

# SHABBAT *HOLIDAY* *RESOURCE*

**gishur**  
CONNECTING  
COMMUNITIES



This project was funded by the  
European Union's Rights,  
Equality and Citizenship  
Programme (2014-2020)

Gishur: Connecting Communities

Shabbat Holiday Resource

First published in 2022 by HIAS Europe, Paideia - The European Institute for Jewish Studies in Sweden, and CEJI - A Jewish Contribution to an Inclusive Europe.

Developed by Avital Shein with support of HIAS, Paideia, and CEJI, and the Gishur expert group.

Design and layout: Aleksandra Rendak



This Shabbat Holiday Resource was funded by the European Union's Rights, Equality and Citizenship Programme (2014-2020).

The content of this Shabbat Holiday Resource represents the views of the project consortium only and is their sole responsibility. The European Commission does not accept any responsibility for use that may be made of the information it contains.

The Gishur project is inspired by HIAS Community Engagement Programming.

## ACKNOWLEDGEMENTS

HIAS, Paideia, and CEJI are grateful to the members of the Gishur expert group who devoted time to this initiative and shared their valuable expertise in the process of development.

Shaza Alrihawi, Refugee activist and Policy advisor, Germany

Meiron Avidan, HIAS Europe, Belgium

David El Shatran, Jewsalsa, France

Lievnath Faber, Oy Vey Amsterdam, Netherlands

Meiron Avidan, HIAS Europe, Belgium

Celia Gomez, HIAS Europe, Belgium

Lody B. van de Kamp, European Muslim-Jewish Leadership Council (MJLC), Netherlands

Hannah Landsmann, Jewish Museum of Vienna, Austria

Stephanie Lecesne, CEJI, Belgium

Victor Sorensen, European Association for the Preservation and Promotion of Jewish Culture and Heritage (AEPJ), Spain

Barbara Spectre, Paideia, Sweden


Sonja Viličić, European Union of Jewish Students (EUJS), Serbia

Mikolaj Wrzecionkowski, OSCE Office for Democratic Institutions and Human Rights (ODIHR), Poland

Merrill Zack, HIAS, United States

# CONTENT:

|   |           |
|---|-----------|
| About Gishur and Its Partners                 | <b>3</b>  |
| How to Use the Gishur Holiday Resources       | <b>5</b>  |
| Introduction to Shabbat Resource              | <b>10</b> |
| <br>  |           |
| Activity 1: What Do We Carry With Us?         | <b>11</b> |
| Activity 2: Shabbat and Social Justice        | <b>16</b> |
| Activity 3: Challah: Welcoming the Stranger   | <b>22</b> |
| Activity 4: Havdalah: Separation and Bridging | <b>29</b> |
| <br>  |           |
| Appendices:                                   |           |
| Pedagogical Tools                             | <b>36</b> |
| Shabbat Information Sheet                     | <b>43</b> |
| Refugee Information Sheet                     | <b>45</b> |



# ABOUT GISHUR AND ITS PARTNERS

Gishur offers capacity, community and coalition building to empower Jewish community leaders and activists to challenge xenophobia and to promote inclusion through dialogue with refugees, asylum seekers and migrants.

While immigration to Europe has increased in recent years, some in the Jewish community have expressed concerns of potential antisemitic attitudes among asylum seekers originating from Muslim-majority countries. Conversely, other Jews, often themselves descendants of refugees escaping persecution, identify with the plight of newcomers. Although European Jews and recent migrants and asylum seekers often share similar histories and experience various types and degrees of intolerance and discrimination, their relationship is often framed by mutual mistrust. Some Jews fear being exposed to antisemitism because of the impact of the Israeli-Palestinian conflict. At the same time, anti-Muslim racism and xenophobia are on the rise and impact refugees and migrants.

Gishur creates spaces for improved dialogue and mutual understanding between Jewish and migrant communities and debunks harmful bias, myths and stereotypes. Through Gishur, community leaders, youth and activists can take an active and meaningful role in standing against hatred through shared values.

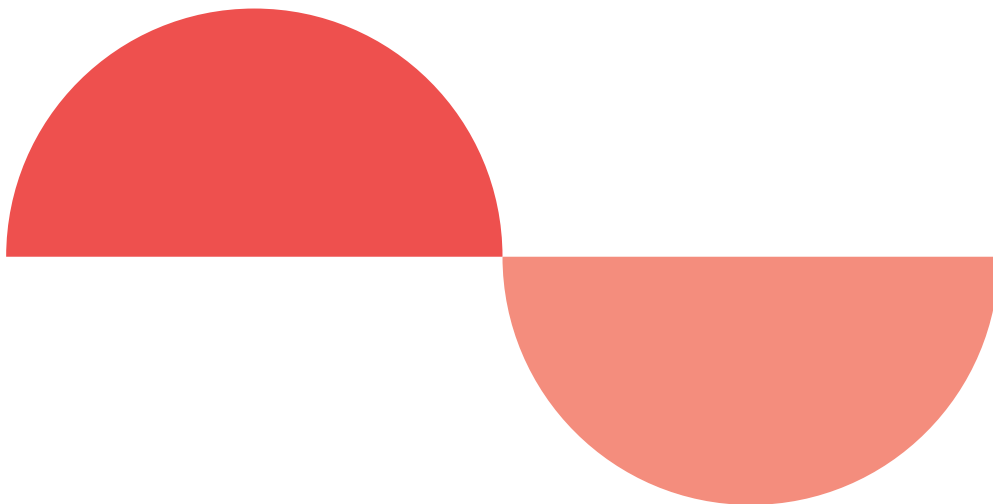
As part of this project, three Jewish holiday resources were developed that promote values associated with social inclusion. These resources are designed to be used by Jewish community leaders, rabbis, youth leaders and activists when organizing local interfaith holiday celebrations.

# GISHUR COORDINATOR AND PARTNERS

HIAS Europe, Gishur Coordinator, is the Brussels-based office of HIAS, providing humanitarian aid to forcibly displaced people around the world. HIAS Europe provides a Jewish perspective to European policymaking on forced migration and humanitarian relief and supports Jewish communities across Europe in their efforts to protect and integrate refugees.

CEJI - A Jewish Contribution to an Inclusive Europe stands with people of all backgrounds to promote a Europe of diversity and respect. A Jewish voice at the European level, CEJI's activities include delivering diversity education and enhancing interfaith and intercultural dialogue, while advocating in the EU against antisemitism and discrimination of all kinds.

Paideia - The European Institute for Jewish Studies in Sweden is an academic and applied educational institute of excellence, with the mandate of working for the revitalization of Jewish life and culture in Europe and educating for active minority citizenship. The organization has a pan-European approach, every year offering educational opportunities to individuals from more than 15 different European countries.



# HOW TO USE THE GISHUR HOLIDAY RESOURCES

Gishur holiday resources are designed to be used at an event which, inspired by Jewish holiday themes and ideas, offers awareness raising activities and learning opportunities focused on promoting inclusive communities that are respectful of refugees and migrants of all faiths. Such an event uses the resources as the basis for the planning and execution of these activities with the intention of generating meaningful conversations and stimulating social action.

In the following section you will find practical support for facilitators who are using Gishur holiday resources to plan an event. This section offers advice on planning such an event as well as provides a detailed explanation of the structure of the resources and the best ways to use them.

Additional support is offered in the section titled 'Pedagogical Tools' (in the appendix). There you will find an array of pedagogical tools and techniques that can be helpful when facilitating activities from the Gishur holiday resources.

# THE STRUCTURE OF THE RESOURCES

## •A TOOLKIT

The resources are designed for facilitators and offer a toolkit of activities for a holiday themed event: Shabbat, Passover or Sukkot. The activities offered in the resources aim to create a space for a shared experience, communication and reflection. While you, the facilitator, may choose to use parts of the resource as a handout for your participants, the resources are primarily meant to be used for your planning of the event and its execution.

## •THEME AND KEY IDEA

Each activity has a theme and a key question/idea, and the aim of the activity is to address or answer this question or idea. As a facilitator, keep this theme and question in mind as you guide your participants in the activities and discussions.

## •DISCUSSION QUESTIONS

While some activities centre on the reading of texts, and others have more hands-on components, all activities include some texts and a series of discussion questions. The goal of these discussion questions is twofold: one, they are meant to encourage an open exchange of ideas and experiences among participants, and second, they are meant to guide participants toward thinking and reflecting about the key issue at hand. Ultimately, all the activities aim to work toward the goals of Gishur, namely, to advocate for inclusive communities which are respectful of refugees and migrants of all faiths.

## •TIPS AND VARIATIONS

The resources are designed to be used in diverse settings across Europe. For this reason, each activity offers tips and suggestions for variations that will help you, the facilitator, tailor the activity to the type of event you are hosting for your participants. For example, the activities will offer variations depending on whether you are organizing an interfaith event, that is, an event that brings Jewish and refugee communities together, or one where all participants are Jewish. However, keep in mind that as the person 'on the ground', you are in the best position to judge what activities need to be tweaked to best achieve the desired outcome. In other words, the activities are planned as a guideline to help you, but they should not be taken as a permanent script that must be followed.

## •CHOOSING ACTIVITIES

Each resource offers different types of activities: introductory, chavruta text-reading, food preparation, and artifact/craft preparation. It is up to you to mix and match these activities in a way that best fits the participants and event planned. However, it is highly recommended that each event begins with 'Activity #1: What Do We Carry With Us?' This is an introductory activity that although it does not have a distinctly Jewish content, has the important function of establishing an open and safe space for sharing and communication. When choosing among the other activities, be sure to read through the whole activity first, before making your choice. Some activities may require special space or equipment, so it is important you are mindful of this before choosing what activities are best suited for your event.

## •INFORMATION SHEETS

There are two information sheets included in each resource, one with facts about refugees in the EU and the other containing key ideas or elements about the specific holiday. The refugee information sheet is probably best used as a reference for the facilitator. However, in some events it might work well to distribute the sheet to participants either as part of pre-event preparation or at the conclusion of the event. Keep in mind that for the refugee information sheet, it is advisable to confirm that the data is up to date as the statistics are always changing.

The information on the holiday might best be used as a handout during interfaith events for non-Jewish participants. But the facilitator may also use it for their own reference (and not as a handout) as a guide for key ideas that can be introduced during the event.

## •CHOOSING THE RESOURCE

Gishur offers three different holiday resources, Passover, Sukkot and Shabbat, which offer opportunities for planning a Gishur event nearly year-round. Please note that the Passover resource is not intended to replace a Haggadah nor necessarily to be used as a basis for a seder. Rather, it can be used at any point during the springtime, as a way to prepare for or educate about Passover, or to be inspired by the holiday's themes. Similarly, while Sukkot can be used during the week of Sukkot, under the canopy of a Sukkah, the resource can be used at any time during the fall for an event that is inspired by the themes of Sukkot. Finally, the resource on Shabbat can not only be used year-round but can be used on multiple occasions, even with the same participants.



# WHEN PLANNING YOUR EVENT, CONSIDER THE FOLLOWING:

## • SIZE OF EVENT

The number of participants may vary greatly depending on the event you are planning. An ideal number of participants for the activities offered here is 15-20 people. This number allows you to divide participants into smaller groups (3-5 people) for more individual engagement but also offers a larger group setting which is good for sharing perspectives and ideas across a wider spectrum of people. If, however, your event will have a higher number of participants, it is important to adjust the planning accordingly. For example, consider having more facilitators on hand, or calculating more time for discussions.

## • NUMBER OF FACILITATORS

It is always recommended to have two facilitators per event. It is also advisable that the two facilitators themselves embody diversity in terms of gender, cultural background or facilitation style. For an interfaith event, it might be particularly helpful if one of the facilitators speaks the language of the participants from the refugee community.

## • LENGTH OF EVENT

As a general guideline, the resources are planned for a two-hour event. However, it is assumed that you will choose only a selection of the activities. Roughly speaking the resources are designed for an event which incorporates 1-2 of the activities included, in addition to the introductory activity.

## • LOCATION

The activities can take place in a diversity of locations. For example, a community social hall, home environment or even outdoors. When an event is planned in a Jewish facility, be mindful that non-Jewish participants (and even Jewish ones) may not be accustomed to the heightened security routines that are often present at these institutions. It is a good idea to prepare your participants for this experience. As part of this preparation, you should be ready to address questions about not only the practicalities of these routines but also about the reasons they are in place.

## • **PRIVACY**

Any collection of data of participants should follow GDPR standards. Any photos or video recordings require authorization from participants. Public visibility, including sharing of images on social media, can impact the willingness of certain participants to be part of this project. Keep in mind that people may be subject to criticism from within their own community for participating in this type of event. At times, fear of public exposure could be a reason for certain people not to participate. Hence always be mindful of these issues before publicizing an event and be thoughtful about how you go about it

## • **JEWISH COMMUNITY EVENTS AND INTERFAITH EVENTS**

The resources aim to accommodate both events within the Jewish community as well as interfaith events that bring together Jews with their non-Jewish neighbours, especially those from refugee communities. However, it is always important to keep in mind that an event in the Jewish community will need a different kind of planning and focus than an interfaith event that includes non-Jewish participants, and vice versa. The resources strive to help suggest ways to adjust each activity depending on the type of event you are hosting. But, as a facilitator, you may also find the need to introduce your own adjustments that are appropriate to the type of event you are having.

## • **CHOOSING YOUR PARTICIPANTS**

Whether your event is planned to be an event within the Jewish community or an interfaith event, you may decide to focus your event on a particular type of participants. For example, you may choose to have participants be groups of families, student groups, or adult community members. The resources aim to provide activities that accommodate diverse configurations of participants but still maintain the overall aim of building bridges of understanding between Jewish and refugee and/or migrant communities.

## • **KNOW YOUR PARTICIPANTS**

If your participants come from diverse backgrounds, do some research on the cultures of the people you are inviting to the event. Consider, for example, asking some participants to prepare some items in advance. For example, in a food activity, it can be an enriching experience to include some food items that are brought by the refugee community participants. Adjusting the activities to the specific participants you are hosting is key to making the event meaningful.

## • **LANGUAGE**

In an interfaith event, you may find that your participants do not speak the same language or do not speak with the same facility and fluency. Be sure to always speak slowly and clearly. As was mentioned before, you may also consider having a co-facilitator who speaks other languages, or, alternatively, have a translator on hand. (If using a translator, keep in mind that this will likely add time to your event so plan accordingly.)

# INTRODUCTION TO SHABBAT RESOURCE

The Shabbat Resource offers an array of activities that bring together Shabbat-inspired ideas and traditions and an engagement with current refugee experiences and realities. While the resource uses Shabbat as its starting point, the activities can be done independently from the observance of Shabbat itself, namely, they do not need to include kiddush or a shabbat service. However, the facilitator may choose to match these activities with these observances to enhance the experience. In a Jewish context doing so can add a new dimension to an already-familiar cultural practice. And, in an interfaith context doing so can enrich participants' welcome and engagement with Jewish traditions. In this case, the Shabbat Information Sheet can be particularly helpful.

## ACTIVITY 1

# WHAT DO WE CARRY WITH US?

(25-30MIN)

Key idea:  
**Every individual is an entire world**

## Introduction

All the activities in this resource will require your participants to interact with one another. They will be asked to discuss ideas together but also to share their individual opinions and experiences. It is important that participants feel that they are in a safe space where they can be open and honest without fear of being reprimanded, judged or verbally attacked. Therefore, this activity is designed with two goals in mind: one, to help your participants get to know each other -- like a classic 'ice breaker' activity. Second, the activity creates space for the participants to tell us something about themselves, in their own words, and on their own terms. In other words, it creates a space that allows individuals to speak for themselves rather than having others impose a narrative on them (this is particularly important in interfaith events). The activity aims to project an understanding that everyone's ideas, stories, and experiences

are valued and listened to.

In addition, you can also choose to sharpen the focus of this activity by highlighting participants' experiences of migration or sense of belonging or, more generally, the notion that we all share these in common.

## Activity Goals

- Help participants become acquainted with one another.
- Contribute to the construction of a respectful, safe and open space.
- Encourage the voices of refugees to be heard on their own terms (specific to events with refugee participants).
- Highlight shared experiences of journeys, migration, connection with roots, history, or sense of belonging.

## Activity Opening (5min)

Begin with a presentation of the purpose of this activity, namely, to know those in the room with us, find our connections and become aware that we come as full individuals enmeshed in stories, relationships and places. Give participants an overview of the activity by describing the steps participants will follow: choosing a personal item (such as keys, ring, book, etc.), sharing in small groups, and (possibly) sharing in the larger group. Begin by asking your participants to take an item from their pocket, bag or purse.

Optional: ask participants to lay the item out for others to see.

### FACILITATOR TIPS:

- If a participant is not carrying an item, a piece of clothing they are wearing (shirt, shoes, etc.) can also be used as part of the activity.
- This activity is based on personal belongings as a stimulus for sharing and 'getting to know you'. But you can use any number of other stimuli as well. For example, you can ask your participants to share the last meal they ate, their name, an animal they connect to, childhood toy, etc. While the 'sharing prompts' (see below) would need to be adjusted somewhat, the stimulus should still serve as a springboard to get to know participants and give an opportunity to find similarities among participants.

## Group Sharing (15-20min)

Use the **'Sharing Prompts'** to help structure your participants' sharing. As a facilitator, you have several options for how participants will share with one another. Here are a few suggested models for sharing.

### Sharing with the big group:

Go around the room and ask each participant to share with everyone.

### Sharing and presenting 'buddies':

Pair participants up and ask them to share amongst themselves. Then, ask each to present the other person to the big group.

### **'Speed dating':**

Arrange your participants in two concentric circles, so that those in the inner circle face one person from the outer circle. Ask participants to share with the person sitting opposite them. Then, after about 4-6 minutes, ask everyone in the inner circle to move one place to the right. Now, each participant will be sitting across from a new person. Ask participants to share with the new person sitting facing them.

### **FACILITATOR TIPS:**

- Always be mindful that not everyone is ready to share or open up to people they do not know. Keep this activity 'light' and make space for 'non-participation' too.
- When sharing in big groups, be aware of your timekeeper responsibility. You will need to be assertive to give everyone the opportunity to speak.

## **Sharing Prompts**

- What is this object?
- Does it have special meaning to you?
- How did you come to have this item? Does it have a 'story'?
- What might the object tell us about you?
- When looking at or thinking about this item, what feeling does this item inspire in you?
- How does this item connect to your experience of, for example, migration or sense of belonging/home?

## **Conclusion (5min)**

Return to the key idea of the activity: Each of us comes to this event with our 'pockets already full'. We come to this space with our histories, our stories, and our ideas about the world and others. We are reminded of the Jewish idea that each individual is an entire world, just as "Adam was one person, from whom the population of an entire world came forth." (Mishnah Sanhedrin, 4:5) When joining together to build bridges, we are strengthened by the notion that each of us is an entire world, each carrying with us the richness of our lives' journeys and stories.



## ACTIVITY 2

# SHABBAT AND SOCIAL JUSTICE

(60 MIN)

Key idea:

**Shabbat: From a day of rest to a call to action**

### Introduction

In this activity, we will use the method of *chavruta*. In Hebrew, *chavruta* means 'with others' and it is essentially a learning session in small groups often revolving around a page with multiple texts on a theme. In this activity, participants will be presented with texts which explore two views of Shabbat: Shabbat as a day of rest, in which we disconnect from daily concerns, and Shabbat as a day in which we pay attention to the urgencies and needs of the day. In particular, this activity aims to highlight that Shabbat gives us the opportunity (or even obligation) to raise awareness about the struggles of refugees in Europe.

### Activity Goals

- Develop a link between Shabbat and social justice.
- Reflect on an alternative understanding of Shabbat as a call to action rather than a day of rest.
- Raising awareness, through a Jewish lens, about social injustice, particularly related to the plight of refugees.
- Familiarize participants with the practices and meaning of Shabbat (specific to interfaith events).



## Activity Opening (5min)

Begin with the presentation of the activity's theme and key idea. Namely, considering different views of Shabbat—Shabbat as a day of rest and Shabbat as a call to action. Describe for the participants the method of chavruta that will be used in this activity. Tell participants that the various texts relate to the key idea of the activity, each providing a different perspective or approach. The texts should be read as a sort of 'textual collage' to help anchor the discussion. Finally, be sure to give an overview of the activity by describing the steps participants will follow: Reading in small groups, discussion in small groups, discussion in larger group, and final conclusion.

## Chavruta (45min)

### Small-Group Discussion (25min)

In groups of 2-4 participants, use the following texts as the basis for a chavruta discussion. Advise participants to read the texts aloud in the group and use the following discussion questions as a guide for conversation. Tell participants that it is sometimes helpful to read the discussion questions *before* reading the texts, as a way to orient oneself through the reading.

(Text and discussion questions can be handed out to participants or displayed on a screen.)

### **FACILITATOR TIP:**

If the activity is part of an interfaith event, form chavruta groups so that each group has participants from a diversity of backgrounds.

## Discussion Questions

Questions particularly relevant in a Jewish community event are marked with 

For an interfaith event, they are marked with 

- What are some definitions of Shabbat in the texts?
- Who is included in commandment regarding the things we do (or don't do) on Shabbat?
- What is the 'world of creation'? Who is part of this world?
- What is the purpose of Shabbat, according to these texts?
- In what sense do we need Shabbat to become aware of the social realities around us?
- Does understanding Shabbat as a call to action undermine the idea that Shabbat should be a day of rest? In other words, can we be called to action during the week and leave Shabbat for resting and more spiritual endeavours?



- Are there times during the week (or the year) that are set apart as a 'time of rest' in your culture or religion?



- If so, do you think that the same argument made here about Shabbat as a call to action (rather than a day of rest) can be made within the context of your own culture or religion?
- If one sees Shabbat as a call to action, how do you think this can affect your, or your community's, actions with regard to refugees in Europe?

## Chavruta Texts

### Text 1:

Observe the sabbath day and keep it holy, as the LORD your God has commanded you. Six days you shall labour and do all your work, but the seventh day is a sabbath of the LORD your God; you shall not do any work—you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do.

(Deuteronomy 5:12-14)

### Text 2:

For this reason I would argue that ultimately Shabbat is a call to action. Though on the seventh day we experience the world as it should be, the other six days a week we inhabit the world as it is. The 'real world' is broken. Therefore, while Shabbat is a day of rejoicing, it also has the power to agitate. Shabbat pushes us to see injustice in our world—to worry for those who cry out in hunger around us, to mourn the loss of our natural resources, and to rage against the forces of oppression and injustice that plague humanity. We cannot see these evils and not act. This is why Shabbat is a call to action. It is important to be outraged by all that is broken as it is to rejoice in all that is good in God's earth.

(Rabbi Jonah Dov, 'Shabbat and Social Justice', *Seven Days, Many Voices*, edited by Rabbi Benjamin David, CCAR Press, 2017, pp. 301-306)

### Text 3:

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world.

(Abraham Joshua Heschel, *The Sabbath*, Farrar Straus Giroux, 1951)

## Larger-Group Sharing and Discussion (20min)

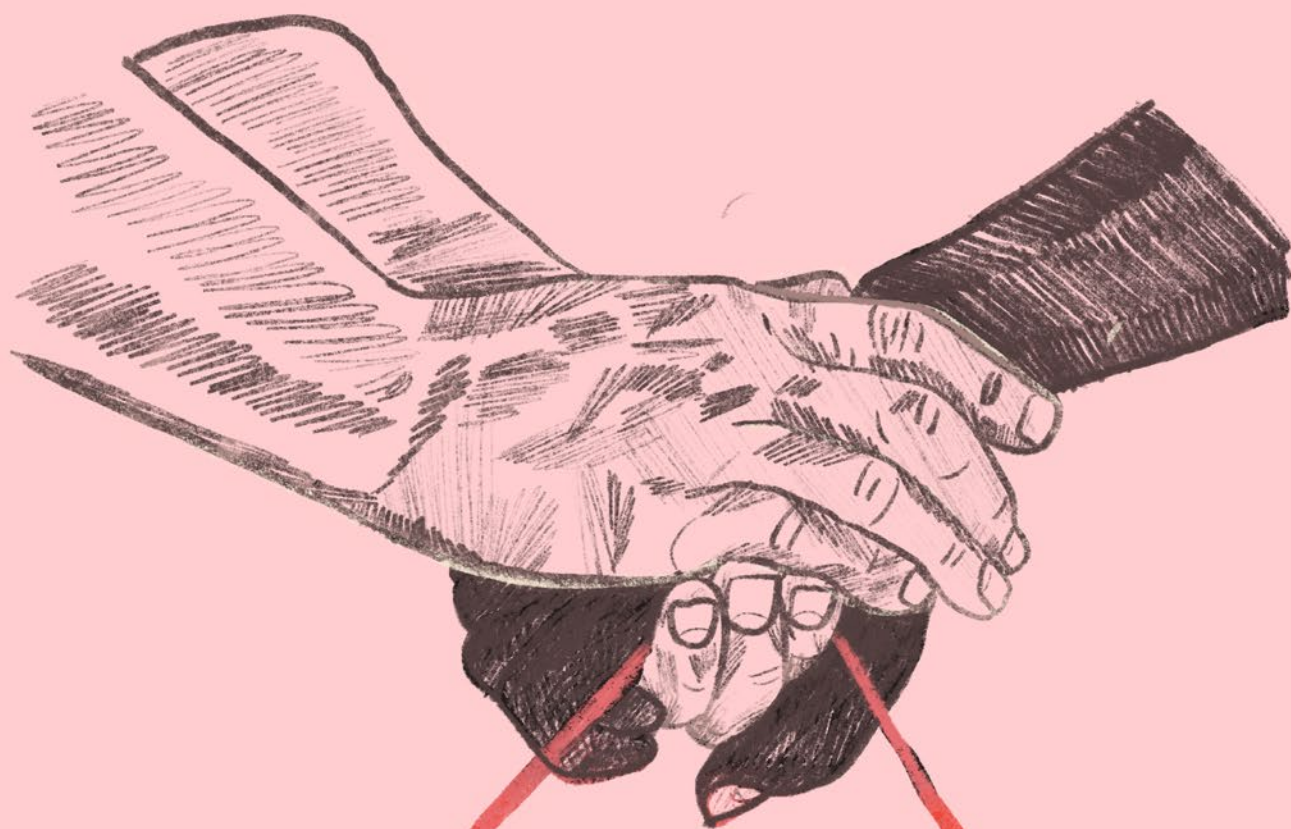
Ask each group to share some key elements of their conversation with the larger group. You may choose to use the discussion questions as a tool for sharing with the group. For example, you may ask 'How did your group respond to this question?' You can further enrich the group contributions by asking questions such as 'Were there different perspectives on the issue within the group?' Finally, as the sharing progresses, you can develop the discussion by pointing out the links between observations made by different groups. For example, 'It is interesting to see that point X has come up in several groups.'

### **FACILITATOR TIP:**

You can add a step to the sharing process, by having smaller groups first share with each other, before sharing with the large group.

## Conclusion (5-10min)

Return to the key idea of the activity, Shabbat: From a day of rest to a call to action. You may ask participants for their reflections on the activity. For example, 'What have you learned?' or 'What has the activity made you think about?' Concluding remarks should highlight the ways in which Shabbat can be a gate to becoming aware of our responsibility towards social justice. The texts provide us with a view in which Shabbat is seen as an opportunity to engage with (rather than disconnect from) social realities. Furthermore, it reminds us that Shabbat is linked to creation and to the members of creation. This makes Shabbat especially poised to highlight for us the fact that refugees too are part of God's creation and, as such, Shabbat is intimately linked to our commitment towards inclusion, openness and support of refugees. Shabbat, more generally, provides a Jewish lens through which to understand our duty towards social justice.



**SHABBAT  
SHALOM**

## ACTIVITY 3

# CHALLAH: WELCOMING THE STRANGER

(60MIN-170MIN)

Key idea:

**How and why does Challah embody the value of welcoming strangers?**

## Introduction

Challah is one of the quintessential symbols of Shabbat. It is the traditional bread with which the ritual of Shabbat begins. More generally, bread features prominently in Jewish tradition from the story of the manna in the desert (which challah symbolizes) to the story of Abraham and Sarah welcoming three strangers by inviting them for drink and bread. In this activity, we will bake and prepare challah and use it as a springboard for discussion and reflection. Participants will be invited to explore the dual role that bread can have, both of welcoming the stranger and of sustaining us in our life's journeys.

**Please note: This activity requires special equipment. Before choosing this activity, check the apple cake recipe for ingredients and utensils needed.**

## Activity Goals

- Develop a link between the traditions of Shabbat, specifically challah, and the value of welcoming the stranger.
- Reflect on the role of bread more generally in Jewish and other traditions.
- Raise awareness about the value of welcoming the stranger within our respective traditions.
- Familiarize participants with the practices and meaning of Shabbat (specific to interfaith events).

## **FACILITATOR TIP:**

You can do this activity in three variations:

### **Variation 1 (1hr):**

Prepare challah dough together with participants but do not include baking as part of the event. In this case, you can have some baked challah ready so that it can be eaten together at the event -- the dough which was prepared during the event can be sent back with participants to be baked at home.

### **Variation 2 (1hr - 2hrs 15min):**

If you have access to an oven during the event, prepare the dough in advance (without participants) and let it rise. If the dough is rising during the event, do the suggested discussions below (and/or another activity from the resource) during that time. When dough is ready, participants can shape and bake challah together. The baked challah can be either sent home with participants or eaten together at the conclusion of the event.

### **Variation 3 (2hrs 35min):**

Include the preparation of dough as part of your activity with participants.

## **Activity Opening (10min)**

Begin with the presentation of the activity's theme and key idea. Namely, challah as a symbol for that which sustains us and as a reminder of the ways in which we welcome the stranger. A good way to start is by reading the following two texts (texts can be handed out to participants or displayed on a screen). After reading the texts, give an overview of the activity by describing the steps participants will follow. Point out that the activity is not simply about making bread together, but that the activity also involves the discussion and reflection which will accompany the bread preparation. Finally, give an overview of the activity by describing the steps participants will follow (this will vary depending on the variation you choose).

### **Text 1:**

When the Israelites saw [the manna], they said to one another, 'What is it?'—for they did not know what it was. And Moses said to them, 'That is the bread which the LORD has given you to eat.' (...) The bread that [the LORD] fed you in the wilderness when [he] brought you out from the land of Egypt.  
(Exodus 16:15 and 32)

## Text 2

... [Abraham] was sitting at the entrance of the tent as the day grew hot. Looking up, he saw three men standing near him. As soon as he saw them, 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.'  
(Genesis 18:1-5)

## Challah Preparation

Throughout the activity, encourage conversation and exchange between participants. Since baking a challah together will have several steps, you can break up these conversations so that they fit into the different 'windows' (see below). Use the discussion questions below to help structure the conversation among your participants. The discussion questions can be either posted so that they are visible throughout the preparation of challah, or they can be given piecemeal by 'announcing' some of them periodically. Alternatively, you can write the questions on cards (perhaps group 2-3 questions per card) and distribute the cards to participants at different stages of the activity.

It is best to prepare the challah in small groups (4-5 participants). Consider changing groups for dough preparation and shaping of dough.

### **FACILITATORS TIP:**

If the activity is part of an interfaith event, form groups so that each group has participants from a diversity of backgrounds.



## Suggested Structure for the Activity

### Dough preparation (20min)

Time for more casual exchange among participants or addressing some of the discussion questions in small-group format.

### Rising (60min)

Do another activity from the Shabbat Resource.

### Shaping of challah (15min)

### Baking (35min)

Use discussion questions below for small-group discussions.

### Cooling (15min)


Larger-group sharing: ask each group to share some key elements of their conversation with the larger group.







### Eating (20min)

Good time for either casual exchange or for concluding remarks or reflection.

## Discussion Questions

Questions particularly relevant in a Jewish community event are marked with 

For an interfaith event, they are marked with 

-  • Are you familiar with other challah recipes? How are they different?
-  • Are there similar breads in your culture or religion?
-  • Are there other symbolic breads (or other foods) that are used as part of rituals in your culture or religion?
  - What do you think is the 'power' of eating the same food every week on the same day?
  - Why do you think bread in particular is often a symbol for home?
-  • The story of Abraham illustrates how sharing bread with others is a way to welcome strangers. How do you think this connects to having challah on Shabbat?
-  • The story of Abraham illustrates how sharing bread with others is a way to welcome strangers. Do you have parallels to this (bread as a form of welcoming) in rituals in your culture or religion?
-  • Are there other traditions in your culture or religion for welcoming the stranger?
  - Challah is also understood as a symbol for the manna the Israelites received during their wandering in the desert. Why do you think bread is a symbol for sustenance (both physical and emotional) during our life journeys?
  - What other traditional foods have sustained you (physically or emotionally) during your life journeys, either physical journeys or emotional ones?

## Challah Recipe by Claudia Roden

We include here the challah recipe by Claudia Roden from *The Book of Jewish Food: An Odyssey from Samarkand to New York*. Roden is a well-known British author born in Egypt to Syrian-Jewish parents. However, you may use any other challah recipe. In fact, it is always best to use a local recipe for which the ingredients are available locally.

### **FACILITATOR TIP:**

When shaping the challot, keep challah sizes small, for faster baking.

### **Ingredients (makes 4 big loaves)**

- Poppy or sesame seeds (optional)
- 9¼ cups (1⅓ kg) flour
- 4 eggs, beaten, plus 2 yolks or 1 whole egg for glazing
- 1 Tablespoon salt
- ½ cup (100 g) sugar
- 2¼ cups (500 ml) lukewarm water
- 50 gr fresh yeast or 2 Tablespoons dry yeast
- ½ cup (125 ml) vegetable oil

### **Preparation**

1. In a very large bowl, lightly beat the eggs with water and yeast.
2. Add the salt, sugar, and oil and beat again.
3. Now add the flour gradually, just enough to make a soft dough that holds together, mixing well, first with a large spoon, then working it in with your hands. Knead until dough holds together and it is very smooth and elastic, adding flour if the dough is too sticky.
4. Pour a little oil in the bowl and turn the dough so that it is greased all over. Cover the bowl with plastic wrap and put it in a warm place to rise for 1 hour (or more for dry yeast), or until it has doubled in bulk.
5. Punch the dough down and knead again, then divide to make 4 loaves.

6. To make braided challah with 3 strands: Divide 1 piece of the dough into 3. Roll each piece between your palms and pull into long thin ropes about 18 inches (46 cm) long and 1¼ inches (3 cm) wide. Pinch 1 end of all the strands together and plait them: bring the rope on the right over the middle one, then bring the one on the left over it and continue to the end. Pinch the ends together and tuck them under the loaf. You may find it easier to begin plaiting in the middle of the 3 strands and plait towards the 2 ends. Continue with the remaining 3 pieces.

7. Place the 4 loaves on well oiled baking sheets, leaving plenty of room for them to expand, then leave to rise for 1 hour, or until doubled in bulk. Now brush gently with the beaten egg yolks or if you want to sprinkle with poppy or sesame seeds, brush first with the whole beaten egg (the seeds stick better if the white is there too). Bake in a preheated 175°C oven for 30-40 minutes or until the loaves are beautifully golden-brown. They are done if they sound hollow when you tap the bottoms.

## Conclusion (5-10min)

Return to the key idea of the activity: How and why does challah embody the value of welcoming the stranger? You may ask participants for their reflections on the activity as a whole. For example, 'What have you learned?' or 'How would you describe the experience of making (and eating) bread with others?' Concluding remarks should highlight the role that food has in symbolizing and embodying particular values in our traditions. Specifically, challah, as a symbol of manna, conjures the physical and perhaps also emotional sustenance that carried us through a journey of exodus and displacement. In addition, challah also serves as a reminder of Abraham's welcoming of strangers. This makes challah a particularly apt Jewish symbol for the value of welcoming the stranger.



## ACTIVITY 4

# HAVDALAH: SEPARATION AND BRIDGING

(60MIN)

Key idea:

**How does scent bridge between the present and the past?**

### Introduction

The transition moment from the day of rest (Shabbat) to the beginning of the work week is marked with the Havdalah ritual. Havdalah involves lighting a candle and drinking wine and, interestingly, it also involves *besamim*, smelling spices. The besamim of Havdalah are sweet, often cinnamon and clove, and traditionally they are thought to sweeten the sadness of Shabbat's departure. In this activity, we will explore the power of scent in conjuring up memories as well as rethink how Havdalah can be seen as a moment of bridging rather than of separation.

### Activity Goals

- Develop a link between the ritual of Havdalah and the value of building bridges between communities.
- Reflect on the role of scent in Havdalah.
- Reconsider the meaning of Havdalah from a ritual that emphasizes separation to a ritual that emphasizes bridging, thus providing an impetus present in Jewish tradition towards building bridges with other communities, specifically refugees.
- Familiarize participants with the practices and meaning of Havdalah (specific to interfaith events).

**Please note:** This activity includes making a besamim pouch. To do so, materials and some preparations are needed prior to the event. Therefore, before planning for this activity, check what materials and preparation need to be in place.

## Activity Opening (10min)

Begin with the presentation of the activity's theme and key idea. Explain that the aim of the activity is to use the ritual of Havdalah to reflect on concepts of home as well as on the meaning of Havdalah itself. Rather than seeing Havdalah as a separator, this activity challenges us to think of it as an opportunity for building *bridges*. Expand your comments by referring to the texts below (texts can be handed out to participants or displayed on a screen).

### **FACILITATOR TIP:**

If it is an interfaith event, you may choose to illustrate the different elements of Havdalah by showing a Havdalah candle, kiddush cup, or besamim box, and you may choose to also play a recording of Havdalah blessings.

After reading the texts, give an overview of the activity by describing the steps participants will follow.

### Text 1:

Blessed are You, LORD, Who distinguishes between the sacred and the secular.  
(Havdalah blessing)

### Text 2:

...The (Havdalah) ritual works simultaneously in two directions. Although the meaning of Havdalah is 'distinction' and 'separation' between the sacred and the secular, the contrary results here. That is to say, by saying the Havdalah, the kabbalist also strives to extend the Shabbat and place her within the six days of creation, as though the last blessing was transformed to 'distinguishes and bridges between the sacred and the secular'. In other words, although the kabbalist leaves the realm of Shabbat at Havdalah, he tries to pull Shabbat with him to accompany him so that he may be under her wings even during the weekdays.

(E.E. Ginzburg, *The Havdalah Ceremony in Zoharic Kabbalah*; emphasis added.  
Translation: Avital Shein)

### Text 3

*Distinctions: a poem for Havdalah*

In the end we're like children:  
we thrive on distinctions  
between me and you, us and them.  
Made in Your image  
we separate light from darkness,  
family from stranger, weekday  
from that fleeting taste of Paradise.

Wax drips from the braided candle.  
Cinnamon tingles the nose  
to keep us from fainting  
as the extra soul departs.  
Stop now. Notice this hinge  
between Shabbat  
and what's next.



Plunge the candle into the wine  
but don't cry: even without a flame  
our light still shines. This  
is our inheritance, better than rubies.  
And now it's Saturday night, the cusp  
of a new beginning, another day.  
This week, may our hearts be whole.

(Rabbi Rachel Barenblat)

## Preparing a Besamim Pouch (30min)

Throughout the activity, encourage discussion and exchange between participants. Use the discussion questions as a springboard for conversation. Like with the texts, the questions can be handed out to participants or displayed on a screen.

### Discussion Questions

Questions particularly relevant in a Jewish community event are marked with   
For an interfaith event, they are marked with 

- What other spices do you think could be used for besamim?
- Why do you think that cinnamon and cloves are traditional spices for besamim?



- Are there other Jewish traditions that include a ritual that is centred around smell?



- Are there traditions in your culture or religion that include a ritual that is centred around smell?

- One interpretation is that Havdalah besamim are meant to help us remember shabbat during the week. Why do you think scent is a good tool for creating memory?

- What smells remind you of home? Of resting?

- Can you draw a parallel between the way the smell of Shabbat, in the form of besamim, accompanies us during the week and the smells that you remember from your past (e.g., your childhood home)?

- How can one interpret Havdalah as a bridge or a 'hinge'? Does this interpretation make sense to you?

- How does the interpretation of Havdalah as a bridge between two different ways of being (i.e., Shabbat and weekday), help us think about the ways we can bridge between communities?



## Materials

- Spices - For example: cinnamon, cloves, orange peel, allspice, star anise, cardamom pod.
- Fabric cut into either squares of 15 cm or circles with diameter of 20 cm.
- Rubber band to secure closing of the pouch.
- Ribbon to tie the pouch.

### FACILITATOR TIPS:

- If the activity is part of an interfaith event, form groups so that each group has participants from a diversity of backgrounds.
- You can begin this activity by doing a quick game of 'guess the spice'. Adding this variation can work as an icebreaker between participants. For this you might want to add to your list of ingredients: ginger, cumin, chilli peppers, garlic. Begin by pairing participants. One participant closes their eyes while the other holds one of the spices for them to smell and guess what it is.<sup>1</sup>

## Instructions for Making a Besamim Pouch

- Place the fabric (pretty side down) on a surface.
- Add a combination of spices to the centre of the fabric.
- Bunch the top of the bag together and close it tightly with a rubber band.
- Then, tie a ribbon around the top for a pretty finishing of the pouch.

### Larger-Group Sharing (15min)

Before concluding the activity, ask each group to share some key elements of their conversation with the larger group. For example, you may ask participants to share memories of childhood scents and how or when these memories return today. You can also ask each group to share elements from their discussion regarding the idea that Havdalah can be seen as a bridge or a 'hinge' (the last two discussion questions).

---

<sup>1</sup> Activity adapted from 'Guess the spice game' in [PJ Library - 5 Havdalah Activities](#).

## Conclusion (15min)

Return to the key idea of the activity: how does scent bridge between the present and the past?

You may ask participants for their reflections on the activity as a whole. For example, 'What have you learned?' or 'How did the activity influence your ideas about separation and bridging?' Concluding remarks should point out that scent is a powerful tool for remembering our past, and for conjuring our sense of home and belonging. In addition, scent has the capacity to bridge past and present thus indicating our own capacity to bridge between our own experiences and the experiences of others. Havdalah provides us with a learning tool for the ways in which things that seem to be separate and different (like Shabbat and the weekday or our community and others) can be 'hinged' together. We can take Havdalah as a springboard for our efforts building bridges between us and others, between one community and another.

# APPENDICES

# PEDAGOGICAL TOOLS

Migration and asylum can be controversial issues and you may face prejudices among your participants that may lead to comments or attitudes expressing xenophobia, racism and disinformation. In facilitating discussions about these topics, it is therefore important to generate respect between participants of your event, for example by listening fully to those who speak up. This way we come to understand why they feel the way they do and can follow up accordingly. We should always challenge ourselves to see things from the perspective of the person with whom we are speaking. As a facilitator, you have the opportunity to provide an environment where one can listen to another person's perspective, have basic facts about refugees in Europe at hand, address hate speech, and talk about migration and asylum issues in a Jewish context.

## ASSUMPTIONS<sup>1</sup>

You will be helped along the way if you keep the following assumptions in mind:

- We all have stereotypes.
- With stereotypes often comes prejudice. Prejudice is learned and it can be unlearned. The learning of prejudice is often unconscious, but the process of unlearning can be conscious.
- Conflict might arise, but always assume good will.
- We all have baggage, and our opinions have a cultural and experiential context.
- We always have something to learn from each other.
- Leading or attending one event cannot change attitudes in a drastic or total manner. But small steps such as these contribute to the much larger goal of creating inclusive communities.
- While we may come from different backgrounds and contexts, we all share our humanity.

---

<sup>1</sup>CEJI: Facilitation Skills: Religious diversity & anti-discrimination

## LEADING A DISCUSSION

Facilitating discussions, particularly about sensitive issues, requires skill. Here are some tools you can use when leading a discussion with your participants:

### COMMUNICATION

- Be focused and listen attentively.
- Choose a pace and speed of words that allow participants to keep up with you. This is particularly true if your participants have different levels of proficiency in the language used at the event.
- Try to avoid talking while participants are reading or writing. Be sure to give instructions for the activity when you have your participants' full attention.

### ENHANCING THE LEARNING PROCESS

- Repeat questions from the group to ensure that everyone has heard the question.
- Return to the key question and theme throughout the activity to remind participants of the focus of the activity.
- Give a warning signal when time is almost up for completing a task of the activity.
- At the end of the activity, review the main question or idea to highlight the learning process.

### AFFIRMING PARTICIPANTS

- Try to 'connect' with participants before the event begins by, for example, having casual chats as participants enter the room. This will allow participants to feel 'seen' from the outset.
- Call people by name - use name tags, if necessary.
- Listening attentively will encourage people to talk.
- Be open to all participants and ideas, even those difficult for you to hear.

# PROBLEM-SOLVING

In any given activity or discussion, you may encounter some tricky moments. Here are strategies for some of those 'what if...' moments:

## WHAT IF ONE PERSON WANTS TO DO ALL THE TALKING?

- Establish goals at the beginning of the event. State that one of the goals of the event is to provide an opportunity for everyone to talk and listen.
- You may have to interrupt. You can say, 'Thank you, I am going to stop here so we can listen to other responses.'

## WHAT IF PEOPLE AREN'T PARTICIPATING IN A DISCUSSION?

- Share in pairs or small groups of 3 or 4. Small groups can be less intimidating than the whole group and give participants the opportunity to interact more closely with one another. In addition, sharing in a small group warms participants up for large-group discussion.
- Model responses. Sometimes it helps people to share if they hear an example from you.
- Give people time to think. As a facilitator, you will feel a silence to be much longer than it actually is.
- Create a 'safe' environment. Participants may not want to share if they feel their ideas or opinions will be judged or even attacked. Be respectful of everyone and establish the ground rule that only one person talks at a time.
- Remember that not everyone is comfortable participating in discussions nor is everyone willing and ready to share and open up to a new group. Allow space for not sharing, as much as for sharing.

## WHAT IF ONLY ONE POINT OF VIEW IS BROUGHT OUT?

- Ask, 'Does everyone agree with that statement?' Then ask others who seem to be disagreeing with the point of view what they think.
- You can provide other information by saying 'Let me introduce a different point of view; what would you think if...?'

## WHAT IF MISINFORMATION IS PRESENTED?

- Ask, 'Does anyone think differently?' or 'Does everyone agree with that statement?' If no one from the group contributes another opinion, it is up to you to present another view. Don't let misinformation stand; it implies you agree with it. If you don't know the facts, say so, and try to find out the correct information.
- Ask the participant 'Where did you get your information?' Do so non-judgmentally and non-critically. Preserve the dignity of the person who provided that misinformation.
- You may choose to use the Information Sheet on Refugees. You can have it on hand for possible distribution at the end of an event.

## WHAT IF CONFLICT OCCURS?

- Conflict may arise and if so, be prepared for it. Though the activities are designed to build understanding and empathy, at times participants will have gut-level responses.
- Prepare by using the 'be ready to answer tough questions' section below.
- It is the facilitator's job to 'manage the traffic'. Sometimes 'freezing' the moment, literally stopping all conversation, helps people to step back and look at what's happening. If the conflict is between two people, it offers an opportunity to return the focus to the whole group.

## WHAT IF IT'S TIME TO MOVE ON TO ANOTHER PART OF THE ACTIVITY AND PEOPLE SEEM ENGAGED IN A LIVELY DISCUSSION?

- Try to be flexible about time. If something good is happening, assess the value of leaving that discussion or activity in favour of completing your established plan.
- Give a 'two-minute warning' or say 'just two more comments' in preparation for wrapping up.
- Acknowledge at the beginning of the session that time will be a factor, and that some people might not want to leave unfinished business. Then you can use this as a point of reference for closing a discussion. (You can say, 'Remember when I said it might be hard to stop a discussion, this is what I meant; however, in order to...')
- Acknowledge the difficulty of leaving a good discussion or experience and suggest it as a reason for participating in similar events in the future.

## BE READY TO ANSWER TOUGH QUESTIONS

Be prepared to be asked difficult questions or confronted with certain comments. The type of questions or comments will vary depending on the participants' personal and communal backgrounds and journeys. Among non-Jewish participants, you may be confronted with antisemitic, anti-Israeli, or anti-Judaic attitudes, while in an event within the Jewish community you might find xenophobic or anti-Muslim prejudice. In an event within the Jewish community, you can help correct misunderstandings about refugees with the below answers to some of those 'sticky' points that may arise during discussions about asylum and migration. While you do not need to share this list with participants, do think about how to approach these issues and questions if/when they come up. Please note that these answers provide guidance only, and responses need to be adjusted to the particular local context and target audience. Keep in mind too that sometimes these discussions can lead to introspection regarding issues of diversity within the Jewish community itself.

Note: A similar list of answers for questions that may arise among non-Jewish participants is not provided since the diversity of backgrounds among non-Jewish refugees, migrants, and displaced people is too wide for such a task.

### WHY SHOULD I CARE ABOUT THIS AS A JEW?

The Jewish people have been a refugee people since biblical times. In Europe, Jewish people have been forced to flee repeatedly, and the experience of being a refugee is one most European Jews know well. Furthermore, the value of welcoming, protecting, and loving the stranger appears in the Torah 36 times according to the Talmud – more than any other value. See the following HIAS resources for specific examples: [What is Our Obligation to the Stranger?](#) and the section entitled 'Jewish Values' in [Content Resources for National Day of Jewish Action for Refugees](#).

### WHY DO EUROPEAN COUNTRIES NEED TO WELCOME REFUGEES? CAN'T OTHER COUNTRIES DO IT?

Millions of refugees first flee to and make a life in the countries closest to them, and we can see that in the numbers: 86% of the world's refugees currently live in developing countries, and 73% are hosted in a country that neighbours their country of origin. For example, Lebanon, Jordan, and Turkey have all taken in millions of Syrian refugees. Countries with higher income and resources can and should do more to welcome refugees since we have the capacity to successfully integrate refugees and support them in rebuilding their lives in dignity and safety.



## AREN'T REFUGEES A DRAIN ON OUR ECONOMY? WHO IS GOING TO PAY FOR HELPING THEM?

Refugees pay taxes, get jobs, and start businesses; they contribute much more to our economy than they take from it. A report by the European Commission in 2016 found that the majority of refugees entering Europe are of working age (70%), and if integrated well, they can contribute to greater flexibility in the labour market, help address demographic challenges, and improve fiscal sustainability. During the pandemic, many of the frontline workers across Europe were refugees and asylum seekers. We could not have made it through this period of time without their vital contributions.

## AREN'T MANY OF THE REFUGEES ANTISEMITIC?

Many refugees arriving in Europe have never met Jews before. The welcome and support they receive from Jewish organizations, individuals, and congregations combats antisemitism that may exist, breaks down their assumptions, and helps them integrate more quickly into European society.

## MY GRANDPARENTS CAME TO THIS COUNTRY LEGALLY. SHOULDN'T ASYLUM SEEKERS WAIT THEIR TURN IN LINE?

Asylum seekers are following the law, as many of our parents and grandparents did - it is legal to seek asylum. This right is guaranteed in international law under the 1951 Refugee Convention and its 1967 Protocols, and the International Declaration of Human Rights; it is also guaranteed in Article 18 of the EU Charter of Fundamental Rights. It is also important to acknowledge that the history of Jewish migration is incredibly complex, and sometimes desperate measures were taken even if they were not always legal.

## WHY DO YOU ADVOCATE FOR OPEN BORDERS? AREN'T THERE DANGEROUS PEOPLE COMING IN?

We do not advocate for open borders. We believe in the importance of maintaining secure borders, as is the responsibility of all nation states. We firmly believe that the EU can maintain secure borders while simultaneously respecting our own domestic laws that mandate that people who approach our borders, whether at ports of entry or between ports of entry, have the right to seek protection in Europe. A secure border and humane asylum policies are not mutually exclusive.

## HOW DO YOU RESPOND TO STORIES OF CRIMES COMMITTED BY INDIVIDUAL PEOPLE WHO MAY HAPPEN TO BE REFUGEES?

Surveys indicate that host societies favour restrictive measures because they are concerned about what they perceive as an impingement on their security with each new wave of arrivals. Whether there is any truth to such perceptions, however, remains a mystery for the case of most countries since causal evidence is fairly limited. There is virtually no evidence to suggest links between migration and violent crime. In some countries, during certain periods of time, asylum seekers and refugees have been overrepresented in property crime rates, especially in contexts when access to legal labour market opportunities, as alternatives to illegal activities, are restricted or absent. What is clear is that the vast majority of asylum seekers and refugees do not commit any crimes, and that direct contact and communication between host communities and asylum seekers and refugees often helps overcome fear and negative perceptions of 'strangers'.

# INFORMATION SHEET SHABBAT

## A HOLY DAY OF REST

Shabbat is the seventh day of the week, Saturday, which Jewish tradition observes as a holy day and a day of rest. It has biblical roots not only in the story of creation, but also in the Ten Commandments and several instances throughout the Bible.

Shabbat is welcomed at home with a ritual that includes a blessing (kiddush), lighting two candles, challah (special bread) and a cup of wine. After this ritual, family and friends join in a festive meal.

## CANDLES

At sundown on Friday--the eve of the seventh day--the beginning of Shabbat is marked by the lighting of two candles followed by a brief blessing. This is one of the most recognizable elements of the ritual of welcoming Shabbat. One interpretation of this tradition is the biblical obligation to 'remember' and 'keep' Shabbat (*zachor ve'shamor*), while another tradition highlights the way in which candles increase the joy (*oneg*) of Shabbat. Indeed, the light of the candles creates a space which separates the working days of the week and the spiritual day of Shabbat.



## KIDDUSH

The ritual for welcoming Shabbat includes the recitation of a short blessing (kiddush). In the kiddush, Shabbat is linked to the act of creation as well as the exodus from Egypt. The kiddush includes these phrases:

A memorial for the acts of creation      (*zicharon le'maase bereshit*)  
In memory of the exodus from Egypt      (*zecher l'yitziat mitzrayim*)

These words link Shabbat to the power of new beginnings: both in the sense of creativity and growth as well as in the sense of refuge and freedom. Shabbat connects us to the potential of new beginnings and opportunities.

## WINE

During kiddush, there is a blessing for wine. The drinking of wine forms part of many rituals in Judaism marking a festive occasion. On Shabbat, wine emphasizes the pleasure of Shabbat and its sanctification.

## CHALLAH

The Shabbat ritual concludes with sharing bread. In some Jewish homes, the Shabbat bread is a sweet and braided bread, while in others it is relatively plain and circular. Often two loaves of bread are used as a reminder of the double portion of manna the Israelites received in the dessert on Friday night, on the eve of Shabbat. Shabbat's bread, challah, enacts the fundamental act of welcoming the stranger and opening our home to others.



# REFUGEE INFORMATION SHEET

## WHY DO PEOPLE LEAVE THEIR COUNTRIES?

There are many reasons why it might be too difficult or dangerous for people to stay in their own countries. People may be escaping violence, war, hunger, extreme poverty, the consequences of climate change or other natural disasters, or may leave because of their sexual orientation or gender identity. People who leave their countries are not always fleeing danger. They might believe they have a better chance of finding work or educational opportunities in another country, or they may be joining relatives or friends who are already living abroad.

The terms 'refugee', 'asylum-seeker' and 'migrant' are often used interchangeably to describe people who have left their countries and crossed borders, but it is important to understand the difference.

## WHAT IS THE DIFFERENCE BETWEEN A REFUGEE, AN ASYLUM SEEKER, AND A MIGRANT?

**Refugee** – The 1951 Refugee Convention defines a refugee as 'someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion'<sup>2</sup>. Refugees have a right to international protection.

**Asylum Seeker** – A person who has sought international protection and whose claim for refugee status has not yet been determined. Seeking asylum is legal. This means everyone should be allowed to enter another country to seek asylum<sup>3</sup>.

**Migrant** – A person who moves away from his or her place of usual residence, whether within a country or across an international border, temporarily or permanently, and for a variety of reasons<sup>4</sup>.

---

<sup>2</sup>UNHCR (2020). Available at: [www.unhcr.org/uk/what-is-a-refugee.html](http://www.unhcr.org/uk/what-is-a-refugee.html)

<sup>3</sup>Amnesty International (2016). Available at: [www.amnesty.org/en/what-we-do/refugees-asylum-seekers-and-migrants](http://www.amnesty.org/en/what-we-do/refugees-asylum-seekers-and-migrants)

<sup>4</sup>IOM (2019). Available at: [www.iom.int/who-is-a-migrant](http://www.iom.int/who-is-a-migrant)

# FACTS ABOUT REFUGEES IN THE WORLD TODAY<sup>5</sup>

- At least **82.4 million people** around the world have been forced to flee their homes. Among them more than 26 million are refugees.
- Of those **26 million refugees, 67% come from 5 countries:** Syria (6.7 million), Venezuela (4 million), Afghanistan (2.6 million), South Sudan (2.2 million), Myanmar (1.1 million).
- 39% of all refugees are hosted in five countries: Turkey (3.7 million), Colombia (1.7 million), Pakistan (1.4 million), Uganda (1.4 million), Germany (1.2 million). Overall, 86% of all refugees are hosted in developing countries.
- **40% of the world's forcibly displaced are children.** In some crises, e.g., Afghanistan, the Democratic Republic of the Congo and Burkina Faso, children account for 60% of the displaced population<sup>6</sup>.

# FACTS ABOUT REFUGEES IN THE EU<sup>7</sup>

- Around **280,000** people were granted some sort of protection in the EU in 2020.
- The majority of asylum applications came from Syria (15.2%), Afghanistan (10.6%), Venezuela (7.3%) and Colombia (7%).
- The EU countries that received the most first-time applications were Germany (102,500), Spain (86,400), France (81,800), Greece (37,900), and Italy (21,200).
- **141,000 applicants for asylum were under 18 years old** and 13,500 were unaccompanied minors.
- By the end of 2019, **10% of the world's refugees lived in the EU.** This makes up roughly 0.6% of the total EU population.

## REFUGEES IN YOUR COUNTRY AND LOCAL COMMUNITY

The number of refugees living in each EU country varies. And, even within each country, different regions will have substantial differences in refugee communities. It is helpful to know the facts about your own country. We encourage you to find current, reliable information that pertains to the refugee communities in your area. A good source for country-specific data is [UNHCR - Refugee Data Finder](#).

---

<sup>5</sup> UNHCR (2020). Available at: [www.unhcr.org/refugee-statistics](http://www.unhcr.org/refugee-statistics)

<sup>6</sup> UNHCR (2020). Available at: [www.unhcr.org/flagship-reports/globaltrends](http://www.unhcr.org/flagship-reports/globaltrends). Data periodically updated

<sup>7</sup> European Commission (2000). Available at: [https://ec.europa.eu/eurostat/statistics-explained/index.-php?title=Asylum\\_statistics#Number\\_of\\_asylum\\_applicants:\\_decrease\\_in\\_2020](https://ec.europa.eu/eurostat/statistics-explained/index.-php?title=Asylum_statistics#Number_of_asylum_applicants:_decrease_in_2020).