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Preserving American Jewish History

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Mrs. Judith H. Banki
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Dear Judith:

Enclosed is chapter five of the proposed book. It is done in the spirit of the new guidelines as I interpret them. Hence I am anxious for your reactions. Have I made the changes you suggested in a satisfactory way?

Since I haven't received any of your edited previous chapters as yet, I plan on going to chapter six (recommendations) which will be much longer than five and in many ways be the most important chapter.

Hope you had a good time with the snow!

Peace,

John
John T. Pawlikowski, OSM

Chapter Five: Findings Regarding Judaism

A special chapter on the findings of the St. Louis study with respect to Judaism is important for several reasons: (1) the prominence of the Jewish group in the religion materials; (2) the historic links between Judaism and Christianity; (3) the significant role played by the Jews in American society; and (4) the fact that Jews are not easily classifiable since they combine both an ethnic and a religious aspect around a common core of peoplehood. The final characteristic of Judaism is of particular significance for the new ecumenical situation in which we find ourselves in America. It is the facet of Judaism most Christians find most difficult to grasp.

There is very little to report from the literature study with regard to Judaism. Sister Gleason did not designate the Jewish group as a separate category but merely relied on a general non-Christian category for purposes of tabulation. But the vast majority of visibility scores for the non-Christian group in the four sets under analysis stood below three per cent. Hence it is obvious students were exposed to virtually no characters clearly identifiable as Jews. Whether this is due to the compilers or simply reflects the literary scene from which the compilers had to select material is open to question. But whatever the reason the results are far from encouraging.

The social studies findings revealed only a minimal presence of materials dealing with Judaism. Jewish exposure ranked lowest among the seven ethnic-racial groups. What materials there were proved to be generally favorable in their presentation of the Jewish people. Yet scores for the

for the Jewish group, as for the other religious groups in the social studies materials, stood considerably below those achieved by the racial-ethnic groups.

References to Judaism in social studies units pertained primarily to Jews of the ancient period, though there were occasional allusions to ~~contemporary/modern/19th/20th~~ manifestations of the Jewish spirit in subsequent periods up till our time. The positive portrait of ancient Jews laid emphasis on the special mission of the Jews and ^{THEIR} contribution of monotheism to the world -- perhaps their greatest contribution of all. The Jews are called "a great nation" and the "chosen people" by the textbook writers and are pictured as courageous and faithful in the fulfillment of their special mission. The following are some examples of such positive references.

"The Hebrews did not build a great empire. They did not give us a calendar as the Egyptians and Babylonians did. They did not give us coins as the Lydians did. They did not give us an alphabet as the Phoenicians did. But the Hebrews gave us something much more valuable than any of these things. They kept alive the belief in the one true God. They were also the people from whom the Redeemer was born."

"... Catholics have a special obligation to be charitable toward the Jews because the Jewish religion was the forerunner of the Catholic Church.... Then, too, Our Lord, Our Lady, St. Joseph, and the early disciples and apostles were all Jews."

"The Hebrews ... preserved the belief in the one true God ... gave us the Bible as a religious book and as great literature."

In spite of the positive character of the above and similar references with respect to the Jews quoted by Sister Mudd from the social studies materials there remains a negative aspect to many of these references. Such statements as "The Hebrews in their spiritual mission were the first to try to live by the moral law as received through revelation" seems to downgrade

the great moral insights developed in other religious traditions flourish-
ing concomitantly with Judaism. The same type of bias is found in the
statement "Both Jews and Christians think of God as a Father, and their
religious teachings include the finest moral codes that the world has
known."

Some of the social studies references stress the fact that although the
Jews constituted only a very small segment of the population of the an-
cient world, they did much for civilization past and present, for "human
learning", out of all proportion to their numbers.

"The ancient peoples made outstanding contributions to
human living and civilization.... The Jews, despite the
smallness of their number, preserved for us the knowledge
of the supernatural destiny which God intended for all
mankind.²

"This chapter serves (manual explanation) as a good place
to emphasize the importance of the Hebrews in the story
of Christianity and the value of the Bible as a source of
history, a work of literature, and a religious document....
From this study (of the Bible and History) the students
may gain a better appreciation of the many contributions
of the ancient Hebrews to modern culture and also a back-
ground for the modern problem of Palestine.²

Jews were praised in several publications as having cultural traits that
should be imitated by Christians.

"The Jewish people have many culture traits which are
definitely to be imitated by Christians, for example,
their regard for family harmony, and their care for the
aged and poor."

Other references tabulated as positive called the student's attention to
the important role of Jewish people in American life, their talents and
achievements in the professions and in industry, and their devotion to
duty and hard work.

"This section treats the place and importance of the Jewish people in America and their contribution to American life."

"Many immigrants have suffered discrimination due to prejudices against them not because of their national origin, but because of their religion. ...For Jews the discrimination has probably been intensified because of their numbers in certain cities and because they are an exceptionally gifted and hardworking group, for there are more Jewish leaders in the professions, industry, finance and commerce than might be expected of their total numbers."

"A resident of Philadelphia, this colonist of Jewish faith (Haym Salomon) raised three quarters of a million dollars for the colonial cause to help America win freedom."

On occasion the social studies materials also contained brief mention of the cooperative work of Catholics, Protestants and Jews on basic social problems facing American society in our time. Especially singled out for their work were the National Conference of Christians and Jews and the American Jewish Committee, (SEE p 4 A)

Very few negative references were recorded for the Jewish group. The following represent the general tone of the few that were discovered in the materials by Sister Mudd.

"They (Jews) are the world's saddest people because they turned away from Jesus."

"For the Jews the basis of Justice was 'an eye for an eye'; their attitude was one of hatred for all non-Jews, whom they lumped together as Gentiles; and they were strict isolationists from all non-believers."

"Although the Jewish people rejected the Redeemer when He came into their midst, the divine plan of God was definitely accomplished."

"After the rejection of Christ and His crucifixion by the Jews, their holy city was destroyed in 70 A.D."

"When the Jews refused to accept Jesus He let their enemies overcome them."

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Several references speke of the sufferings of Jews during the Nazi period and underscored the evil of any forms of prejudice towards Jews in our own day.

"The Jews, so the Nazis professed to believe, were mortal enemies of Germany and all other nations. This was a fantastically untrue belief; yet it proved a powerful political force because people, when they are suffering, easily become credulous and are on the lookout for a scapegoat."

"Because a number of Catholics in the United States are anti-Jewish it is important to stress Catholic truth in this course. ~~Catholic~~ Sociologists need to have the facts clear; in religion classes, the topic takes on added significance."

"For example, many Catholics have irrational emotions about Jews.... They would not have these prejudices if they reflected upon what they were doing. Not only ~~is~~ it un-Christian to have prejudices but to have prejudices which lead to discrimination against groups is also un-American."

Examining the passages from the social studies materials cited by Sister Mudd their most important negative aspect is not what they say but what they omit, their overall silence about the development of contemporary Judaism in America and abroad (except for the few references to the Nazi holocaust). Nothing at all is included about the development of Zionism and the modern state of Israel which have become so central to Jewish existence today even in the Diaspora. This omission is probably in large part the result of the preoccupation with native and Western European history mentioned previously. This situation severely cripples the necessary expansion of a student's horizons. Definite improvement is needed in this area, especially since the Middle East has taken on dramatic importance in world affairs today.

The religion texts reversed the trend with regard to the appearance of Jews in the content of the units under examination. For each of the publishers without exception the Jewish group predominates in visibility. This is not a totally unexpected finding since it is virtually impossible to teach Christianity without significant reference to the Jews. To exclude such references would mean omitting a treatment of such topics as revelation, the life of Jesus, and the origins of the early church.

The majority of the representative excerpts that go to make-up the Jewish portrait are associated with the Jewish heritage of Christianity. But a disturbing implication is sometimes evident in these seemingly positive passages. While stressing on the one hand the spiritual and cultural wealth of Judaism and its rich contribution to early Christianity, the inference is that its riches were absorbed by Christianity (and hence modern Judaism is shallow in comparison to Christianity) and the textbooks

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praise is reserved primarily for those Jews who accepted the teachings of Jesus. The following examples are typical of this approach.

"The Jews of old held the name Yahweh in such reverence and awe that it was not used in speech. The high priest alone was allowed to pronounce it and that but once a year on the Day of Atonement."

"Abraham, father of the people of God, yesterday and today."

"Jews and Gentiles, representing the whole human race, have paid their homage to the child Jesus."

"Catholics of the world regardless of their nationality are all spiritually Semites. We are all children of Israel. God's revelation of himself to the Patriarchs and His promise of good things handed on to the children of Israel reach down through time to us who believe, trust in, and love the one true God and who enjoy good and wonderful things beyond compare as His adopted children in the Mystical Body of His divine Son Jesus Christ."

The overwhelming majority of negative references concerning Jesus were concentrated around the themes of: (1) the Jewish rejection of Christianity and the consequent divine curse inflicted on this people; (2) the Jewish role in the Crucifixion; and (3) comments regarding the Pharisees. Examples of these ^{IN THE FIRST CATEGORY} run as follows:

"In spite of the countless graces given to the chosen people, they voluntarily blinded themselves to Christ's teaching."

"Christ replied to the question in the mind of His listeners as to what the owner of the vineyard will do to these wicked wine dressers. He will destroy them. He will turn over the vineyard to others who will render him fruits. His ~~prophecy~~ prophecy was partially fulfilled in the destruction of Jerusalem and more fully in the rejection by God the chosen people."

"Christ then returned to His teaching on humility by telling them the parable of the great supper and of the guests who refused to come. This is one of those parables which refers to the obstinacy of the Jews in spurning the Gospel."

"Christ, by His miracles and preaching, tried to conquer the obstinacy of the Jews and to bring them to repentance. The Jews, on the contrary, by the bad influence of their hypocrisy and pride, hindered the spread of the knowledge of God among other nations."

"The Jews as a nation refused to accept Christ, and since His time they have been wanderers on the earth without a temple, or a sacrifice, and without the Messias."

"The same culpable blindness which closed the eyes of the Jewish leaders to the Scriptures, which portrayed the Messias as a suffering Redeemer and not as a military conqueror, also closed their eyes to Christ's resurrection and its significance."

In the treatment of the death of Jesus the materials often spoke of it in terms of universal responsibility and not simply as the work of a particular people. Statements such as the following are found in the religion materials with some frequency:

"Why did Christ suffer death? ...As Christ's were infinite, He could have redeemed the sins of a thousand worlds by shedding one drop of His blood; but He chose of His own free will to suffer such excruciating torments in order to show His love for us and to make us realize the enormity of sin."

"Did Christ suffer for all men or only for those who will be saved? Christ died for each and every person who ever lived or shall live."

"Why Christ suffered. That all men might be united in love and peace with one another, and that all men might be united in love with God; it was for this that Christ prayed and it was for this that Christ suffered and died."

This universal viewpoint, however, seldom appeared in discussions of the specific events which led up to the crucifixion. Thus, even though the Catholic student may be made to understand that the "sins of all men" were responsible for Christ's suffering, this theological principle will remain an abstract notion if it is not meaningfully applied to the description of the specific historical events. In representative excerpts from the religion materials we find the accusation of unique and collective Jewish culpability for the suffering and death

of Christ rather than the incorporation of a more universalistic notion of responsibility. Such accusation become even more serious when the term "the Jews" is used to denote the enemies of Jesus without the corrective information that a limited number of individuals and not the entire Jewish populace of Palestine is in question.

"However, when the mob saw this, the chief priests took up a cry that put a curse on themselves and on the Jews for all time: 'His blood be upon us and our children.'"

"There can be no doubt that the Jews did everything they could to discredit the story (of the resurrection). But the best story they could invent was that the disciples had stolen the body of Jesus from the tomb."

"The worst deed of the Jewish people, the murder of the Messias..."

"The Jews wanted to disgrace Christ by having Him die on the Cross."

"Since Pilate could not find anything wrong with Christ, he decided to disfigure His pure and beautiful body, so that even the bloodthirsty Jews would back down and say that Christ had enough."

The third negative theme in the materials concerned with Judaism was in many ways the worst of all. Passages referring to the Pharisees were among the most negative encountered in the textbooks. One basic series depicted the Pharisees in such a distorted fashion that the student would find it virtually impossible to sense any human identification with them or to believe that they acted out of human motivation.

"No man is less pitied than one who has deliberately gouged out his own eyes. Hence, no one has sympathy for the Pharisees because they deliberately made themselves blind to the inspiring miracles and teachings of Christ. They were not ignorant men; if anything, they were experts in the Law. If anyone should have recognized the Messiah, they should have. The fact that they, of all people, didn't know Christ for what He was, is due to their jealousy and prejudice."

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"... The Pharisees weren't much interested in seeing that God was honored on the Sabbath; they wanted their own laws observed."

"... They willfully refused to accept Christ as the Messiah, and they neglected the duty of brotherly love."

"... They were shocked to see racketeers selling sheep and doves in the building.... This was His first meeting with the 'Temple Gang,' That is, the Scribes and Pharisees and Priests who used religion to build up their own power among the people."

Some revealing insights about the manner in which the various textbooks examined by Sister Thering treated the same topics emerged from a contrast between some highly negative passages and more corrective and moderate selections. In the following series of examples, all of the statements marked "A" are taken from the particular textbook series which received the highest positive score for the Jewish group. Selections marked "B" appeared in several other series used in the study. While each set of comments treats of the same topics, it is clear that the "A" selections tend to be some more corrective (though still generally inadequate) than the blatant distortions of the "B" group.

- (A) "We can, of course, hardly blame the crowds for not understanding Our Lord's words, but He knew that they could not grasp His meaning. He even told them so. He said they were taking His words in too material, too 'fleshly' a sense...."
- (B) "The question of the Jews when Christ told them the secret, 'How can this man give us His flesh to eat?' was a thoughtless one. Just because they could not understand, they would not believe."
- (A) "So it was that many Jews in Our Lord's time were looking forward to the coming of a prophet who would introduce an age of true religion and of great closeness to Yahweh and who would bring even the Gentiles to worship the God of Israel. They seem to have called this awaited one simply the 'prophet'. Whether or not they thought He

would be the same person as the Davidic Messiah we cannot be sure. Some of them may have done so. Most of them, however, seem to have forgotten that the ideal prophet in Isaias (40-55) was a suffering prophet; they did not expect the awaited prophet to suffer."

- (B) "The Jews rejected Christ mainly because they expected him to found a never-ending kingdom, as was foretold in the prophecies. This, He really did, but the kingdom He founded -- the church -- was a spiritual one, not a temporal one such as the carnal Jews were hoping for."
- (A) "To love one's enemy and to forgive injuries which one has received were lessons hard for the Jews to learn, as they are hard for all of us."
- (B) "Why did the Jews commit the great sin of putting God Himself to death? It was because Our Lord told them the truth, because He preached a divine doctrine that displeased them, and because He told them to give up their wicked ways."

Correcting the distorted picture of Judaism that has been part of the Christian tradition for centuries and which is still reflected in many of the passages cited above is an ecumenical imperative that all Catholics must confront as soon as possible. Some improvements have been made since the II Vatican Council. But the process has not yet advanced to the same degree as the correction of the Protestant portrait. In many the problem is much more difficult because we have involved here a reconsideration of Christianity's very self-definition. Christianity has been described from its beginnings in terms of a fulfillment of Judaism. It was the new Israel with a new covenant. It was founded by the new Moses and followed the New Testament. All of these "news" have traditionally left room for any serious understanding of the continuation of Judaism, of "old" Israel, as a dynamic, growing religion and culture, as relevant to the modern

world as it was to the people of ancient times. In the following chapter we will explore ways of confronting the problems involved in Jewish-Christian relations insofar as they pertain to the field of education with the hope of improving the portrait of Judaism that will be presented to future Catholic students.



INTERGROUP RELATIONS IN CATHOLIC TEXTBOOKS

John T. Pawlikowski, O.S.M.

Chapter I: Introducing the Studies

A landmark in ecumenical education has been achieved in the last decade through the tri-faith scientific study of religious instructional materials under the sponsorship of the American Jewish Committee. The Committee, now over ⁶⁰fifty years old, has done pioneer work in this area through its Institute of Human Relations. Though having the protection of the civil and religious rights of Jews as its primary objective, it has always insisted that this goal must be attained within a context of advancing the cause of human rights for all people. It was this spirit that led the AJC to initiate studies by Protestants, Catholics and Jews of their own teaching materials. The studies were placed in the hands of educational specialists at Yale University (Protestant), St. Louis University (Catholic) and Dropsie College (Jewish). Basic to this project was the notion of self-study. Criticism of the materials was to come from within the tradition that produced them. The study was aimed at internal self-evaluation rather than external critique. Each religious group was to examine the presentation of other religious and ethnic groups in its textbooks in the light of its own tradition and values. Rabbi Marc Tanenbaum, director of the AJC Interreligious Affairs Department, stressed the importance of these studies for Jews as well as for Christians in announcing the project:

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"In the spirit of Pope John's encyclical, our challenge -- which I, as a Jew and a rabbi, accept and am prepared to respond to, together with my own community which joins hands with yours in this decisive hour of history -- is: Each should tend not towards what can divide our minds but can unite them in mutual understanding and reciprocal esteem." I

The Jewish textbook study was conducted by Dr. Bernard D. Weinryb at Dropsie College. The Protestant (section) of the project was directed by Dr. Bernhard E. Olson of Yale University. He examined some 120,000 religious-school lesson plans and texts of four major Protestant publishers representing the major trends in the Protestant community, from conservative to liberal. The results of his seven year study were published in 1963 under the title Faith and Prejudice.² The evidence presented by Dr. Olson prompted President John C. Bennett of Union Theological Seminary in New York City to admit that "consciously or unconsciously, the seeds of prejudice are in religious teachings."³ Theologian Reinhold Niebuhr, upon examining Dr. Olson's findings, remarked that religious sources of anti-Semitism may be more powerful than racial sources. Upon publication of Faith and Prejudice the National Council of Churches immediately launched plans for a project to weed out anti-Semitism and other prejudicial material from religious and Sunday School texts.

Strober findings → The Catholic portion of the textbook self-study was placed under the direction of Fr. Trafford P. Maher, S.J., of the sociology department at St. Louis University. He divided the Catholic study into three areas: literature, social studies and religion. Each area eventually became subject matter for doctoral dissertations

by three members of the department. An analysis of Catholic high school texts in history, geography, civics and social studies was produced by Sister M. Rita Mudd, F.S.C.P.,⁴ while Sister M. Linus Gleason, C.S.J.,⁵ examined high school literature materials. The study of religious textbooks was undertaken by Sister Rose Thering, O.P.⁶ It is interesting to note that Sister Thering's study was the last in the Catholic series. This was deliberate. The project directors were afraid at the time that criticism of religious texts which in Sister Thering's words had achieved a kind of "sanctity by association" might outrage many Catholics. Hence the decision was made to concentrate first on literature and social social. Here we have a reflection of the mindset of the pre-Vatican II church as well as an indication of how far we have advanced today through the courageous work of such people as Sisters Mudd, Gleason and Thering.

Each of the researchers tried to express in sociological categories the degree of positive or negative attitudes towards non-white ethnic groups and non-Catholic religious communities by examining each lesson plan in a select number of widely used textbook series. A basic assumption at the root of these analyses was the sound psychological principle that prejudice is something people learn -- they are not born with it. Several factors play a prominent role in the maturation towards adulthood of the ordinary student. Among the important ones are home and school. Within the school environment textbooks are one possible source of prejudicial misconceptions of other groups. As Sister Thering puts it, "They (textbooks) affect the formation of habits of

kindliness, understanding and love toward other groups -- or the opposite of these habits."⁷ The disturbing question thus arises: do Catholic textbooks reflect actual Christian teachings?

The potential dangers inherent in textbook misrepresentations have been recognized for sometime. This past century has witnessed a host of textbook analyses dealing with such topics as slavery, patriotism, Anglo-American relations, racial attitudes, and so on. In the last decade school board battles over the adoption of texts have become more and more frequent. One of UNESCO's principal aims has been the examination of textbooks from member nations in the hope of eradicating chauvinism and factual errors.

Religious texts often have a "halo" effect about them. If material is presented in the wrong way in such texts, existing negative attitudes may acquire religious sanction in a student's mind. And with the maturation process in a crucial stage of development in the high school years, stereotypical images of other groups may become an integral part of the student's world picture to such an extent that elimination of them at a later stage is very difficult. Comments about long-dead Jews and Protestants may influence attitudes towards twentieth century Jewish and Protestant neighbors. The French writer Paul Demann, whose study of references to Jews in French Catholic texts in France in the early fifties broke ground in the area, sums up the danger of textbook distortion in this way:

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"The Jews whom they (the students) learn about in the

catechism, in sermons, in reading, will be, for many Christians, the first ones and sometimes the only ones they will ever meet. The impression which they receive will determine, for the most part, the opinions and dispositions of heart with which they will approach the Jews who will cross their path.... This will be either a feeling of respect and sympathy towards the Chosen People of God, descendants of the saints of the Old Testament, our ancestors in faith ... of Jesus, Mary, and the first disciples; or it will be a feeling of aversion and scorn, of secret hostility toward a perfidious, condemned, fallen and cursed people, killers of God.... 8

Often it is not the presentation of doctrine itself as much as gratuitous bias that brings about negative reactions from the student. Culture-bound nonessentials too easily become integrated with the substance of religious belief and conduct. Such distortions can appear and re-appear with the stubborn tenacity of crabgrass. Such bias proves harmful not only to intergroup relations but eventually corrodes all genuine religious values within the group itself.

Those familiar with recent educational changes in the United States are well aware that textbooks no longer are as central to the educational process as in previous decades. ~~But~~ The high school level in particular has seen a welcome trend of ~~the~~ increased reliance on primary sources. Yet textbooks are still very much an important part of the educational picture despite their somewhat diminished significance. This is especially true on the primary level. And though textbooks are to serve as a tool for the teacher and not his master, print gives a measure of force and authority to the spoken word as Sister Thering notes in her study.⁹ While a teacher should look upon a textbook as no more than a springboard to creative instruction in the classroom, it still remains a basic instrument for many teachers and an important tool in the hands of the student. All

this is to say that the textbook continues to be an important force in attitudinal formation towards other religious and ethnic groups. Some may object that the textual materials which formed the basis of the three Catholic analyses are no longer in use and hence the findings based on them are of little current value. That significant changes have occurred as a result of Vatican II and more particularly the influence of these studies is evident in the new textbook series appearing today. A joint Catholic-Jewish study team in the archdiocese of Atlanta, for example, discovered considerable improvement in post-Vatican II textbooks in comparison to pre-conciliar materials. But even in these improved materials some anti-Jewish passages were found to remain.¹⁰ And a recent issue of the New York Times reported that a pejorative image of Jews and Judaism was still to be found in Roman Catholic religious textbooks used in the world's French-speaking areas. The study was conducted by a team of scholars at Louvain University's (Belgium) Center for Socio-Religious Research and the Center of Catechetical Studies. The director of the study, sociologist Canon Francois Houtart, said that the texts examined, whose potential readership was 60 million people in France, Belgium, Canada and Switzerland, still depicted the Jews of Jesus's time as materialists who were collectively to blame for his crucifixion. Some textbooks examined in this study presented the Jewish biblical notion of the Messiah as a man who would enhance the material prosperity of the Jews. The study concluded that

"The heart of the problem of the presentation of Jews in catechetical teaching is that Jews still remain as typical examples of nonbelievers of bad faith. They are examples not to be followed, serving

Allyn & Bacon
Henry Reguey
Sister Rose
Alpert
Summary
all
Catholic
textbooks

Pro Deo
study
Spain
Italy
Latin
American
Study
Summary

as a foil contrasting with a Christian attitude." 11

So the problem of prejudice and distortion in Catholic teaching materials remains very much with us.

In spite of the changes that have taken place in the presentation of non-Catholic, non-white groups in Catholic instructional materials, knowledge of the results of the historic St. Louis studies will prove an invaluable aid to Catholic teachers for several reasons. For one thing, teachers will become more attuned to the sensitive areas in former Catholic portrayls of non-Catholic, non-white groups. Students should be made aware of such changes because the memory of intergroup tensions caused by these previous distortions may still be fresh and deep in the minds of the ^{racial} ethnic and religious groups who were the victims of prejudice in Catholic materials for so long a time. In speaking to various Catholic ~~groups~~ groups on the subject of prejudice in Catholic thinking, especially in the area of the church's representation of Judaism, I have sometimes encountered strong protests from Catholics that they had never been taught to think of other religious and social groups in anything but a positive light. The results of the St. Louis studies which probed what had been ~~up~~ till recently the most frequently used instructional materials in Catholic schools disproves once and for all such claims of innocence.

The fact of changes in Catholic textbooks is also no automatic guarantee of changes in the attitudes of teachers. Some teachers' own preparation may have come through courses which presented distorted pictures of the groups involved. Hence they may not fully understand or appreciate the changes that have taken place. An analysis of a

a questionnaire given to Catholic teachers in an institute on Judaism directed by Sister Rose Thering and myself in Chicago brings out a degree of hesitancy and uncertainty about the full implications of the new attitude towards the Jewish people.¹² The participants in the institute left the impression in their responses that they were not able to fully harmonize the negative portrayal of Judaism in the New Testament with the new post-Vatican II approach. One aim of the following chapters will be to try to clear up some of these difficulties. In some cases the changes that have taken place so far in Catholic attitudes represent only a beginning. Much more profound problems still remain which may prove confusing to the teacher. These problems will be spelled out at some length and ~~at least~~ indications will be given at least of where current Christian thought is moving if no real answers exist as yet.

Another value in examining the results of the St. Louis studies will be a new awareness on the part of teachers ~~for what they should~~ for possible distortions that may exist in materials other than textbooks which they may select for their own classroom use. Some of these materials may not have undergone the same degree of ecumenical scrutiny to which textbook series have generally been subjected. Teachers who have the responsibility of choosing materials for courses in which primary sources are used will also be made alert to the past sensitive areas in intergroup relations. This sensitivity will make them better able to ensure that these areas are given sufficient exposure in the materials they select. The welcome creativity recently allowed teachers in the area of classroom materials does have the side effect of making the removal of stereotypes much more difficult and much more dependent

on the individual teacher.

Methodology

~~RESEARCH~~
The ~~research~~ procedures used in the three Catholic studies were basically sociological in approach, but differed in detail for each of the specific studies. So while parallel in intent, the various research designs cannot be interchanged in a simple way. No attempt will be made here to delineate with great precision the various categories employed by the researchers to organize their data. These categories often become quite technical and confusing for the non-sociologist. And the varied use of the same term from study to study ~~will~~ complicates the understanding of the findings even further if they are presented in their original scientific form. A more detailed explanation of the research procedures is available in ~~the~~ an appendix at the end of this book. For the purposes of the ~~(average)~~ classroom ^{and general reader} teacher some brief description of the general research orientation of the studies will prove sufficient for an appreciation of ~~its/ies~~ their results.

~~Religious~~

Religion Study

Sister Rose Thering investigated the most widely used religious textbooks in Catholic secondary schools at the time of her study, together with their related supplementary teaching materials where available. Some sixty-five volumes (books and/or manuals) were selected on the basis of the number of dioceses that sanctioned their use. This corpus comprised seven basic series (four books to a series), two church histories, one guidance series, and four supplementary volumes. Confraternity of Christian Doctrine materials were not included. At no

time did central doctrines of Christianity enter into the analysis and evaluation. Thus, if a lesson indicated another group was in error, such a statement was not scored in the analysis. If, however, the statement placed the group in question in a prejudicial and negative light, then this fact was noted in the scoring.

In order to classify the references made to outside groups in the Catholic materials nine analytical categories were developed by Sister Thering in the hope of covering as fully as possible the entire range of statements which made reference to non-Catholics and non-whites. Then by classifying these references as positive, negative, both or neutral, Sister Thering determined statistically the extent to which other groups or any given outside group was mentioned in the materials and whether the references were predominantly positive or negative. Rather than "prejudice" or "bias" ethnocentrism and altruism were chosen as the criteria of analysis. Sister Thering felt these two concepts had a more easily measurable content than prejudice or bias. Ethnocentrism was defined by her as a pervasive and rigid ingroup-outgroup distinction. It involves negative imagery and hostile attitudes toward outgroups, stereotyped positive imagery and submissive attitudes regarding ingroups, and an hierarchical, authoritative view of group interaction in which ingroups are rightly dominant while outgroups are subordinate. Altruism, the contrary of ethnocentrism, implies respect of the interests of others. It also includes a measure of identification with others and the acceptance of differences with a willingness to criticize one's own group in an objective manner when this becomes necessary.

The nine analytical categories of the religion study were subdivided

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into three broad areas: portrait, relationships and general. Each category had a plus (positive) and a minus (negative) side. In evaluating references to Protestants, Jews, Orientals, etc., Sister Thering asked two basic questions: (1) In what analytical category did the statement belong?; and (2) Is the statement positive, negative, a combination of both, or neutral?

The portrait area basically involved the characterization of outgroups and the presentation of factual materials about their history and way of life. On the negative column of this category were to be found statements that described outgroups as obviously inferior to white Catholics or assigned non-acceptable roles to them. Statements containing negative value judgments or negative stereotypes of outgroups were also included in this broad category. Positive references in the portrait area featured favorable ~~descriptive~~ descriptions of individuals and/or groups as well refutations of ~~negative/stere~~ commonly held Catholic stereotypes of other groups.

Examples: "blood-thirsty Jews"; "Temple gang"; "The new converts, the Jews, devoted to their traditions and customs, continued ~~timed~~ ^{timed} to attend the temple and synagogue prayer services daily."

The second broad analytical category, relationships, was concerned with textbook descriptions of the creeds of other groups, the desirability of Catholic interaction ~~of/with~~ with other groups, the degree to which Catholics blamed themselves for the sufferings of other groups and for the existence of any intergroup tension, and the extent to which the materials acknowledged the contributions of non-Catholic groups to the well-being of mankind. Examples of positive and negative statements scored in this area run as follows:

Examples: "Regarding the curse on the Jews: they brought it upon themselves."
"Abuses prior to the period of the Reformation needed correction."

The third broad area ~~in~~ Sister Thering's analysis, general, dealt with statements that either distorted other groups or tried to correct past ~~past~~ distortions of which Catholics have been guilty, ^{AND} the extent to which the textual materials tried to describe for the student the nature and roots of prejudice, ~~and the amount of hate and type of~~

Examples: "All references to Jesus in the Talmud are filled with hate and resentment."

"We must remember that not all of the Jews...";
Some of the leaders of the Jews condemned Jesus to death."

In addition to classifying statements ~~under the~~ within the three broad areas just described, Sister Thering also tried to determine the general orientation of an individual textbook (or a series) or publisher for a particular outgroup. She also calculated the general attitudinal orientation for combined outgroups (e.g., all non-Catholic religious groups).

Social Studies Texts

For her analysis Sister Rita Mudd collected data from 107 publications (textbooks, workbooks, manuals, and courses of study) ~~then~~ in use in social studies courses in Catholic high schools and grade schools. The subject areas in the grade schools included geography, history, and civics; on the high school level the areas were advanced or economic geography, history, world problems, civics and sociology. The materials were examined in the light of two basic set of categories,

group and directional. The group category was subdivided into nine areas. Group I was the Protestant group. Here were placed statements relating to the Reformation, to all Protestant denominations, and to individual Protestant leaders. ~~And~~ Also included were any references to the history of the various Protestant bodies and to their ritual, symbols, and teachings.

Group II was concerned with the Jewish people. Scored ~~in this~~ under this heading were all statements pertaining to the religious and ethnic aspects of Judaism. This category took note of all the existing divisions within Judaism in judging any references to biblical or postbiblical Jewry, to its history, religious beliefs, institutions and culture.

Group III comprised the non-Catholic group. This was a general grouping of all references to any of the great world religions outside of Judaism and Christianity such as Islam, Hinduism, Buddhism, Confucianism, Taoism and Shintoism.

Group IV was designated the Negro group. This fourth category dealt with references to the Negroid race or stock. It embraced both black Africans and black Americans.

Group V was ^{devoted to the} ~~reserved for~~ American Indians. This category provided for the scoring of references to Indians in the Western hemisphere, their culture and contributions, their past history and present social status.

Group VI was titled the Latin American group. Peoples included in this category were those living south of the Rio Grande and those who reside in the West Indies. Statements treating of inter-American relations were also scored in this category.

Spanish
Speaking
U.S.A.

Group VII was the Oriental group. It embraced the peoples of the Far East as well as those generally considered part of the Mongoloid stock. References to the ancient and highly developed civilizations of these people, their contributions and customs, as well as their present-day cultures and government were ~~treated of here~~ evaluated here.

Group VIII received the designation of International group. Statements tabulated in this category made reference in some way to the various organizations created to achieve international friendship and cooperation (e.g. League of Nations, World Court, United Nations, NATO, etc.).

Group IX was called the General group. Included here were those references which spoke of the oneness of the human race or made comments about man in general. Many statements referring to the Fatherhood of God, the brotherhood of man, and the Body of Christ were also placed under this heading.

The quantitative content with respect to the above groups could be measured and reported in a relatively objective fashion. The qualitative analysis of the material presented a much more difficult challenge to Sister Mudd. The crucial problem was how to simplify the result. The categories finally devised by Sister Mudd to describe the direction of the content were defined as possible on the basis of manifest content (rather than implication) and judged by the use of the concepts of prejudice and anti-prejudice. The tabulation of the data sought to analyze the treatment of the various groups ~~outside~~ included in the instructional materials. Another goal was to pinpoint emotion-laden terms, cliches and stereotypes together

with unbalanced treatments and omissions.

Sister Mudd relied on the definition of prejudice contained in the principles of the United Nations Commission on Human Rights as a basic criterion:

... a way of feeling, a bias of disposition consisting of a commonly shared attitude of hostility, contempt, or mistrust, or devaluation of the members of a particular social or ethnic group because they happen to belong to that group. 13

This U.N. definition presents prejudice as a false and unjust attitude directed against members of a particular social or ethnic group. Bias, which is likewise a false and unjust attitude, But it is prejudice toward members of a particular social or ethnic group. Bias can prove just as destructive of good human relations as prejudice. Biased, unrealistic presentations of Catholicism were therefore scored negatively in Sister Mudd's evaluation.

Anti-prejudice was understood in the Social Studies analysis as the opposite directional attitude. It signified a way of feeling, an attitude of friendliness, acceptance, appreciation, and trust of the members of a particular social or ethnic group because they were part of mankind. Social love or altruism understood as regard for and devotion to the interests of other people as a group or as individuals would be characteristic of this positive, anti-prejudicial mentality. The degree of prejudice/anti-prejudice in the instructional materials was determined by the nature of emotional or factual descriptions, by favorable or distorted presentations, by statements advocating acceptance or rejection of individuals or groups, by references which blamed others or were open to self-criticism and by activities and

questions that elicited or encouraged favorable or unfavorable attitudes in students towards individuals or groups.

In order to make the criteria for prejudice operative Sister Mudd devised five analytical categories. Prejudice was indicated by a negative score in each category; a clear attempt to attain or encourage understanding or appreciation of other groups and group relations was scored positively. Statements judged free of prejudice but not aimed directly at better understanding or appreciation of others received a neutral score.

The first three categories were primarily concerned with the portrait of individuals and groups in the social studies materials. Within ~~this~~ these categories were placed stereotyped statements, statements highlighting the achievements and contributions of particular groups to American and world society, and ~~exceptions of~~ discussions of roles played by Catholics and outgroups in social tensions.

Examples:

"They had the cruel ways that always go with pagan beliefs."

"Afterward they (Japanese) were allowed to settle outside the relocation centers, and since the end of the war, with the realization that not one American of Japanese ancestry was found to be a traitor to the country, many citizens have done what they could to repair the injustice done to them."

"They (the Jews) are the world's saddest people because they turned away from Jesus."

"The statement is made that Jews control American industry. The magazine Fortune in an impartial survey made some years ago showed that this is not true."

"Islam has been a source of dissension among the peoples of the world."

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influence a reader's attitude to a greater degree than characters who are merely described by others. Just as people in real life reveal themselves by speaking, so too do people in fiction.¹⁴

Sister Gleason analyzed some 3,154 characters in her study. Her basic criterion for evaluation was the definition of the term prejudice given by the psychologist Gordon Allport:

"An avertive or hostile attitude toward a person who belongs to a group, simply because he belongs to the group, and is therefore presumed to have objectionable qualities ascribed to the group. 15

Prejudice ~~has~~ has two faces, both of which are a priori fixations not rooted in real knowledge or experience. Negatively prejudice means looking unfavorably at others without sufficient warrant; positively it involves a favorable attitude that lacks a firm basis.¹⁶ ~~With~~ Under the category of prejudice as applied in the literature study came stereotype expressions, generalizations, and instances of name-calling. The use of dialect in the literature materials was also examined to see if in some instances it might open the way for group tension and the possibility of prejudicial thinking. For the purpose of tabulation the speaking characters were classified according to groups: racial, socio-economic, religious, community background and ethnic origin. In addition, each character was evaluated according to role (major/minor), educational status, character traits (prudent/imprudent, honest/dishonest, respectable/unrespectable, desirable/undesirable), and method of characterization.

In actual fact few of the speaking characters were ~~able~~ ^{ABLE} to be evaluated according to all of the above categories. Sister Gleason was forced to devise an undetermined category which included all the characters ~~whose~~ ^{whose}

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backgrounds could not be precised because of insufficient evidence.

To ensure greater objectivity in her findings Sister Gleason submitted her research design and ^{the} implementation of that design in the course of the research to a ^gpanel of eight people for criticism. This ^gpanel represented two racial groups, three religious groups and varied ethnic and community backgrounds. The panelists shared internal agreement on the quality of her work to a point of 83.3%.

AMERICAN JEWISH
ARCHIVES



Chapter 2: General Findings

The three textbook studies revealed some discrepancy in the amount of intergroup content. Catholic religious materials showed a substantial degree of intergroup awareness. Over half (51.4 per cent) of the 2,970 units analyzed dealt with outside religious, racial or ethnic groups. The social studies findings, however, designated only 5.7 per cent of the material as intergroup in orientation. The methodology of the literature study did not provide for an overall intergroup score. But in examining the results for the racial, religious and ethnic groupings we discover the following statistics. The percentage of non-white characters is very low. One set of literature materials contained eighty-one black characters (though ~~84~~ sixty-four of these appeared in one story, primarily as minor characters). No other set included more than fifteen characters identifiable as black. The picture for Mongoloid characters is no better. One set revealed thirty-four Mongoloids, but the others had no more than twenty.

In the religious category the literary materials indicated the religious affiliation of characters in only 41.1 per cent of the cases. In the three sets compiled expressly for Catholic school use Catholics predominated. In the one set compiled for general use, but widely used in Catholic schools, the non-Catholic Christian group had the largest representation. In contrast to the first three sets where Catholics comprised an average of 21.7 per cent of the total body of speaking characters and 52.6 per cent of religiously identified characters the fourth set found Catholics representing only 9.7 per cent of all speaking characters and 27 per cent of religiously identified characters. Non-Christian characters averaged 1.2 per cent of the total speaking characters and 2.7 per cent of the religiously identified characters in all sets.

The data from the literature texts permitted ethnic identification ~~in~~ for only 63.7 per cent of the speaking characters. Of those whose ethnicity was calculable, the Old Immigrant stock constituted the largest majority by far. Characters of Old Immigrant stock exceeded New Immigrants by a ~~2/1~~ ratio from ~~2/1~~ ~~2/1~~ ~~2/1~~ 2-1 to 11-1. The 11-1 ratio, it might be noted, was found in the non-Catholic series. Characters of the Indian group constituted 2.4 per cent of the ethnically ~~1/1~~ classifiable characters in one set, but only one per cent in the other three sets.

The social studies texts revealed the lowest rate of preoccupation with intergroup content. Only 5.7 per cent of the materials examined by Sister Mudd could be scored for intergroup attitudes. And 80.6 per cent of this intergroup material was eventually relegated to the neutral category. In other words, of the 28,629 pages subject to investigation, 1,632 were tabulated as intergroup material relating to nine groups of the study. Thirteen of these pages were negative in outlook, 304 pages positive, and 1,315 pages had a neutral or non-directional approach.

An P. Mudd stands ?

An interesting and serious aspect of the findings for the religious and literature texts especially concerns the viewpoint of the writer: it was white when other racial groups were mentioned and American in references to other national and ethnic groups. Such identification does not seem fully consistent with the church's claim to be universal in its racial, ethnic and national constituency.

The visibility of the various religious and ethnic groups differs according to the nature of the materials. As might be expected, the religious textbooks are much more preoccupied with non-Catholic religious groups than with outside racial or ethnic groups. Of the combined total of intergroup references, 69 per cent had to do with other religious groups, 16 per cent fell into the "general" category (i.e., discussions of the brotherhood of man, broad references to "all men" etc)), and 15 per cent referred to specific racial, ethnic and international groups.

Within the religious materials Jews were by far the most conspicuous group. Preoccupation with Jews and Judaism ranged from 25 per cent to 58 per cent of the basic textbook series, and from 4.3 per cent to 84.1 per cent of the supplementary materials. The high visibility of Jews and Judaism in Catholic religious materials is understandable in view of the Jewish origins of Christianity. It is obvious Christianity cannot be presented theologically without some reference to Abraham, the prophets, the History of Israel, the Jewishness of Jesus and his disciples, and the conflict between the early church and the synagogue. This textbook prominence of a group which, on the one hand, played so central a role in the birth of the church and, on the other hand, continues to exist as a distinct religio-ethnic community in the contemporary world can create special problems. Textbook writers may not

always be aware that comments made about "the Jews" in ⁹~~the~~ first century setting may influence feelings and attitudes towards twentieth century neighbors.

Protestants were the second most visible group in the examined materials. They were mentioned with greater consistency than either Catholic non-Romans or ~~other~~ non-Christians.

It is important to compare the importance of Jews and Judaism in the religion materials with their less than central position in the social studies texts (where Protestants and non-Christians are more visible) and above all in the literature materials where they are virtually non-existent. When one realizes that the vast majority of the references in the religious materials focus on the biblical period, it becomes evident that Catholic students are deprived of meaningful exposure to postbiblical Judaism in ^{their} ~~his~~ studies. This cannot help but foster an attitude which sees Judaism as anachronistic. Since many Catholic students grow up in large metropolitan areas which contain a substantial Jewish population, this lack of exposure poses a serious problem.

Some general conclusions ~~for~~ from the examination of the religion textbooks may be summarized as follows. First of all, it is clear that when the textbooks under scrutiny focused on such broad concepts as the Fatherhood of God and the brotherhood of men, or referred to outgroups in general terms, their comments were overwhelmingly positive. All but one published scored over .900 in the "general" intergroup category (where such references were tallied), and the remaining one received ~~a~~ a .850 rating. These results must be interpreted with the caution the general intergroup references accounted for only 16 per cent of the total intergroup content.

The religion materials showed a similar positive disposition toward racial and ethnic groups, especially with regard to black Americans.²² Scores for the racial-ethnic category stand, in every case but one, above .700, and for blacks well over .800. Statements regarding racial and ethnic groups, however, made up only 15 per cent of the total of scored references.

When we come to other religious groups where the great bulk (69 per cent)

of intergroup content was found, the scores drop sharply. The most striking examples were the scores for the materials for two of the publishers. From a "general" score of .958 the rating of one fell to .412 for the Jewish group and a -.160 for the Protestant category while the other dropped to a .062 score in the Jewish category and a .024 Protestant score from a .941 "general" score.

These sharp contrasts in the general and specific ~~group~~ religious group scores indicate a vast difference in the way racial and ethnic groups were portrayed in the materials and the picture drawn of religious groups. The problem of identifying in a positive manner with other religions appears to be more difficult and more complex than ~~identification~~ those connected with interracial and inter-ethnic relationships. Thus, even though racism and the challenge of full justice for all peoples may be America's most pressing social concern at the moment, it is interesting to note that, insofar as the Catholic religious textbooks under analysis are concerned, the area of interreligious affairs proved a more delicate problem.²³

This contention receives further support from an examination of the examples provided in the body of Sister Thering's study. 173 representative quotations from the materials under consideration were used to exemplify the range of statements found in Catholic textbooks about outside groups. While they did not cover the total intergroup content of the textbooks, they did provide an adequate sampling. Of the 173 examples, 61 came under the "general" classification, statements such as "all men are created equal" or "Christ makes charity the special sign of His followers: 'By this shall all men know you are my disciples, if you have love for one another.'" These 61 references amassed a total of 138 positive scores, 5 neutral and no negative scores. It is thus obvious that Catholic materials include statements which stress the obligation of ~~the~~ the student to accept and extend friendship to people of all races and backgrounds.

But when the results for specific non-Catholic religious groups are analyzed the statistical pictures change radically. 62 of the 173 representative examples referred to Jews and Judaism. Their scores

50 negative, 38 positive and 27 neutral.²⁴ 30 of the examples made reference to Protestants with an accumulated total of 41 negative scores, 8 neutral and 5 positive scores. The following examples will serve to give the flavor of the frequently marked differences in the spirit of the "general" and "specific" statements:

General Example: "Every person in the world is your neighbor whether he is black, brown, yellow or white; whether he lives in the western or eastern half of the world; whether he can talk English or not; whether he is a Christian, Jew, Protestant, or Pagan; whether he is young or old, a gentleman or a fool, a Republican or a Democrat; whether he knows the latest song hits, the latest baseball score and the latest slang. That gives you about 1,900,000,000 neighbors."

Specific Example: "Since Pilate could not find anything wrong with Christ, he decided to disfigure his pure and beautiful body, so that even the blood-thirsty Jews would back down and say that Christ had enough."

On the basis of examples such as these it is evident that all-encompassing philosophies of brotherhood can easily break down into highly prejudicial attitudes when lesson plan begin to zero in on specific religious outgroups. *or deals with certain potent themes.*

The general findings from the social studies area present somewhat of a contrast to those from the religion textbook study. In the former the frequent discrepancy mentioned above between a general philosophy of brotherhood and negative attitudes towards specific outgroups is far less common. The "general" category for the social studies texts received the superior imbalance score of +1.00. The statements assigned to this category centered around the concept of the "American Mosaic." The publications under examination maintained that various cultures have left ~~an/important~~ a beneficial imprint on American life, that our nation has been built by many races, colors, and creeds. This is expressed by the writers in varying ways. Some speak of the "pluralistic culture," others use the term "composite culture," while some rely on the term "American Mosaic." The "melting pot" concept is found in only one or two publications, in quotation marks, and the authors explain that "unity with diversity" is a better way to express the Americanization of our various people. Diversity within unity is

stressed as advantageous. Diversity contributes richness, and unity gives strength.

One author tells the student that while the various cultures are "shaping and fitting themselves into the pattern of the American mosaic" he has civic duties to fulfill -- duties of tolerance, helpfulness and understanding of all the peoples who have helped to build and improve our nation. In one teacher's manual the instructor is told to emphasize the great benefits that America has received from immigrant cultures. The teacher is guided to refute the commonly used statement that "America is a melting pot" and to get the students to appreciate this concept: "Americans, with their varieties of race, religion and national backgrounds, form a mosaic of cultures made one by their faith in God, their belief in the value and destiny of the human person, and their love of liberty."

The same viewpoint is presented in a civics text in more detail through an entire section entitled "The American Mosaic." The students are told they and all Americans are a definite part of American culture "which is a living mosaic, dedicated to Freedom, to Truth, to God," and that after studying the unit, they should have "a knowledge and appreciation of the cultural contributions of other nations to the American Mosaic." The beginning of the unit includes a picture of smiling children representing the many groups found in America with a caption stating that "Our nation has been built by people of many races. Each child here may be of a different nationality or culture; yet each one is truly American."

The following quotations from this same publication show clearly the positive contributions various groups have made to American society.

Since English people, with their customs and institutions, formed the majority in the colonies, English culture forms the basis of our own. But our culture is not English. That basis has been so changed in the course of time by close contact with the cultures of all nations, that a definitely American culture is emerging. Each immigrant culture adds color and beauty of its own and is shaped by contact with other cultures to fit into the whole design. All of us working in our own way, according to the best dictates of our hearts and consciences, are helping to build America. No two of us work exactly alike, each one colors his contribution by the unique and individual force of his own nationality and personality. All are used; all are useful. Each one of us

is a part of a giant system, marvelous and intricate, delicate yet majestic. As we work, we should be aware of a giant purpose, of the limitless possibilities of our work."

Many similar examples of such a positive attitude are given by Sister Mudd. Examining the basis for their appeal for brotherhood, we find a reliance in the social studies texts ~~both~~ on both the principles of American democracy and the Christian ideal of the equality of all men. The latter is explained again and again in the materials as rooted in man's creation in the image of God and in his eternal destiny to live with God. Stress is laid on nature's gift of liberty to each man whereby he possesses a power over his actions and personal rights that can neither be given nor taken away by any human agency.

Yet it seems that the American philosophy of mutual acceptance of all peoples is stronger in some ways than Christian theology in ~~implanting~~ implanting in students an attitude of brotherhood. For the latter, as we have seen above, was frequently unable to sustain the principle of brotherhood when moving from general statements to a treatment of specific religious groups. No serious changes in the imbalance scores between general and specific references are found in the social studies texts. From this data one might conclude that religious doctrines tend to cause tension between groups while ~~modern~~ ^{AMERICAN} political philosophies with their emphasis on the dignity of the individual and the importance of contributions from ^{THE} various groups which make up our pluralistic society foster harmony and unity.

The eight specific groupings in Sister Mudd's study received a positive rating from a high of 100 per cent (International) to a low of 72 per cent for the Protestant category. The tabulations of general imbalance scores for these eight groups follow the same pattern as the positive content percentage scores. A perfect positive imbalance of +1.00 was awarded to the International category. The four ethnic groups all received imbalance scores above +.908: Latin Americans, +.981; Negroes, +.978; Orientals, +.945; and Indians, +.908. Although the religious groups have positive general imbalance scores they are lower than those for the other categories: Jewish, +.886; non-Christians, +.779; and Protestants, +.436. Yet even these slippages

show a marked improvement over the findings for specific religious groups in the study of religious textbooks. The question we might ask is whether the presence of American democratic ~~is/the~~ principles is the crucial factor in accounting for the difference between the religion texts and the social studies materials.

The presentation of the quantitative results of the social studies analysis ~~showed~~ shows that the general positive content of the 107 publications under examination is twenty-four times that of the negative content and that the general imbalance scores for all the material used in the study was +.915. A close look at the data from the five directional categories in the analysis likewise reveals an overwhelmingly positive orientation. While the range for these categories extends from +.083 to +.992, the three categories which contain over ninety per cent of the directional materials, categories IV (Rejection-Inequality/Acceptance-Equality), V (Negative Activities-Questions/Positive Activities-Questions), and I (Negative Portrait-Stereotyping/Positive Portrait-Acknowledgment), all receive positive ~~high~~ high positive ratings of +.992, +.933 and +.916 respectively. The two directional categories with the highest negative content, were II (Distortion-Correction) and III (Blames others-Self-criticism) with 46 per cent and 22 per cent respectively. But these two categories contained only 8.1 per cent of the total directional content.

Examples of ~~corrected/false~~ corrective references listed under category III show some conscious effort by the author to change false ideas about "unscrupulous Jews," "hostile Arabs," "backward Latin Americans," "serious, gloomy Indians," and "mentally inferior Negroes." General entries in this category tried to correct the false idea of racial differences in intelligence. The greatest deficiency in this area is silence rather than negative statements. More of this type of entry would be useful in textbooks to help students and teachers clarify issues and eliminate stereotypes and prejudices.

Positive Examples: "Contrary to the popular notion, the Arabs only occasionally spread their religion by the sword. Generally they were very tolerant, especially toward Christians and Jews, whom they carefully distinguished from the heathen."

"Typical of mistaken judgment is the statement that by heredity Negroes are mentally inferior to whites,

and therefore it is a mistake to try to provide higher education for them."

"To denounce anti-Semitism is not enough to defeat it. The best way to treat this question is to examine and expose some of the foundations on which it rests. The statement is made that the Jews control American industry. The magazine Fortune, in an impartial survey made some years ago, showed that this is not true. Jews do not dominate banking, the automobile, rubber, oil, coal, or transportation industries. They have, however, a dominant place in the textile field. Their ownership of newspapers and magazines is small in proportion to the total number of publications but their influence is great. Only in radio, the theater, and the moving picture industry can the Jews be said to have the controlling interest. In these fields the public makes the ultimate decision as to what is offered.... Have the Jews overcrowded the professions? Fifty per cent of the lawyers and one third of the physicians in New York are Jewish. But the professions are open to all who are willing to undergo the extensive and rigorous preparation required. Does the Jew advance in business at the expense of Christian competitors? He should not be denied the fruits of his ambition and perseverance."

Negative Examples: "The Blackfoot Indians of Montana never stopped looking for revenge."

"Although the Jewish people rejected the Redeemer when he came into their midst, the divine plan of God was definitely accomplished."

"After the rejection of Christ and his Crucifixion by the Jews, their Holy City was destroyed in 70 A.D."

The second category with some visible negative content, category III, remains nonetheless predominantly positive. Its positive content (78 per cent of its assigned references) includes self-critical statements relevant to intergroup relations for the religious, ethnic and general groups of the study. The general entries found in the analyzed material brought to the attention of the student and the teacher the fact that as Catholics and Americans we have often failed miserably in intergroup relations. The authors indicate this by admitting that some Catholics indulge in bad propaganda and prejudice, that they are bigoted and emotional, rather than rational, in their dealings with others. Some references scored in this category criticized the American attitude of national superiority or imperialism which at times has dulled Catholic feelings for certain groups at home and abroad. Others decried Catholic

neglect of our heritage of religious and racial liberty evidenced by the bigotry, discrimination, and selfishness of some Catholics. The following examples taken at random from the materials illustrate this type of self-criticism entry:

"Unfortunately some of our most vociferous Catholics have been prejudiced, badly informed persons, who have worked on emotions instead of presenting accurate facts in a rational manner. Non-Catholics have noticed these people more frequently than our quieter persons who have done much good in an unobtrusive fashion. It would seem that Catholics ought to have more public spirited members who will work for their country so sincerely and well, and with such care and knowledge, that they will be universally respected as sincere, intelligent, truth-seeking persons."

"... The attitude of national superiority that accompanied our overseas adventures was at the time (of our imperialism and power politics) a kind of American arrogance that sometimes dulled our feelings for the rights of others."

"The exploitation of the immigrants and the conditions under which they lived was a discredit to the American people."

The majority of the negative statements in Category III referred to religious groups, above all Protestants. Here we seem to have further verification of the important role religion has played in causing division and tension among peoples. In spite of the more balanced presentation of specific religious groups in the social studies materials compared to the religion texts, a residue of hostility remains.

Examples: "The Protestant Revolt led to bitter intolerance and war; it led to an intensification of nationalism, ~~and~~ the capitalistic spirit, absolutism, and secularization."

"Christ told the Jews they rejected him, not because of their love for the old religion, but because of their evil ways."

"Islam has been a source of dissension among the peoples of the world."

The overall findings of the social studies texts reveal that ~~the~~ the twelve publishing companies' materials had a neutral content

Chapter 2:

Are there
+5

ranging from a low of 35.7 per cent to a high of 94.5 per cent; positive content ranging from 5.2 per cent to 64.1 per cent; and negative content ranging from 0.1 per cent to 3.4 per cent. The total coefficient of preoccupation ranged from .01 to .09, and the general imbalance coefficients all resulted in positive scores, from a low of +.47 to a peak of +.99. With three exceptions all the publishing companies achieved a positive general imbalance score above +.91, the exceptions being scores of +.47, +.85 and +.89. Courses of study and teachers' manuals received high positive general imbalance scores of +.99 and +.98; students' textbooks and workbooks ranked slightly lower with positive general imbalance scores of +.89 and +.96 respectively. The positive general imbalance scores for the publications ~~from~~ for the two grade levels conceived in the study (grades 3-5 and 6-8) were +.94 and +.97. For high school publications the general imbalance score stood at +.88.

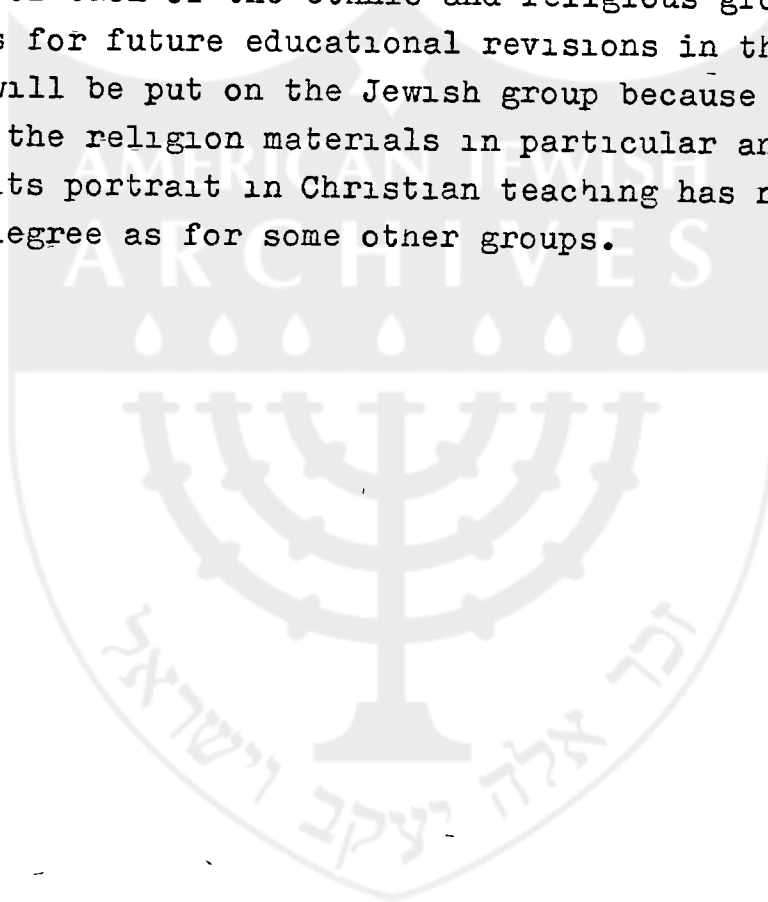
The highest positive imbalance score for an individual course area was in civics and government with a score of +.99. Close behind were sociology and social problems with +.98 and geography with +.92. History publications ranked last with a positive imbalance of +.84.

For all types of publications, grade levels, and course areas there was a positive presentation of the nine groups of the study. The International and general groups had a positive imbalance score of +1.00 for the four types of publications, the three grade levels, and the four course areas. All the ethnic groups recorded a perfect imbalance score in all manuals, courses of study, and civic and governmental publications. The workbooks also showed a perfect imbalance score for every group but the Indian. Blacks, Latin Americans and Oriental groups scored perfectly in grade school publications. Slightly lower imbalance scores (but all above +.83) were registered for the presentation of ethnic groups on the secondary school level and for the course areas of history, geography, and sociology.

Only three perfect scores of general imbalance were achieved in connection with religious groups: workbooks for the Jewish group, and the civics-government and sociology-social problems publications for the non-Christian group. The remainder of the general imbalance scores had a much wider range than those for the ethnic groups. The Protestant

group, in general, ranked lower in general imbalance scores than the non-Christian or Jewish groups, while the Jewish group generally scored higher than the non-Christian group. An exception to the latter trend occurred in course area publications where the non-Christian average came out to be $+0.85$ against a Jewish average of $+0.82$.

In the following chapters we will examine in greater detail specific findings for each of the ethnic and religious groups with some recommendations for future educational revisions in these areas. Special emphasis will be put on the Jewish group because of its high visibility in the religion materials in particular and because improvements in its portrait in Christian teaching has not been updated to the same degree as for some other groups.



Chapter 3: Findings Regarding Racial and Ethnic Groups.

As was already indicated in the previous chapter the three textbook studies reveal an overwhelmingly positive outlook towards racial and ethnic groups. The findings for the religion texts, for example, reveal that the publishers' recorded general imbalance scores of over .745 save one (.685). One publisher even achieved the perfect rating of 1.000. These imbalance scores were second only to those of the "general" group and exceeded by far those for the religious group category. The social studies results show imbalance scores for the racial-ethnic category that are slightly lower than those recorded for the religion materials but still very much positively orientated. Once again, in the social studies materials, the scores for racial-ethnic groups are considerably better than the scores recorded for references to religious groups.

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The literature materials expose much the same situation as was discovered in the other materials. In all the sets examined by Sister Gleason, the Caucasoid race predominated in numbers and in educational status. Yet the treatment accorded minority groups with regard to roles and positive character traits showed that in some ways the minority groups were more favorably presented than the Caucasoids. These literature results, however, raise the question of the danger of "halo treatment" of minorities. In one of the literary sets analyzed in the study black characters outrated Caucasoids in prudence, honesty, and respectability and desirability. Monogoloids scored slightly higher than Caucasoids in prudence and honesty but fell somewhat behind them in the areas of respectability and desirability. Yet, despite these apparently positive statistics, there remains an "unrealistic fairytale composite character" especially with regard to black people. Not one black character was depicted as imprudent. The minority characters, particularly the blacks, seem to lack any backbone which may indicate an overly paternalistic attitude on the part of the Caucasoid writers and compilers. Nonetheless Sister Gleason does see some positive value in these statistics. ~~Through~~ Through these literature texts the student would be exposed to minority characters displaying desirable traits which might have some significance in a society where minority group infractions are

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flagrantly publicized and notice of accomplishments almost totally muted in the public media. The one-sided literary picture may serve a positive function by merely balancing the usual public treatment, though one must wonder if this remains possible at present in light of the growing power of mass culture.

Some of the force of the positive orientation of the Catholic textbooks towards ethnic and racial groups evaporates once we recall the infrequent appearance of minority characters and references to racial-ethnic groups in these materials. The percentage of visibility for the Negro group category in the religion materials ranges from 2 per cent to 8 per cent. For the other ethnic groups, the range extends from 1.7 per cent to 19.6 per cent. The total racial-ethnic percentage went from a low of 5.6 per cent to a high of 31.2 per cent.

Sister Thering also points out that when the racial-ethnic group was treated in the materials, the consideration was usually quite general in tone. Illustrations of members of racial-ethnic groups did appear in those religion texts which carried pictorial presentations, but only a few of the textbook series had such illustrations. The general nature of the treatment of the racial-ethnic group in the religion materials can be seen from the following quotations which are representative of the approach found in almost all of the examples cited by Sister Thering for this category.

"That noble document, the Declaration of Independence proclaims that these truths are self-evident 'that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness'. These words admirably sum up the Christian teaching on human rights; they indicate the source of those rights, point out that no man may wantonly be deprived of them, and enumerate the most important ones."

"Nurish in your heart a genuine Christian charity for all men, no matter what their race, color, or faith."

"Christ's Mystical Body includes as actual or potential members the whole human race. And just as all men are thus united to Christ, so they are all united to one another by reason of this incorporation in his Mystical Body. This union is the most forceful reason for a man

to treat all his fellow men with fraternal consideration. For just as it would be insanity for, let us say, the right foot to be working at cross-purposes with the left, ... so it is unreasonable for one member of the Mystical Body of Christ to treat another ill. Whatever injustices we do to any other member of the Mystical Body we do against the head -- Christ; in fact we do to ourselves, being united in the one body with the person we are making suffer."

The scores for the visibility of racial-ethnic groups in the religion materials stand far below those for the religious groups. In itself this situation is somewhat understandable because of the content of the religion materials. Or it might be argued that the general omission of references to racial-ethnic groups is due largely to the Catholic notion of the unity of all men in the body of Christ. Nonetheless Sister Thering expresses considerable dissatisfaction with the failure of the religion materials to treat the various racial-ethnic groups more extensively. The students have a right to meet them constructively in their vicarious experience connected with the use of religious textbooks. Adolescents have a need for a presentation of these all important matters of racial-ethnic relationships on specific rather than in general terms in order to answer the question "Who is my neighbor?" An answer given in the specific environment of his pluralistic community will bring into open discussion the black man, the Mexican, the Puerto Rican, the Italian, etc., his true brothers and sisters in Christ. Such treatment in the text will clarify for him the true significance of the teachings of the Hebrew Bible and the New Testament. Clarifications, instead of ~~broad~~ broad general cliches, will enable the student to fit himself into this picture of reality and offer him the opportunities to comprehend more fully what is really meant when he reads that he must love all men as he loves himself.

The coefficient of preoccupation scores for the four ethnic groups tabulated in the social studies analysis are similar to the results gathered ^{from} the religion study. The greatest concentration of scores was found in the interval of .001 to .09. Scores in this

2 interval were awarded to 42 publications with regard to Latin America, 39 for the Indian group, 34 for the Negro group and 30 for the Orientals. Several publications contained no references at all to one or more of these four groups. The highest was 33 publications with no references to Latin America. This was followed by 27 publications lacking any mention of Orientals, 21 any mention of the Indian group, and 15 any mention of the Negro group. One publication did attain the .70-.79 category for the Indian and Oriental groups.

We can now look more closely at the directional data with respect to racial-ethnic groups in categories IV, I, II, III, and V of the social studies analysis. Category IV dealt with acceptance-equality and rejection-inequality. On the positive side the Christian outlook towards different ethnic groups is rooted in a premise that the human race ~~is~~ forms a brotherhood of men under the Fatherhood of God. The publications maintained that all men are men and nothing can alter that fact or transform their human nature. All men are worthy of respect and reverence. The equality of all groups, spiritually, biologically, psychologically, especially those listed in the study (blacks, Indians, Latins and Orientals), is frequently stressed in the social studies materials.²⁶ Emphasis was also put on the notion of the "American Mosaic" and the need for solidarity among men. The materials continually reiterate that biologically all peoples are alike, that there are no inferior races or nationalities, that in the ability to learn and to contribute to society, all groups are essentially the same. The following selections from the materials give some indication why the positive imbalance score for the acceptance of ethnic groups is so high.

"In the divine plan, God has assigned specific missions to individuals. It is not unlikely that that he has also assigned specific missions to nations. Without doubt the Jewish nation had a definite mission from God.... If ~~the~~ ~~mission~~ ~~from~~ ~~America~~ ~~has~~ ~~any~~ ~~mission~~ ~~from~~ ~~God~~, it is undoubtedly the mission to prove to the world that there is no necessary enmity or division among men of different races and cultures. Though they differ in the pigment of their skins and the shape of their features, they are really much alike in the things that really matter -- in their desire for happiness, their love of freedom, their need for prosperity and

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and peace. America has proved that men of all nations can find more ways to agree than to disagree."

"Much remains to be done, therefore, and progress will depend on the extent to which the idea of the brotherhood of man under the Fatherhood of God can be made meaningful in our way of life. The whole notion of human dignity is being seriously attacked by the existence of racial, national and religious prejudice. Each of us can and must do our share to bring an end to such a disgrace."

"Our acceptance of others, our rights and obligations are based on the principle of human solidarity from the natural point of view, this solidarity is based on man's social nature. From the religious point of view, it is based on the truth that we are children of a common Father and brothers of Jesus Christ, and that we all have a supernatural destiny and have been redeemed by the blood of Jesus Christ."

"Evidence of real progress toward the growth of an American Christian conscience lies in the recognition of the fundamental rights. Among these are the rights ... of the Negro and the Indian to equal opportunities with ~~the~~ the white man."

An example of the stress upon acceptance of Orientals is found in one publication which labels the action of the San Francisco Board of Education forbidding Japanese, Chinese and Korean children the right to attend the same schools as white children as discrimination and a violation of the Christian social principle which stresses the equality of all men.

Negative references for Category IV are rare as its +.992 general coefficient of imbalance verifies. Sister Mudd refers to two quotations concerning ethnic groups that have somewhat of a negative ring. The first reads "Little can be said in defense of Negro slavery, but the life of the slaves was often not so hard as it has sometimes been pictured." This sentence was discovered in a section of a text ~~describing~~ describing how people lived in the South. Sister Mudd asks whether anything can be said in defense of slavery? The statement seems to indicate a lack of understanding of human equality and dignity. Nothing in the following paragraphs clarifies the "defense" of slavery for the grade school student for whom the text was intended.

And a discussion of slavery in another publication bore the title "Did slavery help make the South prosperous?" The entire issue was discussed only from an economic view point and the discussion concluded with the statement "so you see how slavery hurt business in the early South." No mention was made of "hurt" to people. This amoral attitude towards slavery and a fundamental issue of human rights seems to be, according to Sister Mudd, "a rejection by statement and omission."²⁷

The data from Category I, positive portrait-acknowledgment and negative portrait-stereotyping, shows a careful presentation of the portrait of Negroes about whom the material contains more than any other racial-ethnic group.²⁸ Some of the content scored in this category described blacks as acceptable citizens, friends and neighbors; as equal to, not inferior to others, as skillful and contributing citizens who have participated courageously and effectively in our economic and social life. The following excerpts from the materials illustrate these types of entries.

"They (American Negroes) have made greater progress in less time than has ever before been recorded in the history of a slave people turned free The Negro is truly American, for his ancestors have been in the country at least several generations whereas many a white resident has not yet mastered the English language."

"The Negro was legally free, but he was not prepared to use and enjoy his newly granted freedom. For a long time he found himself in a new kind of slavery at the hands of unscrupulous white men who exploited him but assumed no responsibility for him. It is from this unholy condition that he has made his remarkable rise to a state which shows some promise of full justice."

"Negroes contributed to the prosperity of the South.... Their labor in the North has been of great economic value to the country.... Negroes have also contributed much to our native American literature, music, and art, and the list of Negro inventors is an impressive one."

Other positive entries in this category placed emphasis on the contributions made by blacks to our civilization, their achievements in the professions, in education, business, science and industry. Outstanding Negroes are credited with specific achievements and presented to the students as models of patriotism and industry. Special

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attention is given to Booker T. Washington, George Washington Carver, and Ralph Bunche. Excellent illustrations accompany many of these entries.

"Dr. Ralph Bunche ranks as one of America's most successful mediators. He is considered one of the outstanding authorities on Eastern and colonial affairs in the United States. The grandson of a slave, he was graduated from the University of California, Los Angeles, in 1927... In 1950 his work of mediation was given general recognition when he was awarded the nobel prize for peace."

"The Negro has emerged from his slavehood in body and mind, and individuals such as Booker T. Washington, George Washington Carver, and Marian Anderson have already made important contributions to the nation's culture."

Positive reference to the Indian group and its contributions to American life were not as frequent as those for the Negro group. However, references tabulated in Categories II and III (to be discussed below) do criticize our attempt to force the American Indian into our common cultural and social patterns. Positive portrait entries describe the Indians as the "first families of America", and as friendly, brave and kind. Other statements refer to the Indian as progressive and devoted to his family. Examples of this type of positive entry run as follows:

"Surely the Indians were bravemen, too. They showed heroic courage against their enemies in the face of cold, hunger, and torture."

"The Southwest Indians were very progressive. They were good farmers. They built dams and dug ditches to irrigate the dry, sandy land. They excelled, too, in weaving, pottery, and the making of baskets."

Many of the publications stress the contributions of the Indian to make our lives richer -- the rich legacy of their ~~native~~ native arts, music and handicrafts, as well as the practical arts of hunting, fishing and farming.

"The United States owes much to the Indians.... The American Indians taught us the use of the tomato, maize, potato, and other agricultural products, and their art and folk tales have likewise enriched our culture."

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"Indians, particularly those of the Southwest, are outstanding as craftsmen; pioneer arts such as weaving, pottery making, and basketry are still practiced in some places."

^{IN THIS COUNTRY}
The Latin American group ^{IN THIS COUNTRY} as a whole received ~~very little~~ very little treatment. ~~IN~~ Puerto Ricans and Mexicans are mentioned on occasion as Spanish-speaking migrants who have been subject to considerable discrimination in the United States. Little, however, is presented about their culture. On the other hand, there was some content which presented a positive portrait of the peoples in Latin America itself. These references stressed their deep-seated culture, the strength of their family life and their friendly and courteous attitudes.

"The people in those countries (Latin America) had fought for their freedom just as we had, and most of them had adopted constitutions modeled after ours."

"These people have developed a fine religious heritage and a deep seated culture. Family life is strong, divorce and juvenile delinquency are almost unknown."

Pan-Americanism is stressed and acknowledged as an ideal in many of the textbooks which is beneficial to the countries of South and North America. One publication expressly referred to Pan-Americanism as an ideal developed after World War II which helped to bring about a better understanding and appreciation of Latin American cultures and encouraged a more tolerant view of Latin America among North Americans. The various Pan-American meetings held through the years have ~~permitted many of the~~ prevented many of the misunderstandings that foster friction between nations. Mutual friendship promotes peace.

Other references told the reader that the Pan American union is awakening the peoples of North and South America to the advantages of better acquaintance and better understanding among its members, that the good neighbor policy is a source of strength; and that the Organization of American States and the Institute of Inter-American affairs have done much to promote a better life for the peoples of South America and mutual understanding among all the nations of the hemisphere.

The positive portrait of the Oriental group highlights the fact that the Chinese had a rich civilization long before Western civilizations had begun to develop. Acknowledgment was made concerning Oriental contributions to civilization -- pottery and porcelain, paper, tea, glass, ink and printing. Emphasis is placed upon Oriental religion and cultural life, philosophy, music and art. Examples to illustrate such acknowledgment are presented below.

"Beauty is a daily necessity to the Japanese, and love of beauty is a part of the soul of every man, woman and child. Japanese artists paint beautiful pictures, make exquisite lacquers and pottery, erect graceful buildings, but that is not all. Even the simplest things of everyday life are made beautiful with a sure touch and natural good taste."

"In spite of political changes the religious and cultural life of China developed to a high state while Western Europe was still struggling with barbarism."

~~Thus~~ In some of the analyzed materials Oriental Americans are praised for their high living standards and family life, as well as for their contributions to our society and their influence on our culture.

"A common criticism hurled at these people of Southern and Eastern Asia is that they adhere rigidly to an ancient culture. It is necessary to realize that these Orientals are the best judges of what is noble and honorable in their culture. What suits one part of the world will not necessarily suit another. We owe much to these people. Many devices and inventions common now in the West ~~can be~~ can be traced back to Asian origin. The Japanese and Chinese in particular have influenced our culture."

"The Chinese helped to build many of our railroads. Economic discrimination has kept them in rather limited occupations, such as restaurant and laundry work. Housing discrimination has segregated them in over-populated areas."

The most frequent negative references scored for the ethnic groups were for the Indian who was portrayed in the stereotyped pattern--cruel, blood-thirsty, fickle, backward, and as a member of the group contributing the least to American life. An occasional

reference to the Negro in stereotyped dialect or to the Oriental despot was also found in the materials. However, the high positive imbalance score for all ethnic groups (all above +.91) indicates that such entries ~~are~~ were rare.

"The Indians were fickle and unreliable."

"The Indians were the racial group which made the fewest positive contributions to the national development."

"They (Indians) had the cruel ways that always go with pagan beliefs."

"A ceremonial dance by New Mexico Indians (illustrated by a picture). Dancing plays a large part in the culture of many backward people."

"This was Santa Anna who ruled more like an Oriental despot than a man with democratic leanings."

Though Sister Mudd's analysis provided coefficient of imbalance scores in this category which were quite positive, the analysis, if done today, might produced somewhat lower scores. There are entries listed in the positive column which would cause some difficulty to a person presently involved in intergroup understanding. These entries implicitly assume the superiority of the "we" group, white Catholic Americans. Students were sometimes told not to harbor prejudice against other groups because they are "more like us than they are different" and their advancement is often measured in these "positive" statements by the degree to which they have assimilated into the white American culture. This situation is especially true for some of the reference to blacks and, to a lesser extent, for the other racial-ethnic groups. This is not necessarily to criticize Sister Mudd's analysis, but to show that prejudicial attitudes ~~are~~ work in many subtle ways and hence are difficult to eradicate. It also shows that we have advanced in our sensitivity to this fact since the time the social studies survey was done. Under attack now, at least indirectly, is our former American concept of ~~assimilation~~ societal assimilation which is being replaced by the ideal of shared diversity.

Category II, distortion and correction, ranked lowest in visibility or preoccupation. It contained only 0.8 per cent of the total directional material. 54 per cent of this 0.8 per cent was positive

and 46 per cent negative. This close division of the content accounts for this category's lowest general imbalance score for the five directional categories: $+.083$. Sister Mudd suggests that one of the best means to counteract prejudice is to directly attack the prejudicial statement by means of a corrective statement. Future instructional materials should make wider use of this method which has been underemployed in the texts under examination. Below are a few examples of such corrective statements with respect to ethnic groups.

"Typical of mistaken judgment is the statement that by heredity Negroes are mentally inferior to whites, and therefore it is a mistake to try to provide higher education for them."

"Many think that the people (Latin Americans) are still backward and unprogressive. Yet in many ways they are extremely modern and progressive, and boast of unusual cultural and educational facilities.... True there are still primitive settlements where people neither read nor write. Is this not also true of our own United States?"

Distorted negative references for this category were almost non-existent. The following are two examples of the few that did occur in the materials:

"The Blackfoot Indians of Montana never stopped looking for revenge."

"The Jesuits were cruelly tortured by the Indians."

Category III (blames others and self-criticism) had a general imbalance score of $+.560$. Positive entries with relation to the ethnic group mainly made reference to blacks and Indians plus a few references to Orientals and Latin Americans. With reference to the Negro group, authors stated that although the hierarchy of the Catholic church urged clergy and laity in 1866 to aid the black man in America, not much was done until the close of the century. Catholics are charged with following a pattern of segregation in many of their institutions and with failing generally to act in a Christian manner toward the Negro and other minority groups. Other positive entries recorded here placed major blame for the present plight of the Negro on white Americans and decay segregation and discrimination

in housing, education and recreation as serious blots on the American conscience:

"There are many Catholic interracial settlement houses, in which whites and Negroes mix on a basis of friendly equality. Unfortunately some Catholics have gone along with the pattern of segregation in churches, schools, and hospitals."

"One of the most serious blots on American civilization has been the large number of lynchings in the South and the serious race riots in the North."

"We must face the fact that white Americans are largely responsible for the present day plight of the Negro. Slavery, and then segregation and second class citizenship, brought on most of the evils which now beset our Negro ~~m/é/~~ neighbors."

The authors of many publications in positive references to the Indian group state repeatedly that our nation has failed to recognize the dignity and the rights of the Indians. Our Indian relations are called the "seamy side of our democracy," "the worst blot on the story of our expansion," and "a chapter of dishonor." A few references were also recorded concerning discrimination and harsh measures toward Orientals and Latins.

~~and/xx/~~

"...the treatment of the Indians in the American states and territories showed that self-interest and not high principles was behind the actions of individuals and the government.... They (the frontiersmen) did not admit that the native Indians, who had possessed the land in the first place, had any right to it at all."

"While Mexicans are seasonally employed in the United States in large numbers, they do not always share the advantages of wages or favorable working conditions with American workers. This prompts the need for the passage of laws that oppose injustice to any workers."

"Unfortunately, the Mexican War and Theodore Roosevelt's methods in securing the land for the Panama Canal made the Latin American states very mistrustful of Yankee imperialism."

"The treatment of the Indian by the white man in the United States does not make pleasant reading. "A century of dishonor" is perhaps not too harsh a term to use in describing it."

There is virtually no negative material in this category with reference to ethnic groups.

Category V dealt with positive and negative activities and questions. This category ranked third in visibility among the analytical categories of the social studies analysis. And its content was highly positive in orientation with a general imbalance score of +.933. Within the ethnic grouping activities referring to the Negro were the most numerous, followed by Latin Americans, Orientals and Indians.

"Explain why the Negroes of the South have not had the advantages of other Americans. Can you find out what is being done to improve their position in schools, at work, and in relations with other men? What must still be done?"

"What is the Christian attitude toward prejudice? Explain how the Negro suffers socially, politically, and economically from discrimination?"

"Have a group of students make a study of and report to the class on Negro contributions to American culture. Have them use illustrative material and recordings in their report."

"When President Franklin D. Roosevelt signed the bill repealing the Chinese exclusion act and making Chinese eligible for American citizenship, he said the new law would go far toward 'making amends for a great historic mistake.' Just what did he mean?"

"Write out for class presentation a dialogue between a Negro and an Indian in the United States about the year 1880, each presenting his view of the treatment his race had received from the white man in America."

There were very few negative entries in this category that had reference to ethnic groups. One reference to Negroes did indicate some bias:

"If Negroes in the South were given complete equality of educational and economic opportunity, what social problems would result? Can you suggest any way of eventually solving these problems in a gradual manner?"

Literature

The visibility of racial-ethnic groups in the literature texts does not differ greatly from that for the social studies and religion texts. Some of the general statistics for the literature texts were given at the beginning of chapter two. The conclusions have the same familiar ring: black and Mongoloid characters rarely

appear and characters of the Old Immigrants group exceeded by far the New Immigrants. Indian characters formed no more than 2.4 per cent of the ethnically identifiable characters in any single group.

Taking the individual results for each of the four sets of textbooks examined by Sister Gleason, we find the results very similar in their direction. In the classification of the characters appearing in Set A the Old Immigrants have a significantly higher representation than any of the remaining three groups. The Old Immigrants comprised 57.2 per cent of the total number of character analyzed. The New Immigrants were next on the scale, but far behind the Old group with a mere 11 per cent of the total. Indian and Negro characters are almost negligible in number and percentages with scores of 1.7 per cent and 0.9 per cent. These results ~~do~~ seem to indicate that textbook authors and compilers identified the Old Immigrants as the "we" group, the builders of the nation, while the New Immigrants, because of their greater immigrant influx since 1880, are viewed as the "they" group.

For all groups in this series the number of minor characters exceeded those assigned major roles. Within the Old Immigrants group, however, the percentages show an almost equal distribution (51.1 per cent minor and 48.9 per cent major). For the remaining groups the difference is much greater. The more favorable treatment accorded the Old Immigrant is thus unmistakable according to Sister Gleason.

Data on the educational status of the ethnic groups show the Old Immigrants out in front once again with a percentage of 13.9 compared to the New Immigrants somewhat lower score of 9.6 per cent. ~~None of the Indian characters were listed in this category.~~ in the higher education category. None of the Indian characters were listed in this category. The Indians, however, manifested the highest percentage in the literate group, but as a balance the Indians also led in the percentage of illiterate characters, followed by the New Immigrants and the Old Immigrants. Percentage analysis in this regard, however, may be deceptive since only eight Indian characters were clearly delineated as to educational status. Discarding the Indian score, the emphasis

once more falls on the Old Immigrants as the favored group.

In the area of character traits the Indian group rated higher percentages in positive traits than did either the Old or New Immigrants. This result nonetheless must be seen in the context of the small representation within the Indian sampling. The analysis showed the New Immigrants as less honest, less respectable, and considerably less desirable, but slightly more prudent than the Old Immigrants. In the literature textbooks sets ~~the~~ as a whole the "they" group tended to score higher in prudence than any other character trait, a result which might actually be interpreted as something less than complimentary in the overall portrait of these groups. It may actually be a subtle way of emasculating these groups.

As is characteristic of all the literature sets, Caucasoids predominated in Set B with 82.6 per cent of all the characters. Black characters represented a mere 11.4 per cent, followed by the Mongoloids who stand at 4.8 per cent.

The cross tabulation of the educational status of the racial group in set B reveals low percentages for the Negroids and the Mongoloids in the higher education category (1.3 per cent and 8.8 per cent respectively), while the 18.8 per cent of the Caucasoid characters was comparable to the 16.2 per cent found in the higher education category of ~~set~~ set A. A like situation existed in the literacy category with the Caucasoids showing a 36.6 per cent score which is far greater than the ~~scores of~~ scores of the Mongoloid (2.9 per cent) and Negroid races (2.4 per cent). The highest percentage of illiterate characters was found among the Mongoloids with 8.8 per cent. The Negroids and Caucasoids meanwhile were very close percentage-wise with figures of 1.3 per cent and 1.5 per cent respectively.

These results may be accounted for, according to Sister Gleason, by the large number of characters from the Mongoloid and Negroid groups whose educational status could not be determined. Large numbers of Mongoloid and Negroid characters falling in the undetermined category could indicate that the characters are not clearly delineated. This assumption appears to be supported by the predominance of minor Negroid roles. The fact of the large number of characters in the

undetermined column relative to educational status might also indicate that such determination was not significant to the content.

In the treatment of the races with regard to character traits Mongoloid characters exceeded both the Caucasoid and Negroid races in prudence, honesty, respectability and desirability. The Negroids and Caucasoids were similar in the percentages of honest and desirable characters ~~through the~~ though the Caucasoids somewhat surpassed the Negroids in the percentages of prudent and respectable characters.

This set seems to clothe Mongoloid characters with a "halo" similar to that discussed above relative to black characters. The situation is only slightly improved by the existence of 8.8 per cent of the Mongoloid group who were categorized as imprudent and were not shown as having any other negative characteristics.

The overall treatment of the races in set B's textbooks is thus one of poor quantitative minority character representation. Qualitatively the treatment of the Mongoloid and Caucasoid races was relatively close, but a greater difference existed for the Negroid group. This may have been at least partially due to the fact that Negroid characters were not so clearly drawn as those of the other two races. Nonetheless the fact that only fifteen black characters were drawn with any clarity has significance that Sister Gleason insists cannot be overlooked. This ~~fact~~ The student using this set of texts was given ~~such~~ exposure to such a small sampling of the Negroid race in such limited contexts that student opportunity to identify with individuals of this group is extremely limited and realistically doubtful. The "halo" presentation of the limited number of ~~such~~ Mongoloid characters gives a similarly consistent possibility of student ~~dis~~ disregard for the sampling of this group.

Among ethnic groups the Old Immigrants once again constitute the majority by far with 47.2 per cent. New Immigrants followed with a 23.2 per cent score. Indians were last with only ten characters (four major) or a 1.4 per cent score.

The Old Immigrant group is the only one which has a majority of characters playing major roles. This group is also favored in educational status where it records a 24.6 per cent rating in the higher education category in comparison to the New Immigrants' score of 9.1

and the Indian score of absolute zero. The Indians also go unre-presented in the literate group where the Old Immigrants sport a majority of 43.7 per cent while the New Immigrants have a 25.1 per cent figure. Illiteracy is negligible among the Old and New Immigrants; but among the Indians it is quite marked with a 40 per cent score. From this picture the student may easily infer that the Indian today is usually illiterate. Whether or not the student will recall the small size of the sampling and the time represented in the selections is debatable. In general, this series of texts did not expose a student to a sufficient number of Indians for a realistic view of either the frontier or present-day Indian.

The complete picture of this set relative to ethnic groups seems to favor the Old Immigrant group which predominates in membership, major roles, educational status, and positive character traits of honesty and respectability while the New Immigrants surpass them only in the percentage of prudent and desirable characters.

Set C shows the same general trend in distribution for the racial groups as the previous two sets: 755 Caucasoid characters compared to 15 apiece for the Negroid and Mongoloid groups. One notable difference in this set, however, was the greater percentage of black characters occupying major roles: 46.7 per cent in comparison to 39.7 per cent for the Caucasoid group and 40 per cent for the Mongoloid group. Five of the fifteen black characters could be identified as literate, with four having a college or professional education. The fifteen Mongoloid characters were not accorded as favorable a treatment with none in the higher education category and only three in the literate ~~group~~ category. Two Mongoloid characters fell within the illiterate class and ten were undetermined educationally. The Caucasoid characters were distributed in all three classifications, with the largest ~~per~~ percentages (29.9) in the literate group and 1.4 per cent in the illiterate category. The Negroid group rated slightly higher in positive traits than did either of the other two races. Variations in the character traits displayed by members of the three races, however, was not significant. Set C, in line with the first two sets, has the Old Immigrants in

a dominant position, although ethnicity could not be determined for almost one-fourth of the characters. Only seven Indian characters, confined to two of the books, were in evidence. The majority of characters in all four groups have minor roles. The percentage of Indians is highest in the minor roles with 71.4 per cent. The Old Immigrants have priority in major roles with 41.8 per cent, exceeding the New Immigrants by 5 per cent.

The study of the educational status of this set's characters revealed that Old Immigrants and New Immigrants were represented in the higher education group, with the Old Immigrants holding approximately a 10 per cent lead. The literate category showed an almost exact situation ~~between the two~~ for the two groups. The Indian group had no characters classified in either of these categories, but did record a 71.4 per cent score in the illiterate column where the Old and New Immigrants showed very low scores (1.0 and 1.1 per cent respectively). Obviously a student exposed to only seven characters in the set who are so inferior educationally could easily draw the conclusion that Indians are inherently ignorant.

Each group is seen as having individuals who present positive character traits and individuals who have negative traits. The Old Immigrants were again the outstanding group in all areas but prudence where they were surpassed by the New Immigrants by a margin of 7.8 per cent. The Indian percentages in all the positive character traits are close to the other two groups and exceed the New Immigrants in honesty, respectability and desirability where the New Immigrants ranked third with considerably lower percentages in these categories.

The compilation of the textbooks in Set D differed somewhat from the other three sets since it was not intended specifically for Catholic use though employed extensively in Catholic courses. Results of the character analysis showed some variations from sets A, B, and C.

The Caucasoid characters in set D dominated even more than in the other sets. Black characters do not appear in Book IV and Mongoloid characters are totally excluded from Book III. There is an almost even distribution of these two minority groups with 13

black characters and 14 Mongoloid characters making the ratio of Caucasoids to the other two groups approximately 65 to 1.

Caucasoids have the largest percentage (63.8) in minor roles and a much smaller percentage than either of the other two groups in major roles where both the minority groups are virtually equal in representation. The effects of the predominance of non-Caucasoids in major roles, however, is mitigated considerably by the large absolute number of Caucasoids.

In educational status the Caucasoid race has the largest percentage (21.3) of individuals in the higher education category while the Negroid group is somewhat smaller (15.4 per cent) and the Mongoloids still lower at 7.1 per cent. Among the literate the Caucasoids again have a commanding lead with a 32.7 per cent score. Negroids show a 7.6 per cent score while Mongoloids stand at 14.3 per cent. Almost no illiteracy is pictured among the Caucasoids. Negroids and Mongoloids illiteracy meanwhile stood at 15.4 and 21.4 per cent respectively.

In the category of character traits blacks are portrayed much more favorably than whites in terms of prudence, honesty, respectability and desirability. The Mongoloid group, however, is pictured as not quite as prudent, much less honest, and not as clearly drawn as the white characters in respectability and desirability. There were about two dishonest Mongoloid characters for every honest Mongoloid while one dishonest Caucasoid was countered by sixteen honest Caucasoids. The Negro maintained his halo with the exception of one imprudent character.

Sister Gleason does sound two cautionary notes in any attempt at interpreting the above data on the literature materials. The small representation of minority groups may indicate prejudice on the part of the compilers or simply reflect the prejudice of the total culture which has neglected to utilize minority group member as literary characters. In an anthology type of literature textbook the editors have only the total body of writing considered to be of literary merit from which to draw. Obviously they would be misguided to select an inferior piece of literature for such a textbook merely on the grounds that it was strong in intergroup content. If the total

available literature does not include selections in which minority group members are given roles of honor, the textbook compilers cannot be accused of prejudice. This is a predetermined handicap under which they must work. If, on the other hand, no such handicap exists, then their failure to include such materials may indicate prejudicial attitudes on their part. Today the latter situation generally applies. Hence there would be little excuse to continue exclude materials with a minority flavor from literature classes whatever may have been the case when the texts examined by Sister Gleason were put together. Sister Gleason does grant that the lack of minority group characters may simply be due to the fact that Caucasoid compilers would naturally be predisposed toward their own group and make selections on the basis of their own sphere of activity without any real prejudice involved. Given the turmoil in contemporary society, however, such an explanation for ~~why~~ omission of minority groups would have difficulty getting a hearing.

Another important question that must be raised in trying to assess the findings for the literature study is the uncertainty as to whether students ~~really~~ really grasp a cumulative picture of a group, or form general attitudes towards that group, on the basis of individual members of this group whom they encounter in the context of various selections. It is conceivable that the very nature of literature in which each literary document should possess a unity of its own may militate against such group identification. Sister Gleason believes there exists sufficient evident to warrant the assumption that students do build a cumulative orientation towards groups through individual characters from that group. It is an assumption, however, and she accents the necessity for further testing ~~of~~ its validity.

From the above data relative to the portrayal of racial and ethnic groups several recommendations seemed called for in the line of curriculum reform.

- 1) An improvement in the knowledge of the black man's contribution to American life and the African ~~contribution~~ contribution to world culture. The process already evident in the textbooks under consideration must be continued so that even subtle forms of a white superiority complex can be ~~seen~~

eliminated. Students should be exposed to all current movements in the black community and not merely those that might seem attractive to white liberals.

- 2) Students must be made aware of the greatness of Oriental cultures and civilization, past and present. Special emphasis should be placed on Oriental influence in the state of Hawaii. In general, this will mean expanding the traditional preoccupation in our history books with Western European and native history, bringing in other parts of the world only when Europeans~~/A/~~ or Americans were involved there in wars or colonial expansion.
- 3) A deepened appreciation of past and present Latin American culture (E.g. the great Indian civilizations) as well as an honest presentation of exploitation in Latin America during this country's expansionist period (particularly under Theodore Roosevelt) and the lingering effect of this expansionist policy today. Most American students know virtually nothing about the history of Mexico, our immediate neighbor to the south (the same applies to Canadian history).
- 4) Improved knowledge of the Spanish minorities in this country, their problems and their culture. This would include both Puerto Ricans and Mexican Americans. Better acquaintance with such social movements as the brown berets and the conditions in the commonwealth of Puerto Rico.
- 5) A positive presentation of the American Indian²⁹ (and Eskimo) to counteract the strongly distorted image found in some of the textual materials which is still widely propagated by the mass media. The diverse cultures of the Indian should become better known as well as his present and past exploitation by white America. There should also be some awareness of self-improvement developments among the Indians such as the Red Power movement. Students need to understand how and why the Indians ~~and~~ feel ~~at~~ a present need to establish group identity among themselves because they do not feel totally at home in the majority society. Some of them look to the Jewish community in America as a model. Robert W. Rietz, director of the American Indian Center of Chicago, is emphatic in insisting that the Indian has been tragically overlooked by American society. "The teaching of Indian history," he says, "is less than pathetic. The entire Indian removal policy of federal administrations during the 19th century is unmentioned. Nowhere do young people really learn about the development of the reservation system. Just think of it - extermination, reservations. Yet nothing in our textbooks!"³¹

Mr. Rietz maintains that a study of the contemporary American Indian can provide some worthwhile lessons for the entire urban majority:

- a) The urban Indian is showing that traditional group values can be maintained in the midst of an impersonal, increasingly uniform, and often hostile environment.
 - b) He is proving that social-welfare programs can be effectively administered by the recipient groups, without need for outside bureaucratic direction.
 - c) He is displaying to the non-Indian population the importance of each individual having a feeling of kinship with the community-of belong to a larger organic group that embraces all.
- 6) Better knowledge and appreciation of the culture, history and contributions to American life of the New Immigrants (to use a literature study category). The history of their native countries has tended to be by-passed in our history books.



Office of the Dean

January 13, 1969

Dear Judy,

Enclosed is chapter four. I hope to finish five by the end of January. As I see it now, there will be three more chapters 5 = findings on Judaism; 6 = recommendations and problems with respect to Judaism (including II Vatican background); 7 = future prospects and examples of improvements from recent textbooks. We'll then have to talk about appendices, charts, etc. I hope to have first draft of the main body completed by mid-March at the latest.

Peace,

John T. Pawlikowski

Chapter Four: ~~Findings~~ Regarding Protestants and ~~non-Christian~~ non-Christian religions.

This chapter will concern itself with the findings of the three studies with relation to Protestants and non-Christian religious groups other than Jews (who will be treated in subsequent chapters). Each of the three studies will be examined independently for their attitudes towards these religious groups.

In the literature materials the religious affiliation of characters was not apparent for 58.9 per cent of the cases. In the three sets compiled specifically for Catholic school use, Catholic characters predominated. In the set compiled for general use, but utilized by many Catholic schools (Set D), the non-Catholic Christian group had the largest representation. In contrast to the first three sets where Catholics comprised an average of 21.7 per cent of total speaking characters and 52.6 per cent of religiously identifiable characters, Catholics formed only 9.7 per cent of all speaking characters and 27 per cent of religiously identifiable characters in Set D. Non-Christian characters averaged 1.2 per cent of the total speaking characters in all sets. Sister Gleason makes the following generalization with regard to the four literature sets:

When non-Christians appear, they play minor roles -- not roles of leadership. (Set A)

When non-Christians appear, they are more likely to play leadership roles than are Catholics, non-Catholic Christians, or pagans. (Sets B, C)

When non-Catholic Christians appear, they are more likely to play roles of leadership than are Catholics, non-Christians or pagans. ~~(C, D)~~ (Sets C, D)

When Catholics appear, they are more likely to play roles of leadership than are non-Catholic Christians, non-Christians, or pagans. (Sets A, B)

When pagans appear, they are more likely to play minor roles -- not roles of leadership. (Sets A, C, D)

Non-Catholic Christians are better educated than are Catholics, non-Christians, or pagans. (Sets C, D)

Catholics are better educated than are non-Catholic Christians, non-Christians, or pagans. (Sets A, B)

No non-Christians are well educated (Sets A, B).

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Non-Christians are not illiterate. (all sets)

When non-Christians appear, they are more likely to possess positive character traits than are the Catholics, non-Catholic Christians, or pagans. (Sets B, C)

Non-Christians have only positive character traits. (Sets A, D).

There are people worthy of emulation in all religious groups. (all sets)

Catholics are more likely to have positive character traits than are non-Catholic Christians, or pagans. (Sets B, C)

With this general introduction to the status of religious groups in the literature studies we can now examine each of the four sets in more detail. Set A showed the non-Christian group with the smallest representation of any religious group -- only five minor characters among the 757 speaking characters. By comparison the pagan identity of 38 characters is large, though this is due chiefly to the inclusion of Shakespeare's Julius Caesar. The overall picture would seem to reveal a bias toward the non-Catholic Christians and the Catholic characters since they far outnumber the pagans and non-Christians. Sister Gleason notes, however, that both authorship and compilation have been carried on within the framework of a Christian culture. That emphasis would therefore be placed on selections involving Christian characters is not totally unexpected. Yet she warns that it is scarcely a significant experience for the student to be introduced to ~~only~~ ^{MERELY} five non-Christian characters who appear only in Book IV of this set, all occupying minor roles and unclassified educationally, and four of whom are undetermined as regards character traits.

Both major and minor characters were found in the pagan category with the overwhelming percentage playing minor roles (81.5 per cent). The percentage of non-Catholic Christians was somewhat higher for major roles (52.6 per cent) than for minor roles (47.4 per cent). The same is true of the Catholic characters with 59.1 per cent in major and 40.9 per cent in minor roles.

In the area of higher education Catholic characters ranked highest in Set A with 26.4 per cent ranked in the upper educational bracket. For the non-Catholic Christian group, representation in the higher

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education section section was 15.8 per cent. Pagans showed a representation of only 2.6 per cent in this category. Within the literate category non-Catholic Christians received a score of 36.8 per cent in contrast to a Catholic score of 32 per cent and a pagan score of 10.5 per cent. Illiterate members were found among both the Catholics and non-Catholic Christians with scores of 7 per cent and 8.8 per cent respectively. This overview shows that from the educational point of view Catholics received a more favorable treatment than the other religious groups. Sister Gleason notes, however, that the general picture in Set A of more Catholics than non-Catholic Christians or non-Christians attaining higher education is not historically realistic.

The cross-tabulation of character traits within the religious groups presents a distorted picture of the non-Christian group since Set A contains only one character from this group delineated enough to be judged with respect to character traits. Among the other three groups the pagans scored highest in prudence (78.9 per cent) with the non-Catholic Christian group a close second at 74.4 per cent. The Catholic characters ranked somewhat lower at 63.2 per cent. Non-Catholic Christian characters and Catholics were close in the percentage of imprudent characters (15.8 per cent and 14.6 per cent respectively) and the pagans were considerably lower in this category at 7.9 per cent. Honest characters within the non-Catholic Christian and the Catholic group ranked about even (82.5 per cent and 81.9 per cent respectively) while pagans were somewhat lower (63.2 per cent) in this trait. Score for dishonesty ranged from zero among non-Christians to 18.4 per cent among pagans. The non-Catholic Christian group and the Catholic group were about equal, with 3.5 per cent and 4.2 per cent respectively. Catholics and non-Catholic Christian characters were drawn as similarly respectable and pagans were somewhat lower in this category. Characters lacking in respectability comprised only a small percentage in all three groups, with the pagan group the highest in this category. The largest percentage of desirable characters was found among the Catholics ~~characters~~ (77.1 per cent), but this was almost equaled by the non-Catholic Christians' score of 70.2 per cent. The other group fell considerably behind them. Few Catholics (4.2 per cent) were portrayed as ~~undesirable~~ undesirable, while 14 per cent of the non-Catholic

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Christians and 2.5 per cent of the pagans were pictured as undesirable. The consistently high percentages of positive character traits within all groups likely reflected, according to Sister Gleason, an attempt by the compilers to inculcate such standards in the readers. The fact of the relative absence of characters representing non-Christian religions, however, seriously weakens the attempt of this set to provide this point of view.

Set B shared in common with Set A a large number of characters whose religious affiliation was undeterminable. Catholics predominated ~~at~~ among classifiable characters with a 26.3 per cent score while the non-Catholic Christian score stood at 18.8 per cent. The non-Christian and pagan groups were again relatively inconspicuous, constituting 2.4 per cent and 8.5 per cent of the characters respectively. ~~The~~ The distribution of non-Catholic Christians was somewhat skewed in this series. In Book II they represented only 1.7 per cent of the characters in contrast to 41.1 per cent in Book III.

Although the non-Christian group is small numerically in Set B, its representatives tended to appear in major roles (70.6 per cent). Catholic characters played major roles in 52.7 per cent of the cases while only 23.3 per cent of the non-Catholic Christians and 35.3 per cent of the pagan occupied major roles. Added to the scores for ~~the~~ general visibility of the non-Christian, non-Catholic Christians, and pagan groups given above, these results seem to present a picture ~~of~~ of Catholic bias similar to that discussed in connection with Set A.

The educational status of the non-Christian characters was largely undetermined. All determined characters from this group fell into the literate category. Catholics and non-Catholic Christians were better represented in the higher education category with 22.6 per cent and 18.8 per cent scores. The pagan score was calculated as 3.3 per cent. The literate representatives of the three groups were ~~in~~ similar ~~pro~~^{IN} proportion. Illiterate characters in this set were rare for any group. The slight variance in the distribution of the groups regarding educational status does not present Catholics in as favored a position as was the case in Set A. The same situation holds with regard to positive and negative character traits for this set.

Sister Gleason warns that the existence of the relatively few non-Christian characters tends to create a halo picture of the group in contrast to the other group portraits. The possibilities of the influence of the halo presentation on students are similar to those mentioned in connection with a similar treatment of black and Mongoloid characters in the literature textbooks.

Catholic representation in Set C was the highest of the four religious groups at 20.4 per cent. Non-Catholic Christians ranked second with 12.2 per cent, followed by the pagans and non-Christian groups (5.2 per cent and 1.1 per cent respectively). Non-Christians held the largest number of major roles, but they fell behind the Christian groups in higher education. In the combined higher education and literate categories non-Christians achieved a 56.6 per cent score and non-Catholic Christians a 56.8 per cent score. Catholic characters averaged a 54.4 per cent combined score while pagans stood far below this at 19.5 per cent. None of the groups had an appreciable number of illiterate characters.

Prudent characters were found in all four groups on a comparatively equal basis. Pagans ranked highest (78.1 per cent), followed closely by non-Christians (77.8 per cent), Catholics (72.5 per cent) and non-Catholic Christians (70.1 per cent). Imprudent characters were found most frequently among the non-Catholic Christians who surpassed the non-Christians by 1.6 per cent. Here we find a pattern similar to that observed in the findings for the racial-ethnic groups: the "they" group unusually scores higher in prudence than the native group.

Catholic characters outdistanced non-Catholic Christians in honesty by 5.3 per cent and non-Christians and pagan characters by considerably greater margins. The non-Christians had no one listed in the dishonest category and the Christian groups had very small representation. Pagans showed a 17.1 per cent rating in this category. The proportion of respectable characters was comparable among the three groups, averaging 86 per cent, but the pagan representation was much lower with 51.2 per cent. In similar fashion the non-respectable characters were found to have a higher percentage among the pagans as well as the non-Christians. Overall Set C presented a somewhat lower

percentage of characters displaying negative character traits than Sets A and B.

Set D, as was indicated above, showed a greater tendency to focus on the non-Catholic Christian group since its 21.3 per cent visibility score surpasses by 6.1 per cent the combined visibility percentages of the Catholic, non-Christian and pagan groups. Only five non-Christian characters appeared in this set.

Non-Catholic Christians ranked first in the number of characters playing major roles, followed by non-Christians, Catholics and pagans. The educational status of the non-Catholic Christian characters continued the picture of their favorable treatment as the combined percentage of their members of higher education and literate groups (61.5 per cent) outranks ~~by~~ non-Christians by 21.5 per cent, Catholics by 24.8 per cent and pagans by 38.8 per cent. Non-Christians and non-Catholic Christians in the illiterate group are almost negligible. But among Catholics and pagans the ratio of illiteracy was considerably higher with 8 per cent and 9.1 per cent respectively. The high rate of illiteracy among Catholics was due to the presence of six illiterate characters in Christopher Fry's drama The Boy with the Cart.

Non-Christian characters in Set D all possessed positive character traits. Variations existed among the other three groups, with non-Catholic Christians ranking highest in honesty and respectability, but being surpassed by Catholics in prudence and desirability. The pagan group was low in desirability but surpassed both the non-Catholic Christians and the Catholics in prudence. In the negative qualities the pagans were pictured the least favorably with the highest scores for dishonesty, non-respectability and undesirability. They ranked lowest, however, in imprudence -- the one category in which Catholics held the lead. Catholics maintained the middle position in all other negative traits. Thus, in the total analysis, non-Catholic Christians obtained the best group portrait in Set D since they exceeded the others in visibility, educational status and in several of the positive character traits.

Turning to the social studies materials and their attitudes towards religious groups, we find a strong, positive orientation towards Protestants and non-Christians. As was previously indicated, the imbalance scores for the religious groups in the social studies

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materials were lower than for the racial-ethnic groups. Yet they stood at the very respectable level of $+.436$ for the Protestant group and $+.779$ for the non-Christian group. 72 per cent of the references to Protestants and 89 per cent of the references to non-Christians were scored as positive.

Specifically, the main categories of Sister Mudd's analysis reveal the following ~~at~~ data for Protestants and non-Christians. Category IV, acceptance-equality and rejection-inequality, contained numerous positive references from the examined materials which stressed the need for toleration of all religions. Often the failure to accept the principle of toleration was presented as both un-Christian and un-American. One textbook turned to the outstanding Protestant theologian Reinhold Niebuhr, as well as Catholic theologians, to explain the basis of Christianity and democracy:

"Like Christianity, Democracy is based on faith in man as a rational and spiritual being. As the Protestant theologian, Reinhold Niebuhr put it, it is man's capacity for justice that makes democracy possible; it is man's inclination to injustice which makes democracy necessary."

References encouraging acceptance and friendship for other religious groups on the part of the students were found in various materials where emphasis was placed upon the teachings shared by Protestants, Jews and Catholics, upon the need to accept and associate with other religious groups and to cooperate with them in civic matters and on issues involving public morality. The following quotations illustrate these positions:

"Our teaching on the family, on morality in public and business life, on race relations and on international unity, to mention but a few points stressed in these pages, is accepted by ~~all our teachings in these~~ many who are not Catholics. Nearly all our teachings in these fields are shared by ... Protestants and Jews. Many of these ideals are based on the natural law and would be professed by men of good will, no matter what their religious belief."

"We must respect the good faith and the religious fervor of Protestants and Jews. We should gladly cooperate with them, not only in civic matters, but also in promoting public morality... ~~In~~ Our personal relations, we should show friendliness toward other faiths. Charity, kindness,

"and fairness on our part is one of the best ways of counteracting bigotry and prejudice."

"More and more, Catholic leaders have shown a disposition to cooperate with Protestant and Jewish leaders in civic questions wherein all share a common moral principle. They have frequently found themselves taking a common stand on certain measures affecting the rights of the working class, immigration, and similar matters that have direct moral implications."

"Christ was not a separatist; he went about doing good and did not allow artificial barriers to circumscribe his mission.... Wherever men and women are banded together for the promotion of human betterment, Christ is in the midst of them...."

Several teacher manuals urge the instructor to do everything possible to bring about harmony among the religious groups in America and to encourage students to discuss the contribution of other denominations to community welfare. Other materials decried religious bigotry and stressed the need to respect freedom of conscience.

"In nations where persons of different religious beliefs live side by side, charity is necessary if peace and friendship are to pervade the body politic. Tolerance, forbearance, respect for the honest convictions of others, all dictated by charity will eliminate illwill and bigotry. Nothing disturbs natural unity so much as religious bigotry, which at base is due to lack of charity. Charity obliges us to accord the same measure of freedom of conscience to others that we demand for ourselves and those of our religious belief."

The negative content for Category IV was very low as its +.992 general coefficient of imbalance clearly demonstrates. With reference to religious groups the only entry listed by Sister Mudd in the negative column of this category was one referring to Muslims:

"Later this region (Middle East) was overrun by the followers of Mohammed, who, to this very day, are a power to be feared."

The positive content of Category I, positive portrait-acknowledgment and negative portrait-stereotyping, generally pictures other religious groups as acceptable and sincere. In a teachers' curriculum guide for the upper grade, the instructor was urged to arrange discussions concerning the gifts of other lands to American life and culture with special emphasis on the religious group. In the directives for a grade school social studies program the teacher was told

to discuss religion as the basis of culture and to indicate some of the contributions of Catholics, Protestants, ~~and~~ Jews and others to our country. A grade school history text acknowledged that American independence was gained through the contributions of men of different religious faiths. In a fourth grade social studies book the author discussed the different ways people pray. Special mention was made of the beautiful Jewish table prayers, Protestant prayers, and also the prayers of people in India, Africa and South America. A concluding statement by the author summarized the proper approach to other religious groups as follows:

"We are happy because so many people pray to God, in so many places near and far away. We love all these people, and remember that they are God's children. They are like our sisters and brothers, because God is our Father!"

Apart from the above more general references to other religious groups, the social studies texts also drew a more specific portrait of Protestants and non-Christians. The references to Protestants fall roughly into three divisions: (1) those referring to the Reformation; (2) those entries concerned with early Protestant colonists in America; and (3) those dealing with later developments in America and present-day activities.

Statements within the first of these divisions, the Protestant Reformation, were not as numerous as those for the other two. Categories II and III of the social studies analysis (to be discussed later) contained many more entries concerning the Reformation than this category. One manual instructed teachers "to be guided by the spirit of Christian principles in presenting the work on the Protestant Revolt and the Catholic Reformation." Emphasis was frequently put on the abuses and weaknesses existing in Catholicism at the time of Martin Luther, as well as the political, social and cultural causes of the Reformation. On occasion the textual materials spoke of the "true and religious zeal in the minds of many who broke with Rome."

Luther is presented by some of the textbook authors as a man of talent and ability and whose criticism of the church had some validity:

"In the year 1517, Luther attacked some practices that had grown up in the church in regard to indulgences. These practices were not approved by the officials of the church and Luther had a right to criticize them. But Luther soon went on to deny some of the chief teachings of the church."

"About twenty German ~~translations of the~~ translations of the Bible had appeared before his time, but the beauty of Luther's version made it very popular, and it had great influence upon the development of the modern German language."

"Here (University of Wittenberg) Luther distinguished himself as a forceful and eloquent preacher and teacher."

John Calvin, another Reformation leader, was described by one of the texts as a man of great learning and intellect who in 1536 published the monumental Institutes of the Christian Religion.

Speaking of the Catholic church in colonial times and the difficulties it faced as a minority, many of the publications stressed that despite the considerable injustices suffered by Catholics there were many honest, fair-minded Protestants who disapproved of the unjust laws which deprived Catholics of religious freedom, voting rights, and public office. Special mention was made of the freedom accorded Catholics by William Penn in Pennsylvania and Roger Williams in Rhode Island.

"Pennsylvania did not pass laws against Catholics. The Quakers were sympathetic towards them, and in fact there were a number of Irish teachers in Pennsylvania, many of whom were Catholics."

"Even though Pennsylvania became the center of Quaker life, Catholics, too, were welcomed. Anyone who believed in God could live there. They enjoyed freedom in the practice of their religion. They shared in the friendly government of the Quakers."

"The outstanding leader of these people (colony of Rhode Island) was Roger Williams, a charitable Puritan preacher Roger Williams was an extremely tolerant leader."

In the post-colonial period Protestants were frequently singled out for their positive influence on the American character, for their social services in behalf of youth and education, and for their general service to the nation by preserving moral values and ~~con-~~

contributing to the solution of social problems.

"American religious life showed great vitality. Protestantism, which dominated the religious scene (during the Jeffersonian Republicanism) revealed vigor in expansion, organization and thought."

"The YMCA is typical of the Protestant interest in social service."

(Reference to the Federal Council of Churches) "Charged all Christian peoples with the duty to concern themselves directly with certain practical social problems. This illustrated a notable tendency in American Protestantism to take an active interest in social, economic, and political affairs in which moral questions were involved."

"By and large, the Protestant clergy performed heroic public services, managing to live on the smallest of salaries, take charge of local charities, act as community leaders, and raise families at the same time. Some of the children of these ministers later became famous in American life.... Here are a few examples in public life: Grover Cleveland, Woodrow Wilson, Charles Evans Hughes, Foster Dulles; in finance, Thomas W. Lamont; in education, Robert Hutchins and Detlev Bronk; in Journalism, Dorothy Thompson; in science, Robert A. Millikan, Vannevar Bush; in industry, J.C. Penney; in architecture, Frank Lloyd Wright; in law, William O. Douglas."

The positive portrait of non-Christian religious groups presented in the materials analyzed by Sister Mudd was limited to pagans, Muslims, and other oriental religions, together with references to Buddha, Confucius and Laotze. The majority of the entries scored in this category referred to Mohammed and the brilliant Muslim culture. Positive references to pagans were not too numerous but the few tabulated showed an acknowledgment of the positive qualities of some pagans. In one manual the teacher was advised to stress "a pagan ruler's respect for the dignity of man." Several publications acknowledged that pagans lead morally good lives.

History materials tended to focus on Islam. The positive portrait drawn by the authors stressed the religious spirit and patriotism of the Muslims, the great appeal of their religion, the sincerity of ~~their~~ its members, and their religious practices of prayer, almsgiving, hospitality, and loyalty. Following are two excerpts from

the materials which illustrate these points:

"Among the more important reasons for the remarkable expansion of Mohammedans were the strong patriotism and religious spirit inspired by that religion."

"Moslems worship the God of Adam and Eve, of Moses and Abraham The Moslems are often very sincere in their love of God. They are not ashamed to mention his name respectfully in conversation, or to kneel at the hours of prayer in public places. They give alms to the poor, are hospitable to strangers and loyal to friends."

The greatest number of entries scored for the Muslim religious group concerned its flourishing Medieval culture. These entries stressed that the Muslims accepted and further developed the best in the cultures they contacted or conquered. Emphasis was placed upon ~~the/excellent~~ their excellent history, their great literary contributions in the realm of poetry and prose, and their scientific and philosophical works.

"The Mohammedans, especially those in Spain, added some very important things to the civilization of Western Europe. Many of their beautiful mosques ... and other buildings are still standing. Many of the Arabs were poets. Others wrote prose. Some were historians. The Arabs were great astronomers and also studied medicine."

"A list of some of the words that have come into the English language from the Arabic as a result of their brilliant Moslem culture will illustrate the vastness and variety of their achievements."

"In the³ liberal arts the Moslems were serious students of the Greek philosophers, especially Aristotle. Their translations of Aristotle and their commentaries on his works were introduced to the Christian West in the 12th century and made possible the work of the greatest of all Catholic philosophers, St. Thomas Aquinas."

Other references to the non-Christian group in the materials described the simplicity, zeal, and special virtues of the oriental religions.

(With reference to Buddha) ... it appears that he was a remarkable man of zeal and mildness who led a life as simple as that of many Christian saints."

"Many Chinese practice the teachings of Confucius. Confucius was a wise man who lived long ago. He taught the Chinese to honor their parents, to be gentle and polite, and to be honest and hardworking."

The general visibility of negative content in Category I stands at 4 per cent, considerably higher than the 0.4 per cent found in Category IV. The following references illustrate the type of negative statements used to describe the Protestant group. As is évident from these examples, the emotionalism of the authors often colored the presentation of material concerning the Reformation, Protestant religious leaders, and particular Protestant groups. At times the authors seemed unaware, according to Sister Mudd, of the connotations of various words or phrases and the effect these might have upon the students. Protestant leaders were depicted in a few publications as proud, fanatical, narrow and hypocritical; Protestantism itself as destructive and undesirable.

(Tabulated personality traits of the Reformers) Luther: cruel, twisted childhood. Sentimental, torn between fear of God and the love of sensual pleasure. Calvin: severe, narrow, hypocritical. Ambitious for power and rule. Proud and fanatical."

"The Scottish nobility, moved by greed for the church's rices and inspired by fanatical Calvinist, John Knox, turned Scotland Protestant."

"Both Pilgrims and Puritans, with their strange, stern religion, thought it a sin to hunt or to fish with hook and line. It was too much like having fun, and fun was bad in their opinion."

"Martin Luther, the first and foremost revolutionary, openly taught not charity, purity, and humility, but hatred, vulgarity, and senseless pride. His conduct closely followed his teaching."

Few references to non-Christians were found in the materials which could be scored in the negative column of Category I. Those that were included here referred to the "perverted" or "earthly" pagans or to the fanatical Mohammedans. One publication presented a set of non-Christian ideals as essentially opposed to Christian ideals.

"Non-Christian ideals: contempt for those who are not as well off as we are; hatred of our enemies; refusal to accept God's will; indifference to religion and religious duties; selfish interest in our own welfare, take and use for our own benefit as much of the world's wealth as we can get; indifference to the needs of others; all-consuming desire to possess the things of this world; no regard for family ties and affections."

"The first religion in India of which anything is known was Hinduism; it was a gloomy religion with little hope for a ~~brighter~~ brighter life after death."

Chapter Four: 14

"The Moslems were skilled fighters. Their religion urged them on with fanatical zeal."

Category II of the social studies analysis which dealt with distortion of relevant facts and general unqualified negative statements and their correction held last place among the five categories in visibility and preoccupation. It contained only 0.8 per cent of the total directional data with 46 per cent of this 0.8 per cent classed as negative. Below are examples of both positive and negative entries in this category with respect to religious groups.

(Positive) "Contrary to the popular notion, the Arabs only occasionally spread their religion by the sword. Generally they were very tolerant, especially toward Christians and Jews whom they carefully distinguished from the heathen."

(Negative -- With reference to the persecution of Irish Catholics) "Of the persecutors, the Puritans were the most bitter. They had but one aim, the destruction of the Catholic Church. Instead of destroying the religion, however, the persecutors made it stronger."

(Negative) "The word Islam means obedience to God. Mohammed believed in the unity of God. God is God, and Mohammed is His prophet was his slogan. Prayer, fasting, alms, and pilgrimages to Mecca were some of the Mohammedan ways of serving God. They did not preach this new religion but waged war on unbelievers."

Category III, with 7.3 per cent of the scored directional content, was concerned with self-criticism and criticism of other groups. Its positive content was more than triple its negative content with a general imbalance score of +.560. Positive references about religious groups tabulated in Category III admitted the worldliness, immorality, selfishness and ignorance of some members of clergy, including the popes at the time of the Protestant reform. Others criticized Catholic persecution of Protestants in the past as a serious violation of "freedom of conscience," as "cruel and intolerable", and condemned similar attacks against Muslims.

"By the sixteenth century the papacy was all too frequently more interested in petty Italian politics than in overcoming corruption."

"Many of the clergy became worldly, and politics became amoral if not immoral. These conditions (others mentioned

too). ultimately led to the division of the Christian world, commonly known as the Protestant Revolt."

"Unhappily, they (the members of the first crusade) had no mercy on the Moslem inhabitants, whom they slaughtered by the thousands."

"It is true that reform was needed. The Catholic Church, despite her divine mission, has never claimed that her members cannot sin. Even Popes have been found imperfect and weak, going so far in some instances as to misuse their high position to further personal interests The Church has never claimed to be perfect, in clergy or members The Church needs reform at all times in her members and never tires of preaching it. She needed it in the sixteenth century more than in any other period of her history."

Most of the negative content (22 per cent) of Category III is concerned with the Protestant group. The Reformation is blamed for many tragic consequences such as intolerance, war, nationalism, secularism, suffering, neglect of the common good, and lessening of moral authority. A few other statements tabulated here involved the assigning of responsibility for a problem to an entire group without explanation or clarification. The following are some of the negative entries scored in this category.

"The Protestant Revolt led to bitter intolerance and war; it led to an intensification of nationalism, the capitalistic spirit, absolutism, and secularization."

"Unlike many Protestant sects, the Catholic body, true to the social principles of Christ, was not split by the knife of sectional discord and racial prejudice... This unity impressed many non-Catholics."

"Islam has been a source of dissension among the peoples of the world."

"Thus the countries that developed the slave trade, such as Holland and England, were those that were heavily influenced by Calvinism."

"Much of the misunderstanding between the United States and Latin America has come from a failure of North American Protestants to understand the essentially Catholic character of South American civilization and life."

"The Protestant Revolution against the Catholic Church in the sixteenth century spread fanaticism and intolerance, and was the main cause of many wars for more than a century."

Category V (Positive and Negative Activities and Questions) ranked third among the analytical categories in visibility with a general imbalance score of +.933 and 97 per cent positive content. Activities and questions placed in the positive column with respect to religious groups were carefully worded by the authors of the materials in order to encourage tolerant attitudes and sympathetic responses toward the religious groups in the United States. The following activities and questions show conscious effort on the part of the textbook writers to improve interreligious relations.

"When is Bill of Rights day? If you were asked by your favorite radio station to prepare a one-minute statement on the freedom of religion provision of the first amendment, how would you express what this freedom means to you? ...Essay Topic: Religious Tolerance in America."

"Write a list of all the things Penn did which prove that he practiced justice and brotherly love. Tell three ways you can practice these virtues."

"A panel discussion based on the question: what has the Moslem contributed to civilization? ... May be worked out by a class committee which has investigated Moslem progress in each of these fields: science, arts, agriculture, medicine, mathematics, and literature."

Suggested activities scored as negative in Category V represented only 3 per cent of the references assigned to it. Most of the negative entries referred to the religious groups, especially Protestants. According to Sister Mudd these negative questions and activities were apparently posed to elicit unfavorable and/or critical attitudes towards the groups involved. She suggests that more careful editing could eliminate such activities which mar the otherwise excellent attempts of the author to encourage favorable responses and positive attitudes.

"How do you explain the comparative lack of missionary zeal among non-Catholic religious groups who came to what is now the United States?"

"Have the class discuss the good effects wrought by the Catholic teaching, and the evil effects brought about by Luther's teachings."

"How did the Protestant Revolt harm Western Europe?"

As we move to the religious textbooks and Sister Thering's analysis we find, not surprisingly, a high percentage of preoccupation with the religious intergroup area. However, within this area, there was

great diversity in the percentages of preoccupation with specific groups. Very few intergroup units, for example, discussed Eastern rite Catholics. Sister Thering warns that ~~omission~~ omission of the treatment of this group leaves something to be desired in the religious knowledge of the students. Unless the alert instructor remembers to supplement the basic materials with a discussion of this group, the student may never again have the opportunity to learn about Eastern Catholicism. She insists that "this understanding of other religious groups is a vital constructive knowledge which the adolescent needs to enable him to live harmoniously as a future citizen, not only in the American pluralistic society, but also in the ever more changing pluralistic modern world."³²

In the examined religion materials non-Catholic groups were often mentioned only when they appeared on the scene chronologically in Catholic history as a schismatic or heretical group. The generalizations, oversimplifications and negative statements rarely provided the students with a vision of the strengths of the other religious groups. Such distorted caricatures might easily be carried over by the student from the classroom into his daily relations with his schoolmates, neighbors or friends who may belong to non-Catholic religious groups.

With respect to the Protestant group negative references clustered around three areas: (1) doctrinal differences with the Roman Catholic church; (2) the Reformation; and (3) areas of modern Catholic-Protestant conflict (e.g. Protestant missions in Latin America).

Sister Thering quotes a passage from Dr. Karl Adam to indicate what she feels should be, but often has not been, the spirit prevalent in Catholic materials when treating of Protestants:

In the light of Christ, the Catholic will no longer wish to regard Luther simply as an apostate who broke faith with the church. He will recognize the many lights in his character; his unfathomable reverence for the mystery of God; his tremendous consciousness of sin; the holy defiance with which, as God's warrior, he faced abuse and simony; the ~~val~~ heroism with which he risked his life for Christ's cause..." ³³

Only on rare occasions did the textbook authors present a portrait

of other religious groups in the spirit suggested by Dr. Adam. The more characteristic treatment of Protestantism reflected in the passages from Catholic textbooks quoted in Sister Thering's study is aptly summarized in a quotation taken from author William Clancy in which he recalls his own experience as a student:

In the primary and secondary schools, I learned the standard things, all negative: Protestants reject the authority of the Pope; they do not honor the Virgin; they deny the efficacy of good works; they acknowledge only two sacraments, etc.... Through 18 years of Catholic education I heard nothing positive about Protestantism. No teacher ever suggested that beyond the Reformation's negations, Protestantism has a prophetic vision of its own..." 34

The negative approach described by Clancy is exemplified in several of the representative excerpts from the textual materials.

"Protestantism granted concessions in an attempt to attract all who lacked courage to live up to the high standard proposed by Christ and the church. Protestantism today is rapidly deteriorating, while the unchanging spiritual church has grown ever stronger with the years.

"What conclusion can be drawn from the fact that the only point of unity among Protestants is opposition to the Catholic church?"

"In the 16th and 17th centuries, the Protestant Revolt divided the defenders of the supernatural into two hostile camps, with the result that most of the sects which then broke away from the church have since lost all sense of the supernatural, and have frankly worked to spread secularism even into the field of religion."

"On the inside the church has always had a certain number of proud people called 'heretics' who seem to think they know more about God's business than God Himself. The latest of these, those who called themselves Protestant Reformers, are realizing more and more, as time goes on, that the church was right. Every census in the United States shows a gain for the Catholics and the decrease for almost all the others."

"After 400 years of starvation without most of the sacraments, non-Catholics today have grown to view men in an opposite way; now they hardly think of him as anything more than an animal."

"Luther's unrestrained passions led him to sin; and in his pride he refused to have his life be considered sin. He worked out, therefore, a different teaching, in which the ideas of sin and of goodness were changed to

correspond to what it pleased him at the time to consider sin or virtue. His pleasure, rather than truth, was to be the standard for measuring right and wrong."

No one will deny that Catholic views of the Reformation will differ somewhat from Protestant interpretations and that the Catholic viewpoint will involve some critical judgment of the Protestant position (as a Protestant viewpoint will involve some critical judgment of the Catholic approach). The kind of distortion which characterizes the above excerpts needs to be avoided, however, as well as the use of pejorative descriptions such as those from a church history text describing various leaders of the Reformation as "obstinate heretics," "self-satisfied monarch," "positively immoral", "drunken brewer," and "adulterous tyrant".

While there is room for disagreement between Protestants and Catholics on certain issues, the textbooks examined in this study frequently contained unfair implications that Protestant groups are Christians in name only and do not actually try to live in accord with the teachings of the New Testament. The following is an example of one such distorted statement:

"A Christian is a baptized person who believes the teachings of Jesus Christ and lives according to them.... Many call themselves Christians although they believe only part of the teachings of Christ. Such Christians are Lutherans, Methodists, Episcopalians, and other Protestants, as well as members of the Orthodox church. Strictly speaking, Catholics are the only real Christians, as they believe all the teachings of Christ and try to live according to them."

The same type of distortion appeared on occasion in textbook discussions of areas of modern-day conflicts between Catholics and Protestants. The following two passages, from two different textbook series, are representative of the tone found in such prejudiced discussions.

~~"Protestants and~~ Protestantism and Communism have hindered the Catholic Church in South America. Although Protestants, mostly from the United States, have not won many converts from Catholicism, they have succeeded in making some Catholics indifferent to their faith. Their vast financial resources also threaten to weaken the respect for the church in areas where they can supply much needed help for the poor."

"Besides local problems, Catholics of Latin American countries

face two sources of trouble from the outside: Communists and American Protestants. The former are outlawed as a political party in most countries. But Communist agitation occurs at various times. The Protestants, supported by ~~plentiful~~ plentiful funds from the United States, are still attempting to 'convert' Latin American Catholics, a procedure that has frequently caused the latter to look upon all North American help as treachery in disguise."

Up to this point we have concentrated on the negative aspects of the religion study's findings regarding Protestants. It should be emphasized that the charts compiled by Sister Thering show that most of the publishers received a positive coefficient of imbalance score for the ~~majority~~ majority of the nine analytical categories. An exception to this pattern was series O2 which received a negative imbalance score for six out of the nine categories. These positive scores, however, were quite low in comparison to the scores for the racial-ethnic groups in this study or the scores for both the religious and the racial-ethnic groups in the social studies analysis. Few of the positive scores for the Protestant group exceeded +.20. And the examples of positively rated passages cited below, typical of the majority of positively scored material, might be open to question today. They strike one as overly paternalistic and seem to encourage acceptance of Protestants because they do have "at least some of the truth we have."

"Now not only Catholics but non-Catholics as well can attain to the state of grace. For instance, a non-Catholic who, by an act of perfect love or perfect contrition, has received baptism of desire, is united to Christ by an invisible bond as long as he persists in the state of grace."

"Non-Catholics who, through no fault of their own, do not know that the Catholic Church is the true church, may be pleasing to God. The Catholic teaching that "outside the church there is no salvation" does not mean that everyone who is not a Catholic will be damned. It means that salvation comes to men in and through the Catholic Church. Therefore, non-Catholics who are in the state of grace, are in the Catholic Church, though invisibly, and if they persevere in grace, they will be saved..."

"It is quite possible, however, for a Protestant to be 'in good faith' in holding to some truths and rejecting others, for he may not know that these others are revealed. If he knew, he would accept them."

"...Equality in the Mystical Body calls for greater

charity among all the members. Christ made charity the special sign of His followers: 'By this shall all men know that you are my disciples, if you have love for one another.' Christ really wants all to be members of His Mystical Body, and everyone is thus potentially, if not actually, a member. For this reason we have charity for all persons. Race, nationality, position, personality -- all these things must be brushed aside by the love that Christ wants to bind all people together in Him."

The positive attitude of these excerpts can be appreciated even more if we compare ~~the~~ the tone of the final one on the body of Christ with another textbook passage on the same theme:

"Many Protestants are baptized but as they do not accept the Catholic faith, they do not belong to the Mystical Body. The Orthodox church members are baptized and they profess most of the truth of the faith taught by the Catholic Church; their refusal to give obedience to the Pope, however, excludes them from the Mystical Body."

The visibility of the non-Christian religious groups (excluding Jews) in the religion materials is rather low. Its coefficient of pre-occupation score ranged from a low of +4.3 per cent for publisher "D" to +12.5 per cent for publisher "H". It is worth noting that for four of the nine publishers the visibility of the non-Christian group slightly exceeded that of the Protestant group. But among the other publishers the Protestant lead was considerable (as much as as +16.5 per cent). The coefficient of imbalance scores for the non-Christian group in the nine analytical categories generally fell in the positive column, but the scores were by no means understanding. For the rejection-acceptance category series 05 did show a +.632 per cent score, but the vast majority of other scores stood below +.20 per cent. Below is the sole textbook passage dealing with the non-Christian group which Sister Thering has quoted in her study:

"... There are many non-Christian sects who do not believe in the Trinity and therefore do not accept Christ as divine. Among these are the Universalists, Unitarians, Christian Scientists, Jews, Mohammedans, Buddhists, unconverted Pagans, and many so-called 'scientists', 'evolutionists', 'materialists' and 'rationalists' who trust too much in their poor feeble reason and refuse the guidance of faith and the church. Pray for all unbelievers and help them by word, and work to find the Church."

Sister Thering notes in conclusion two important facets of her findings regarding the presentation of non-Catholic groups: (1) the more recent publications generally showed a greater positive orientation to non-Catholics; and (2) whenever the communicator's approach in the religion materials was "apologetical," the imbalance scores were lower (at times even negative) than when a "kerygmatic", liturgical or historical approach was in use. It would be well here to reflect once again on the question raised earlier on in this book: why do the social studies texts present a considerably more positive attitude towards Protestants (especially the Reformation period) and other religions than the religion texts? Is the special concern with the spirit of American democracy ^{AND} religious pluralism ~~the answer~~ in the social studies materials the explanation? If so, the cries about the influence of modern secularism on religion often found in the religion materials seem even more distorted. This situation may simply confirm Paul Tillich's contention that secularism may have a definite value for contemporary religion: "~~It would give~~ The attack of secularism on all present-day religions would not appear as something merely negative. If Christianity denies itself as a religion, the secular development could be understood in a new sense, namely as the indirect way which historical destiny takes to unite mankind religiously, and this would mean, if we include the quasi-religions, also politically."^{34a}

Recommendations

(1) As the first recommendation with regard to the portrait of Protestants, we can re-iterate the warning of the noted ecumenist George Tavad quoted by Sister Thering:

There are still materials that do not venture much further than poking unholy fun at the Protestant Reformation. Such a turn of mind in a would-be professor, or writer, naturally ought to be alien to a cultured person; it proceeds from a great amount of unintelligence allied to a mountain of ignorance.... Luther is then held to be no better than a vulgar, lustful monk. Calvin becomes a cruel tyrant. The Anglican Church originates only in Henry VIII's desire to change wives. Every separated Christian body is called a "sect". All religious fervor among non-Catholics looks like fanaticism. Reformed doctrine is reduced to free interpretation. The history of Protestantism is streamlined into an outline

of the variations of the Protestant Churches, and the persecution of the Catholics, etc. This anti-Protestantism is as rabid as it is ignorant." 35

Such negative presentation of Protestantism by any Catholic throws, according to Fr. Tavard, "contempt on its author rather than what it slings mud at."³⁶

(2) In a more positive vein Sister Thering follows Fr. Tavard in recommending to teachers the view expressed by the French theologian Marc Oraison who has picture the mystery of the Incarnation and of grace as a mystery of interrelationship. Fr. Tavard writes:

Sin has made it difficult, if not impossible, to be fully related to reality. On account of it, we entertain perverted relations with the world. Aggressiveness replaces love. Our relational capacity has been damaged. Instead of being open to all, we shut ourselves inside of self-centeredness (and analogously, as a group, we can shut ourselves within, thereby exhibiting ethnocentrism). Even human love is often a selfish relationship. Jesus Christ, on the contrary, initiated a relationship of love. Enemies even are to be loved. And when it was reported to him that a man who was not of his disciples preached and worked miracles in His name, He said, 'forbid him no more; no one who does a miracle in my name will speak evil of me. The man who is not against you is on your side.' (Mk 9: 38-39)³⁷

The spirit urged by Frs. Oraison and Tavard has found concrete embodiment with respect to Protestants in much of the Catholic religion materials published since the conclusion of this study. Improvements in the Protestant portrait have advanced further than for any of the other non-Catholic groups. Yet Catholics cannot be fully satisfied as yet. On many points of belief a Catholic-Protestant polarization is no longer fully accurate. Certain Catholics may feel closer to certain Protestants on some issues, and vice-versa, than to their fellow Catholics. This new ecumenical situation must be made clear to students. We must also eliminate from our instructional materials any residue of the old attitudes towards Luther and the Protestant Reformation, as well as any type of "accepting" attitude that would imply that, even though Catholics have the "full truth," they should accept Protestants ~~because~~ who have at least part of the truth. Catholic students need to come to realize that the Protestant tradition preserved a vital element in Christianity that must once again become

a part of the Catholic life-style -- the importance of a continual reform of the church. The teacher should convey to the student the attitude expressed by the Protestant theologian George Lindbeck:

"My own personal conclusion is that, in the contemporary eschatological-historical framework of thought, it is becoming increasingly difficult to develop a comprehensive and consistent theological justification for either Protestantism or Roman Catholicism as they now exist. Even within history, quite apart from the reconciliation which we hope for at the end of time, and not only for the sake of the united Christian witness which is our theological work, we are compelled to long and pray for a church which is both Catholic and Reformed, and lacks the doctrinal presumptuousness in which both parties are now involved." 38

(3) Even in a sympathetic presentation of Protestantism teachers must be careful to avoid a stereotyped, static view of its member groups that would fail to expose the student to the re-thinking and reform going on in the Protestant world today, reform similar to that taking place in Catholicism.

(4) An attempt should be made to present the Catholic student with a fuller picture of the Eastern Catholic church as well as Eastern Orthodoxy. To be stressed especially ~~are~~ is the Eastern viewpoint on tradition and the meaning of the church. Eastern Orthodoxy should never be ~~presented~~ pictured as simply another Protestant group.

(5) Students should become acquainted with the work and pronouncement of the World Council of Churches and the National Council of Churches

(6) Much improvement still is required in the portrayal of non-Christian religions. Their portrait in Catholic materials has not been updated to the same extent as the Protestant one. Students must come to realize in their courses that the great dialogue in religion in the future will not be between Protestants and Catholics but between Christianity and the other world religions. Catholics⁵ must begin to explore the great religious traditions represented by Hinduism, Buddhism, and Islam to discover approaches to God and religion that are not as fully developed, or neglected, in their own tradition. The great Protestant theologian Paul Tillich has seen the encounter of the church with world religions as the great task for the future.³⁹ As Catholic students move into the age of the

global village a knowledge of the world's great religions will be essential for true harmony and creative peace among nations. This does not mean an abandonment of the Christian religious tradition, but a breaking out of a exclusive particularity. Tillich insists that

Christianity will be a bearer of the religious answer as long as it breaks through its own particularity. The way to achieve this is not to relinquish one's religious tradition for the sake of a universal concept which would be nothing but a concept. The way is to penetrate into the depth of one's own religion in devotion, thought and action. In the depth of every living religion there is a point at which the religion loses its importance, and that to which it points breaks through its particularity, elevating it to spiritual freedom and with it to a vision of the spiritual presence in other expressions of the ultimate meaning of man's existence. This is what Christianity must see in the present encounter of the world religions." 40

There is still very little appreciation of this spirit in Catholic materials. When non-Christian religions are presented, the presentation is frequently disinterested and seems to make their religious convictions distant from and foreign to the Christian way of life. A much more thorough and sympathetic approach is needed that would help the student draw upon the insights of these religions as well as understand them.

(6) In portraying the non-Christian religions teachers should guard against the same type of stereotyping and static picture mentioned in connection with Protestantism. Many of the Eastern religions are also experiencing changes and modifications in their life style as the societies of which they are a part undergo modernization. These changes should be explained to the students.

(7) In some cases teachers may not even be aware that prejudicial expressions are in fact being used. Professor 'Abdu-r-Rabb of Pakistan makes this point with reference to Islam in a paper presented to the delegates at the 1968 International Conference of Christians and Jews.⁴¹ Most often, he says, ordinary Christians reveal great ignorance about Islam. They do not even know the correct name of this religion nor what to call its followers who

constitute approximately one seventh of the world's population. Christians generally call the religion Mohammedism and its adherents Mohammedans. An example of this is found in several of the passages quoted above from the social studies materials. But this way of referring to Islam and its people is unfortunate. It offends Muslims because it implies that Islam is the ~~judgment~~ product of the mind of Muhammad. This is precisely what Muslims resent. Muslims believe that Islam is the right guidance given by God to mankind through his messenger, the prophet Muhammad. God revealed the same kind of guidance through Moses, Jesus and many others before Muhammad. So this is God's guidance needed by man to set himself on the right path. The term Islam literally means "surrender". It is surrendering to God in order to obtain from Him guidance on the right path.

Professor Abdu-r-Rabb also expresses regret over the subtle and sometimes not so subtle attempts he and other Muslims have encountered in North America, the portrayal of Muslims on television as dishonest and sexually perverted, and the dallure of the Westerner to understand his name as a unit ("the servant of the Lord") which cannot be broken down into "Christian" name and surname in Western fashion. This last situation is symptomatic of an attitude shared by many American Christians who think theirs is "the only civilization, the only right way of life and the only criterion of judging the right and the wrong. They do not consider for a moment that they constitute only a small segment of the entire human race."⁴²

He concludes his paper on a more optimistic note, however, indicating that he senses a growing interest among Christians, even at the level of the common man, in learning more about Islam and Muslims. He expresses a hope that a corresponding growth of interest will be generated among Muslims vis-a-vis Christianity.

RESPONSE

In analyzing a questionnaire given to Catholic teachers at an Institute in Jewish studies directed by myself and Sister Rose Thering, O.P., it became evident that many Christians are now in a dilemma with respect to the proper attitude towards Judaism. They are sufficiently acquainted with the conciliar statement from II Vatican to realize that the textual presentations of Judaism described in the previous chapters have resulted in gross injustice and suffering for the Jewish people. But their questionnaire responses revealed considerable confusion about what the new approach should emphasize and how the new attitudes of the church are to be reconciled with the apparent hostility towards Jews in the New Testament. In this chapter we will address ourselves to this situation. Not all problems can be solved with clarity because deeply involve in the formulation of new attitudes towards Judaism is the very re-definition of Christianity which has so long defined itself in terms of the fulfillment and completion of Judaism. Such a re-definition will involve considerable discussion by theologians since it affects the church's outlook on its relationships with all other world religions in addition to Judaism. Eventually Christianity as a whole will have to come around to incorporate the spirit so well expressed by the logian-historian James Parkes. Mankind will not reach adult status, he insists, "until it has recognized and accepted the fact that all its different peoples and traditions are essential enrichment contributing to the full experience of being human. We are a unit not merely of responsibility, but also of contribution. There is no religion whose disappearance would not mean the loss of some understanding of the meaning of human life and its relation to reality."⁴³

It must be admitted that such a complete new approach is still far from receiving widespread acceptance in Christian circles. But while scholars continue to debate the full theological implications of the church's new approach to Judaism we can begin to correct many of the worst distortion found in the textbooks examined in the St. Louis studies.

I. New Attitudes Towards the Pharisees

Dr. Bernhard Olson who directed the study of Protestant church school materials in this tri-faith project has detailed ways in which the portrait of the Pharisees can be improved simply by a careful approach to the New Testament itself.⁴⁴ To begin with, it becomes clear that the New Testament is far from anything like a complete condemnation of the Pharisees. Jesus conversed with a Pharisee and found him "not far from the kingdom of God." He was on sociable terms with several Pharisees and on occasion consented to be their guest. Some Pharisees came to his defense on certain occasions and two Pharisees were responsible for giving Jesus a decent burial. The Pharisees are in no way implicated in the death of Jesus by any of the four gospel writers. It must also be remembered that the gospel records, as they come down to us, reflect some of the bitterness of the early conflicts between Judaism and Christianity in the period of their separation. This fact leads us to assume a somewhat critical attitude toward descriptions of the Pharisees in the New Testament. In times of conflict one-sided statements can easily slip into a text.

Another important corrective in the presentation of the Pharisees is the recognition that the primary intent of the gospels was to describe the

acts and words of Jesus in a way that the "word of God" would be clearly manifest. Only those incidents and explanatory materials which contributed to an appreciation of Jesus' message and mission were preserved in the oral tradition. Everything else was left aside. The nature of the Pharisaic revolution in Judaism and the deepening of religious life it produced as well as the ~~the~~ differences that existed within the Pharisaic schools ⁴⁸ were clearly outside of the scope of the gospel writers' interest. ~~As~~ As a result, almost nothing is said about the positive relationship which existed between some Pharisees and Jesus. Only when Jesus' teachings are contrasted with some segment of Pharisaic interpretation and practice, especially when they stood in open conflict, are the Pharisees sketched in any detail. The Pharisees, for example, are mentioned in connection with the actions of Jesus on the Sabbath in order to situate them within a setting which gives them some meaning and significance. The incident may also reflect one of the principal sources of tension between the early church and the synagogue. But the gospel writers make no attempt to provide non-Jews with a comprehensive description of the Pharisees. This would have been entirely beside the point.

Judaism was too multi-faceted in the time of Jesus to provide any full description of its divergent currents. This point ought to be made clear by teachers in explaining Judaism in the inter-testamental and New Testament periods. Judaism was anything but the monolithic religion during this time that it has so frequently been depicted

as in Catholic materials. Many different sects vied with each other for the allegiance of the Jew, each trying to re-interpret Jewish tradition in the midst of profound social and political changes that were exerting great pressures on the Jewish population of the Roman Empire.

Some of the apparent bias against the Pharisees can be lessened by the realization that in Jesus' entanglements with them he was speaking to all men. The Pharisaic portrait aims to tell us something about all of humanity including ourselves. It provides in capsule form a description of a life-style that any man can easily adopt. Rather than simply identifying with Jesus as the hero of the gospel narratives and stand at his side ~~against~~ against the Pharisees, we can just as well see ourselves, along with all other men, included among the Pharisees who are the villains. Jesus stands in judgment upon all of us. Thus the Pharisees cannot simply be relegated to the depths of sinful humanity. It is the very goodness of the Pharisees which we must come to understand in order to grasp how even the best of men stand at times in opposition to God because of the demonic forces that influence every man, Pharisee or Christian.

Such an approach to the Pharisees will significantly affect a teacher's presentation of such scriptural passages as the twenty-third chapter of Matthew. Instead of degrading the Pharisees to such an extent that the Christian student has difficulty in seeing in them even an ounce of human sensitivity, the self-inclusion perspective leads to Christian self-criticism. Every point Jesus makes against the Pharisees, even the accusation of blindness to God's deeds, becomes a possible stricture

against contemporary Christian life. The assumption is that to see what the Pharisees were doing is to see what it is we are doing and how Jesus' words can apply to us who have to face many of the same external pressures that were incumbent upon the Pharisees.

It is important therefore for Christian educators to realize that a perspective on the gospels that pits man in opposition to Jesus results in an overall positive emphasis in the Jewish portrait as a whole. The Jew comes to be regarded as distinctively human, as a person similar in nature to the Christian student who is discussing him. Both are capable of much good as well as profound evil. The negative portrait of the Pharisees is utilized in combination with a positive expression for ingroup self-criticism and to achieve the goals of Christian education -- self-knowledge, repentance and faith.

It would still be an injustice to the Christian student, however, to limit his understanding of the Pharisees to the New Testament, even if the teacher adopts the approach described above. A knowledge of the development of the Pharisees within Judaism is vital for an understanding of the message of Christ in addition to the necessity of revising their image among Christians. Without this movement that probably had its origins in the period of the Babylonian Exile and eventually came to be called Pharisaism there could have been no Christian church. The teachings of Jesus and Paul are both deeply rooted in Pharisaic doctrines and practices.

One of the basic achievements of the Pharisees was the establishment of the worth of each individual person in the sight of God in a way

not previously stressed in Judaism. Pharisaism opposed the primacy of the priestly, cultic system favored by the Sadducees. In its place ~~the~~ the Pharisees substituted an emphasis on the direct relationship of each individual to God the Father. The system of Jewish Law was transformed from an empty legalism into a response to a sense of God's presence in the world and a means of salvation. Pharisaism internalized Jewish law and made it a matter of personal conscience. The individual could know where he stood in his relationship with God only by scrutinizing his individual deeds, for the halakah, "the way," had been made known to him and his veering from the path through sin could not be hidden from God. ~~God~~ God, on the other hand, should his concern for the individual as a person, never leaving him to himself.

The centrality of the individual in Pharisaic Judaism is nowhere more strikingly revealed than in a passage in the Mishnah dealing with the admonishment of witnesses about to testify in a trial involving the death penalty:

"You should be aware that judgments involving property are not the same as judgments involving life. In property matters an error in testimony can be atoned for through a money payment, but in a matter of life and death, his (the victim's) blood and the blood of his descendants depend upon it, to the end of time.... For this reason man was created one, to teach you that anyone who destroys a single human soul is beckoned by Scripture as having destroyed the entire world. And anyone who preserves a single soul, it is as though he kept the entire world alive.... 46

The dignity of the individual person is further highlighted in another passage from the same section of the Mishnah:

"The greatness of the Holy One Blessed Be He is attested by the fact that whereas a human being in making coins from a single stamp can only impress upon them the same likeness, the King of kings, the Holy One Blessed Be He, stamps every individual with the form of the first man, yet each individual is different from every other. For this reason everyone is obligated (bound by law) to say, 'It was on my account that the world was created.'" 47

The Pharisees also developed a system of oral law whereby they could clothe what under the priests had become cold and impersonal commands of Scripture with a new meaning. The Torah once again became the means whereby the Jews could build God's kingdom on earth by learning to do his will within the human situation. This meant that all 613 commandments of Scripture had to be carefully and lovingly restudied. In the priestly tradition the commandments were regarded as means of sanctifying God. For the Pharisees they were also required to provide opportunities for the sanctification of human life.

The oral law interpretations of the Pharisaic rabbis reshaped the lofty injunctions of the great Jewish prophets and gave them a concrete order and structure. Every commonplace, daily human action could become sacred if it were seen, as the rabbis insisted it should be viewed, as an act of worship. The loving deed, the mitzvah, became more important than the Temple cult. Through the mitzvah approach a life-style was developed which could persist and grow long after the destruction of the Temple in the first century A.D. war with Rome.

The Pharisaic rabbis developed a new system of "rituals." One Jewish writer has called them "rituals of interpersonal behavior." 48 The commandments of the written Torah (the Pentateuch) contained very specific and detailed rules covering the offering of sacrifices and

the duties of priests. But what precisley did the Torah mean when it said, "Honor thy father and thy mother," or "Love thy neighbor as yourself," or "Remember that you were once slaves in the land of Egypt?" It was such questions that became the central focus of rabbinic teaching and the answers made the ~~of the~~ oral law more than a mere commentary on the written law. The Pharisees deepened ~~the~~ and humanized the older tradition. As the priests had centered their attention on codifying the cultic ritual, so the rabbis in a sponse tried to codify love, loyalty, and human compassion. In so doing they hope to make ~~the~~ these inescapable religious duties incumbent upon every Jew. What the Pentateuch had stated as general propositions the Pharisees spelled out as specific religious and moral duties. The effectively renewed Jewish religion by translating what had been only prophetic sentiment into a personal religion built upon "propositions-in-action."⁴⁹ Extending hospitality to the traveler, visiting the sick of all religious groups, giving charity anonymously, burying the dead, and helping to bring peace to those who lacked it: these duties were never clearly set forth in the Hebrew Bible although they were generally felt in spirit. The rabbis fashioned such duties into new commandments or mitzvot. Their aim was to make communion with God an act that could and should be experienced everywhere and at any time, with or without the Temple, the priests, or the sacrificial altar.

The strong emphasis which the Pharisees placed upon the life of the individual gave new meaning to personal ethics, highlighted the role of prayer over sacrifice, and gave each person in Israel a priestly function. This significant contribution made the Hebrew Bible relevant in a personal way, and it became a lively and continuing source for

private study, meditation, and the renewal of personal and family communion with God.

Though each individual person was seen in Pharisaic theology as the world in microcosm, the rabbis had no desire to totally privatize religion or to establish the individual as the moral ultimate.

Their development of the dignity of the individual within Judaism was set within the context of the traditional belief in the primacy of Israel the people. Theirs was not an either-or solution. They chose rather a both-and route. Without one of the two elements, person and community, the other lost much of its meaning in the Pharisaic perspective. The two had to exist together in an interaction that results in a permanent state of ⁹bipolar tension productive of creative responses to a continuous chain of difficult problems man must face every day of his life.

To guarantee the vitality of Israel as the people of God, as a holy nation and a kingdom of priests, the rabbis set up a system whereby the Hebrew Scriptures became the constitutional base for the corporate life of the Jewish community. But while the law continued to be regarded as of divine origin in the eyes of the rabbis, they added to it a dynamism and an expansive quality through their notion of the oral law. The biblical commandments were to be searched anew in a continuing effort to find new significance for the life of the community in its role as ~~God's~~ witness to the presence of God.

This major Pharisaic breakthrough in the approach to the Torah prevented the petrification of the Jewish religious spirit and paved the way for the periodic regeneration of Jewish religious attitudes and

practices. The Pharisees won a theological victory over the ~~Sadducees~~
~~Sadducees~~ ⁰ Sadducees-priests who had been the rulers of the Jewish people.
The rabbis never denied that the priests had been specially consecrated to administer the rituals of the Temple. But such consecration, the Pharisees argued, had given them no other religious authority even though the Sadducees claimed that the Pentateuch had been entrusted to the priests alone for interpretation. The Pharisees went back to Scriptural accounts of Sinai where Moses gave the Law to the whole people, not to any special group. According to the Pharisees the oral law was to be transmitted by the people from generation to generation. The rabbis took a fixed and unyielding tradition that had become gilded to the hands of the priests and handed it over to the people as a whole. Those who studied and mastered the tradition were considered qualified to teach it, explain it, and ultimately ~~to~~ even to amplify it. The rise of the Pharisees thus marked a radical moment in the history of Judaism and in the pre-history of Christianity which grew out of the Pharisaic spirit.

In order to make a religious tradition that had been looked upon as closed, revealed law open to continual development by the whole people, the Pharisees had to develop an adult academy for higher learning as a popular institution where lifelong study of the Torah could become an important communal preoccupation. In these creative circles brilliant students of the Torah debated their differing interpretations of the commandments. Many different schools vied with one another for a claim upon the people's allegiance. Their arguments, debates and conclusions have been preserved in what is called the Talmud which exists in two versions, the Palestinian Talmud and the

Babylonian Talmud. An important feature of the Talmud is the inclusion of all views, minority as well as majority. Even when the majority felt that minority was clearly in error, the minority position was still recorded. This was more than simple respect for the power of human reason or mere intellectual honesty on the part of the rabbis. This attitude of openness formed the very cornerstone for future growth, maturation and renewal of the collective Jewish spirit. For if a minority group of Pharisees could reshape a tradition long locked in the dormant and authoritative arms of the priestly class, there might come a time in the future when yet another minority ~~///~~ would need to be heard and followed. It was this special genius of rabbinic Judaism that ~~///~~ molded and kept the Jews as one people throughout the world inspite of diverse and sometimes even contradictort interpretations of various groups and schools.

The rabbis taught that Israel had been called into existence for the sake of the Torah. But they made it quite clear that the Torah could live only through the people. The rabbis helped the community of Israel survive its national destruction at the hands of the Romans through their emphasis on service of the world. But it was always service through membership in a distinctive people. Israel was to be in the world, for the world, and yet not of the world. The rabbis realized, however, that if the Jewish people ceased to exist, the Torah would disappear from the face of the earth. Jewish spiritual life demanded a community to support, strengthen and enhance it. This Pharisaic conviction will be partially responsible for

some of their opposition to Jesus, a point to be discussed later on in this chapter. Because the Torah was a gift to the whole people, and since all shared equally in the responsibility to witness to it and hand it down to others, the collective life and destiny came to possess in Pharisaic Judaism a sacred calling and significance of its own. The whole people assumed in Pharisaic theology the role occupied by the Church in Christian thought. The whole people shared an irrevocable, divine vocation as a people. It is for this reason that Talmudic legislation extends far beyond the strictly theological frontiers to all aspects of corporate existence -- social, economic and interpersonal.

The full "victory" of Pharisaism took place in the year 70 A.D. when Jerusalem fell to the Romans. The day of the Temple and the priesthood was over in Judaism. The rabbi now became the authoritative and unchallenged heir of both the prophetic and the priestly legacies. The synagogue likewise came into full prominence at this time as a radical religious center substituting prayer for sacrifice and making biblical study and interpretation into an act of worship.

Rabbinic Judaism did not consciously create the synagogue, but it did shape and adapt it as a vehicle of ~~the~~ ethical universalism and its faith in the religious vocation of the Jewish people as the community of Israel. From its very inception the notion of the synagogue was rooted in the congregation rather than in a sacred place, a votive shrine, or a pretentious public building. Even when Jews returned to Palestine after the Exile and constructed the Second Temple, they retained a strong attachment to the synagogal form of religious expression. In spite of the presence of the new Temple, popular religious

emphasis began to shift, even though only imperceptibly at first, from the sacramental office of the priests to the people themselves and from the holy place of worship to the worshippers. It was this spirit that no doubt motivated Jesus' attack on the money changers at the Temple. In the eyes of the Pharisees the whole people were the holy congregation, a theme that reappears in the first epistle of Peter.

The synagogal conception of the Pharisees appears in microcosmic form in what is called the edah which the rabbis sanctioned as a formal religious congregation consisting of ten or more males. Wherever Jews assembled, whether in private homes, at the city gates or in the fields, they could form a community in Israel reflecting the reality of the congregation of Israel. More and more the edah notion came to dominate and invigorate Jewish thought. As a perennial reminder of the supreme sanctity of the Temple, the synagogue prayers were orientated towards Mount Zion in Jerusalem. The rabbis even specifically prayed for the rebuilding of the Temple. But, in effect, the synagogue transcended the Temple in the lives of the people because it became more than a "house of God." It was more importantly the "house of the people of God." The synagogue also took on functions outside of the realm of strict prayer. Since the rabbis looked upon the study of the Torah as an act of worship, the synagogue became under their influence a house of study as well. The reading and teaching of Scripture assumed a central and decisive role in Jewish public worship. Lectures and homilies given by recognized scholars became a regular instructional method which was built into the fabric of the service. But this

was something more than a mere pedagogical device. Behind it lay the rabbinic conviction that worship must be linked to ethical service. Prayer that did not have a moral foundation would fall short of fulfilling the biblical injunctions. Learning to do God's will required constant study of the Torah, especially of the prophets, as well as of recent rabbinic interpretation.

The synagogue soon became a place of communal assembly. Courts of law met in its rooms, took testimony, administered oaths, and made judgments. Strangers to the community were welcomed into its hostel, the poor were given alms there, and community funds were administered by its councils. These broad communal and humanitarian functions were eventually so well integrated with the religious and educational programs that the synagogue became the supreme center of Jewish life.

The development of the Pharisees and the synagogal approach to Jewish religious life which we have just sketched is a far cry from the negative picture presented in the New Testament and traditional Christian catechesis. It is only through study of Jewish life in the intertestamental and post-biblical periods that Christians can counter the distortions of the New Testament's apologetical approach. Knowledge of the spirit and attitudes of Pharisaic Judaism is important for Christians because all of the major branches within present-day Judaism in America owe their origin to Pharisaism in spite of their particular differences. Pharisaism, with its stress on the people of Israel, also makes possible the modern phenomenon of the so-called secular Jew who does not belong to any of the established Jewish denominations but still considers himself very much a part of the community of Israel.

The logical question that arises at this point after the positive portrait of the Pharisees given above has to do with the New Testament description of the hostility between Jesus and themselves. They seem on occasion to be bitter enemies of Jesus. Is this picture a pure fabrication of the gospel writers? If not, what is the genesis of Jesus' disputes with the Pharisees?

Very likely some of the sharp denunciations of the Pharisees are the result of hostility between the church and the synagogue subsequent to the death of Jesus. It must also be remembered that Jesus never encountered all of the Pharisees in his lifetime, only a small minority. Pharisaism was a movement more than a rigidly defined organization. It had room for diversity of thought within its general orientation. Inter-Pharisaic disputes apparently reached a high degree of tension in some cases. The Talmud itself, which ^{records} ~~reflects~~ the opinions of the Pharisaic rabbis, contains some passages which are as critical of Pharisees as anything found in the New Testament. Obviously these passages, coming from rabbis, are not meant as a global accusation against Pharisaism but against certain of its purported adherents. Such criticism should come as no great surprise to Christians. There are many works by Christian authors which bitterly castigate other Christians. And such criticism need not always be spoken in a vindictive spirit, but out of deep love for a movement which its in-group critics believe is not living up to its full potential. This was a spirit certainly present in the denunciations of the prophets.

One of the best explanations to date of the New Testament disputes between Jesus and the Pharisees is that offered by the Anglican historian-

theologian James Parkes. He contends that the real key to their relationship lies not in the wholesale condemnations of the gospel of Matthew but in the simple narrative of Mark. Like the nationalists whose philosophy both ~~the Sadducees and the Pharisees~~ disapproved, and unlike the Sadducees and the Essenes, both Jesus and the Pharisees showed equal concern for the whole Jewish people. Jesus joined with the Pharisees in rejecting the drive of the Hellenist Jews towards complete assimilation into the Hellenistic society. Jesus said he had come to fulfill the Torah, not destroy it through assimilation. It was precisely because their concerns were identical with those of Jesus that the Pharisees eventually developed a keen interest in Jesus. They were puzzled by what they saw and heard, but Mark's account reveals no great hostility. But the Pharisees gradually began to look upon Jesus' independence of judgment as a danger in the confused sociopolitical situation of the time. The Pharisees were concerned with the absorption of Judaism by Hellenism and this insisted on a measure of separation by "building a fence around the Torah." They saw separation as the only guarantee of the survival of Israel's communal witness. Jesus, on the other hand, showed he was prepared to ignore the fence about the Sabbath (its basic observance was never at issue) and to justify his action with the generalization that the Sabbath was made for man and not man for the Sabbath. He did this to stress the need for personal submission to the Torah. The generalization itself is in line with Pharisaic principles. But this type of independence was judged by them as too dangerous for the time. The popularity of Jesus increased the threat to national loyalty to Torah which the provisions for strict Sabbath observance were intended to aid and insure. The Pharisees had no choice but to oppose Jesus and to seek to undermine

his influence. But they never sought to kill him and none of the gospel accounts make any mention whatsoever of the Pharisees in their accounts of the suffering and death of Jesus. It is essential to understand that the Pharisees could no more have simply accepted Jesus' teaching than he could have given in to them. His healing of a diseased hand on the Sabbath was in itself not a crucial issue, but it was done deliberately by Jesus, according to Parkes, "as an assertion of the primacy of each man as person."⁵⁰

Yet Parkes insists that Jesus never attempted, as far as we know, to discuss with the Pharisees how to achieve a reconciliation between the needs of an individual man and the needs of the community. He warns that such reconciliation cannot be achieved by any neat formula. Quoting the late Anglican theologian William Temple who said that "revelation is an event, its interpretation is our responsibility," Parkes says that Jesus never tried to bridge this gap between his own vision and the legitimate Pharisaic concern for the preservation of the community:

"Within the divinely chosen community he proclaimed the divine concern with each man as person. It is for men to hold the two in a continuously destroyed and continuously recreated balance. Jesus did not attempt to resolve the tension for us. He challenged us only to recognise that it existed." ⁵¹

After the encounter with the Pharisees over the observance of the Sabbath laws Mark continues to present Jesus teaching and healing with occasional arguments with the Pharisees and others. But from the beginning of his journey to the region of Caesarea Philippi Parkes says the main thrust of Jesus' mission in Mark has changed. His own destiny and its continuing effect upon his followers moves into the

center of the picture. And it is this "continuing effect" which became the raison de'être of the Christian church. For, through his disciples, it was to be communicated to the entire world. 52

The tension between the Pharisees and Jesus and their ultimate break leads into another critical issue: did Jesus teach that by his actions which led to the establishment of the Church he was replacing the Sinaitic covenant, that the old Israel had been superseded by a new Israel? Most Christian scholars in the past have assumed the latter. Parkes, however, disagrees with their conclusions. Judaism has dealt with the whole life of a "natural community." Christianity, on the other hand, has been built by the free commitment of individual men, existing in every society and natural community and ignoring in principle natural boundaries. We could claim that Judaism has been rejected only if either the natural community had lost all importance or that the activity of the church did in fact cover its ~~spiritual~~ moral needs and problems. Neither is the case. The Church was a new form of society resting on the full understanding of the meaning of man as person which had been prepared by the developments within Jewish thought during the previous centuries, especially by the rise of the Pharisees. The distinguishing feature of the teaching of Jesus was the constant sense of a basic tension, even conflict, with the world:

"Phariseism was a 'reformist' movement; the Essenes constituted a movement withdrawn from the world. Thus both evaded this tension. But Jesus again and again told his followers that there would be conflict between them and 'the world' and he never told them to withdraw from that conflict. The distinction from these previous communities within Judaism becomes

even clearer when we consider what was to be the strength that sustained the Christians in the expected conflict; it was to be drawn from their Risen Lord, from Jesus himself." 53

So the true situation with regard to Jesus and the separation from the Pharisees according to Parkes lies in the creative tension arising out of the dual inheritance of humanity, the tension between person and community. There was no inherent need for a complete separation to occur. There was room within Pharisaic Judaism for varied opinion as the differing schools such as those of Hillel and Shammai clearly testify. And for a time after the death of Jesus, the disciples still considered themselves a Jewish sect, for in the Book of Acts we find some of them continuing to go to the synagogue. Yet Christianity's new teachings could be absorbed into the Jewish framework only with great difficulty. Unity was not totally impossible, but disunity is not surprising in retrospect. The tragedy of the split has been the reduction of creative tension into stark opposition, a situation from which neither community has benefited.

The complete separation of the two communities has also ~~permitted~~ permitted Christians to frequently identify themselves solely with the "heroes" of the New Testament narratives and to see the Jews solely as the "villains." Carried over into a contemporary context this may too easily make an individual Christian feel that he is automatically superior to any Jew regardless of the depth of their personal religious commitments. And even in those cases when Christian textbooks have stressed that all people are responsible through their sins for the death of Christ, as was the case in some of the passages cited in previous chapters, Christian identification with Jews is restricted

solely to the negative role of "sinner" and not in any positive context.

II. New Attitudes Towards the Crucifixion and Death of Jesus

The second major problem area in Christian-Jewish relations revealed in the textbook analyses was the blame placed upon the Jewish people as a whole for the death of Jesus. Historians have found that ~~this~~ the doctrine of deicide was never officially proclaimed by a Church Council or by a papal ~~decree~~ decree. Yet it was widespread among ~~Christians~~ the Christian masses since the time of the Church and church authorities rarely took any steps to curb its influence. This charge has led to a history of bitter persecution of Jews by Christians. Most of this terrible history has been removed from textbooks dealing with the history of the Church. While this accusation has on the whole disappeared from Catholic teaching its past effects ought to be made known to students in the course of their history and religion studies in order to set Christian-Jewish relations in their proper perspective.

54

The II Vatican Council, in its statement on non-Christian religions, explicitly rejected the accusation of deicide against the Jews and the consequent punishment of perpetual wandering found in ~~old~~ popular Christianity and still present in some of the materials examined in the St. Louis University studies:

"True, the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not

be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ.... Besides, as the Church ~~has~~ always held and holds now, Christ underwent His passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows." 55

The ~~Vatican II~~ conciliar statement on the Jews, inspite of its positive orientation, has not given a fully detailed picture of actual responsibility for the death of Jesus. Modern historians and Scripture scholars have determined with considerable foundation that Jesus' death was the result of collaboration between the Roman governor and a handful of Jewish leaders who ruled occupied Palestine for the imperial government. These Jewish leaders are denounced with great vehemence in Jewish literature itself for the injustices they perpetuated against their own ~~people~~ people for the sake of personal gain. The Pharisaic revolution was, in part, directed against these leaders. The Vatican statement also fails to come to grips with the impression left by many passages in the New Testament that the Jews are collectively responsible for the death of Jesus. This is especially true of the use of the term "Jews" in the gospel of John. In working with Catholic teachers I have found a great deal of confusion on this point. They are aware of the conciliar statement, but are uncertain how this statement relates to the accounts of Jesus' death recorded in the gospel narratives. It is imperative therefore that in presenting materials about the crucifixion and death of Jesus teachers make use of the Vatican statement plus recent ~~historical~~ scholarly findings to correct any false impressions students might

In order to place ~~the~~ the gospel narratives of the trial and death of Jesus into proper historical perspective certain critical passages require background explanations. This is especially true of the gospel of John.

John 18:14 "It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people' ".

This passage no doubt expresses apprehension on the part of Caiaphas that the Romans might suspect Jesus was planning a revolt against Rome. The situation in Jerusalem was very tense at this time, especially with the added crowds who were present for the Passover celebration. Pilate's presence in Jerusalem was already a sign that the imperial authorities were somewhat displeased with the manner in which the high priests and their priestly associates were administering Jewish affairs. The Romans were very intent on preserving order at almost any cost in their colonies. They could tolerate ideological differences as long as these did not affect the social order. If the Romans thought that Jesus might incite a group of Jews to rebellion, they might retaliate by imposing even harsher conditions upon the Jewish community. In this process Annas and Caiaphas and the small ruling Jewish elite would undoubtedly be removed and very likely be punished. So they were quite willing to sacrifice Jesus to safeguard their own favored position.

John 18:31 "Pilate said, 'Take him yourselves, and try him by your own law'. The Jews answered, 'We are not allowed to put a man to death.' "

This passage is only one example of the attempt by the Jewish political leadership to make clear to the Romans that Jesus was guilty of political subversion. The charge they made against him was that he has proclaimed himself "king of the Jews," that he had challenged Rome's political authority in Palestine. With such a charge they were correct in insisting, in answer to Pilate, that they

could not try Jesus. For under the colonial arrangement with Rome, the Jewish authorities could try and punish only religious violations, not political cases. It is quite possible that the high priests did not want to accept Pilate's subsequent offer to try Jesus for a religious offense because they feared Pilate was playing politics with them. If they accepted his offer, they might very well be accused of committing a man on a political charge, something they had no legal right to do. On the other hand, if they were to acquit Jesus, they might be accused of releasing a political offender against the Romans. In spite of the fact that Pilate comes out rather clean in the New Testament accounts, we ~~have~~ know from ancient writers such as Josephus and Philo that he was a cruel tyrant easily capable of such a plot. Nowhere in the New Testament accounts do we have a clear cut sentence handed down upon Jesus by the Jewish leaders. His official condemnation to death comes from Pilate.

John 18:40 "At this they shouted: 'Not this man,' they said, 'but Barabbas'. Barabbas was a brigand."

The size of the "crowd" which chose the release of Barabbas rather than Jesus must not be exaggerated. There is no question here of any mass outpouring of the Jerusalem population. It may be, though this is far from certain, that the people who called for Barabbas' release were Zealots or members of the so-called Fourth Philosophy. These people advocated the violent overthrow of Roman rule. Some of them were perhaps disillusioned with Jesus, having believed at one time that he might develop into one of their leaders. We do know that at least one of the apostles, Simon, had Zealot connections. It is possible that Judas also may have had Zealot feelings. Barabbas was not a "robber" in the ordinary sense of the word. The word used to describe him in the Greek text actually was primarily used in reference to political prisoners

from the group who advocated violent action against the Roman government. So the Zealots, disillusioned with Jesus, may simply have taken the opportunity to have one of their own released from prison.

John 19:7 "We have a law," the Jews replied, "and according to that law he ought to die, because he has claimed to be the son of God."

The first impression one receives in reading this passage is that Jesus is being accused of theological heresy. What "law" this passage refers to, however, remains somewhat of a mystery. It very likely refers to Roman law, to which the Jewish leadership is trying to demonstrate its firm allegiance, rather than to any Jewish religious law. Scholars have been unable to find any religious law, either in the Scriptures or in the Talmud, that prescribe capital punishment for a person who claimed to be the "son of God." The term at that time simply did not carry the same type of theological meaning it came to have in later Christianity. "Son of God" was a common expression among Jews who followed a type of apocalyptic theology. In the book of Enoch the term is frequent. As used in this passage, the term "Son of God" must have appeared to constitute some form of challenge to ~~the~~ Roman authority over the Jews rather than involve theological heresy.

John 19:15 "Here is your king" Pilate said to the Jews. "Take him away, take him away!," they said. The chief priests answered, "We have no king except Caesar." So in the end Pilate handed him over to be crucified."

It is important to note in this passage how the kingship charge is crucial in the final decision by Pilate to crucify Jesus and how the chief priests wish to avoid any impression that they have accepted Jesus as their king. And the punishment that is ordered -- crucifixion -- ~~the~~ indicates a political,

not a religious, sentence inflicted by the state rather than the Jewish leadership. The Jewish authorities could only put people to death on a religious charge. And in such cases the punishment was stoning, as we see in the case of Stephen in the Book of Acts. Crucifixion was a Roman, not a Jewish, form of punishment. The charge of kingship against Jesus is something found only in the passion narratives and is never brought up in any of his disputes with the Pharisees. All this goes to prove that, however some Jews may have disagreed with Jesus theologically, it was ~~because~~ not because of his theological views as such that he was put to death. It was only insofar as his preaching on love and justice constituted a threat to the intolerant Jewish clique running Jerusalem for the Romans, and indirectly to the preservation of order in the city, that the authorities decided he must be put to death. It is the prerogative of later Christian theology to speculate on the meaning of Jesus' death for ~~salvation~~ the salvation of men. But such reflections cannot be separated from everything Jesus taught and did during his lifetime, nor can it imply that the Jewish people as a whole put Jesus to death because they disagreed with him on religious grounds. His crucifixion and death as such was a political act on the part of Rome and the Jewish priestly elite. It was not only ^{Jesus} ~~Jesus~~ who suffered at the hands of this Roman-Jewish collaboration. ~~This~~ The Jewish religio-political establishment was being challenged by both the Pharisees and the Zealots, each in their own way trying to bring it down because of the hardships it was imposing upon the Jewish people. A Jewish historian, Ellis Rivkin, describes the situation in the following way:

"The question of 'Who crucified Jesus?' should therefore be replaced by the question 'What crucified Jesus?' What crucified Jesus was the destruction of human rights, Roman imperialism, selfish collaboration. What crucified Jesus was a type of regime which, throughout history, is forever crucifying those who would bring human freedom, insight, or a new way of looking at

man's relationship to man. Domination, tyranny, dictatorship, power and disregard for the life of others were what crucified Jesus. If there were among them Jews who abetted such a regime, then they too shared the responsibility. The mass of Jews, however, who were so bitterly suffering under Roman domination that they were to revolt in but a few years against its tyranny, can hardly be said to have crucified Jesus. In the crucifixion, their own plight of helplessness, humiliation and subjection was clearly written on the cross itself. By nailing to the cross one who claimed to be the Messiah to free human beings, Rome and its collaborators indicated their attitude toward human freedom." 57

John 19:21-22

"So the Jewish chief priests said to Pilate, 'You should not write 'king of the Jews', but 'this man said: I am king of the Jews.' Pilate answered, 'What I have written, I have written.'"

The final charge against Jesus is clear in the placard place at the top of the cross. He died for political sedition. The chief priests tried to get Pilate to change the phrasing for fear that Pilate might use it as a weapon to punish them and the Jewish populace on the charge of failing in their full loyalty to Caesar.

John 19:23

"When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier."

In this passage we have further confirmation of the view that Jesus was put to death as a political offender. The property of those ~~executed~~ executed on a religious charge was given by law to ~~their families~~ their families. But anyone put to death for political reasons forfeited his property to the state. Though not mentioned in John's gospel, the so-called "thieves" crucified with Jesus were in fact political prisoners not simple "robbers." So Jesus was executed at a site where political prisoners were being put to death by Rome with regular frequency.

Finally, a word should be said about the global use of the term "Jews" in

the fourth gospel. John wrote this gospel for an Hellenistic audience whose ~~hostility~~ when the hostility between the church and the synagogue was already a major problem. This gospel, as the other gospels as well, has a certain polemical quality. But added to this is the fact that John's non-Jewish readers simply had no idea of the various groups within Judaism at the time of Jesus. So John simplifies matters and refers to the enemies of Jesus as "the Jews." In so doing he left the tragic impression that it was the Jews as such who opposed Jesus when, in fact, the masses of the Jewish people shared a common enemy with Jesus as the quotation from Dr. Rivkin cited above clearly illustrates. And as we have seen in the examination of ~~the instruction~~ Catholic instructional materials, John's global use of the term "Jews" has been unfortunately repeated by most of the textbook authors.

III. New Attitudes Towards the Two Covenants

The relationship between the old and new testaments is the third of the major distortions of Judaism uncovered by the St. Louis studies. Further elaboration of the exact nature of this relationship still awaits the work of contemporary theologians. But while a comprehensive explanation may remain a future creation, enough study has been done on the subject to eliminate many of the stereotypes that have been commonplace in Catholic education.

The conciliar statement on the Jews from II Vatican, though far from complete in this regard, makes significant inroads against the stereotypes which have pictured post-biblical Judaism as a ~~dead~~ fossilized religion having no real meaning or purpose after the coming of Jesus and have often contrasted the Old Testament as a book of strict justice and legalism with the New Testament as a book marked by love and freedom:

"The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in His inexpressible mercy concluded the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that well-cultivated olive tree onto which have been grafted the wild shoots, the Gentiles, making both one in Himself. The Church keeps ever in mind the words of the Apostle about his kinsmen: "Theirs is the sonship and the glory and the covenants and the ~~law~~ law and the worship and the promises; theirs are the Fathers and from them is the Christ according to the flesh." (Rom. 9:4-5).... God holds the Jews most dear for the sake of their Fathers; He does not repent of the gifts He makes or of the calls He issues -- such is the witness of the Apostle. In company with the Prophets and the same Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and "serve Him shoulder to shoulder!" (Soph. 3:9) 58

While this statement may sound somewhat paternalistic to some and does not due full justice to the particular, continuing contribution of Judaism to mankind, it still tempers in a significant way previous Catholic attitudes. We need to analyze more fully, however, the impression often left in Christian instruction that love was something that is unique to the New Testament and to offer some indication of how the relationship between Judaism and Christianity may be understood today.

The love-justice dichotomy which Christians have relied upon with great frequency to contrast their faith with Judaism has not wholly disappeared from the present scene. It can appear in very subtle ways. There is, for example, a song currently in wide use in folk Masses which speaks of Jesus having given us "a new command, that we should love our fellow man." The problem here is with the implication that the primacy of love was something first prescribed by Jesus rather than something he inherited from his Jewish background. His great commandment of love (Mt. 22: 34-40) is taken right out of Yahweh's instruction to Moses in the book of Leviticus (Chapter 19) and the same spirit is found in such books as Genesis, Exodus, Deuteronomy, the Psalms, and the

Prophets. And the concrete expression of this love found in Jesus' deeds and preaching (especially in the beatitudes of the Sermon on the Mount) are an expression of the ethos that pervaded Pharisaic Judaism as it attempted to complete the Deuteronomic reform and incorporate the challenges of the Prophets into the structures of Jewish life. Rabbi Hillel's question, "If I am only for myself what do I amount to?," is a spirit shared by both Jesus and Paul ^{WITH} and rabbinic Judaism. Knowledge of the Old Testament (better called the Hebrew Bible) and of the inter-testamental period is essential if the New Testament is to be understood in all its richness. Many of the attitudes and teachings of Jesus cannot be fully appreciated without a knowledge of the Jewish teachings upon which they rely. Judaism is the very foundation of the New Testament. But the full import of this foundation frequently will not come through if a person confines his study only to the New Testament. The New Testament has not simply absorbed all that was good and relevant in the Hebrew Bible. It presumed immersion in the Hebrew Bible ~~on the part of the reader~~ and ~~the~~ inter-testamental Judaism on the part of the reader as the background for its message. The Hebrew Bible remains a living document for contemporary Christians, one that is vital for their own self-understanding. Nor must the impression be left that only biblical Judaism is of interest to Christians. Just as the fundamental Christians attitudes found in the New Testament have taken on varied forms and applications in the history of the church, so too ~~the~~ have Jewish traditions continue to grow and develop into our own time. It is important to know how contemporary Jews give expression to their traditions today, for Christians also share in those traditions.

For some insight into the understanding of the two covenants of Sinai and Calvary, we can turn once more to the writings of James Parkes. In many ways

this is the crucial question in Jewish-Christian relations today. The outright distortions of Judaism ~~has~~ in the past ~~has~~ in Christian education can be corrected by a study of history. But what about the overriding impression in the New Testament that Christianity has totally surpassed Judaism? It is the New Israel; it has a New Covenant and a New Moses. What then remains the role of Judaism in the New Age? Is it nothing more than an old wine sack? There is no simple answer to this question because it involves a re-thinking of the very self-definition of Christianity.

Parkes attempts to delineate the essentials of both covenants. The truths which make what he calls the Sinaitic revelation revolve around five crucial areas.⁵⁹ The first is the acceptance of a life which looks outward to the world because it looks inward to God. The declaration of the first commandment is the ultimate sanction on which are built the relations between men. But this life, and here lies the second point, is viewed as a unity. There is no division between the secular and the religious. Man, even as a sinner, still lives in the city of God, for there is no other place in which he could live. Thirdly, human life means life in community. It is in community that men fulfill the will of God, not by the constant repetition of noble principles, but by the framing of just laws, honestly and courageously administered:

"... The revelation of Sinai was the perfect channel of the power which flows from the one God to men as members of the natural communities. Today we call them states, or local governments. Judaism is not a church; it is essentially a religion of a total natural community." 60

The fourth emphasis in the Sinaitic revelation is the insistence that there is no viable law for man or society except the law of God. It is at this point, Parkes claims, that we see the fundamental need for the doctrine of growth and interpretation that later caused the schism between the Pharisees and the

Sadducees. Finally, Sinai shows that there falls on each generation the responsibility for interpreting the will of God for its own time. No generation can simply rely on the interpretation of its predecessors, even on the written Torah, for God speaks directly to it against the background of its special needs and problems. Here lie the roots of the whole Talmudic system.

The revelation that was Calvary⁶¹ adds a new dimension to Sinai. But this addition is not contradictory but complementary to the first revelation. The teachings of Jesus could not have been given in any other environment than that of the Jewish community. Jewish society and its values are so completely presupposed in everything Jesus said and did that no direct references to them were required on his part. What he had to say about God and man would have been understood nowhere except in a Jewish context. Calvary concerns the sphere of the individual while Sinai centers around the community:

"That highest purpose of God which Sinai reveals to men in community, Calvary reveals to man as an end in himself. The difference between the two events, both of which are incarnations of God, expressions of the infinite in the finite, of the eternal in the world of space and time, lies in the fact that the first could not reach fulfillment by only a brief demonstration of a divine community in action. The second, on the other hand, could not attain fulfillment except by a life lived under human conditions from birth to death. 62

The revelation of Calvary did not replace Sinai, nor could Sinai simply absorb it and remain unchanged. In the life and teachings of Jesus the earlier revelation and the new revelation stand together in creative tension with one another. In the Christian concern with man as person, ~~nothing is~~ ~~taken~~ nothing is taken away from the power or meaning of the working out in history of the revelation of Sinai. Sinai did not mark the beginning of

human concern with the moral problems of men in society. Behind Sinai were centuries of experience which were both human discoveries and divine revelations. What occurred at Sinai was the full development of a long and slow growth in man's understanding of community, even though it took centuries to realize the full extent of Sinai and it remains difficult to define the complete meaning of that revelation today. In the same manner the stress on the individual that had been growing in Judaism, ^{SINCE THE EXILE} increased no doubt by Hellenistic contacts (especially at Alexandria), attained its full development with Calvary and has been subject to interpretation ever since:

"The divine plan for human society is given its full meaning when the divine plan for man as person is revealed within it. In Jesus the ultimate unity is not destroyed; Paul still struggles to maintain it; but in the complex setting of ~~the~~ first century life the two halves broke apart, and the beginning of the second century witnessed two religions confronting each other -- Judaism and Christianity." 63

Judaism and Christianity are inextricably linked together as equals, for the tension that exists between them is rooted in the perennial and inevitable experience of tension in ordinary human life between man as social being and man as person, as an ultimate value in himself, as one formed in the likeness of God:

"Man as citizen must be concerned with the attainable, as person he is concerned with the unattainable; as citizen he must perpetually seek a compromise for he is dependent on his ~~neighbors~~/ neighbor's acceptance; as person he must often refuse compromise; as citizen he is concerned with the impersonal, and must not let personal considerations warp his judgment; as person he approaches every other person as one 'for whom' Christ died' who must be made to subserve no other ends. The tension extends through the whole of life and to matters of everyday concern, and it will endure so long as the world endures." 64

Parkes is against the use of the term "salvation history" as a description of Jewish history, a term ~~so~~ popular in recent Christian catechesis. It implies, he believes, something set apart from the regular processes of human life and

and reasoning. The Sinaitic revelation is embedded in the ordinary, everyday history. For this reason the Jews today remain incapable of being fitted into the modern demand for a strict separation between a religion and a people. So we must look at both Christianity and Judaism as essential for the ultimate fulfillment of mankind. Until there appears the way by which both can fulfill their respective roles together without losing their own essential nature, each must fulfill its own part alone and bring the insights of its own tradition to bear on the problems of the modern world. A Jewish scholar, Dr. Irving Greenberg, expresses well this spirit of the sharing of roles by Christianity and Judaism:

"There are indeed men who are willing to live side by side until the end of days who do so because they are fully confident that the Messiah, when he comes, will conform their rightness all along. Of course, it is a step forward to live together until that time. But even here, we may underrate the love and wonder of the Lord. I have often thought of this as a kind of nice truism. Let us wait until the Messiah comes. Then we can ask him if this is his first coming or his second. Each of us could look forward to a final confirmation. A friend, Zalman Schachter, taught me that perhaps I was a bit too narrow in my trust in God with this conception. He wrote a short story in which the Messiah comes at the end of days. Jews and Christians march out to greet him and establish his reign. Finally they ask if this is his first or second coming. To which the Messiah smiles and replies, "no comment".... Perhaps we will then truly realize that ~~this was~~ it was worth it all along for the kind of life we lived along the way." 65

Chapter 7:1

New Attitudes Towards the Jewish People II.

The sin of omission is often far more devastating than an actual guilty action. In this chapter we will consider certain important themes in Christian-Jewish relations which were not the victims of distortion by Catholic textbooks, but have simply been excluded from our teaching materials. Incorporating these areas of concern into lesson plans on Judaism is just as vital to the ~~the lesson~~ creation of a wholesome, open attitude towards the Jewish people in Catholic students as correction of the misrepresentations discussed in the previous chapter.

I. Paul and Judaism

Certain Christian historians and most Jewish writers have seen the split between Christianity and Judaism as Pauline in origin. Particularly objectionable to Jews has been Paul's concentration on Christocentric mysticism rather than on the preaching and good works of Jesus (which stood very clearly in the Mitzvah tradition of the Pharisees). Also troublesome for Jews has been Paul's apparently passionate hostility toward the Torah after his conversion. The latter appears in its most violent form in the harranges of the epistle to the Galatians. For some new light on this "traditional" disagreement between Christians and Jews about Paul we can turn again to the writings of James Parkes.

Parkes rejects any radical distinction between the teachings of Jesus and Paul. But he does admit some indirect Pauline responsibility for the break between the Church and the synagogue. Paul's

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sense of unity with or "in" the risen Lord constitutes his permanent contribution to Christian theology. But this is a theme that was already present in Jesus and "the attempt to distinguish the teaching of Paul from that of Jesus, and to argue that Paul founded the church by making of Jesus something he did not himself intend, is entirely untrue."¹ Such an approach would water down too much the conflict between Jesus and the Pharisees. Paul was in fact the prime author of the doctrine that made a separation difficult to avoid. But that is a very different matter from accusing him of deliberately intending a split between the two communities.²

Paul's permanent contribution to the spiritual development of humanity, according to Parkes, in his Christocentric mysticism. As surely as the prophet Isaiah is the child of the continuing activity of God through the Sinaitic covenant, so Paul's thought grows out of the continuing activity of the Calvary covenant. Paul sees Jesus as the "new creation" made possible by the dynamic power of divine action taking place once again in the space and time of history. His sense of union with Christ is a fresh outpouring of power pervading and illuminating all his writings, even when as formal theology it remains obscure at many points. Paul sees the whole church in Christ who is its head, united in an intimacy of personal relationship between Creator and creation which goes beyond Rabbi Hillel's declaration that the whole of the Law is summarized in love of God and love of neighbor. In Paul's mind everything became one in Christ. Through divine action all creation is reconciled and returned

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to its original perfection in the outpouring of divine love filling the innermost recesses of the human personality and flowing both back to God and outward into creative life through the complete surrender of the human spirit to the divine outpouring.³

Paul thus weaves humanity and divinity together "in a way which the church has even yet not understood or accepted, and which it has certainly not embodied in its teaching or its dogma."⁴

What Paul has developed in his epistles is the deeper grasp of the God-man relationship. From one point of view Paul brought ^{TOGETHER} the humanity in God and the divinity in man in a more profound way than any Jewish author before him. But this was a development on the Pharisaic theme of the intimacy of God and man implied in the image of God as Father. The mystical categories in which Paul tries to explain his grasp of the new depths he has discovered through Jesus in the God-man relationship are not totally foreign to the Judaism of his day. A type of moral mysticism was at the root of the Pharisaic conception of ethics.⁵ And there were mystical currents in other Jewish groups of the period.

But we should not underestimate the newness of the Pauline vision. In probing more deeply into the Christocentric mysticism of Paul theologians may discover in the future that it is the core of Christianity's unique contribution to mankind. In the dialogue of world religions it may be in this Pauline notion of Christocentrism that Christianity will be its greatest contribution. Paul's attitude's about Christ, however, though they represent an advance in the religious history of man, do not abrogate the continuing

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validity of the insights of Judaism, many of which were lost by the church in its ensuing split with the synagogue. Paul's represent in fact an authentic development of insights that had been growing in Judaism since the period of the Exile.

In Parkes' view Paul, inspite of his new vision, failed in several important areas. On the fundamental issue of faith as opposed to works or ritual as the basis of entry into the Christian life he never succeeded in having his views widely accepted. By the practice of infant baptism the church reactivated a nation he had tried to destroy. Likewise there evolved in the church new laws of conduct of a kind Paul had found unsuitable for proper living.

Paul's basic failure was to produce a permanent Judaeo-Christian church which would have included the teachings of Jesus and yet not divorced itself completely from Judaism. This was due chiefly to Paul's concentration on the mystical incorporation of man into God through Christ. The Judaism which Paul personally combined with this mysticism was never consistently and fully worked out in his writings. And the unity of the Gentile and the Jew in Christ was never integrated into a method of applying the Torah to the Gentile world. The compromise which Paul found satisfactory for himself could not last beyond the ~~transitional~~ transitional period in which he lived. Though there is no fundamental opposition between himself and Jesus, Paul must be held responsible for the fact that instead of a gradual and peaceful development without a complete split a violent break between the two faith communities took place. The ordinary Gentile Christian came to believe that there was nothing

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in Judaism apart from individual ethical laws and ceremonial ritual. And this belief led to many violent denunciations of the Jews found in the church fathers such as Justin Martyr and John Chrysostom.

There is another important area in which Paul is responsible for later distortions in Christianity -- the loss of a sense of history in Christian theology. Paul shared with all other Jews the basic conviction that the coming of the Messiah would signal the end of human history and the beginning of the final age. On this point there was almost universal agreement among the Jews, even though they had varied and even contradictory notions about the character of the Messiah who was to come. Some scholars have discovered more than forty different conceptions of the Messiah in Jewish circles at the time of Jesus, a fact which makes it very difficult to argue in any simple fashion that Jesus fulfilled the Messianic expectations of the Jews. Paul originally seemed to believe that the coming of Jesus the Messiah had indeed marked the close of history. In his earlier epistles he tells his converts not to worry about their status in life or try to change it (slave or freeman, rich or poor). The disappearance of these distinctions of the human order have been substantially accomplished and will be shortly completed. As Paul matured and time passed on, he came to realize that human history was not yet over. It is at this point that in the letters to the Corinthians, the Galatians and the Romans there occurs a subtle shift in Paul's thinking. He begins to move ~~away~~ away from an understanding of Jesus' Messiahship as the end of history.

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Instead he turns to a mystical understanding of the Messianic implications of Jesus. In itself this is a valid development in Paul's thinking. The problem lies in the fact that Paul never explicitly tells us of this shift. The largely Gentile church of succeeding centuries, formed on a Greek notion of the world which took history much less seriously than the Jewish mind, combined ~~the~~ the historical and the mystical approaches to the Messiah in Paul without ~~fully~~ fully understanding the implications of the shift that had taken place in his thinking. Paul began to realize that history had indeed not come to an end in Jesus, that a fundamental aspect of Jewish belief regarding the Messiah had not been fulfilled in Jesus.

Paul tried to develop his new approach to the question of the completion of history in his reflections on the Jews in chapters 9-11 of the epistles to the Romans and in the epistles to the Ephesians. His answer ~~here~~ here is that the Messianic age in the historical sense will only come when Jews and Christians once again forge a bond of unity between them.⁶ Unfortunately this new theological development in Paul died at an early age when the church closed the biblical canon. Further refinement of this new Pauline emphasis and its implications for Jewish-Christian relations ~~never~~ never was pursued by Christian theologians. Christians began to speak of the Second Coming of Christ as the culmination of history ~~without~~ without realizing that in so doing they were admitting with Paul that the common element underpinning the many varied Messianic notions in Judaism at the time of Jesus had not yet been realized.

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The loss of a sense of continuing history in which the church was very much imbedded had serious consequences for later Christian theology. It led to a conception of a church that in essence already existed rather than an understanding of the church as still in the process of becoming. It paved the way for the two-kingdoms idea of St. Augustine in which the earthly kingdom was not seen as good, as God saw it in Genesis, as the vehicle of human salvation, but was viewed as the consequence of original sin. The vital link between the earthly and divine realms which was so central to the Jewish spirit was lost on the premise that history had already been completed in Jesus. Salvation more and more was ~~concerned/solely~~ conceived primarily in terms of the individual's direct relationship with God through Christ. Lost in this process were the Jewish conceptions of salvation through membership in a people and through the exercise of man's responsibility for creation in partnership with God. An other-worldly approach to life, while not an inevitable result of such theology, was an easy consequence.

In addition to losing the profound sense of responsibility for the world implied in the Jewish notion of history, the church in not recognizing the change that had taken place in Paul's thinking also developed the conviction that it was superior to all other religions because it was the religion of completed history. All other religions were bound to the inevitable limitations history imposes upon man. Only it could offer man true salvation. It looked upon the Hebrew Bible as essentially inferior to the New

Testament, at best a preparation for the New Testament, at the worst a formalized, wholly legalistic approach to religion which had been completely subsumed by Christianity. Christianity lost the sense of waiting for the Messianic Age, a waiting that for the Jews was not passive but an active sharing with God in building this final kingdom. The recovery of the sense of continuing history and of responsibility for creation in contemporary Christian theology has been described by some writers as the re-Judaization of Christianity.⁷

The above critique of the church's inability to grasp fully the subtle change that took place in the thought of Paul is not intended to deny a Messianic interpretation of Jesus. Paul's Christocentric mysticism, based on his reflections on the teaching and the death of Jesus, represents a profoundly spiritual vision, a vision that has some roots in Judaism and opens up interesting possibilities for rapport between Christianity and many of the great Eastern religions. But this Pauline notion of the Messiah is in many ways a new understanding of the Messiah rather than the fulfillment of any one of the many Jewish notions. The full implications of the Pauline "mystical" approach to the Messiah, as Parkes has told us, have not yet been explained by Christian theologians. But it is important to keep clear the fact that Paul himself eventually came to admit that Jesus did not fulfill what was the deepest Messianic impulse in Judaism -- the coming of the end of the end of history when, as the Prophet Isaiah described it, men would lay down their instruments of war and take up the instruments of love

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and peace, when the lion would lie down with the lamb. Whether we call this future coming of the Messianic age the first or second coming is really not all that important. What is crucial for Christians is the recovery of the belief that in spite of their different approaches Jews and Christians walk together side by side through history building together that Messianic kingdom of peace for whose completion each faith community earnestly hopes. Both the church and the synagogue stand squarely within history, awaiting its completion as intensely as did the Pharisees and Paul.

Particularly troublesome for Jewish-Christian relations throughout history have been the often violent denunciations ~~of Judaism~~ in the Pauline epistles, especially Galatians, against those Christian converts who apparently were insisting on strict observance of the Torah. Since observance of Torah was at the center of Jewish existence, above all in the Pharisaic approach to Judaism, Jews have been deeply disturbed at what seems to be an explicit condemnation by Paul of something so central to their faith. ~~Some~~

Some of this apparent hostility on the part of Paul toward the Torah can be cushioned by a proper understanding of the background of these epistles. Most of these passionate condemnations of insistence on strict Torah observance occur in letters written to Gentile rather than Jewish converts. In not insisting on observance of the Torah Paul was simply following good rabbinic practice of the time which said that adherence to the Law was not to be imposed on Gentiles as a requisite for salvation. And if Paul believed that the Messianic age (in the sense of the end of history) had really taken place, then he was simply following the rabbinic opinion that Torah was simply

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meant to be observed while history continued, ceasing to have force in Messianic times.

But this sort of Jewish background to these passages still does not adequately account for the vehemence toward the Law in some Pauline passages. Some scholars have explained it on the grounds of Paul's own personal conversion which gave him a sense of release from the law, a sense of personal freedom which he wanted everyone else to share with him.⁸ Recent biblical scholarship has indicated another possibility which, if it becomes widely accepted as the best possible interpretation, would do much to remove these passages as a source of tension in Jewish relations with Christians. The so-called "Judaizers" who are the principal targets of Paul's hostility were according to some recent Pauline commentators not converts from Judaism trying to retain their former practices and impose them on others as Christian obligations but former Gentiles who for one reason or another had become deeply attached to the prescriptions of the Torah before or after their conversion.⁹ But their approach to the Torah was far more legalistic than the progressive forces in Judaism, especially the Pharisees, would have accepted. The point that is being made by these scholars is that Paul's opposition to the Judaizers probably stems much more from his Pharisaic Jewish background than from anything specifically Christian in his theology. These new converts were trying to be more "Jewish" than many of the Jews themselves. Their naïveté could prove tremendously harmful to their faith because they were, perhaps unwittingly, taking an approach to the Law which paralleled that of the Sadducees against whom the Pharisees, Paul included,

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had fought with great vigor. So rather than being sources of tension between Christians and Jews these Pauline passages may in fact bear witness to a common spirit between Pharisaism and Christianity.

Another principle of Paul's religious outlook and teaching which has definite roots in Paul's Jewish origins (Pharisaism in particular) is the primacy of an ethical over an exaggerated emotional approach to religion. The clearest instance of this distinctive feature of Pauline theology can be seen in the way he handled the outbreak of "speaking with tongues" in the Corinthian church (1 Cor. 12-14). This practice was an ecstatic, irrational kind of utterance which its proponents claimed to be the language of angels, a language of divine inspiration. But it meant nothing at all without explanation from a skilled expert or someone in possession of a parallel gift of interpretation. Though Paul said he was in fact able to speak in tongues better than anyone at Corinth, he would rather speak five words intelligently than ten thousand words in tongues. And the "fruits of the Spirit", i.e., the outward evidence of possession by the Holy Spirit, was not speaking with tongues, or even the power to work miracles, but the ethical virtues of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Anyone who does not recognize in this Pauline emphasis an authentic reflection of the Pharisaic ethic simply does not understand Pharisaism. Anyone who fails to see in it the characteristic emphasis present in the teaching of Jesus simply does not know the gospels.

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There is one passage in Paul which is often cited in these days of inter-faith dialogue as an example of the spirit which should pervade the contemporary Jewish-Christian encounter. The Declaration on non-Christian Religions from II Vatican makes an allusion to this passage in speaking about relations with Jews. The passage is found in the epistle to the Romans:

"No doubt some of the branches have been cut off, and, like shoots of wild olive, you (Christians) have been grafted among the rest to share with them the rich sap provided by the olive tree itself (Judaism). But still, even if you think yourself superior to the other branches, remember that you do not support the root; it is the root that supports you." (Rom. 11: 17-18).

Taken by itself this passage does stress in a powerful way that Christianity draws much of its strength from the Jewish tradition. One cannot be a true Christian without a knowledge of Judaism and a sensitivity to its spirit. This passage is also conclusive proof that Paul was not the crude anti-Semite some writers, Christian and Jewish, have made him out to be.

But set within the whole context of the eleventh chapter of Romans, this passage loses some of its positive effect. Many of the surrounding passages would prove profoundly disconcerting to the modern Jew. For in them Paul speaks several times of the unbelief and blindness of the Jews as the reason they were cut off from the root. He likewise maintains that only through conversion to Christianity can Jews receive back their gifts from God. Nevertheless Paul does insist that God still loves the Jews, but primarily "for the sake of their ancestors." Though Christianity remains heavily Jewish in tone in the thinking of Paul, he sees the church in the eleventh ~~chapter of Romans as superseding the~~

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chapter of Romans as superceding Judaism as such and as ultimately the only vehicle of salvation for the Jew after the time of Christ. This is the type of approach to Judaism that we tried to correct in the previous chapter. So while many Christians of goodwill have latched on to this passage from Romans as a model for better Jewish-Christianity understanding, a more profitable approach comes from an understanding of the conflict between Jesus and the Pharisees as explained in chapter six.

In summary, Paul's failure to make clear the change in his Messianic thinking (if, in fact, it was clear in his mind) from a strictly Jewish conception of the fulfillment of history to a Christocentric mysticism, together with discussions about the blindness of Israel and the need for Jewish conversion, constitute formidable stumbling blocks to improved Jewish-Christian understanding. The Christocentric mysticism of Paul in itself does not establish the barriers between Jews and Christians that some allege. Developing out of the Pharisaic concern with the individual's relationship with God and from the teachings of Jesus, this Christocentric mysticism is in many respects the most unique religious contribution of Christianity to mankind. It needs to be more fully explained by Christian thinkers. But it does not automatically rule out the continued existence and validity of Judaism and the absolute need of mankind for ^{ITS} ~~the~~ developing religious insights as some Christian commentators have maintained in the past. Christianity adds a new dimension to the religious understanding of man. Nonetheless this new understanding does not leave Judaism, or any other of the great world religions, fossilized

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relics. Christianity's frequent attitude of superiority to all other world religions has in fact left it impoverished in many ways by depriving it of the needed understandings of these other religions.

II. The Problem of Biblical Texts

Despite the improvements that have been made in Catholic textbooks in recent years, there is one major problem that lingers on: the apparent anti-Semitism of the New Testament. Frequently in the course of the liturgical year Christian students are exposed to these texts in the Eucharistic readings where no background is generally given. How is the church to handle these texts? They constitute a serious obstacle for any sensitive Jew or Christian seeking better relations between their communities. This is not necessarily to imply that the New Testament texts are anti-Semitic in the strict sense, that any of these controversial passages condemn outright the Jewish people as a whole. Outstanding Scripture scholars such as Bruce Vawter have concluded that no general accusation of anti-Semitism can be levelled at the gospels.⁹ The conflict situation often present in the gospel narratives reflects true disputes over the meaning of the Law which were part and parcel of first century Palestinian Judaism. Nonetheless Fr. Vawter admits that read uncritically this inter-Jewish hostility has provided an opening for a kind of anti-Semitism the gospels themselves never intended.

Having said this, a major problem remains when these texts are

read today, especially in the sacred setting of the official worship of the church. Anyone who would deny this only has to go through the experience, as I have, of facing the prospect of reading such texts during a liturgy at which Jews were present as guests. Some Catholic scholars have called for a re-translation of these texts which would eliminate the general use of the term "the Jews", for example, where the reference seems to be only to a particular Jewish group of the time. Dr. Michael D. Zeik made this suggestion several years ago:

"Historians are aware today that six of the eight million Jews then living, or fully three-fourths of them, lived outside of Palestine in Diaspora, and never so much as heard of Christ until some-time after his death. It is evident, then, that the term 'Jews' is used here as an 'editorial-collective' noun. In much the same way, we say 'the Russians did this,' and 'the Chinese did that', when we really mean that Brezhnev and Mao Tse-tung, together with the ruling party members, did this or that. Now the 'editorial-collective' is commonly accepted today in modern journalism. Under ordinary circumstances it can probably be used without fear of deception or injustice. Unfortunately, the treatment of Jews by Christendom in past centuries, or by racists in this century, does not argue the presence of 'ordinary circumstances.' Extraordinary measures, it seems to me, are called for, if we are ever to wipe out this virus of hatred and blood-lust." 10

On initial consideration Dr. Zeik's approach sounds attractive as a means of removing a major roadblock to better Christian-Jewish understanding. But scripture scholars, who ultimately would be entrusted with the task of re-translation, are not terribly optimistic about the prospects. Dr. Krister Stendahl of Harvard is of such a view.¹¹ He feels that the tension between the church and the synagogue in the first century is of little surprise. The

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early Christian church was a distinct and vigorous movement within Judaism, fierce in its criticism of other segments of Judaism. We have a parallel to this in the Dead Sea Scrolls, discovered several years ago. Here we find scathing and even hateful comments about the Jewish establishment in Jerusalem. The Jewish prophetic tradition contains similarly fierce expressions against "Judaism". The real problem for the Jewish-Christian situation, according to Dr. Stendahl, stems from the fact that the prophetic language fell into the hands of the Gentiles. Some of these Gentiles, especially those of Roman origin, had a history of anti-Semitism in their pre-Christian backgrounds. They were the people who generally put the finishing touches on the form of the New Testament documents. In their own search for identity they found meaning partly in the "no of the Jews" to Jesus Christ. Once the Jewish context and identification of the early church disappeared, the inter-Jewish conflict statements were hardened into accusations against "the Jews," the synagogue across the street, and against the people who claimed the same Scriptures but denied their completion in Jesus. Dr. Stendahl says that the consequence of this development is that the Christian church had no "right" to the use of these prophetic Jewish statements once it had severed all its connections with Judaism. For in the new situation, without instead of within the Jewish community, these same words, even when repeated verbatim, take on an entirely new meaning.¹²

Carried into the concrete situation of today, Stendahl's suggestion

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would seem to dictate some attempt to remove certain texts from use at the Eucharistic liturgy where they seem to continually receive at least tacit approbation from the church. While the official texts would remain as they are, unless sound scholarship would seem to warrant a change (something most biblical scholars consider highly unlikely), there could simply be the deletion of certain particularly troublesome passages in the texts used ~~for~~ for readings. Such "license" is an accepted part of the oral presentation of literature, and there seems little reason why it could not be applied in this situation. An official "reading" text might be drawn up by a committee of experts sensitive to Jewish-Christian problems to facilitate this modification in the text. The regular text could continue in use in writing and in the classroom where there is less of a sacred approbation given the material and where background explanations are possible. ~~But~~ Until such a "reading" text is produced, however, teachers can play an important role during the school year in keeping alert for particularly troublesome passages that might appear in the Sunday liturgy. Some brief explanation of these passages could be given by the teacher in the class nearest the Sunday on which the texts will be read. This is by no means the perfect solution. But it would be one way of providing the background to these passages which frequently cannot be given in the course of the liturgy itself.

Another way to combat the effect of these texts, perhaps the ultimate way, is the development of a positive appreciation of ~~Judaism among Christian students.~~ ~~—~~

Judaism among Christian students. This would include the realization that Judaism did not cease to be creative and living after the rise of Christianity, but continued to develop many of the traditions of its biblical heritage in the light of new cultural situations. If it becomes apparent to Christian students that the church has a great deal to learn spiritually and intellectually from the Jewish religious tradition, both in its biblical and its contemporary expression, the negative force of the New Testament texts in question will be greatly diminished and more likely understood in their proper historical context. A first important step in this process is the recent inclusion of readings from the Hebrew Bible in the regular Sunday liturgy of the church. Too often Christians have looked upon the Hebrew Bible as a mere prelude to the New Testament. Its morality and religious insights were considered inferior were considered inferior to those of the New Testament. And whatever still retained value in the Hebrew Bible had been incorporated into the New Testament. Hearing the Hebrew Bible weekly at the liturgy may help Christians see for the first time the depth of religious expression found in the Hebrew Bible. Some of this religious spirit has definitely been lost or pushed into the background in the teachings of Christianity.

At this point it would be valuable to look briefly at some of the fundamental religious convictions of Judaism which are beginning to find their way back into the thinking of the church in a process some have termed the "re-Judaization" of Christianity.¹³ In our time the church is beginning to recover some of the heritage of Judaism

which it has neglected since the war with Rome in 67-70 A.D. virtually destroyed the Jewish Christian community in Palestine. This "re-Judaization" has begun to profoundly alter the shape and life-style of the church in several important ways. Among recent Christian writers there is a new interest in the importance of the following religious values which have always been central to Judaism.

(1) The importance of history: One of the main themes in Christian catechetical materials since the opening of II Vatican Council has been the ~~notion~~ notion of salvation history. Though undoubtedly this theme has been somewhat overdone in some materials and sometimes has left the impression that "salvation history" is somehow separate from ordinary "human" history, it has brought back into Christianity a distinctly Jewish theme. The early church, ~~was~~ deeply imbued with a Jewish sense of history, understood the coming of Jesus as the completion of history. Because the Messiah had come, Christians could somehow enter the post-historical age. We saw earlier in this chapter how Paul, who expressed this point of view in his early epistles, began to modify it as he matured and the world about him continued to bear the marks of unredemption. Unfortunately the Christian church did not fully grasp the change that was taking place in Paul's outlook. Christian writers today are insisting that the Jewish vision of the Messianic age of peace and justice described by II Isaiah which will mark the culmination of human history has still not arrived. Human history continues, and man still has much to learn and a great deal to accomplish before history reaches the culmination of the Messianic

age. Rabbi Arthur Hertzberg, an outstanding contemporary Jewish scholar and a man deeply involved in Christian-Jewish dialogue, poses the problem in this way:

"It is not only Jews who know that the Messiah has not yet come; the world knows it too. Is this not the meaning, ultimately, of the theological crisis of Christianity, which is inherent in the new death-of-God theology? Advanced Christians are confronting the unredeemed world. As they sit amidst the rubble of all the shattered hopes, including their own theological ones, advanced Christians are hoping to redeem the world by a new devotion to Jesus. This is a very "Jewish" stance, for we Jews have been in the business of living through and beyond tangible and intangible exiles and disasters from the very beginning of our experience. We know that all is ver lost - but, for that matter that all is never won, either. In the age of the concentration camps and the re-creation of a Jewish commonwealth in Israel we have known both the greatest despair and historic comfort.

To be a Jew means to believe, and to wait." 14

(2) The Virtue of Hope: Christians in the past have not given the virtue ~~hope~~ of hope the same prominence it has traditionally enjoyed in Judaism. As Rabbi Hertzberg said above, integral to the Jewish character is the sense of waiting or hope. He goes so far as to equate waiting or hope with the essence of Jewishness. Following St. Paul, Christians have tended to give primacy to love. While Jews too have placed great emphasis on love, as we saw in the last chapter, the hope of seeing II Isaiah's vision of the Messianic age fulfilled in the life of the Jew, no matter how poor or persecuted he might be. Recently Christian writers, however, have begun to place hope once more at the center of Christian life in a way that closely resembles its importance in Judaism.

(3) Man's Responsibility for Creation: The story of Genesis in

in which Yahweh charges man with the care of the world he has created has always been paramount in the teaching of Judaism. Man is in a genuine sense a partner, as well as a servant, of God. On this affirmation Judaism has never yielded. While Christianity ~~has~~ has never denied this responsibility, its notion that history was completed and creation brought to perfection in Christ greatly diminished the seriousness of this sense of partnership as a basic human task. Jews have seen that man achieves his redemption through his care of God's creation. Frequently in the Christian understanding of how man attains salvation the impression has been given that creation could be by-passed. Because of Christ there now was a direct route to salvation. Salvation became a matter between the individual person and God. But a major theme in recent Christian theology has been the focus on the "secular city" and on evolution. In this perspective man has the responsibility of struggling to overcome the problems of the world and developing the consciousness of man. In so doing he is exercising his partnership with God and achieving his own salvation. This is clearly a recovery of the Jewish spirit expressed well by Rabbi Jacob J. Weinstein when he says that "Judaism is earth-orientated. No gain can be made in heaven by detouring the world. The life to come is only an extension and fulfillment of life on earth."¹⁵

(4) Salvation in Community: This aspect of Jewish existence is also succinctly summarized by Rabbi Weinstein. He insists that "the exaltation of the community in the sacred fellowship of man" forms one of the major features of the Jewish traditions:

"Social responsibility is as high a value in the

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in the Jewish ethic as personal fulfillment. The two are in fact intertwined and utterly dependent one on the other. Consider the admonition from Pirke Avot: 'Do not separate thyself from the community.' Salvation is impossible outside of community. If I am only for myself, what do I amount to? Hillel's question has come down to the Jews of our day. The magnificent social welfare institutions of the Jewish community attest to this." 16

What Rabbi Weinstein has described as an integral part of Judaism, the Hebrew Bible expresses with unmistakable clarity on numerous occasions. It is the community that will eventually be saved when the Messianic age arrives. The individual will be saved only as part of the community. Though the Pharisees eventually came to insist strongly on the resurrection of each individual person, this personal resurrection still had to await the salvation of the full community with the coming of the Messianic age. Since the time of the II Vatican Council the church has begun to look at the notion of salvation much more from the Jewish perspective of community. The re-introduction by the Council of the term "people of God" as a description of the church is one clear indication of this. The church today is saying that we are our brother's keeper because our own salvation cannot be divorced from the destiny of our brother. This has been a consistent Jewish belief even if in the modern world it has been often expressed through Jewish adoption of certain "secular" socialist philosophies. The whole kibbutz system in modern Israel is another expression of this Jewish sense of community.

(5) Man is Basically Good. Since the time of St. Paul and the early church fathers, Christianity has looked upon man as a fallen

creature. In part this was the result of the theological connection which developed between original sin and the church's understanding of Jesus as the Savior. St. Augustine, in particular, was concerned with the sinful nature of man. Other Christian writers did attempt to modify Augustine's view, but his outlook generally prevailed in the church. This sinful image of man never secured a firm foothold in normative Judaism. Judaism had another vision of human nature which revolved about the idea of two "yetzers" (impulses) in man, the "good impulse" and the "evil impulse". Both of these are under the dominion of man's human power. What is even more important, traditional Judaism recognized explicitly that the so-called evil impulse may be transposed into a higher key in order to ~~serve~~ honor God and serve the needs of men. The Talmud, for example, instructs the Jew "to love the Lord thy God with all thy heart". This means with both impulses in man, the evil as well as the good. Though admitting the risk of oversimplification, Rabbi Robert Gordis has described the difference between the traditional Christian and Jewish attitudes toward the nature of man in the following terms:

For traditional Christianity, man sins
because he is a sinner; for traditional
Judaism, man is a sinner because he sins. 17

Christians are beginning to gravitate more and more in our day towards Judaism's more positive evaluation of man, especially in the area of sexual morality. Sex has always been looked upon as a higher value in Jewish religious tradition. This also holds true with respect to the place of family life.

(6) Humor as an Aspect of Religion. A story is told of a Jewish

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rabbi who became interested in studying the New Testament. So he went to a Christian friend and asked him for a copy. A few days later the rabbi returned. His Christian friend asked him, "Rabbi, what did you think of the New Testament? Did you find it to be a holy book?" The rabbi responded, "No, I did not. There was no humor in it." This story captures well the importance that humor has played in the Jewish approach to religion. It has been, of course, always a humor marked with underlying seriousness and reverence. But both the Hebrew Bible and the Talmud have always included humor as necessary for a full human understanding and appreciation of God and religion. This is exemplified very well in the collection of Yiddish literature developed by East European Jews. If humor disappears from religion, man may soon discover that religion itself has disappeared. This has been the Jewish viewpoint. Christianity has a great deal to learn from the Jewish understanding of humor as part of religious faith. One Christian writer has recognized this fact. Gerandus Van der Leeuw has written,

"If we differentiate on a purely mechanical basis between comedy and tragedy, and obstinately insist on being serious in representing the holy, we block the path which leads us back, not only to our own dramatic past, but also to the times of Shakespeare and Faust, perhaps even blocking the path to true seriousness, which is not the same thing as oppressive melancholy or sentimental emotionalism." 18

In my view this process of the re-Judaization of Christianity presents us with the most promising, though indirect way, of handling the problem of the biblical texts. The influence of these texts and their apparent harshness will be lessened to the degree that Christian students acquire an appreciation of the insights that Judaism,

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in its traditional and contemporary forms, can provide for Christianity as both struggle to find responses to issues of modern secular culture that are at one and the same time creative and critical. The potential danger inherent in some of the biblical texts can never be completely eliminated. But while the point of absolute zero may be an unattainable goal, the positive feeling for Judaism developed through an experience of the many deep religious values of Judaism which have been lost or seriously underplayed in Christianity will prevent the biblical texts from causing any serious rise in the thermometer.

So far not a great deal has been done in the area of trying to help Christian students grasp the beauty and depth of Judaism in a way that would prove of tremendous benefit in molding their own religious outlook. I am convinced it is the task to which we must address ourselves with all seriousness in the coming years rather than concentrating on an attempt to change the biblical texts themselves. Considerable work has been done, frequently as a result of the St. Louis studies, on eliminating offensive material about Jews from Catholic textbooks. An issue of The Christian Century recently reported a far-reaching project of this kind in the archdiocese of Atlanta. A special committee of Catholic teachers and administrators, together with Jews, reviewed all the textbooks in use in the archdiocese.¹⁹ Such projects are important and must be continued. But the next step, after the elimination of offensive material, should be the inclusion of positive material along the lines suggested above. This will not be a particularly easy task because some of this positive material will involve a re-thinking of attitudes that have been part of Christian teaching

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for centuries and in some cases part of the self-definition of Christianity developed in the New Testament. ~~X~~ What we are in need of now is the beginning of the teaching of religion in a truly ecumenical context (rather than a limited "Christian" ecumenical context). Such teaching will necessarily be exploratory and somewhat tentative, because we are on the verge of something significantly new in the religious history of mankind. Before us is the beginning of a dialogue that will ~~involve~~ involve all the great religious traditions of man. Where this dialogue will take us we cannot yet say with any certainty. But the vision of this dialogue, though blurred, has messianic qualities. It would be a tragedy if young Christian students were not introduced to it despite its tentative character. The positive introduction to Judaism constitutes one small part of this new and necessary educational possibility.

The presentation of a new positive orientation towards Judaism does not necessarily demand the presence of special courses on Judaism in the curriculum. These are helpful to bring together various aspects of the Jewish tradition for a more coherent presentation. This is one direct way of dealing with the many distortions of Judaism that have been part of Christian instruction for centuries. And if Jewish representatives occasionally participate in such courses, the existential contact can prove extremely valuable. What is often overlooked, however, and what to my mind is potentially even more promising than special courses, is the integration of Jewish insights into the core of the religious curriculum. When a teacher is discussing God, prayer, faith, morality, the image of man, etc., there is no reason why the

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the Jewish perspective on such issues cannot be introduced alongside the Christian approach. This applies, of course, to the insights of other world religions as well. In this way the students can be made to see directly both the strength and value of his own tradition as well as the contributions that the other world religions can make to the development of his own faith. Too often when other religions such as Judaism are treated only in separate courses the students never make a connection between these religions and his own religious attitudes.

III. Judaism and Israel

A great deal has been written since the June '67 Arab-Israeli war about the breakdown in Christian-Jewish dialogue. A number of leading Jewish figures in this country felt the church had once again abandoned Judaism in the face of another genocide threat. Christian reacted, sometimes, angrily that certain Jews were trying to use the dialogue for political purposes, that they were falling into the trap of mixing politics and religion from which certain sectors of Christianity had ~~just~~ just managed to extricate themselves. The situation was eventually put into some balance by Rabbi Marc Tanenbaum, one of the Jewish pioneers in dialogue:

"Weighing in the balance all the available information regarding the response of individual Christian leaders of both national and local prominence, it seems perfectly clear to me that while the response may not have been overwhelming, it certainly was considerably more substantial and more significant than was communicated in the judgment that 'the Christians by and large were silent.' When compared to the support given to

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to the support given to Israel by the individual leaders of the political left and liberal movements, the response of Christian leaders stands out as even more impressive.... Before us therefore is a great piece of work: of intellectual clarification and communication. The Israel-Arab ~~xxx~~ crisis resulted in a crisis ~~xxx~~ in Jewish-Christian relations. But it is a crisis that is also a great opportunity." 20

I think Rabbi Tanenbaum is quite correct in saying that the controversy over the "silence" issue has given us a new opportunity. It has forced to go beyond the superficial in the dialogue and probe more deeply into the self-conceptions of each of the faith communities. In doing this Christians will come to see that two events have done more to shape Judaism in this century than any others. They are the creation of the state of Israel and the slaughter of six million Jews during the Nazi period. And the two events are closely connected. A prominent Jewish scholar Rabbi Leon Jick describes the situation in this way:

"With the establishment of the State of Israel, Jewish history was once again transformed. The redemptive promise of the Prophets, the resurrective experience of ancient Israel was literally relived in our times: the dry bones rose and were restored to life. With this restoration, Jewish history was transformed from a chronicle of calamities to an epic of triumph over adversity. The horror of the Holocaust could not be undone. But this horror was no longer that last word -- not even the climax. Hitler and Hitler were reduced in scope to an episode, but one which was transcended through the regeneration of the Jewish people.

The establishment of Israel, therefore, changed history for us. It restored to us, not only a measure of confidence in the future of our own people, it resurrected our hope for mankind. It rekindled our anticipation that perhaps man can overcome evils and prevail over the demonic powers loose in the world. With the birth of Israel was reborn the prospect of Jewish history as a paradigm and the Jewish people as a model - a suffering servant who may again teach by his endurance and whose 'stripes' may help make mankind whole. As in Israel's antiquity, the establishment of the particularist nation-

state was the instrument through which the universalist mission was resuscitated." 21

The movement for the establishment of a Jewish national homeland had its beginnings in many ways during the famous Dreyfus Affair in France in the last few years of the nineteenth century. Present at the trial of Dreyfus as a news correspondent was a half-assimilated Jew named Theodor Herzl. Dreyfus' ordeal convinced Herzl that emancipation was not the answer to the problem of anti-Semitism. The ultimate solution he saw as political and national. The Jew must have a state of his own. Herzl clearly foresaw the possibility of a Nazi-type slaughter of the Jews taking place in Europe. Herzl eventually got other Jews interested in his plan for the creation of a Jewish national homeland. A world Zionist organization was born. Herzl staged several Zionist congresses in Europe to map out the organization's goals and plans. At first, Herzl and his associates considered asking the British government for land in Kenya. But this idea was quickly seen as impractical. In view of Jewish history Palestine seemed the only logical place for the establishment of a Jewish state. A Jewish settlement was already in the area, one that had been there continuously from biblical times. By the time Herzl died in 1904 Zionism was well on its way.

Zionism was not, however, a rigidly defined concept for those Jews who participated in the movement. There was room for diversity of opinion. Some of the Zionists even favored the establishment of a bi-national state of Jews and Arabs rather

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than a separate Jewish nation. Generally Zionist support was strongest among the Jewish of Eastern European origin.

Zionism has frequently been characterize as secular and socialistic. There is partial truth in this picture, though it fails to present the complete story of the roots of Zionism in Jewish life. Zionist leaders generally abandoned the traditional religious ideas of Judaism, especially the hope of a Messiah who would come to restore a Jewish state in Palestine. The widespread feeling of nationalism that was in the air in many parts of the world during the period also had some influence on Zionism. Most of the Zionist leaders were attached to some form of socialism which was translated into the concrete by the establishment of the Kibbutzim, the series of communal settlements which have formed the backbone of Jewish settlement in Palestine. Many of the Zionists were devoted to the idea of labor as having a saving effect on the human spirit. These people were the counterparts of those East European Jews in America who played such an important part in the American labor union movement. They were known as Labor Zionists. There were also a minority of Zionists who had a specifically religious orientation. Outstanding among them were Achad-ha-Am and Martin Buber. They also established some kibbutzim in Israel.

To explain the Zionist movement, secular though it might appear on the surface, solely in terms of political nationalism would prove less than complete. Zionism has much deeper roots in Jewish tradition. The land of Israel - Zion - has served the

Jewish people as more than a national concept. It has been a continuing source of spiritual longing and anticipation, as both symbol and reality, for their capacity for regeneration under God as his people. In the Psalms God is called the King of Zion and Zion is proclaimed as the "city of the great King" (Ps. 48:3). ~~Zion~~ Zion has continued to retain this "sacred" significance for Jews. The land of Israel is looked upon not merely as a holy land, but as the Holy Land. Unlike Christians, Jews have never been especially attached to religious shrines in the Holy Land, but to the land itself. In all their prayers and religious devotions the aspirations and the hope of the Jewish people in exile remained intimately bound up with it. In Jewish mysticism Zion was often equated with the presence of God himself. All of these associations with the land continued to remain strong in the people of Israel. This not only made their relationship to Israel unique, but also explains why the idea of Zionism has remained a remarkable force for Jewish renewal. Martin Buber has summarized this Jewish feeling in the following way:

"In other respects the people of Israel may be regarded as one of the many peoples on earth and the land of Israel as one land among other lands: but in their mutual relationship and in their common task they are unique and incomparable. And, in spite of all the names and historical events that have come down to us, what has come to pass, what is coming and shall come to pass between them, is and remains a mystery. From generation to generation the Jewish people have never ceased to meditate on this mystery.... If Israel renounces the mystery, it renounces the heart of reality itself." 22

One reason the Jewish people could look upon the restoration of

a Jewish national homeland as a religious event as well as a political one was their notion of salvation history. God was leading the people in the fulfillment of the mission he had entrusted to them. And his leadership always came through the ordinary events of history. The intimate link between Judaism and the land of Israel has to do with this mission of the Jews since it was out of Zion that they were to teach the world about the mercy of Yahweh. The restoration of Israel has also been interpreted by some Jews as ~~as~~ a step in bringing the Jewish idea of the Messianic Age closer to completion.

In many ways the notion of the restoration of a Jewish national homeland in Palestine, when it first arose with Herzl, presented a challenge to traditional Christian theology. It does not appear to be a major issue today because most Christian scholars have abandoned many of the traditional notions about the punishment of perpetual wandering inflicted on the Jews by God for the crucifixion of his son. But when Zionism first appeared on the scene most Christians still harbored the idea that the Jews would never have a homeland because of the crime they had committed in biblical times. This was the reaction of Cardinal Merry de Val, then the Pope's Secretary of State, to Theodor Herzl when Herzl went to the Vatican to discuss his plans for a Jewish state in Palestine. The eventual restoration of the Jewish state of Israel destroyed once and for all the validity of this Christian interpretation.

The years that intervened between the death of Herzl and the

actual establishment of the state of Israel through the United Nations declaration of 1948 saw the Zionist leaders push the issue on the diplomatic front. They worked for support from both Britain and France. And the notion of an eventual Jewish homeland in Palestine was incorporated into several official documents issued by the League of Nations. The historical details are too complex to be included in a book such as this. But because of the disputed claims to Palestine these details should be presented to students in history courses. Too often we have neglected the whole history of the Middle East in our preoccupation with American and Western European history. There were mistakes on both the Arab and Jewish sides before the United Nations partition plan was promulgated which are partially responsible for the present problems in the area. The actions of Britain and France were likewise to blame for some of the hostility that developed between the Arabs and Jews who saw themselves at the beginning as partners trying to throw off the ~~shackles~~ shackles of colonial rule. One thing needs to be said, and said clearly. Israel is not a totally illegal state created by the Western powers on land taken from the Arabs as a guilt offering to the Jews for the atrocities of the Nazi period. Such an Arab claim simply does not stand up under the weight of the historical facts. The lack of a presentation of the recent history of the Middle East to American students also raises the whole problem of an inadequate treatment in history and religion textbooks of the whole history of Jewish-Christian relations. The often terrible record of the relationship, of the persecutions and slaughter

of the Jews by Christians throughout the centuries, has been systematically excluded from our courses. This silence is indefensible. Christian students must learn the true story if there are to be serious relations with Judaism. For most Jews are still painfully aware of this history.²³

In many ways the growing sense of Jewish peoplehood in Diaspora Jewry, especially in America, ~~had~~ reached a climax in the Arab-Israeli conflict of 1967. The massive outpouring of help and concern for Israel from Jews around the world caused a new awareness of peoplehood within Judaism. Many Jews themselves were surprised and deeply moved by this experience of unity in the face of what they saw as another possible genocide. They came to appreciate that the fate and survival of Diaspora Jewry was somehow tied up with the destiny of the state of Israel. Let us listen once more to Rabbi Jack:

"We did not understand how much Israel meant for our total worldview until that fateful moment when the entire edifice was threatened by a radical danger. For an instant we faced the prospect of Israel's destruction. At that moment, we were forced to consider the possibility that the Nazi extermination had not been prevented but merely postponed. Once again, agonizing questions which we thought had been laid to rest accosted us: Can it be that Jews will once again be cast into the seas? Can it be that Jewish history will come to an end? Can it be that injustice does triumph - that the best and purest of man's enterprises are doomed to fail? Can it be that all of the achievements, the rescue, the creativity would be obliterated? If the threatened destruction had come to pass, we Jews of America would have survived physical destruction, but the world would have become a dreadful, betraying hell for us as well as for Jews and even for sensitive men everywhere. The vision of impending destruction taught us how crucial Israel was to us. The searing experience of mortal danger shook us to the roots of our being. In

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the fear that we might lose each other, we and the Jewry of Israel found each other. In the prospect of Israel's destruction, we discovered Israel's transcendent significance for our spiritual survival.... American Jewry...has been moved and will never again be quite the same." 24

~~The/statement/s/of~~ The remarks of Rabbi Jick testify to the new relationship that has developed between Israeli and Diaspora Judaism. It is a bond that will affect Christian-Jewish relations as well. If Christian students are to receive a true picture of Judaism as it exists in America today, the growing sense of peoplehood and identification with Israel must be clearly explained. Zionism was once a subject of great controversy in American Judaism. The situation, however, has changed drastically in the last few years. Christians need not agree with all the ways in which Jews in the Diaspora understand their relationship to Israel. Jews in fact are not in complete agreement themselves on the nature of this relationship. But in presenting Judaism to Christian students, we must respect Judaism's self-understanding. And for the vast majority of Jews today that self-understanding includes some link to the state of Israel.

IV. Black-Jewish Relations

) A special problem in the area of inter-group relations in America that has arisen recently is the question of Black-Jewish relations. Many writers have spoken of heightened tension between the two minority groups as the result of such events as the New York City school strike and the anti-Israel stand of some Black Power groups. We cannot go into the details of the specific events which have brought about the present problems. What is important

in order to set the current tension into proper perspective is an understanding of the many things Jews and Blacks have in common as minority groups in this country.

One of the basic ties is the sense of peoplehood that is deeply rooted in both groups. This was acknowledged many times by the Black writer Malcolm X who urged his own people to establish cultural and spiritual ties to Africa similar to the associations American Jews have with Israel.²⁵ And the Reverend Albert Cleage of Detroit, a Black Christian minister who has been trying to develop a Black Christian theology,²⁶ has seen a great deal of meaning for Black people in the Jewish tradition. He believes that the Hebrew Bible is the best black power document around. He has called it a religious documents without parallel for Black people. He has also introduced the celebration of certain Jewish holidays in his Detroit church. He finds the feast of Passover especially significant as a celebration of Black release from bondage. Other characteristics of Judaism which he feels were part of the Jewish heritage of Christianity but lost by Paul and the Gentile church are an emphasis on the responsibility of man for this world and the sense of community salvation as more important than individual salvation. Both of these characteristics have remained till this day in Judaism and need to be re-incorporated into the religious life of Black Christianity.

Some Jewish writers have also described the similarity between the situation of the Jew and the Black. Because of the delicate nature of this relationship, it would be best to let Jewish spokesmen describe it for themselves.

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Barbara R. Krasner:

"It is reasonably apparent that the struggle for the land of Israel, once more brought into focus by the Six Day War, and the struggle for Black Power are one and the same.... Just as the lives of Jews the world over have been a reaction to Christian oppression, so have the lives of Blacks been a reaction to white oppression, Christian and Jewish. Now, in terms of their own destinies and through the events of the land of Israel and of Black Power, Jews and Blacks are saying that the time has come to live a life of response instead of reaction, to speak to their own needs at their own time schedule in their own way -- with or without the presence of their professed friends.

The early Zionists went forth to break down the ghetto of the human heart. They left the passive suffering of the ghetto behind. Their struggle for dignity arose from the reality that Jews in the Diaspora were both exiled and powerless, and for them a Jewish homeland meant both an end to exile and a beginning to power. Zionism was a new form of power in the service of justice.

In the same way Rosa Parks turned her back on the ghetto of the human heart when she sat down in a bus in Montgomery, Alabama. This small act, and all the others that went unacknowledged before it, marked a deepening of the Black man's struggle for human dignity which eventually exposed the reality that Blacks in America are both exiled and powerless and for them Black Power -- like Israel for much of world Jewry -- may mean an end to exile and a beginning to dignity. The threat of genocide is another obvious factor of commonality between Jew and Black. Rabbi Abraham Heschel has said that Auschwitz is in the very marrow of our bones. This statement summarizes what almost every Jew feels. But for the Black men born in the shadow of a history in which over five million of their number are estimated to have died in transit from Africa to these shores, and born into a country where lynching and burning and emotional obliteration have been a pattern of life, the fear of genocide lives in their bones too.

Slowly, for many Blacks there is ~~a~~ a developing sense of peoplehood with the colored and poor and exploited peoples of the world. Based on an unfolding historical consciousness and acceptance of their Blackness as good, and from a deepening realization that neither soft talk nor strident shouts nor diplomacy nor threats nor non-violence nor hope in the system has broken down the racism that is white and Western, elements of the Black community are turning to ard the third world for identification and human solidarity. A sense of peoplehood for them, as for Jews, transcends national boundaries.

... Common to the historical and existential experience of both Black and Jew is their heritage of suffering. Both groups feel anger and humiliation at having to explain their pain to friends when, by every criteria of humanity, their

friends should know their pain. The consequent sense of being abandoned results in both Jew and Black wrestling with the human dilemma of wanting to go it alone when ... intuitively they know that in this kind of world, men need each other and that freedom ultimately is indivisible." 27

Rabbi Alan Miller:

"When the State of Israel was founded the heart of every Jew who had any feeling for his people's destiny and meaningful survival beat just that much faster. Perhaps as good a current definition of Jew as any is 'one who felt personally involved in the Six Day War of 1967.' Likewise, an Afro-American 'Zionist' has been slowly developing for decades. Sensitive young Afro-Americans have been talking the functional equivalent of 'going on aliyah' or emigrating to Israel (Africa). Marcus Garvey, who came from the West Indies and founded the Universal Negro Improvement Association is a functional equivalent of Zionism's father Theodor Herzl. I have a vision of an Afro-America...of 2001 celebrating Uhuru at a 'Seder' service, dressed in 'African' robes and 'African' yarmulka (skull cap). 'We were slaves to white masters in America and Martin Luther King, Malcolm X ... emancipated us under God.' This is no mimicry or imitation. ...Functionally King was an Afro-American Jeremiah. A prophet of the highest order. ...The Afro-American has long identified in his religious folk music with those ancient slaves who left Egypt under Pharaoh. 'Let my people go.' Hopefully as he develops, and as the Jew increasingly cultivates and reconstructs his own tradition, both will learn through a common understanding of what it means to be fully human, to hold hands over the centuries of suffering which, though chastising them severely, have not broken their resolute will to have life and have it fully." 28

It is important for white Christians to understand the similar experiences undergone by both the Black and Jewish minorities of this country. The tension between them is in some ways another example of how a majority group can cause hostility among the minorities living with it when these minorities should logically be allies. In a recent article Rabbi Robert Marx has tried to show how this situation has been the Jewish lot throughout history. He feels, however, that understood properly by the Jews, their

minority role can be utilized for the good of mankind. The present hostility between Jews and Blacks is another example of the interstitial role Jews have been forced to assume throughout history.²⁹ Every generation offers numerous examples of how the Jewish community plays a role that is almost predestined, that is very frequently tragic, and which is invariably acted out in a way that leaves the impression that the Jewish actors are unaware of the tragic-comic parts that have been assigned to them. The Jewish community through the centuries has consistently occupied an interstitial role in Western society, located "between the various parts" of its social structures. Neither part of the masses nor of the power structure, Jews have been uniquely ~~positioned~~ positioned so that they fulfilled certain vital yet indispensable functions for the society of which they were a part.

In a small Tennessee town a few years ago, the local buses were integrated as a result of state legislation. A city statute, however, sought to defy the state and force Negroes to sit only in the rear of the buses. A few Negroes sat in the front of the bus and were arrested. Someone put up the required bail money and they were released. In the lobby of the all white hotel in that town, the conversation went something like this: "Don't go to Cohen's department store. Cohen's the one who bailed them out." (Cohen was in the Bahamas at the time and was not involved in any way.) That same day, however, over at Cohen's department store Negro pickets paraded along the sidewalk with signs reading, "Don't patronize Cohen's Department Store. Cohen has a ~~segregated~~ segregated lunch counter." The story of Cohen's department store

is an example of interstitiality at its most obvious level.

Here Jews are seen as the enemy of both parties to a moral conflict. And the failure of the Jewish leaders to understand the role properly, to try to be part of the white, Christian establishment, opened the way for potential disaster for the Jewish community.

Rabbi Marx insists, however, that this affirmation of interstitiality is more than a sociological way of stating the traditional "scapegoat" theory of Jewish history. Interstitiality has led Jews to the gas chambers. But it can also lead them to prophetic heights that enable the Jewish people to rise above parochialism or nationalism. It is especially vital for Jews, according to Rabbi Marx, to understand interstitiality in the new Black-Jewish crisis in order that they may seize upon the positive possibilities this role opens for them. Failure to understand this role will only deepen the crisis and might eventually lead to renewed persecution and helplessness for Jews. Reduced to less sociological language, the concept of interstitiality presented by Rabbi Marx is a way of showing Christian students the role that the Jews have assumed in Western history as a minority people. The same concept can be extended to help students understand the difficult role that any minority group has to face in a society.

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Chapter 3: The Portrait of Racial and Ethnic Groups

In the general presentation of racial and ethnic groups the results of the St. Louis textbook studies revealed an overwhelmingly positive orientation. The findings for the religion materials, for example, gave the publishers ~~general~~ overall scores well over 65 per cent positive. One publisher even achieved a perfect rating. These scores were exceeded only by those for general statements on brotherhood and surpassed by far those for the religious group category. The results from the social studies materials showed scores for the racial-ethnic category that were slightly lower than those recorded for the religion materials but still very much positive in outlook. Once again, in the social studies materials, the scores for racial-ethnic groups were considerably better than the scores recorded for religious group references.

The literature materials exposed a situation similar to that discovered in the other two sets of materials. In all the literature units examined by the researcher, the Caucasoid race predominated in numbers and in educational status. Yet the treatment accorded minority groups with regard to roles and positive character traits showed that in some ways the minority groups were more favorably presented than the Caucasoids. These literature results, however, raise the question of the dangers of the "halo treatment" of minorities. In one of the literary sets analyzed in the study Black characters rated higher than Caucasoids in prudence, honesty, respectability and desirability. Mongoloids scored slightly higher than Caucasoids in prudence and honesty but fell somewhat behind them in the areas of respectability and desirability. **DESPITE THESE**

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Apparently positive statistics, there remains an unrealistic fairytale composite character about the minority groups, especially in the case of Black people. Not one Black character was depicted as imprudent. The minority characters, particularly the Blacks, seem to lack any backbone which may indicate an overly paternalistic attitude on the part of the Caucasoid writers and compilers, Nonetheless Sister Gleason does see some positive value in the above statistics. Through these literature texts the student would be exposed to minority characters displaying desirable traits which might have some significance in a society where minority group infractions are flagrantly publicized and notice of accomplishments almost totally muted in the public media. The one-sided literary picture may serve a positive function by merely balancing the usual public treatment, though one must wonder if this remains possible at present in light of the growing power of mass culture.

Some of the force of the positive orientation of the Catholic textbooks towards ethnic and racial groups evaporates once we recall the infrequent appearance of minority characters and references to racial-ethnic groups in these materials. The percentage of visibility for the Black group category in the religion materials ranges from 2 per cent to 8 per cent. For the other ethnic groups the range extends from 1.7 per cent to 19.6 per cent. The total racial-ethnic percentage went from a low of 5.6 per cent to a high of 31.2 per cent.

It is also well to note that when racial-ethnic groups were treated in the materials, the references were often quite general

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in content. There were also some illustrations of racial-ethnic groups, but only a few of the textbook series carried pictorial material. The general nature of the treatment of the racial-ethnic groups in the textbooks can be seen from the following quotations taken from religion and social studies units.

(Religion) "That noble document, the Declaration of Independence proclaims that these truths are self-evident 'that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuits of happiness'. These words admirably sum up the Christian teaching on human rights; they indicate the source of those rights, point out that no man may wantonly be deprived of them, and enumerate the most important ones."

(Religion) "Christ's Mystical Body includes as actual or potential members the whole human race. And just as all men are thus united to Christ, so they are all united to one another by reason of this incorporation in his Mystical Body. This union is the most forceful reason for a man to treat all his fellow men with fraternal consideration."

(Social Studies) "Our acceptance of others, our rights and obligations are based on the principle of human solidarity from the natural point of view, this solidarity is based on man's social nature. From the religious point of view, it is based on the truth that we all have a supernatural destiny and have been redeemed by the blood of Jesus Christ."

(Social Studies) "Evidence of real progress toward the growth of an American Christian conscience lies in the recognition of the fundamental rights. Among these are the rights ... of the Negro and the Indian to equal opportunities with the white man."

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The frequency of the general rather than the specific reference to racial-ethnic groups in the religion and social studies materials becomes a real source of concern. With respect to the religion materials Sister Thering admits that such a situation is somewhat understandable given the orientation of these units. And it might be argued that the general omission of references to specific racial-ethnic groups is largely due to the Catholic notion of the unity of all men in the body of Christ. Nonetheless she expressed considerable dissatisfaction with the failure of the religion materials to treat the various racial-ethnic groups more comprehensively. The students have a right to meet them constructively in their vicarious experience connected with the use of religion textbooks. Adolescents have a need for a presentation of these all important matters of racial-ethnic relationships in specific rather than in general terms in order to answer the question "Who is my neighbor?" An answer given in the specific environment of his pluralistic community will bring into open discussion the Black man, the Mexican, the Puerto Rican, etc., his true brothers and sisters in Christ. Such treatment in the textbooks will clarify for the student the true significance of the teachings of the Hebrew Bible and the New Testament. Clarifications, instead of broad general cliches, will enable the student to fit himself into this picture of reality and offer him the opportunities to comprehend more fully what is really meant when he reads that he must love all men as he loves himself.

The situation is even more disturbing when we look at the situation that prevailed in the social studies materials. The vast majority of the texts devoted only from one to nine per cent of their content

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to a treatment of Oriental, American Indians, Blacks and Latin Americans. Several publications contained no references whatsoever to one or more of these groups. The highest was 33 publications with no references to Latins. This was followed by 27 publications lacking any mention of Orientals, 21 any references to the Indian group, and 15 any mention of Black people. In materials ostensibly designed at preparing the student for societal integration which in a pluralistic society must include a sympathetic appreciation of out groups, such silence constitutes a serious problem that demands quick rectification.

With the emphasis on general references to racial-ethnic groups in the religion materials and the "halo" treatment of minorities in much of the literature materials, the social studies texts become our chief source for an analysis of attitudes towards specific minorities. We will concentrate on the Black man, the Indian, the Oriental, the Latin, The Jew, and the "New Immigrant".

III. The Black Man

On the positive side, the social studies units contained frequent descriptions of Black people as acceptable citizens, friends and neighbors; as equal to, not inferior, to others; as skillful and contributing citizens who have participated courageously and effectively in our economic and social life. Positive statements placed emphasis on the contributions made by Black people to our civilization, their achievements in the professions, in education, business, science and industry. Outstanding Black men were credited with specific achievements and presented to the student as models of patriotism and industry. Major blame for the present

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situation of many Black people in this country was attributed in several textbooks to white America. Segregation and discrimination in housing, education and recreation were deplored as serious blots on the American conscience. The church also did not escape censure. While several textbooks indicated that the Catholic hierarchy in the United States had urged clergy and laity in 1866 to aid the Black man, not much was done until the close of the century. The student was made aware that many Catholic institutions have followed a pattern of segregation in many of their institutions and have failed generally to act in a Christian manner towards Blacks. Occasionally suspected student stereotypes of Black people were attacked directly with corrective statements. Sister Rita Mudd has pointed to such corrective statements as one of the best means available to counteract prejudice. In her view future instructional materials should make wider use of this tool which she felt was underemployed in the materials examined by her.

The following are some illustrations of the positive references to the Black group in the Catholic social studies materials.

"The Negro was legally free (after the Civil War), but he was not prepared to use and enjoy his newly granted freedom. For a long time he found himself in a new kind of slavery at the hands of unscrupulous white men who exploited him but assumed no responsibility for him."

"Negroes contributed to the prosperity of the South... Their labor in the North has been of great economic value to the country.... Negroes have also contributed much to our native American literature, music and art, and the list of Negro inventors is an impressive one."

"Unfortunately some Catholics have gone along with the pattern of segregation in churches, schools and hospitals."

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"One of the most serious blots on American Civilization has been the large number of lynchings in the South and the serious race riots in the North."

"We must face the fact that white Americans are largely responsible for the present-day plight of the Negro. Slavery, and then segregation and second class citizenship, brought on most of the evils which now beset our Negro neighbors."

"Typical of mistaken judgment is the statement that by heredity Negroes are mentally inferior to whites, and therefore it is a mistake to try to provide higher education for them."

There were virtually no statements in the textual materials that could be classified as explicitly negative. Negative implications constituted the chief reason for the researchers designating some statements as negative in tone. The following is an example of one such statement:

"If Negroes in the South were given complete equality of educational and economic opportunity, what social problems would result? Can you suggest any way of eventually solving these problems in a gradual manner?"

The examples given above of the treatment of Black Americans in the curriculum materials, especially by the social studies texts, show a definite awareness of the depth of the injustices done to Black people in America. The problem is that such presentations were not frequent enough in the materials. Students must be given wider exposure to the seriousness and urgency of the situation. Likewise some improvement must be made in the knowledge of the Black man's contribution to American life as well as his African heritage. It is important for white students to know about some of the Black Americans who have made a contribution to the total life of America such as George Washington Carver, Ralph Bunche, and others. But it is equally vital for them to understand something

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about the internal history of the Black community in America and the forces and figures that have influenced it. They should know who such men as Marcus Garvey, W.E. Dubois and Martin Luther King were and stood for. High school students in particular should be presented with an explanation of the many and varied forms of segregation that continue to exist in our nation and how children born in the ghettos of America simply are not born on an equal footing with their fellow Americans because the very structure of ghetto life denies many opportunities to them. It is vital for the teacher to help the student go behind the mere external picture of ghetto life to the causes of the ghetto, some of which go back to the slavery era.

Teachers should also be careful to avoid that subtle form of racism which urges students to respect the Black man because he "is really like us white people." In such an orientation the status and worth of minorities is judged by the degree to which they have adapted to the values and culture of the majority society. This caution applies as well to all the groups we are discussing in this chapter, not merely Black people. Granted that in some respects this type of approach is partially inevitable. Also, from a Christian perspective, we do want to continue to stress the basic dignity and equality of all men. Yet we must constantly remind ourselves that, because we have not yet discovered the "universal man", nor found the way of adequately "stripping", as it were, universal manhood from its ethnic and racial concretizations, there is always the danger of identifying the true Christian man with the racial and ethnic group that predominates in a given society. ^{HENCE} Here it should be recognized that subtle racism can ~~be~~

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remain even when it has overtly disappeared. Equality is a much more subtle concept, and ~~xxx~~ far more difficult to attain, than many people realize. While we certainly do not want to drive artificial wedges between peoples as we recall with St. Paul that as people in Christ we are ultimately neither Jew nor Gentile, we must recognize the continued value of diversity and how the current notion of black power, beneath all of its rhetoric, contributes to genuine Black self-understanding. Catholic students must learn to appreciate other peoples as much for their distinctive qualities and talents as for their sameness. For a teacher to bring together the poles of universality and diversity is admittedly not an easy task. But a proper understanding of the universality-diversity syndrome appears to be crucial to any successful resolution of the intergroup tension that is currently challenging our nation. Somehow we must adjust our ideal away from the former ~~xxx~~ emphasis on societal assimilation toward one of shared diversity if our nation is to survive in a meaningful and human way. The classroom teacher is thus presented with a serious responsibility in our time.

II. The American Indians

Positive references to the Indian group and its contributions to American life were, on the whole, not as frequent as for the Negro group. And there were many more examples of expressly negative statements with respect to Indians. Some of the textual materials did criticize our attempts to force the American Indian into our common cultural and social patterns. Some entries described the Indians as the "first families of America," and as friendly, brave and kind people. Other statements referred to the Indian as ~~xxx~~

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progressive and devoted to his family. Receiving high praise were the rich Indian legacy of native arts, music and handicrafts as well as the group's abilities in hunting, fishing and farming. The authors of several publications clearly told the student that our nation has failed to recognize the dignity and rights of the Indian population of America. Our Indian policies were termed the "seamy side of our democracy", "the worst blot on the story of our expansion," and "a chapter of dishonor." The following are typical of the positive references to Indians found in the textbooks under examination.

"Surely the Indians were brave men, too. They showed heroic courage against their enemies in the face of cold, hunger, and torture."

"The Southwest Indians were very progressive. They were good farmers. They built dams and dug ditches to irrigate the dry, sandy land. They excelled, too, in weaving, pottery, and the making of baskets."

"The United States owes much to the Indians.... The American Indians taught us the use of the tomato, maize, potato, and other agricultural products, and their art and folk tales have likewise enriched our culture."

"...The treatment of the Indians in the American states and territories showed that self-interest and not high principles were behind the actions of individuals and the government.... They (the frontiersmen) did not admit that the native Indians, who had possessed the land in the first place, had any right to it at all."

"The treatment of the Indian by the white man in the United States does not make pleasant reading. 'A century of dishonor' is perhaps not too harsh a term to use in describing it."

The negative stereotyping of the Indian group found in the textbooks are quite familiar in their characterizations. Here are a few examples:

"The Indians were fickle and unreliable."

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"The Indians were the racial group which made the fewest positive contributions to the national development."

"They (Indians) had the cruel ways that always go with pagan beliefs."

"A ceremonial dance by New Mexico Indians (illustrated by a picture.) Dancing plays a large part in the culture of many backward people."

"The Blackfoot Indians of Montana never stopped looking for revenge."

On the whole the portrait of the Indian group that emerges from the St. Louis studies is not[^] encouraging as that of the Black American. And because the Indian population is considerably smaller than that of the Black population and not generally situated in the major urban areas, little is being done to counteract the strongly distorted image of the American Indian in the various media, television in particular. Most students have probably never met an Indian in person. Their picture of the Indian is frequently still that of the American Western which continues to be propagated in films and on television. The slum conditions under which many Blacks are forced to live are more easily visible to the average student that are the conditions which Indians are often forced to accept on reservations where some of the worst poverty in the nation is to be found. Our image of the Indian is still largely the romantic one of a Tonto or the savage one of the Wild West villain.

Precisely because the possibility of improving the portrait of the Indian through the mass media and existential contact is much more limited than for the Black American the classroom becomes doubly important as a corrective vehicle. The diverse cultures of American Indians must become better known to students as well as

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their present and past exploitation by white America. There should also be some awareness of self-improvement developments among the Indians such as the Red Power movement. Students need to understand how and why Indians feel a present need to establish group identity among themselves to overcome the alienation they have experienced from the majority white society of European heritage. Some of them look to the Jewish community, as do some of the Blacks, for a model to follow.¹ The Jewish sense of peoplehood has become attractive to both Indians and Blacks in America. Robert W. Rietz, director of the American Indian Center in Chicago, is emphatic in insisting that the Indian has been tragically overlooked by American society. "The teaching of Indian history," he says, "is less than pathetic. The entire Indian removal policy of federal administrations during the 19th century is unmentioned. Nowhere do young people really learn about the development of the reservation system. Just think of it - extermination, reservations. Yet nothing in our textbooks."²

Mr. Rietz maintains that a study of the contemporary American Indian can provide several worthwhile lessons for the entire urban majority: (1) The urban Indian is showing that traditional group values can be maintained in the midst of an impersonal, increasingly uniform and often hostile environment; (2) The Indian is proving that social welfare programs can be effectively administered by the recipient groups without the need for rigid bureaucratic direction; and (3) The Indian is displaying to the non-Indian population the importance of each individual having a feeling of kinship with the community, of belonging to a larger organic group

that embraces all.

In addition to the native American Indian students should be exposed to the history and cultures of the various Indian civilizations that have existed in both North and South America. Our treatment of Latin America is generally poor. But our treatment of the native Indian populations of such countries as Mexico and Peru is even worse. It is almost totally non-existent. The same applies to an awareness of the situation of the Eskimos and Aleuts in the state of Alaska.

III. Orientals

Oriental peoples, whether American or Asian, received only scant consideration in the textbooks examined by the St. Louis research staff. Silence once again was the major source of criticism. What material there was on Orientals, generally attained a favorable evaluation, although a few entries, ^{IN THE LITERATURE MATERIALS} implied that Orientals were dishonest. There were occasional references to Oriental group which highlighted the rich civilizations present in such countries as China long before Western civilization had begun to develop. Oriental contribution to civilization generally, such as pottery and porcelain, paper, tea, glass, ink and printing, also received some acknowledgement. Stress was placed in a few instances on the beauty and dignity of Oriental religious and cultural life, philosophy, music and art. The following textbook entries illustrate this approach.

"Beauty is a daily necessity to the Japanese, and love of beauty is a part of the soul of every man, woman and child. Japanese artists paint beautiful pictures, make exquisite lacquers and pottery, erect graceful buildings, but that is not all. Even the simplest things of everyday life are made beautiful with a sure touch and natural good taste."

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"In spite of political changes the religious and cultural life of China developed to a high state while Western Europe was still struggling with barbarism."

"A common criticism hurled at these people of Southern and Eastern Asia is that they adhere rigidly to an ancient culture. It is necessary to realize that these Orientals are the best judges of what is noble and honorable in their culture. What suits one part of the world will not necessarily suit another. We owe much to these people. Many devices and inventions common now in the West can be traced back to Asian origin. The Japanese and Chinese in particular have influenced our culture."

"The Chinese helped to build many of our railroads. Economic discrimination has kept them in rather limited occupations, such as restaurant and laundry work. Housing discrimination has segregated them in over-populated areas."

Several authors made reference to discrimination against Chinese people in the San Francisco school system, to the herding of Americans of Japanese descent into closed-off detention camps during the II World War, and to the rigid immigration laws we have had relative to people from Asian lands.

The textbooks examined by the St. Louis research team did not contain very much explicitly negative material about the Oriental group. The one possible exception to this would be the fact that the Mongoloid group headed the list of illiterate characters in most of the literature series. As with many of the other minorities silence is the most serious accusation that has to be levelled against the treatment of Oriental peoples, whether Americans or Asians.

To rectify this situation in the future teachers will need to begin inculcating in their students some awareness of the great Oriental cultures and civilizations, past and present. Special emphasis might very well be placed on the Oriental influence in our own

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state of Hawaii. In general, an improvement in our presentation of the Oriental peoples will demand expanding the traditional preoccupation in our history and social studies courses with Western European and native American history. Events and cultures from other parts of the world have received a shabby treatment at best. They were usually brought in only when Europeans or Americans were involved there in wars or colonial expansion. Our students ~~must~~ learn much about the China of the Boxer Rebellion days, for example, but virtually nothing about the more creative periods in the long and proud history of Chinese civilization. Finally, some effort should be made to cut through some of the romantic notions many white Americans have about the life that awaits the Chinese American in Chinatown San Francisco, Chicago, New York or elsewhere. Behind the glitter of the tourist shops and restaurants we will find some of the most urgently needed improvements in housing, education, work conditions and many other social services because of past discrimination and neglect by the majority society. Students should come to know how the Chinese were brought to this country originally to construct our railroad system. They were never adequately compensated for their arduous work and little was done to prepare them for successful integration into the majority society. Once the railroads were completed, they generally left to fend for themselves. This accounts for the concentration of Chinese families in such limited occupations as hand laundries and small restaurants where they have had to struggle to maintain a suitable level of income. The conditions under which the Chinese were brought to this country were somewhat more benign than the circumstances which led to the journeys which transported Black

Africans to our shores in slave ships. But there are many parallels between the coming of both groups to the United States.

IV. The Latin Peoples

The Latin American group in this country received very little attention as a whole in the textual materials. Puerto Rican and Mexican-Americans are mentioned on occasion as Spanish-speaking immigrants who have been subject to considerable discrimination in the United States. Virtually nothing, however, is said about their culture. On the other hand, the researchers discovered substantial content which spoke in a positive vein of the peoples in Latin America itself. These references stressed the deep-seated culture of the Latin peoples, the strength of their family life and their friendly and courteous attitudes. Pan-Americanism was emphasized and put forth as an ideal by many of the textbook authors. Students were told that a spirit of hemispheric unity would prove beneficial to all the countries of South and North America. One social studies publication depicted Pan-Americanism as an ideal developed after World War II which has helped to bring about a better understanding and appreciation of Latin American culture and has encouraged a more favorable view of Latin Americans among North Americans. The various Pan-American meetings held through the years have, the textbooks allege, prevented many of the misunderstandings that foster friction among nations. "Mutual friendship promotes peace" was a common theme of the authors.

Other entries told the student that the Pan American union is awakening the peoples of North and South America to the advantages of better understanding among its members, that the Good Neighbor

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was a source of strength, and that the Organization of American States and the Institute of Inter-American affairs have done much to promote a better life for the peoples of South America and mutual understanding among all the peoples of the hemisphere. Several of the authors clearly brought out the unjust conditions under which Mexicans are forced to work in our country while others criticized aspects of our policies toward Latin nations especially during the presidency of Theodore Roosevelt. There was also an attempt by a few of the textbooks to directly attack suspected student stereotypes of Latins. The following typify the statements which form the Latin American portrait in the textbooks:

"The People in those countries (Latin America) had fought for their freedom just as we had, and most of them had adopted constitutions modelled after ours."

"These people have developed a fine religious heritage and a deep-seated culture. Family life is strong; divorce and juvenile delinquency are almost unknown."

"While Mexicans are seasonally employed in the United States in large numbers, they do not always share the advantages of wages or favorable working conditions with American workers. This prompts the need for the passage of laws that oppose injustice to any workers."

"Unfortunately the Mexican War and Theodore Roosevelt's methods in securing the land for the Panama Canal made the Latin American states very mistrustful of Yankee imperialism."

"Many think that the people (Latin Americans) are still backward and unprogressive. Yet in many ways they are extremely modern and progressive, and boast of unusual cultural and educational facilities...."

In evaluating the portrait of the Latin American group in the

Catholic instructional materials, several criticisms must be made.

The first is ~~that~~ the now familiar one of silence. There is really very little offered the student in the way of a sympathetic

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presentation of the genius of the great Latin American civilizations that have been formed out of the Indian, Spanish, Portuguese and Moorish components. Most American students know virtually nothing about the history of the countries in Latin America, not even that of our immediate neighbor to the south Mexico, except when those countries have somehow entered directly the history of the United States (e.g. Mexican War, Panama Canal, Spanish-American War, etc.). The same is true incidentally for the history of our neighbor to the north Canada. This is only another example of our excessive preoccupation with Western European and American history.

Very little is also said of the situation of the Latin minorities in our own country, either about the very real hardships and the discrimination they have experienced, or about the rich Spanish culture of the Southwest and parts of Florida. Rarely is much attention given to the fact that two of our oldest cities Santa Fe and St. Augustine are Spanish in origin. Likewise little is presented about the commonwealth of Puerto Rico, its development and its past and present relationship to the federal government.

But over and above the omissions we must also recognize definite distortions in some of the textbook materials which stresses the so-called spirit of Pan-Americanism. While a few authors tried to point out to the student the real injustices that have marked our policy toward Latin American nations, the greater number of entries left the student with the impression that we have generally exhibited a real sense of concern and respect for their peoples. Unfortunately ~~this~~ the situation is almost the exact opposite. A true Pan-American

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spirit has been the exception rather than the rule in our dealings with Latin America.³ This applies as well to the Organization of American States which is deeply discredited in much of Latin America. Even the best of our approaches such as President Franklin Roosevelt's Good Neighbor Policy have had serious shortcomings in spite of the fact that the Good Neighbor Policy constituted a real light in a history of our relations with the peoples to the south of us, a history in which we have little cause for pride. The history of our relations with Latin America form one of the most disgraceful chapters in the conduct of our foreign policy. And Latin Americans know this history far better than most people in this country. We have taken out raw materials from Latin countries without adequate compensation and much ~~of~~ of our economic stability has been due to special advantages we have enjoyed in trading with these countries. Students must begin to understand that even so-called "foreign aid" has frequently hurt the Latin economy far more than it has helped it, while at the same time it proved of great benefit to our own fiscal well-being. Without a greater awareness by Americans of the past injustices perpetuated by our nation against Latin American we can never hope for any real reconciliation among the peoples of our hemisphere.

The poverty and suffering of so much of Latin America is staggering and difficult to justify for any sensitive Christian. Because of the special relationship between the United States and Latin America the alleviation of these desperate conditions depends in large part on our nation. While still presenting our students with the potential inherent in the ideals of our country, we

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must try to make them aware of the serious failures of our foreign policy relative to Latin Americans. To shrink ~~this~~ from this serious responsibility would be false patriotism and false Christianity. It is a challenging and sensitive assignment for teachers to handle. But we must begin if we are to mobilize the American people to press our government to take up policies that will help lessen considerably the sufferings of Latin Americans that are due to our past actions. The overly favorable presentation of the Pan American spirit in the textbooks represents a serious failure in responsibility on the part of ~~the~~ the authors who developed the theme. The conditions that exist today in Latin America, though perhaps more widely known, were sufficiently evident at the time these materials were composed. Failure to treat them honestly and thoroughly is really ~~a~~ inexcusable.

V. The Jewish Group

Although we will take up the textbook attitudes towards the Jewish peoples in chapter five some mention of them in this section on racial and ethnic groups is necessary, if only to emphasize a point. It is important to see Judaism as a totality and not just as a religious phenomenon. Students should be given an awareness of the Jews as a distinct ethnic group in this country ^{AND} helped to understand how they have suffered overt and subtle discrimination in this country. The textbooks under examination did not develop this facet of Jewish life with any degree of thoroughness. Their presentations, whether stereotyped or enlightened, generally concentrated on the religious aspects of Judaism or on the history of the persecution of the Jews in countries and centuries other than our own.

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Such presentations should be supplemented with some explanations of the various Jewish migrations to the United States from Europe, why Jews were forced into certain social and economic patterns in this country (the source of many of the common Gentile stereotypes of the Jews), and how they were excluded from living in many neighborhoods and communities and discriminated against in hundreds of other ways. The past discrimination against Jews ~~have/been~~ has been in part responsible for some of the anti-Jewish feelings present in many Black ghetto communities. The most visible and identifiable white presence there is often the small Jewish merchant. While not denying that some malpractices have occurred on the part of such Jews, it is vital to understand how Jews were forced into such relatively "exposed" positions while Gentiles could practice discrimination far more serious against ghetto peoples behind the walls of large, impersonal corporations. Fortune magazine has clearly shown that the reality of American economic life is far different from that frequently imagined control by Jews. White Christians still overwhelmingly dominate its genuine centers of power and decision-making.

A word should also be said about the presentation of Jews in literature. Recently some writers have encouraged the use of literature as a means of bringing home to Christian students the discrimination and suffering the Jews have been forced to endure at the hands of Christians. ⁽⁴⁾ Msgr. John Oesterreicher of the Institute of Judaean-Christian Studies at Seton Hall University even sees great instructional possibilities in such an apparently anti-jewish play as Shakespeare's "The Merchant of Venice."

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"As you well know, one of Shakespeare's great plays, "The Merchant of Venice," is a stumbling block for many. There are Christians as well as Jews who would like to see it taken off the curriculum or consider its performance by the drama ~~school/club~~ club of any school taboo. I am not one of them. As a matter of fact, I think it a perfect means for transmitting this sensitivity. It is not a play hostile to Jews, rather does it castigate Christians and Jews, that is to say, the sinfulness of man.

Not a single character in the play is a person of moral integrity. Antonio, for instance, appears to be a man of noble heart, kind and unselfish; in reality he is no less a seeker after profit than Shylock. The difference is that Shylock's business is despised, whereas Antonio's is praised. Yet, even the praise discloses its metal: "Your mind is tossing on the ocean"--his friend tells him--"where your argosies with portly sail..., do overpeer the petty traffickers" (I, i, 9, 12). There seems to be so little difference between the big trader and the money lender that, at the end of the play, Portia--disguised as a young lawyer--can ask: "Which is the merchant, and which the Jew?" (IV, i, 174). The arrogance and hypocrisy of the Christians of the play are most obvious at the elopement of Lorenzo with Jessica. Before she is ready to join her lover, she returns to the house for some more money to take with her. When Gratiano hears her resolve to add theft to the betrayal of her father, he says: "Now, by my hood, a gentile, and no Jew" (II, vi, 51). These Christians, whose faith is no more than skin deep, welcome Jessica's "conversion," but she does not turn to Christ--Christ is not even mentioned--she only wishes to escape the boredom of her home and her father's shame in the world of glitter.

The climax of hypocrisy is the little drama in the court of justice. What some will take to be Portia's noble attempt at saving Bassanio is, to her, little more than a prank. (The affair with the ring confirms her as a practical joker.) She plays her role well. For a moment, she even surpasses herself and grows ecstatic. Her rapturous praise of mercy reaches evangelical heights; yet, her whole line of defense is meant to trick Shylock. He leaves the court ill. He is given this choice: either he becomes a Christian (IV, i, 387)--or presently he must die! Need I add that this is an utter travesty of everything Christian? Though Shylock lives, his spirit is broken, his will crushed. Without faith, he is forced to become a Christian--and all this by the champion of mercy. As I see it, "The Merchant of Venice" is far from being an anti-Jewish play; it is, rather, an unmasking of all sham Christians. It could be a textbook for Christian-Jewish relations; it condenses a millenium to the life of

one generation. If taught with discretion or played with sensitivity, it would convey to the student or spectator the sins of Christendom and implant in him the desire to make amends, to turn the conciliar Statement on the Jews into a living reality. 5

An interesting treatment of the Jew in American literature is provided by Sol Liptzin in his work The Jew in American Literature.⁶

He takes up the problem of being a Jew in America as presented in the works of both Jewish and non-Jewish American writers. The 18th and 19th centuries portrayed the Jew in much the same manner as his English co-religionists. The Jewish portrait was shaped by a number of conflicting tendencies: the Protestant veneration of the Hebrew patriarchs, the liberal spirit of the Enlightenment and the "evil Jew" stereotype that was part of Western tradition whose prototype was Judas and who gained his prominence in European drama and fiction via the mystery play, Chaucer, Marlowe and Shakespeare. The literary portrait of the Jew assumes a more distinctly American flavor following the mass influx of Eastern European Jews to the United States during the period that begins with the Russian pogroms around 1880 and ends with World War I. American authors tried to come to grips with the Jewish immigrants and their problems as they struggled for survival in a new social setting. The main issue in the beginning was acceptance by the Gentile majority. In the fiction written about their situation it becomes clear that they were subjected to a number of discriminatory measures as well as the objects of well-intended humanitarian efforts by some Christians and liberal intellectuals (Mark Twain among them), in a way that parallels very closely the attitude of the some members of the white community toward the Black minority. The racist

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attitude was also in evidence. as It can be seen, for example, in James Russell Lowell's saying reported by The Atlantic Monthly in 1897.

In spite of many differences it seems legitimate to see in the position of the Jewish immigrant community, at least in its literary portrait, evident similarities to the situation of the Black community half a century later, and to perhaps conclude that the Jews' relatively quick progress from inner city to suburbia explains the presence of a certain amount of anti-Jewish bias in the still predominantly ghetto-bound Black community. Many Christian Americans have been reluctant, and still are, to grant the Jew full equality in the benefits of American life. As a result, a certain segment of the Jewish population -- an here fiction seems to faithfully reflect reality -- was inclined to cast aside all vestiges of their Jewish origins and try to make itself indistinguishable from the majority American society. Others, however, discovered or re-discovered their Jewish heritage, having undergone the often painful experience that complete assimilation was both an impossible dream and a betrayal of their true identity as Jews.

In a way the struggle to be found in Jewish literature between the poles of complete assimilation and ethnic identity represented the first real challenge to the American melting pot concept. It also showed how psychologically destructive a self-hatred stance could become.

In challenging the melting pot concept Jews also uncovered the severe limitations in the so-called American attitude of "universalism."

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In spite of our claims America was and still is essentially a white-Christian country. "White" and "Christian" ^{HAVE BEEN} ~~are~~ inseparably linked. Jews have had trouble because they were not Christians even though they are white. Other groups, despite their Christian faith, have had difficulty because they were non-white or only "peripherally" white from the viewpoint of a Western European white society. This holds true for American Blacks (a great many of whom were Baptists) and Spanish-Americans.

Literature is thus a good method of introducing a student on both the knowledge and feeling levels to the situation of the Jew in American society. In particular literature can give the student a good awareness of what life has been like for the Jew in this country. It would be shortsighted to concentrate solely on the religious aspects of Judaism in treating of the Jewish people. Their role as an American minority group also deserves adequate consideration by the teacher.

VI. The "New Immigrants"

To conclude this chapter we will take up an aspect of inter-group relations in America brought out only in the literature study.

There was no parallel category for the New Immigrants in either the religion or social studies analyses. Basically this category involves a distinction between the presentation of the Old Immigrant group, the "builders of our nation", and the portrait of the New Immigrants, primarily people from southern and eastern Europe who came to America in great numbers after 1880. The results of the literature study indicate that the textbook authors and compilers indentified the Old Immigrants as the "we" group, while the New Immigrants were looked upon as the "they" group. The

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Old Immigrants had considerably more representation in major speaking roles and they ranked higher in honesty, educational status, respectability and desirability. The only category in which the New Immigrants held a slight advantage was prudence. But this situation may actually be interpreted as something less than complimentary in the overall portrait of the New Immigrants. It may actually be a subtle way of emasculating the New Immigrant group. The situation of the New Immigrant group in America has taken on a renewed importance in the current American social situation. Many members of this group (especially the Slavic peoples) are only beginning to reach full acceptance in American society. A good number of them in the past tried to disguise their origins in the same manner as some Jews through such devices as changing their surnames. Many of the New Immigrant group may still not feel totally at home in the American social environment. They may continue to believe that in some ways they have not as yet been fully incorporate into the mainstream of American life. And it is frequently these New Immigrant peoples that stand in the way of the advancement of other minorities such as Blacks and Spanish-Americans. It is important that students be given some insights into the situation of the New Immigrant groups. They should also acquire some knowledge of the history and culture of their ancestral countries, something that has been by-passed in our study of European history up till now with the emphasis almost totally on Western Europe.

Such a presentation of the situation of the New Immigrant group in America is of special importance for Catholic students. A great many of them are descendants of this group. A realistic knowledge

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of their situation past and present may help to lessen some of the intergroup problems now existing between the New Immigrant group and our advancing minority groups. This lack of full assimilation of the New Immigrants is a factor that has not been given adequate expression in many of the recent analyses of the sources of social tension in our country.

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Chapter Four: The Portraits of non-Catholic Groups

As we examine the results compiled by the St. Louis researchers, the first thing to strike us is the lack of any consistent pattern in the portraits of the religious outgroups which concern us in this chapter: Protestants, Eastern Orthodox, Eastern Rite Catholics, and non-Christians. The social studies presentation of non-Catholic groups appears as the most thoroughly positive in orientation. Though the scores for religious outgroups were generally lower than the corresponding scores for racial-ethnic groups, they still stand at a very respectable level of 72 per cent positive for the sum total of Protestant references and 89 per cent positive for references to non-Christian groups.

The social studies units contained numerous references stressing the need for acceptance of all religions. Frequently failure to abide by the principle of toleration was described as both un-Christian and un-American. One grade school history text, for example, told the student that American independence was achieved through the collaboration of men of several different faiths. On numerous occasions the textbook authors highlighted the teachings shared in common by Protestants, Jews and Catholics and urged students to associate and cooperate with other religious groups in civic affairs and on issues involving public morality. Noted Protestant ~~authors~~ theologians such as Reinhold Niebuhr were quoted in a favorable context by several textbook authors. God's Fatherhood of all men was often stressed as a basic foundation of the unity of all mankind. Several instructor's manuals encouraged the

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teacher to do everything possible to bring about harmony among the religious groups in America and to involve the students in discussions about the contributions non-Catholic religious groups have made to community welfare in America. Other materials decried religious bigotry and stressed the need to respect freedom of conscience. The following examples illustrate the tenor of the social studies units' general approach to religious outgroups.

"Our teaching on the family, on morality in public and business life, on race relations and on international unity, to mention but a few points stressed in these pages, is accepted by many who are not Catholics. Nearly all our teachings in these fields are shared by ... Protestants and Jews. Many of these ideals are based on the natural law and would be professed by men of good will, no matter what their religious belief."

"More and more, Catholic leaders have shown a disposition to cooperate with Protestant and Jewish leaders in civic questions wherein all share a common moral principle. They have frequently found themselves taking a common stand on certain measures affecting the rights of the working class, immigration, and similar matters that have direct moral implications."

"Christ was not a separatist; he went about doing good and did not allow artificial barriers to circumscribe his mission."

"In nations where persons of different religious beliefs live side by side, charity is necessary if peace and friendship are to pervade the body politic. Tolerance, forbearance, respect for the honest convictions of others, all dictated by charity will eliminate illwill and bigotry. Nothing disturbs natural unity so much as religious bigotry, which at base is due to lack of charity. Charity obliges us to accord the same measure of freedom of conscience to others that we demand for ourselves and those of our religious belief."

"We are happy because so many people pray to God, in so many places near and far away. We love all these people, and remember that they are God's children. They are like our sisters and brothers because God is our Father."

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The generally positive orientation of the social studies materials relative to religious outgroups changes complexion when we move to the literature units. Here the picture is much more confused with some materials portraying non-Catholics in a fairly favorable light while other series cast them in roles that definitely make them inferior to Catholic characters.

In the literature materials the religious affiliation of nearly 60 per cent of the characters was uncertain. In the three series compiled specifically for Catholic school use, Catholic characters predominated. In the set compiled for general use, but adopted by many Catholic schools, the non-Catholic Christian groups had the strongest representation. In contrast to the first three series where Catholics comprised an average of 21.7 per cent of the total speaking characters and 52.6 per cent of the religiously identifiable characters, Catholics formed only 9.7 per cent of all speaking characters and 27 per cent of religiously identifiable characters in the non-Catholic series. Non-Christian characters averaged 1.2 per cent of the total speaking characters in all sets.

The visibility scores for non-Christians confront us once again with the issue of silence rather than overt negativism as the principal criticism of the textual materials. Obviously in textbooks written for Christian students in a society basically rooted in Christian culture the predominance of Christian characters comes as not great surprise and hardly deserves criticism. But in our own day when we have contacts as a people in so many ways with other parts of the world in which non-Christian religious traditions predominate, it would seem important to insure that students be exposed to literary

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materials in which the presence of identifiable non-Christian characters would be greater than a meagre 1.2 per cent. Ten per cent would be much more of an acceptable minimum.

In trying to obtain an overview of the treatment of non-Catholics in the literature materials the reserachers came up with some of the following generalizations:

- (1) Non-Christian characters generally are not portrayed as illiterate.
- (2) There are people worthy of emulation in all religious groups.
- (3) No clear pattern emerges with regard to leadership roles. The findings show that as we go from series to series dominance in this category shifts from non-Christians to non-Catholic Christians to Catholics. About the only group that never appears in leadership roles is the one designated as "pagan". This category includes characters from materials whose setting is in ancient times.
- (4) Catholics and non-Catholic Christians are generally better educated than non-Christian characters.
- (5) Non-Christian characters generally score higher than any other religious groups in positive character traits and in two series their portrait is totally positive (but recall their small representation). On the whole, Catholic characters held second place in the area of positive character traits.
- (6) The non-Christian and pagan groups tended to score highest in the "prudent" category. But Catholics generally held the lead

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over non-Catholic Christians in this area. While the pattern here is not as clear as it was for the portrait of racial and ethnic outgroups, there is also present here the tendency to clothe the "they" group with a "halo". affect. The danger in this is the same as that explained in connection with the racial and ethnic outgroups in the previous chapter.

The religion textbooks, as might be expected, showed a high percentage of preoccupation with the religious intergroup area. Nevertheless there existed great disparity in the amount of space devoted to specific religious outgroups. Very few units, for example, contained any material on Eastern rite Catholics. And the treatment of non-Catholic groups frequently occurred only when these groups appeared on the scene chronologically in Catholic history as a schismatic or heretical group. Most of the publishers did receive an overall positive score for their treatment of religious outgroups, though one series did receive a negative rating in six out of the nine analytical categories. These positive scores, however, were quite low in comparison to the scores for the racial-ethnic groups in the religion materials or to the scores for both the religious and racial-ethnic groups in the social studies section of the St. Louis research project. Few of the publications received more than a 20 per cent positive rating for the Protestant group. And the examples of positively scored references cited below, typical of the majority of positively scored materials, would be open to serious question today. The statements frequently strike one as overly paternalistic and seem to base their call for acceptance of Protestants on the fact that they ~~will/learn~~ possess "at least some of the truth we have."

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"Now not only Catholics but non-Catholics as well can attain to the state of grace. For instance, a non-Catholic who, by an act of perfect love or perfect contrition, has received baptism of desire, is united to Christ by an invisible bond as long as he persists in the state of grace."

"Non-Catholics who, through no fault of their own, do not know that the Catholic Church is the true church, may be pleasing to God. The Catholic teaching that 'outside the church there is no salvation' does not mean that everyone who is not a Catholic will be damned. It means that salvation comes to men in and through the Catholic Church. Therefore, non-Catholics who are in the state of grace, are in the Catholic Church, though invisibly, and if they persevere in grace, they will be saved...."

"It is quite possible, however, for a Protestant to be 'in good faith' in holding to some truths and rejecting others, for he may not know that these others are revealed. If he knew, he would accept them."

"Christ really wants all to be members of His Mystical Body, and everyone is thus potentially, if not actually, a member. For this reason we have charity for all persons. Race, nationality, position, personality -- all these things must be brushed aside by the love that Christ wants to bind all people together in Him."

The positive attitude of these excerpts can be appreciated even more if we compare the tone of the final one on the body of Christ with another textbook passage on the same theme:

"Many Protestants are baptized but as they do not accept the Catholic faith, they do not belong to the Mystical Body. The Orthodox church members are baptized and they profess most of the truth of the faith taught by the Catholic Church; their refusal to give obedience to the Pope, however, excludes them from the Mystical Body."

The visibility of the non-Christian religious group in the religion materials was rather low. Its preoccupation score ranged from a

low of 4.3 per cent to a high of 12.5 per cent. It is worth noting that for four of the nine publishers the visibility of the non-Christian group slightly exceeded that of the Protestant group. But among the other publishers the Protestant lead was considerable (as much as 16.5 per cent). The portrait of non-Christians was generally positive, but the scores were ~~leaving~~ not especially impressive. Below is an example of one of the negative references to non-Christians:

"... There are many non-Christian sects who do not believe in the Trinity and therefore do not accept Christ as divine. Among these are the Universalists, Unitarians, Christian Scientists, Jews, Mohammedans, Buddhists, unconverted Pagans, and many so-called 'scientists', 'evolutionists', 'materialists' and 'rationalists' who trust too much in their poor feeble reason and refuse the guidance of faith and the church. Pray for all unbelievers and help them by word, and work to find the Church."

In concluding here general commentary on the religion study, Sister Thering singles out two additional aspects of the findings as significant: (1) the more recent publications tended to reflect a greater sensitivity to the positive values and contributions of non-Catholic groups; and (2) whenever the author's approach in the religion materials was "apologetical", the overall rating received was considerably behind that recorded for materials in which a "kerygmatic", liturgical or historical approach predominated.

This general overview of the presentation of non-Catholic groups in the religion materials certainly must leave the sensitive Christian teacher with some feelings of deep disappointment. It is a serious matter to discover from the St. Louis textbook studies that the worst presentation of outgroups occurred in the case of other

religious groups in the religion materials. The fact that religious outgroups received a more accurate and sympathetic portrayal in the social studies materials than in the religion materials intensifies our uneasiness over what we have been presenting to our Catholic students over the years.

A legitimate question ~~xxx~~ arises at this point. Is the spirit of American democracy and religious toleration chiefly responsible for the better picture of religious outgroups in the social studies materials? And if so, what does this say about the value of Christian faith which has prided itself on its spirit of community and brotherhood? We must admit, I am convinced, that the generally secular spirit of our time has played a part in the lessening of religious tension evident in the more democratically orientated social studies materials. The great Protestant theologian Paul Tillich contended that secularism, despite its many drawbacks, has exercised a definite ~~influence~~ positive influence on contemporary religious outlooks:

"The attack of secularism on all present-day religions would not appear as something merely negative.... The secular development could be understood in a new sense, namely as the indirect way which historical destiny takes to unite mankind religiously, and this would mean, if we include the quasi-religions (such as Marxism), also politically." 1

But to leave the matter here would be to offer a facile and superficial analysis of the problem of intergroup tension that has been a part of the Christian heritage since its inception. As the liberal levelling-off process which has permeated Western society

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since the American and French revolutions has broken down in our own time with respect to racial-ethnic groups, so too we must recognize that its general philosophy of "we really all believe the same thing" or "it does not matter what you believe but who you are" has been found wanting. We cannot deny for a moment the good effect this spirit of toleration has produced. Its inherent danger is total indifference in the area of belief and the failure to realize that truly universal religion does not yet exist. If man is to express himself religiously, he must do so through particular forms and symbols. And because these forms and symbols vary so greatly, tensions between groups utilizing different ones is understandable if ultimately unacceptable. The liberal religious outlook that has pervaded the Western scene for most of this century also runs the risk of blotting out the richness that might be found in a particular tradition from which others might profit. As in the realm of race and ethnicity, our ideal in the religious area must become much more one of shared diversity rather than a mere stripping away to the so-called common core. All the great world religions have something to contribute to each other. And it is often the most unique element in a particular religion that must needs to be understood and somehow incorporated by other religions if they are to develop a full religious understanding. The challenge before us is how to cultivate or appreciation of the unique features of our own religious tradition without such commitment automatically leading to the type of prejudice and intergroup hostility that has been the rule for so long a time among peoples of differing religious affiliations.

The noted Catholic ecumenical scholar Fr. Gregory Baum, OSA, has

attempted to show how the experience of the ecumenical movement has revealed religion to be both the source of prejudice as well as a potential force for its eradication.² The Christian religion, he says, leads to the creation of community. It is through this community of fellowship that the members attain salvation. Celebration of the sacraments renders this a sacred society, which fact differentiates it from the worldly society to which the members also belong. This attitude, though rooted in the New Testament, has resulted in a pathological situation in Christianity. Christians came to believe that there was no salvation outside the confines of the church. This outlook caused the erection of a clearly visible dividing-line between Christians and non-Christians. A "wall of truth" grew up around the church, separating it from the world outside.

To protect the church's well-being, this wall of necessity had to be strong. The wall protected the ordinary Christian. Since salvation was not generally available to people outside the wall, it intensified the Christian's appreciation of the importance of belonging to the church. The wall kept him from the harmful influence of outsiders. It strengthened the sense of community and it made Christians dependent upon one another. Christians would cross the wall and mingle with the men who lived beyond it only for the purpose of making converts. They desired to share their faith with others. The converts that were made were usually severed from their former associates and intergrated into the Christian society. Missionary activity preserved and even strengthened the wall of truth that surrounded the church.

Thus the Christian religion divided mankind into "we" and "they".

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This radical distinction influenced the way Christians interpreted their life in society, their personal associations and their political ideals. This distinction served as the key for an understanding of history. We hold the truth, they are in error. We have access to salvation, they sit in darkness and are filled with fear. We are virtuous, understanding, liberated, cultured; they are treacherous, fanatical, superstitious, uncivilized. This deep division between "we" and "they" inevitably generated a sense of superiority. We are superior, they are inferior.

According to a law of social pathology the strict dividing line between "we" and "they" results in a process by which the we-group inevitably elevates itself above the they-groups. Dr. Thomas Szasz has analyzed the rhetoric of exclusion used by a we-group to affirm its own superiority and to exclude the others from their share in the goods of humanity.³ The rhetoric of exclusion finds rational arguments or theological reasons to justify this self-elevation and make it acceptable ~~to~~ even to men possessing a sensitive conscience. The rhetoric of exclusion which is manipulated by the leaders of society and endorsed and amplified by the members tries to assign an ever lower place to outsiders. They come to be regarded as inferior from every point of view. If this rhetoric goes on without restraint, the outsiders are eventually looked upon as less than human and their suppression becomes a moral ideal. In the end society will even approve of their extermination. They are no longer human and hence have forfeited the right to live.

Such rhetoric of exclusion is far from uncommon in Christian

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literature. In many cases it has led to disastrous political and social consequences. History tells us of holy wars and the killing of infidels. It is this rhetoric of exclusion that has made Christianity a source of prejudice. Even today when the cruder forms of this exclusion have vanished, the rhetoric tends to remain with us and to perpetuate the inherited prejudices.

But Fr. Baum points to another factor which he feels makes religion a source of prejudice in society. Christianity proposes a high moral ideal to men. It advocates holiness of life. The Christian claims to be free of the bonds of sins. He has become a servant of justice. His community is the holy church. Christians have often insisted that faith in Christ makes them better people. It is this high ideal of holiness that forces the Christian community to live up to its image of holy church. Christians must present themselves as the holy fellowship of true believers, without division or conflict, without pride and thoughts of vengeance. Christian teaching creates an image to which the church tends to cling at all costs. Often this image hinders the church's self-understanding. The high ideal stops Christians from looking at who they really are. If they face the total reality of the church, their self-image stands in danger of crumbling to pieces.

This tendency appears in every society. But the higher the moral ideal, the more threatened a society is by the knowledge of the truth and the more vulnerable it becomes to paranoid behavior. To escape facing up to the evil trends existing within it, a society will try to project them on outgroups. The outsiders become the embodiment of unfaithfulness, superstition, hostility and fanaticism.

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The church sees in others what it does not want to admit about itself. Prejudice against others becomes a powerful defense against self-knowledge. The more "orthodox" and "holy" a religious community wants to become, the greater the potential for paranoid behavior and the creation of prejudice. The fanatically "true believer" regards the whole world surrounding his church as the enemy and even tends to exclude from the circle of the elect the members of his own church who disagree with him. The religious groups that aspire to pure and unadulterated orthodoxy become most fertile sources of prejudice.

These two pathological tendencies make religion the source of prejudice. But are there other forces operating in religion which have the power to overcome prejudice and enable men to appreciate outsiders for what they are? Fr. Baum sincerely believes that these forces do exist. Though he concentrates only on those forces present within Christianity, he is convinced that members of other religious traditions could also demonstrate that their faith delivers men from prejudices. He sees in the Christian gospel a power that heals men from prejudice, not only from that generated by their religion but from all prejudice created by human society as a whole.

The Christian gospel does not divide mankind into two clearly defined groups of Christians and non-Christians. The gospel does not define a radical distinction between "we" and "they". There is certainly a difference between Christians and those who do not regard themselves as followers of Christ. Yet according to Christ's teaching the wonderful things God operates in Christians

also are to be found among men who do not belong to the church. We learn, moreover, that the opposition to good and the deafness to God's voice are attitudes also present within the church. "Not everyone who says to me, 'Lord, Lord,' but he who does the will of my heavenly Father, shall enter the kingdom of heaven." (Mt. 7:21). According to the teaching of Christ men are judged not by their creed, but according to the attitude they show towards their neighbor in which their credal affirmations of faith, hope and love find visible embodiment. "Truly I say to you, as you did it to one of the least of these my brothers, you did it to me." (Mt. 25:40) This line of thought has been greatly stressed in the present age. We have become more conscious of the universality of divine grace. There has developed among Christians a new awareness of the bonds uniting them to others. The brotherhood which is the work of God's grace extends beyond the church to all men. It has become clear to Christians that their loyalty to the church is conditional. The absolute loyalty of Christians is to the mystery of divine redemption that is revealed in Jesus Christ. This doing the will of the Father, it is obeying the Spirit at work in the whole human family. This loyalty transcends the sociological reality of the church. A Christian identifies himself with the institutional church only conditionally: it is conditioned by the gospel. His mission to serve the kingdom, to seek justice and resist evil may bring him into situations in which he must side with men of other religions or no religion against men of his own church.

Because the loyalty of Christians to any institution is conditioned by the gospel, he is never willing to divide the human family into

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"we" and "they". Understanding Christianity in this fashion provides a remedy against nationalism and other ideologies that tend to create unconditional loyalties of men to historical movements or institutions. To a Christian such loyalties are idolatrous. He must remain critical. He is summoned to embrace the whole of humanity with love and become a man of reconciliation in society. He is aware of the wonderful things God brings about among people. He is called by God to love his own without despising others, to form a Christian community without excluding others from his friendship, to make his own particularity the key for the understanding of the particularity of other groups.

The gospel corrects the radical distinction between "we" and "they". The gospel, moreover, rejects the radical distinction between "the holy" and "the unholy". In the teachings of Jesus the division between just men and sinners is undercut. According to the gospel sin has found its way into the lives of all men. To think of oneself as just and hence not needing redemption is an attitude contrary to Christian faith. To regard ourselves as just or the church as just is to introduce a division into mankind that generates illness. The man who calls himself just and others sinners prevents himself from coming to self-knowledge. The "just" man is unprotected against his own destructive drives, for he never sees them. He will do harm to other people without knowing it.

The gospel calls all men to conversion. It repeatedly summons the Christian to the acknowledgment of his destructiveness and the readiness to turn away from these layers of his personality to the new life that is being offered him. He is summoned to acknowledge

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his prejudices and use them to discover the evil inclinations in himself which he tries to hide. This call to conversion, therefore, is the remedy from the paranoia which threatens men. We are called to admit who we truly are, not before a judge but a savior.

Hence the gospel can free men from the prejudices created by their Christian as well as their national and cultural heritage. The gospel warns men not to attach themselves to their own self-image. Conversion remains a permanent dimension of human life. If men are willing to acknowledge the negative side of their lives, they will not allow prejudices against others to take root in them. As men learn to look at themselves as they are, they also come to acknowledge others as they are -- their great qualities and their openness to the Spirit, as well as their smallness and their tendency to be closed. Such an understanding of the gospel enables men to see reality as it is. Thus the two pathological trends which make the Christian religion a source of prejudice against others are counterbalanced and sometimes overcome through a sensitivity to the gospel message which seeks to prevent men from dividing the world into "we" and "they" and "the holy" and "the unholy".

The question arises whether a community of people can survive without a wall around them and an appropriate rhetoric of exclusion. Will a community retain its historical existence if its members condition their loyalty to a transcendent principle and are willing to face up fully to destructive drives existing within them? Or will such a community inevitably dissolve into a wider cultural group? Is some prejudice required for the perpetuation of a religious society? Is it possible to retain one's particularity if one wholeheartedly

endorses the universality of grace? Fr. Baum answers these very serious questions in the affirmative.

The first requirement for the existence of a community without walls is the proper understanding of universality. Universality does not automatically imply an undifferentiated human community. It does not envisage the removal of all distinctions. On the contrary, the particularity of one's own group must become the key to an appreciation and understanding of what particularity means and the bridge to the kind of pluralistic universality or shared diversity that should be our ultimate goal. In other words it is not by becoming less faithful to one's religious tradition that a man loses his prejudices and experiences fellowship with others. On the contrary it is by becoming more Christian, by experiencing the unity of the Christian community and his membership in a particular people, that a man is able to acknowledge other people for what they are and become willing to embrace them as brothers without wishing to destroy their heritage and draw them into an undifferentiated religious melting pot. Only if particularity and universality are not looked upon as opposites can there be any hope of eliminating prejudice. The liberal who is passionately concerned with the brotherhood of all is often tempted to despise the attachment of religious people to their traditions. That is why in some respects the religion textbooks are more honest in their treatment of religious outgroups than the social studies units. While we must certainly move beyond their many stereotypes and falsifications, they more truly convey the very difficult problems in trying to combine specific commitment with an attitude of brotherhood. The liberal is often blind to the fact

that his own ideals are largely determined by the particular socio-political culture he has inherited or chosen. The prejudice of the liberal certainly demands further study.

Is a vision of an open community unrealistic? Can a society created by religious dedication save its self-identity if it remains open to friendship with all men? There seems to be a new ideal of community developing in the present age, an ideal that is moving churches and other institutions, religious and secular, to open themselves to the universal community of men. We are currently experiencing a breakdown of closed societies. People are reluctant to commit themselves uncritically to any institution or any system. We have gone beyond ideology. Men in our day want to dedicate themselves to a cause or a movement. They are willing to embrace with love the community to which they belong and the institutions which serve it, but these same people also are insisting on remaining open-ended. They want to learn and to grow, and they desire to participate in various ways in the human community beyond the one to whom they are primarily committed. The age of ideology is past. Men refuse to solve their problems by seeking logical consistency with a full-blown system nor by invoking the unquestioning loyalty to an institution. If they have deep convictions, they still remain open to the new, willing to test reality and to change their viewpoints and policies if need be. This we see taking place in the churches, in the political world and even in communist societies.

In our time people are unwilling to belong to a single society in a total and exclusive way. They reject a nationalism which identifies

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cultural, political, economic, linguistic and religious values within a single society. People want to love their own and be loyal to them. But according to various levels of identification they also desire to be part of other communities. Their cultural ideals may lead them to participate in one group, their economic views in another, while politically they belong to their nation. We are moving into an era in which the nation, as it has been known in the nineteenth century, corresponds less and less to the community in which people actually live. Without being disloyal to what is most precious in their community, many people see the need to join with outgroups in certain circumstances to achieve some common purpose.

A similar development can be observed in religious societies. A Catholic wants to be a loyal member of his church; but he does not want to belong to his church in a way that would prevent him from sharing community with Protestants. In some way he wants to belong to them too, bear the burden with them and rejoice with them. Catholics want to participate with Jews and with people everywhere who are concerned with service and reconciliation. Today many Christians would shrink from belonging to any community so exclusively that they would cease to be open to various forms of communication with others. Today multiple loyalties do not normally divide; they intensify our self-possession, they make us more ourselves, they give us greater strength to engage in the ministry of reconciliation and peace. Can an open church survive? Fr. Baum is convinced that a closed religious community will not be able to survive in the future. Sensitive people will refuse to join any society that threatens the unity of mankind and which does not permit them to

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associate themselves in various ways with other communities. Only an open religious community can survive in the future.

Can people find self-identity in an open church? Will people know who they are if they belong to several communities? In the static society characteristic of the past, roots were necessary for men to find their self-identity. We belonged to a town or a village, to a certain country, to a religion. We knew who we were, we could locate ourselves in the psychological sense, through our roots. If we were cut off from these roots, we began to drift, looking in vain for strength and conviction and eventually threatened by isolation and depression. Today many of these static patterns have gone by the boards. We move easily from one place to another. We belong to several communities, we may have lived in several countries, we may have friends and colleagues all over the world. We often identify with movements and causes not only in our own country but abroad. What do men do when they have no roots and, as a result, lack a sense of belonging?

In contemporary society we are unable to attain self-possession by seeking the kind of roots that were available to people in the past. If we look for roots in a single community, we will be uncertain of ourselves all of our lives. To have a sense of belonging in our day we must participate in several communities on ~~a~~ different levels. To be totally and uncritically attached to a single community has become too confining for us and too dangerous in view of the universal community of men. We share in many communities which take care of the various aspects of our life. Fellowship is available to us but only if we are willing to share on many levels in several

communities.

Can this be done without becoming schizophrenic? Fr. Baum believes it can. For the unity of the personality is created by the person's orientation towards growth and unity which, according to Christian faith, is the redemptive work of God in the heart of man. Man is united by the mystery of grace that is present in him and which, as a Christian, he acknowledges in Jesus Christ. The roots of men are not from below, they are from above. The self-possession of man and his freedom from prejudice are provided by the multiple participation in several communities which is maintained in a living and creative unity by the presence of God to human life.

With Fr. Baum's analysis of the nature of religious prejudice as a backdrop we can move to a consideration of references to specific religious outgroups found in the Catholic textbooks examined by the St. Louis research team. Suggestions will also be made for improving the portrait of non-Catholics among Catholic students along the lines advocated in Fr. Baum's interpretation of the respective roles of particularity and universality.

I. Protestant Christians

The social studies units, as has already been indicated, offered the student a fairly positive picture of Protestantism. References to Protestants fell into one of three basic categories: (1) those mentioning the Reformation; (2) entries concerned with early Protestant colonists in America; and (3) those dealing with later developments in America and present-day activities.

Statements within the first of these categories, the Protestant

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Reformation, were not as numerous as those for the other two. One manual instructed teachers "to be guided by the spirit of Christian principles in presenting the work on the Protestant Revolt and the Catholic Reformation." Emphasis was frequently put on the abuses and weaknesses existing in the church at the time of Martin Luther, as well as the political, social and cultural causes of the Reformation. On occasion the textual materials spoke of the "true and religious zeal in the minds of many who broke with Rome."

Luther was presented by some of the textbook authors as a man of talent and ability and whose criticism of the church had some validity:

"In the year 1517, Luther attacked some practices that had grown up in the church in regard to indulgences. These practices were not approved by the officials of the church and Luther had a right to criticize them. But Luther soon went on to deny some of the chief teachings of the church."

"About twenty German translations of the Bible had appeared before his time, but the beauty of Luther's version made it very popular, and it had great influence upon the development of the modern German language."

"Here (University of Wittenberg) Luther distinguished himself as a forceful and eloquent preacher and teacher."

John Calvin, another Reformation leader, was described by one of the texts as a man of great learning and intellect who in 1536 published the monumental Institutes of the Christian Religion.

Speaking of the Catholic church in colonial times and the difficulties it faced as a minority group, many of the publications stressed that despite the considerable injustices suffered by Catholics there were many honest, fair-minded Protestants who disapproved of the unjust laws which deprived Catholics of religious

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freedom, voting rights and public office. Special mention was made of the freedom accorded Catholics by William Penn in Pennsylvania and Roger Williams in Rhode Island.

"Pennsylvania did not pass laws against Catholics. The Quakers were sympathetic towards them, and in fact there were a number of Irish teachers in Pennsylvania, many of whom were Catholics."

"Even though Pennsylvania became the center of Quaker life, Catholics, too, were welcomed. Anyone who believed in God could live there. They enjoyed freedom in the practice of their religion. They shared in the friendly government of the Quakers."

"The outstanding leader of these people (colony of Rhode Island) was Roger Williams, a charitable Puritan preacher.... Roger Williams was an extremely tolerant leader."

In the post-colonial period Protestants were frequently singled out for their positive influence on the American character, for their social services in behalf of youth and education, and for their general service to the nation by preserving moral values and contributing to the solution of social problems.

"American religious life showed great vitality. Protestantism, which dominated the religious scene (during the period of Jeffersonian Republicanism), revealed vigor in expansion, organization and thought."

"The YMCA is typical of the Protestant interest in social service."

(Reference to the Federal Council of Churches) "Charged all Christian peoples with the duty to concern themselves directly with certain practical social problems. This illustrated a notable tendency in American Protestantism to take an active interest in social, economic, and political affairs in which moral questions were involved."

"By and large, the Protestant clergy performed heroic public services, managing to live on the smallest of

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salaries, take charge of local charities, act as community leaders, and raise families at the same time. Some of the children of these ministers later became famous in American life."

Several textbooks clearly acknowledged the deficiencies in the Catholic church, especially in the period when the Protestant reform began. The authors spoke openly of the immorality, selfishness and ignorance of some members of the clergy, including the popes, in Luther's day. Other textbooks criticized Catholic persecutions of Protestants in the past as a serious violation of "freedom of conscience" and as a cruel and intolerable action.

"By the sixteenth century the papacy was all too frequently more interested in petty Italian politics than in overcoming corruption."

"Many of the clergy became worldly, and politics became amoral if not immoral. These conditions ultimately led to the division of the Christian world, commonly known as the Protestant Revolt."

"It is true that reform was needed. The Catholic church, despite her divine mission, has never claimed that her members cannot sin. Even Popes have been found imperfect and weak, going so far in some instances as to misuse their high position to further personal interests.... The church has never claimed to be perfect, in clergy or members.... The Church needs reform at all times in her members and never tires of preaching it. She needed it in the sixteenth century more than in any other period of her history."

But the presentation of Protestants in the social studies materials is by no means totally free of negative content. The following references illustrate the tone of the negative statements used to describe the Protestant group. As is evident from these examples, the emotionalism of the authors often colored the presentation of material concerning the Reformation, Protestant leaders and particular Protestant groups. At times the

Protestant groups. At times the authors seemed unaware of the connotations of various words or phrases and the effect these might have upon the students. Protestant leaders were depicted in a few publications as proud, fanatical, narrow and hypocritical; Protestantism itself as destructive and undesirable. And the Reformation was blamed for many tragic consequences such as intolerance, war, nationalism, secularism, suffering, neglect of the common good and lessening of moral authority.

(Tabulated personality traits of the Reformers) Luther: cruel, twisted childhood. Sentimental, torn between fear of God and the love of sensual pleasure. Calvin: severe, narrow, hypocritical. Ambitious for power and rule. Proud and fanatical.

"The Scottish nobility, moved by greed for the church's riches and inspired by fanatical Calvinist John Knox turned Scotland Protestant."

"Martin Luther, the first and foremost revolutionary, openly taught not charity, purity, and humility, but hatred, vulgarity, and senseless pride. His conduct closely followed his teaching."

(With reference to the persecution of Irish Catholics)
"Of the persecutors, the Puritans were the most bitter. They had but one aim, the destruction of the Catholic Church. Instead of destroying the religion, however, the persecutions made it stronger."

"The Protestant Revolt led to bitter intolerance and war; it led to an intensification of nationalism, the capitalistic spirit, absolutism, and secularization."

"Thus the countries that developed the slave trade, such as Holland and England, were those that were heavily influenced by Calvinism."

"The Protestant Revolution against the Catholic Church in the sixteenth century spread fanaticism and intolerance, and was the main cause of many wars for more than a century."

"Unlike many Protestant sects, the Catholic body, true to the social principles of Christ, was not split by the knife of sectional discord and racial prejudice.... This unity impressed many non-Catholics."

"Much of the misunderstanding between the United States and Latin America has come from a failure of North American Protestants to understand the essentially Catholic character of South American civilization and life."

As was indicated above the religion materials' approach to non-Catholic groups was heavily negative in tone. The most positively orientated statements tended toward generalizations about the value of brotherhood or the dignity inherent in the Catholic notion of the body of Christ. Even many of these positively orientated statements, some of which were quoted at the beginning of this chapter, strike the reader today as overly paternalistic in their attitude.

Negative references to the Protestant group in the religion materials clustered around three areas: (1) doctrinal differences with the Roman Catholic church; (2) the Reformation; and (3) areas of modern Catholic-Protestant conflict (e.g. Protestant missions in Latin America). Sister Thering quotes a passage from Dr. Karl Adam to indicate what she feels should be, but often has not been, the spirit prevalent in Catholic materials when treating of Protestants:

"In the light of Christ, the Catholic will no longer wish to regard Luther simply as an apostate who broke faith with the church. He will recognize the many lights in his character; his unfathomable reverence for the mystery of God; his tremendous consciousness of sin; the holy defiance with which, as God's warrior, he faced abuse and simony; the heroism with which he risked his life for Christ's cause...." 4

Only on rare occasions did the textbook authors present a portrait of other religious groups in the spirit suggested by Dr. Adam. The more characteristic treatment of Protestantism reflected in the passages from Catholic textbooks quoted in Sister Thering's study is aptly summarized in a quotation taken from author William Clancy in

which he recalls his own experience as a student:

"In the primary and secondary schools, I learned the standard things, all negative: Protestants reject the authority of the Pope; they do not honor the Virgin; they deny the efficacy of good works; they acknowledge only two sacraments, etc.... Through 18 years of Catholic education I heard nothing positive about Protestantism. No teacher ever suggested that beyond the Reformation's negations, Protestantism has a prophetic vision of its own...." 5

The negative approach described by Clancy is exemplified in several of the representative excerpts from the textual materials.

"Protestantism granted concessions in an attempt to attack all who lacked courage to live up to the high standard proposed by Christ and the church. Protestantism today is rapidly deteriorating, while the unchanging spiritual church has grown ever stronger with the years."

"What conclusion can be drawn from the fact that the only point of unity among Protestants is opposition to the Catholic church?"

"In the 16th and 17th centuries, the Protestant Revolt divided the defenders of the supernatural into two hostile camps, with the result that most of the sects which then broke away from the church have since lost all sense of the supernatural, and have frankly worked to spread secularism even into the field of religion."

"On the inside the church has always had a certain number of proud people called 'heretics' who seem to think they know more about God's business than God Himself. The latest of these, those who called themselves Protestant Reformers, are realizing more and more, as time goes on, that the church was right. Every census in the United States shows a gain for the Catholics and the decrease for almost all the others."

"After 400 years of starvation without most of the sacraments, non-Catholics today have grown to view man in an opposite way; now they hardly think of him as anything more than an animal."

"Luther's unrestrained passions led him to sin; and in his pride he refused to have his life be considered sin. He worked out, therefore, a different teaching, in which the ideas of sin and of goodness were changed to correspond to what it pleased him at the time to consider sin or virtue. His pleasure, rather than truth, was to be the standard for measuring right and wrong."

No one will deny that Catholic views of the Reformation will differ somewhat from Protestant interpretations and that the Catholic viewpoint will involve some critical judgment of the Protestant position (as a Protestant viewpoint will involve some critical assessment of the Catholic approach). The kind of distortion which characterizes the above excerpts needs to be avoided, however, as well as the use of pejorative descriptions such as those from a church history text describing various leaders of the Reformation as "obstinate heretics," "self-satisfied monarch," "positively-immoral", "drunker brewer," and "adulterous tyrant".

While there is room for disagreement between Protestants and Catholics on certain issues, the textbooks examined in the St. Louis study frequently contained unfair implications that Protestant groups are Christians in name only and do not actually try to live in accord with the teachings of the New Testament. The following is an example of one such distorted statement:

"A Christian is a baptized person who believes the teachings of Jesus Christ and lives according to them.... Many call themselves Christians although they believe only part of the teachings of Christ. Such Christians are Lutherans, Methodists, Episcopalians, and other Protestants, as well as members of the Orthodox church. Strictly speaking, Catholics are the only real Christians, as they believe all the teachings of Christ and try to live according to them."

The same type of distortion appeared on occasion in textbook

discussions of areas of modern-day conflicts between Catholics and Protestants. The following two passages, from two different textbook series, are representative of the tone found in such prejudiced discussions.

"Protestantism and Communism have hindered the Catholic Church in South America. Although Protestants, mostly from the United States, have not won many converts from Catholicism, they have succeeded in making some Catholics indifferent to their faith. Their vast financial resources also threaten to weaken the respect for the church in areas where they can supply much needed help for the poor."

"Besides local problems, Catholics of Latin American countries face two sources of trouble from the outside: Communists and American Protestants.... The Protestants supported by plentiful funds ~~from the United States~~ are still attempting to 'convert' Latin American Catholics, a procedure that has frequently caused the latter to look upon all North American help as treachery in disguise."

There has been substantial improvement in the portrait of Protestant groups since the time of the St. Louis studies. The Protestant-Catholic rapprochement has advanced further than any other part of the ecumenical movement. But Catholics should not lull themselves into a false sense of accomplishment. As a person active in ecumenical work on the popular level, I have continued to hear many of the same negative attitudes contained in the textbooks we have been discussing verbalized again and again by Catholic people, including Catholic teachers. Hence the following recommendations with respect to the presentation of Protestantism to Catholic students need to be taken very seriously by teachers.

As the first recommendation with regard to the portrait of Protestants, we can reiterate the warning of the noted ecumenist Fr. George Tavard quoted by Sister Thering in her study:

There are still materials that do not venture much further than poking unholy fun at the Protestant Reformation. Such a turn of mind in a would-be professor, or writer, naturally ought to be alien to a cultured person; it proceeds from a great amount of unintelligence allied to a mountain of ignorance.... Luther is then held to be no better than a vulgar, lustful monk. Calvin becomes a cruel tyrant. The Anglican Church originates only in Henry VIII's desire to change wives. Every separated Christian body is called a "sect". All religious fervor among non-Catholics looks like fanaticism. Reformed doctrine is reduced to free interpretation. The history of Protestantism is streamlined into an outline of the variations of the Protestant Churches, and the persecution of the Catholics, etc. This anti-Protestantism is as rabid as it is ignorant." 6

Such negative presentations of Protestantism by Catholics throw, according to Fr. Tavard, "contempt on their author rather than what they sling mud at."⁷

In a more positive vein Sister Thering follows Fr. Tavard in recommending to teachers the view expressed by the French Catholic theologian Marc Oraison who has pictured the mystery of the Incarnation and of grace as a mystery of interrelationship. Fr. Oraison writes:

Sin has made it difficult, if not impossible, to be fully related to reality. On account of it, we entertain perverted relations with the world. Aggressiveness replaces love. Our relational capacity has been damaged. Instead of being open to all, we shut ourselves inside of self-centeredness (and analogously, as a group, we can shut ourselves within, thereby exhibiting ethnocentrism). Even human love is often a selfish relationship. Jesus Christ, on the contrary, initiated a relationship of love. Enemies even are to be loved. And when it was reported to him that a man who was not of his disciples preached and worked miracles in His name, He said, "forbid him no more; no one who does a miracle in my name will speak evil of me. The man who is not against you is on your side." (Mk 9: 38-39) 8

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On many points of belief a Catholic-Protestant polarization is no longer fully accurate. Certain Catholics may feel closer to certain Protestants on some issues, and vice-versa, than to their fellow Catholics. This new ecumenical situation must be made clear to students. We must also eliminate from our instructional materials any residue of the old attitudes towards Luther and the Protestant Reformation, as well as any type of "accepting" attitude ^{WHICH} ~~that~~ would imply that, even though Catholics have the "full truth", they should accept Protestants who have at least part of the truth. Catholic students need to realize that the Protestant tradition preserved a vital element in Christianity that must once again become part of the Catholic life-style -- the importance of a continual reform of the church. The teacher should convey to the student the attitude expressed by the Protestant theologian George Lindbeck:

"My own personal conclusion is that, in the contemporary eschatological-historical framework of thought, it is becoming increasingly difficult to develop a comprehensive and consistent theological justification for either Protestantism or Roman Catholicism as they now exist. Even within history, quite apart from the reconciliation which we hope for at the end of time, and not only for the sake of the united Christian witness which is our theological work, we are compelled to long and pray for a church which is both Catholic and Reformed, and lacks the doctrinal presumptuousness in which both parties are now involved." 9

Finally, teachers should try to expose their students to the activities of the National Council of Churches and the World Council of Churches. But they should also attempt to show them the differences between the major Protestant denominations such as Lutheranism, Episcopalianism and Methodism, pointing the basic emphases in each group. Likewise teachers, even in a sympathetic presentation of

of Protestantism, must be careful to avoid a stereotyped, static view of its member groups that would fail to make clear to the student the re-thinking and reform taking place within the various Protestant denominations. Many of the current reforms in Protestantism follow very closely the lines of change we are now witnessing in the Catholic church as a result of the II Vatican Council.

III. Eastern Christians

There is little to report with respect to Eastern Christians, whether Orthodox or those in union with Rome. They go virtually unmentioned in the instructional materials under examination. This is most unfortunate and needs to be corrected in the future. Almost nothing is said in the materials about the split between the Eastern and Western church while hundreds of pages are devoted to the Reformation. Several of the passages quoted earlier in this chapter described the Reformation as the first real break in Christianity, seemingly oblivious of the much earlier separation of Eastern and Western Christianity whose issues are just as profound and important to understand as those of the Reformation controversy. Students need to be presented with a fuller understanding of the history which eventually led to this separation of the two major segments of Christianity.

Also to be stressed in the process of improving the portrait of the Eastern churches are their viewpoint on tradition and the nature of the church and its authority as well as the unique liturgical rites found in these churches. The II Vatican Council in its decree on the Eastern Churches¹⁰ expressed unequivocally the

position and the rights of the Eastern communities within the Roman Catholic Church and re-established privileges and customs which had been abolished in the past. It further expressed the hope for a corporate reunion of the Eastern Orthodox churches with the Roman church. The Council insisted that the traditions of the Eastern churches which differ from those of the West, rather than harming unity, enrich the spirituality of the church.

There are six main Eastern Catholic rites: the Chaldean, Syrian, Maronite, Coptic, Armenian and Byzantine. Their membership in the United States numbers about one million. There are also substantial numbers of Eastern Orthodox Christians in this country. Hence it is important that students know something about their history and background. Chap 21

One final note of caution for the teacher. The Eastern Orthodox should never be simply classified as Protestants. Though they hold membership in the World Council of Churches, they consider themselves independent from the Protestant tradition as rightly they might. Their origins are due to an entirely different set of historical circumstances and their spirit differs significantly from Protestantism in many important ways.

III. Non-Christian Groups

The positive portrait of non-Christian religious groups presented in the social studies materials was limited to pagans, Muslims and other Oriental religions, together with references to Buddha, Confucius and Laotze. The majority of the entries scored in this category referred to Mohammed and the brilliant Muslim culture. Positive

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references to pagans were not too numerous but the few tabulated showed an acknowledgment of the positive qualities of some pagans. In one manual the teacher was advised to stress "a pagan ruler's respect for the dignity of man." Several publications acknowledged that pagans lead morally good lives.

History materials tended to focus on Islam. The positive portrait drawn by the authors stressed the religious spirit and patriotism of the Muslims, the great appeal of their religion, the sincerity of their members, and their religious practices of prayer, almsgiving, hospitality, and loyalty. Following are two excerpts from the materials which illustrate these points:

"Among the more important reasons for the remarkable expansion of Mohammedans were the strong patriotism and religious spirit inspired by that religion."

"Moslems worship the God of Adam and Eve, of Moses and Abraham.... The Moslems are often very sincere in their love of God. They are not ashamed to mention his name respectfully in conversation, or to kneel at the hours of prayer in public places. They give alms to the poor, are hospitable to strangers and loyal to friends."

The greatest number of entries scored for the Muslim religious group concerned its flourishing Medieval culture. These entries stressed that the Muslims accepted and further developed the best in the cultures they contacted or conquered. Emphasis was placed upon their excellent history, their great literary contributions in the realm of poetry and prose, and their scientific and philosophical works.

"The Mohammedans, especially those in Spain, added some very important things to the civilization of Western Europe. Many of their beautiful mosques ... and other buildings are still standing. Many of the Arabs were poets. Others wrote prose. Some were

historians. The Arabs were great astronomers and also studied medicine."

"A list of some of the words that have come into the English language from the Arabic as a result of their brilliant Moslem culture will illustrate the vastness and variety of their achievements."

"In the liberal arts the Moslems were serious students of the Greek philosophers, especuallly Arostotle. Their translations of Aristotle and their commentaries on his works were introduced to the Christian West in the 12th century and made possible the work of the greatest of all Catholic philosophers, St. Thomas Aquinas.

"Other references to the non-Christian group in the materials described the simplicity, zeal, and special virtues of the Oriental religions.

(With reference to Buddha) ... it appears that he was a remarkable man of zeal and midlness who led a life as simple as that of many Christian saints."

"Many Chinese practice the teachings of Confucius. Confucius was a wise man who lived long ago. He taught the Chinese to honor their parents, to be gentle and polite, and to be honest and hardworking."

In other social studies textbooks the authors attacked directly suspected stereotypes of stuednts and made them aware of the tragic aspects of the Crusades with regard to non-Christiah groups. The following exemplify these approaches:

"Contrary to the popular notion the Arabs only occasionally spread their religion by the sword. Generally they were very tolerant, especially toward Christians and Jews whom they carefully distinguished from the heathen."

"Unhappily they (the members of the First Crusade) had no mercy on the Moslem inhabitants, whom they slaughtered by the thousands."

The social studies units did also contain some contain some negative materials with respect to non-Christian groups. Most of it had to do with the supposed warlike spirit of Islam. Other references presented non-Christian ideals as essentially opposed to Christian

ideals and described non-Christian religions as "gloomy".

"Non-Christian ideals: contempt for those who are not as well off as we are; hatred of our enemies; refusal to accept God's will; indifference to religion and religious duties; selfish interest in our own welfare, take and use for our own benefit as much of the world's wealth as we can get; indifference to the needs of others; all-consuming desire to possess the things of this world; no regard for family ties and affection."

"The first religion in India of which anything is known was Hinduism; it was a gloomy religion with little hope for a brighter life after death."

"The Moslems were skilled fighters. Their religion urged them on with fanatical zeal."

"The word Islam means obedience to God. Mohammed believed in the unity of God. God is God and Mohammed is His prophet was his slogan. Prayer, fasting, alms, and pilgrimages to Mecca were some of the Mohammedan ways of serving God. They did not preach this new religion but urged war on unbelievers."

"Islam has been a source of dissension among the peoples of the world."

The religion materials contained very little of significance with regard to the non-Christian groups. Their exposure in the social studies materials was far more extensive, though even here there was very little attempt to acquaint the student with the basic beliefs of the major non-Christian religions. The religion textbooks concentrated heavily on Protestantism and Judaism, and generally bringing in references to other religious outgroups only in the context of broad generalizations about the need for openness towards all religious peoples of the world.

As a result, much improvement still is required in the portrayal of non-Christian religions. Their presentation in Catholic materials has not been updated to the same extent as the Protestant portrait.

Students must come to realize in their courses that the great dialogue in religion in the future will not be between Protestants and Catholics, but between Christianity and the other world religions.

Catholics must begin to explore the great religious traditions represented by Hinduism, Buddhism, and Islam to discover approaches to God and religion that are not as fully developed, or neglected, in their own tradition. The great Protestant theologian Paul Tillich has seen the encounter of the church with world religions as the great task for the future.¹¹ As Catholic students move into the age of the global village a knowledge of the world's great religions will be essential for true harmony and creative peace among nations. This does not mean an abandonment of the Christian religious tradition, but a breaking out of an exclusive particularity. Tillich insists that

Christianity will be a bearer of the religious answer as long as it breaks through its own particularity. The way to achieve this is not to relinquish one's religious tradition for the sake of a universal concept which would be nothing but a concept. The way is to penetrate into the depth of one's own religion in devotion, thought and action. In the depth of every living religion there is a point at which the religion loses its importance, and that to which it points breaks through its particularity, elevating it to spiritual freedom and with it to a vision of the spiritual presence in other expressions of the ultimate meaning of man's existence. This is what Christianity must see in the present encounter of world religions." 12

There is still far from sufficient appreciation of this spirit in Catholic teaching. When non-Christian religions are presented, the presentation is frequently disinterested and seems to make their religious conviction distant from and foreign to the Christian way of life. A much more thorough and sympathetic approach is needed that would help the student draw upon the insights of these religions

as well as understand them. This has been urged upon Catholics by the Declaration on non-Christian Religions issued by the II Vatican Council.¹³ In this document the Council Fathers stressed that all people compose a single community, and have a single origin, since God made the whole race of men dwell over the entire face of the earth (cf. Acts 17:26). The peoples belonging to non-Christian religions have found answers to many of the profound mysteries of the human condition which deeply stir the human heart even today. The document goes on to praise the meditation and ascetic spirit of Hinduism, Buddhism's understanding of the radical insufficiency of the world, and Islam's worship of God through prayer, almsgiving and fasting. The Declaration sums up its attitude towards non-Christians with the following exhortation for Catholics:

"Prudently and lovingly, through dialogue and collaboration with the followers of other religions, and in witness of Christian faith and life, acknowledge, preserve, and promote the spiritual and moral goods found among these men, as well as the values in their society and culture. 14

In portraying the non-Christian religions teachers should guard against the same type of stereotyping and static picture mentioned in connection with Protestantism. Many of the Eastern religions are also experiencing changes and modifications in their life styles as the societies of which they are a part undergo modernization. These changes should be explained to the students.

Finally, in some cases teachers may not even be aware that prejudicial expression are in fact being used by them. Professor

'Abdu-r-Rabb of Pakistan makes this point with reference to Islam in a paper presented to the 1968 International Conference of Christians

and Jews.¹⁵ Most often, he says, ordinary Christians reveal great ignorance about Islam. They do not even know the correct name of this religion nor what to call its followers who constitute approximately one seventh of the world's population. Christians generally call the religion Mohammedism and its adherents Mohammedans. An example of this is found in several of the passages quoted above from the social studies materials. But this way of referring to Islam and its people is unfortunate. It offends Muslims because it implies that Islam is the product of the mind of Muhammad. This is precisely what Muslims resent. Muslims believe that Islam is the right guidance given by God to mankind through his messenger the prophet Muhammad. God revealed the same kind of guidance through Moses, Jesus and many others before Muhammad. So this is God's guidance needed by man to set himself on the right path. The term Islam literally means "surrender". It is surrendering to God in order to obtain from Him guidance in the right path.

Professor Abdu-r-Rabb also expressed regret over the subtle and sometimes not so subtle attempts he and other Muslims have encountered in North America to convert them, the portrayal of Muslims on television as dishonest and sexually perverted, and the failure of the Westerner to understand his name as a unit ("the servant of the Lord") which cannot be broken down into first name and surname in the Western fashion. This last situation is symptomatic of an attitude shared by many American Christians who think theirs is the only civilization, the only right way of life and the only criterion for judging right and wrong. "They do not consider," he says, "for a moment that they constitute only a small segment of the

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entire human race."¹⁶

He concluded his presentation on a more optimistic note, however, indicating that he senses a growing interest among Christians, even at the level of the common man, in learning more about Islam and Muslims. He expresses a hope that a corresponding growth of interest will be generated among Muslims with regard to Christianity. Professor Abdu-r-Rabb show us clearly how far Catholics still must go in improving their understanding of non-Christian religions.

