-60 minutes	Shared Activity: Learning About Jewish Life and Practice	Christian participants visit a synagogue and learn about Jewish communal life and prayer.
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

OPENING: SHARED COMMITMENTS (15 MINUTES)

1. Gather in a suitable room for the group discussion. Set the chairs in a circle if possible, so that participants can see each other.
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 INSPIRATION (20-25 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 Curiosity. 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: WISDOM COMES FROM BEING CURIOUS

Pirkei Avot (The Ethics of the Fathers) is a Jewish wisdom text that is part of the Hebrew Bible, compiled over several centuries. It contains wisdom lessons about how to live one's life and how to behave ethically, often quoting the teachings of rabbis between 200 B.C.E. and 300 C.E.

Pirkei Avot (Ethics of the Fathers) 4:1

Ben Zoma says: Who is the wise one? The one who learns from all people.

Questions about the Jewish teaching

1. Have you ever known someone who doesn't want to learn from others? Why do you think that might be?
2. When is it difficult to be open to learning from another person? When is it easier for you?
3. Why do you think Ben Zoma wants us to incorporate this teaching into our lives? What do you think might be the benefits of being open to learning from all people?

CHRISTIAN TEACHING: CURIOSITY IS THE FIRST MOVEMENT TOWARDS TRANSFORMATION

This story features a wealthy, upper class man named Zacchaeus who sacrifices his own dignity and reputation in order to learn more about Jesus. Zacchaeus is a corrupt publican in Jericho, whose job is to collect taxes for the Roman Empire, which also marks him as a traitor to the Jewish community.

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

- Curiosity is the first movement towards transformation. This is not a story about repentance, change in belief, or moral clarity yet. It's about simple curiosity. Zacchaeus wants to see Jesus, just to know who he is, not to test him.
- Curiosity can sometimes require personal sacrifice in order to learn. Zacchaeus' is willing to sacrifice his dignity (a grown man didn't run around at that time period), reputation (a wealthy official didn't climb trees), and privacy (he becomes unmistakably seen trying to glimpse Jesus). Holy curiosity often looks foolish before it looks faithful.
- As we see in the ending of this story, in which Zacchaeus is moved to give to charity, curiosity can make us open to self-examination, moral clarity, and even reparative action.

Luke 19:1-10

He entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, for I must stay at your house today." So he hurried down and was happy to welcome him. All who saw it began to grumble

and said, "He has gone to be the guest of one who is a sinner." Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor, and if I have defrauded anyone of anything, I will pay back four times as much." Then Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham. For the Son of Man came to seek out and to save the lost."

Questions about the Christian teaching

1. Why do you think Zacchaeus is willing to risk his reputation to learn more about Jesus?
2. Have you ever avoided learning more about something because it felt risky?

Questions about both teachings

1. What kind of curiosity is needed for building honest Jewish-Christian connections?
2. What are your best practices for learning from others, in ways that are both honest about what you want to know and also respectful to the person teaching you?
3. How might we apply these teachings to our work together against antisemitism?

SHARED GROUP ACTIVITY:

BEING CURIOUS ABOUT JEWISH LIFE (45-60 MINUTES)

For this session's shared activity, the Jewish congregation hosts the Christian congregation, with the goal of cultivating curiosity through lived experience. Facilitators should guide the Jewish hosting team to approach this gathering not as a comprehensive introduction to Judaism, but as a thoughtful invitation into Jewish communal life. Jewish hosts might consider in advance when being asked to explain Judaism when it feels affirming and when it feels exposing, especially in a majority-Christian country. The aim is to help Christian participants enter the synagogue space with respect, while modeling how curiosity is welcomed and held within Jewish tradition.

Consider exploring the following during the visit:

- What are the different areas of your synagogue and what community functions do they serve?
- What are the different ritual objects in the synagogue and what are they for?
- What are the roles of staff and volunteers that run the synagogue?
- What is the history of this synagogue and what is it known for in the community?
- What challenges does your synagogue face right now?
- What guests are invited to participate in and what they may not participate in?

Hosts should consider what aspects of Jewish life are often taken for granted internally but opaque to outsiders, including approaches to prayer, membership and community-building, and the rhythms of Jewish communal time.

Many Christian participants may be unfamiliar with Hebrew, Jewish ritual objects, or the centrality of community-building and community preservation in the life of the synagogue. Jewish hosts are encouraged to explain practices plainly and invite questions, while Christian guests should be encouraged to ask genuine questions and share their reflections, recognizing that curiosity—rather than politeness—is the engine of deeper understanding.

It might also be helpful to name the range of practices and ethnicities within Judaism, rather than presenting a single normative model, so Christian guests have a larger understanding of the diversity of the Canadian Jewish community. Throughout the visit, all participants should be encouraged to notice opportunities for curiosity, humility, and relationship-building.

Hosts might share with Christian participants before the visit a video that tours a synagogue, so they can be prepared. Here are a few options you might use:

- https://www.youtube.com/watch?v=9Z_gyc7yG_c
- <https://www.youtube.com/watch?v=nwPti4ev2VY>
- <https://www.youtube.com/watch?v=wEGFh00T0YM>

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 Cary](#).

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 2: CURIOSITY 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.

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.

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.

CURIOSITY IN JUDAISM AND CHRISTIANITY

JEWISH TEACHING: WISDOM COMES FROM BEING CURIOUS

Pirkei Avot (The Ethics of the Fathers) is a Jewish wisdom text that is part of the Hebrew Bible, compiled over several centuries. It contains wisdom lessons about how to live one's life and how to behave ethically, often quoting the teachings rabbis between 200 B.C.E. and 300 C.E.

Pirkei Avot (Ethics of the Fathers) 4:1

Ben Zoma says: Who is the wise one? The one who learns from all people.

Questions about the Jewish teaching:

1. Have you ever known someone who doesn't want to learn from others? Why do you think that might be?
2. When is it difficult to be open to learning from another person?
3. Why do you think Ben Zoma wants us to incorporate this teaching into our lives? What do you think might be the benefits of being open to learning from all people?

Christian Teaching: Curiosity is the First Movement Toward Transformation

This story features a wealthy, upper class man named Zacchaeus who sacrifices his own dignity and reputation in order to learn more about Jesus. Zacchaeus is a corrupt publican in Jericho, whose job is to collect taxes for the Roman Empire, which also marks him as a traitor to the Jewish community.

Luke 19:1-10

He entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, for I must stay at your house today." So he hurried down and was happy to welcome him. All who saw it began to grumble and said, "He has gone to be the guest of one who is a sinner." Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor, and if I have defrauded anyone of anything, I will pay back four times as much." Then Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham. For the Son of Man came to seek out and to save the lost."

Questions about the Christian teaching

1. Why do you think Zacchaeus is willing to risk his reputation to learn more about Jesus?
2. Have you ever avoided learning more about something because it felt risky?

Questions about both teachings

1. What kind of curiosity is needed for building honest interfaith connections?
2. What are your best practices for learning from others, in ways that are both honest about what you want to know and also respectful to the person teaching you?
3. How might we apply these teachings to our work together against antisemitism?

LEARNING ABOUT THE SYNAGOGUE

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 LEARNING

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>



THE SIMEON INITIATIVE'S
YEAR OF ENCOUNTER

[HTTPS://WWW.CHRISTIANDECLARATION.CA/](https://www.christiandeclaration.ca/)

CARDUS

IMAGINATION TOWARD A THRIVING SOCIETY

CARDUS.CA