HIGHLIGHTS OF PROCEEDINGS

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A National Conference

FAITH WITHOUT PREJUDICE: RELIGION AND THE TEACHING OF HUMAN RELATIONS

Sponsored by

The American Jewish Committee

In cooperation with

St. Louis University

June 1-3, 1975 - Fordyce House, St. Louis, Missouri

COOPERATING AGENCIES

The National Catholic Education Association
Division of Education and Ministry,
National Council of Churches of Christ in the USA
American Association for Jewish Education
Religious Education Association
The National Conference of Christians and Jews
Central Agency for Jewish Education, St. Louis
St. Louis Chapter, American Jewish Committee
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FAITH WITHOUT PREJUDICE

To raise the problem of prejudice in religious education is to raise questions of utmost sensitivity, because religion is the ultimate repository of values, belief and tradition for any group that takes its religion seriously. Nevertheless, the religious curriculum--despite its primary function of nurturing commitment to a particular faith--inevitably includes reference to and comparison with other faiths, and frequently, other racial and ethnic groups. Whether these references are theological, historical or social in context, they project an image of other groups which may influence, even determine, attitudes and behavior towards them. Religious education, from elementary grades through seminary training, is a potent source of intergroup and interreligious attitudes.

To bring the light of objective, systematic study to bear on this issue, the American Jewish Committee initiated and encouraged a series of textbook studies by Protestants, Catholics and Jews of their own curriculum materials. The Protestant self-study was undertaken at Yale University Divinity School by the Rev. Dr. Bernhard E. Olson, and published under the title Faith and Prejudice (Yale University Press, 1963). A follow-up survey by Gerald Strober was published under the title Portrait of the Elder Brother (The American Jewish Committee and the National Conference of Christians and Jews, 1972). The Catholic self-studies were supervised by the Rev. Trafford Maher at St. Louis University, and carried out by Sr. Rose Thering, O.P. (religion materials), Sr. Rita Mudd, F.C.S.P. (social studies materials) and Sr. Mary Linus Gleason, C.S.J. (literature materials). These studies were summarized by the Rev. John Pawlikowski, O.S.M., in his book, Catechetics and Prejudice (Paulist Press, 1973). Additional research into French, Italian and Spanish-language textbooks was carried out at Pro Deo University in Rome and the University of Louvain, and summarized by Claire Huchet Bishop in her book, How Catholics Look at Jews (Paulist Press, 1974). The Jewish self-study was undertaken at Dropsie College, supervised by Dr. Bernard D. Weinryb, and carried out by Dr. Daniel Carnick.

This consultation of religious educators reviewed the findings of the original self-studies; focused on the themes and issues of greatest potency for intergroup and interreligious attitudes; shared, on an interfaith basis, new trends and approaches, and identified remaining problems, so that religious educators of all faiths may cooperate in advancing mutual respect and understanding.

The conference conveners sincerely hope that religious educators in every community will consider organizing conferences based on this model.

Finally, we wish to acknowledge with appreciation the generous support of Mr. Richard Yalem of St. Louis whose thoughtful grant helped make this "educational summit" meeting possible.

Rabbi Marc H. Tanenbaum
National Director
of Interreligious Affairs
The American Jewish Committee

The Rev. Dr. Trafford P. Maher, S.J. Professor of Human Relations Center for Urban Studies St. Louis University

Conference Co-Chairmen

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A NATIONAL CONFERENCE

FAITH WITHOUT PREJUDICE: RELIGION AND THE TEACHING OF HUMAN RELATIONS, Fordyce House, St. Louis, Missouri, June 1-3, 1975

Sponsored by the American Jewish Committee and St. Louis University

This three-day conference brought together a varied group of Catholic, Protestant, Evangelical, Orthodox and Jewish religious educators. The program featured distinguished experts in the areas of theology, religious scholarship, pedagogy and intergroup and interreligious relations. This brief summary covers some of the highlights of the conference proceedings.

RELIGIOUS COMMITMENT AND THE CHALLENGE OF PLURALISM

DR. MARTIN E. MARTY of the University of Chicago, reminded us that neither religious commitment nor religious pluralism is going to disappear. Pointing to some of the complexities in his opening address, "Religious Commitment and the Challenge of Pluralism," he noted that religious commitment is often anti-pluralistic. Some aggressive groups within our society would like to prevail, to be imperial and triumphant. But religious commitment can also affirm pluralism: Many people use a particular faith to find the universal. The most profound affirmers of pluralism in our day were often deeply grounded in a religious tradition — Gandhi, Buber, Martin King, Tillich, Pope John. Conversely, pluralism can lead to a lowering of religious commitment — "starving in the cafeteria line." But accepting pluralism can also increase religious commitment, if people are prepared to examine the reasons for separate traditions and are willing to become involved in constructive argument.

Dr. Marty said that we can move from religious commitment to accept the challenge of pluralism through requiring such steps as these: First, "we can become increasingly empathic, more understanding as to why people hold the positions they do." Second, "where two or more different groups share a basis for common civil or philosophical life, these should be affirmed; areas of overlap, coincidence, and parallel in theological or moral visions should be stressed." Third, "there must be more effort to see that inside pluralism we often have alternative expressions of similar realities. The old natural law tradition helped people see this: we need to find contemporary statements of this tradition." Finally, "where interactive groups come to some sort of convergence, especially on questions of values or morals, that consequence should be emphasized. Most of all, we need the restoration of constructive argument. Lapsing back and wallowing in our respective traditions without seeing their part in the efforts of the whole race will not prepare us for crisis. Empathic and constructive argument

forces on us again not only a response to these traditions, but appeal to larger sets of terms that will help us transcend civil chaos and moral anarchy without coming to the point of imposing by force or guile a majority's view on the many traditions and tribes that must remain free to coexist and conspire in The Human City."

FATHER THOMAS E. KRAMER, Representative for Religious Education of the United States Catholic Conference, said that he found religious pluralism a means to deepening religious commitment, since it leads to a humility and openness before the mystery of our human lives and our own relationship with God. The denial of the legitimacy of pluralism can result in prejudice, bigotry, and a refusal to acknowledge basic human rights to those who do not agree with your position.

RABBI DAVID W. SILVERMAN, director of Special Education of the Jewish Theological Seminary, said that "diversity of perspectives and of propensities for action are among the most valuable of human resources that we have. America has resisted the melting pot in favor of a pluralism that possesses a reservoir of desirable alternatives. This variety of postures — religious, political, and social — is a resource for the solving of problems."

Dr. Silverman added that this variety, however, is overwhelmingly offered to adults. We need a similar variety in our school curricula — a shift in emphasis that would affirm the differences in our society. Rarely does religious diversity appear in our curricula and teaching. American religious history and religious literature tends to be couched in "either/or" language, instead of presenting a spectrum of differences.

THE TEXTBOOK STUDIES: IMPLICATIONS FOR WORLD COMMUNITY

In a paper on "Religion in an Age of Violence" RABBI MARC H. TANENBAUM of the American Jewish Committee, pointed out how extremist expressions of religious and ethnic differences are contributing to civil strife and even bloodshed in many parts of the globe.

"Even a casual survey of the present international scene," Rabbi Tanenbaum said, "impresses on us how critical a role religious education plays in the ideological and political conflicts on virtually every continent of the globe. Centuries of wrong or bad teaching, characterized by stereotypes and caricatures, have compounded in infinitely negative ways the political and human relationships of Catholics and Protestants in Ireland; Flemings and Walloons in Belgium; Serbs

and Croats in Yugoslavia; Greeks and Turks in Cyprus; Hindus and Moslems in India, Pakistan, and Bangladesh; Moslems and Christians in the Sudan, Nigeria, Uganda, and the Phillipines; Jews, Christians, and Moslems in the Middle East; Kurds and other Moslems in Iraq, Iran and Turkey."

He noted that "in addition to the tremendous value of the actual findings of our respective textbook studies and human relations programs for teachers and parents and students, quite possibly one of the decisive achievements of our interreligious experience on the American scene is that we have learned how to make pluralism work. We have learned how to instruct a new generation of Catholics, Protestants, and Jews in how to be faithful to one's own doctrines and traditions, and at the same time to develop authentic respect for the faith and religious commitments of others. We have in short developed a model of building community without compromise of our most cherished beliefs. That achievement, which is taken for granted by far too many, may well be the most valuable 'export' which we have to share with other nations, peoples, and non-Western religious communities."

THE PROTESTANT SELF-STUDIES: SCOPE AND FINDINGS

GERALD STROBER, author of Portrait of the Elder Brother, describing the findings of Protestant textbook research undertaken by Dr. Bernhard E. Olson and by himself, declared that, "while most blatant prejudicial stereotypes of Jews have been removed in teaching materials, Protestant religious education still does not portray the validity of Judaism today nor does it present Jewish life or experience in a sympathetic way." He deplored what he saw as a "low priority among Protestants on the subject of Jewish-Christian relations generally."

MS. EMILY V. GIBBES, director of the National Council of Churches' Division of Education and Ministry, stated that it was important that Protestant educators understand and learn to interpret the Jewish experience, even as they were struggling to deal more adequately with racial and women's issues in the churches' curriculum. The REV. BOARDMAN KATHAN, General Secretary of the Religious Education Association, urged his fellow Protestant Christians to "go further" in incorporating Israel, the Nazi Holocaust and Jewish Biblical teaching into Protestant religious curriculum.

DR. EDWARD POWERS, General Secretary of the Division of Church Extension and Education of the United Church Board for Homeland Ministries, recalled the 1973 national consultation on the "Shalom Curriculum" that was co-sponsored by the United Church of Christ and the American Jewish Committee. Over 30 Christian and Jewish scholars and educators met in New York

City to discuss the Biblical and modern meanings of "Shalom," and its importance in religious education. The "Shalom Curriculum" is a project of the UCC and five other Protestant denominations, and is an attempt to help Christians recover their Biblical heritage with special emphasis on peace and justice issues. Such a study, Dr. Powers remarked, makes the Christian deeply aware of the Jewish roots of his/her faith and it allows one to see that heritage in a "fresh, unique, and empowering way."

Dr. Powers also reported on a set of proposed guidelines for consideration by the Joint Educational Development Executive Committee which included the following:

"With regard to the portrayal of <u>Jews</u> and Judaism, JEDEC has these intentions:

- 1) to avoid stereotypes and anti-Semitism whether implicit or explicit;
- 2) to demonstrate the linkage in faith and tradition of the Christian Bible/people with Jewish Scriptures and people;
- 3) to convey understanding of the vitality of the Jewish people and tradition during period from the close of the New Testament age to the present."

In another section of "Guidelines to Avoid Ageism, Anti-Semitism, Racism and Sexism," it is proposed that:

"Material which deals with the Old Testament, Judaism or the Jewish people should be especially sensitive to the tendencies toward anti-Semitism. It should enable Christian users to understand their common faith roots with the Jewish community. It should avoid implications of universal negative characteristics. Further, it should enable Christian teachers and students to learn about Judaism and the Jewish people through the period from the close of the New Testament canon through the present."

THE CATHOLIC SELF-STUDIES: WHERE WE ARE TODAY

FATHER JOHN PAWLIKOWSKI, acting president of the Catholic Theological Union, Chicago, reviewing the findings of the Catholic textbook studies, suggested that religious education must inculcate respect for authentic differences, rather than

respect for others because they are "like us." He pointed to the need to find structures for sharing our diversity.

Father Pawlikowski, who is author of Catechetics and Prejudice, urged educators to replace the outmoded and inaccurate "melting pot" model with a "shared diversity" one. He said: "The task before us is to find some way of sharing our religious heritages and bringing them to bear on the public life of this country both nationally and internationally." Father Pawlikowski wondered whether Catholic schools are adequately preparing students to live in a "world that is global in its orientation." He lamented the fact that many Catholic textbooks conveyed the impression that black and Spanish-speaking Catholics were "not part of the mainstream of Catholic life."

Father Pawlikowski said it is imperative for Catholic educators to oppose prejudice everywhere and to look closely at the image of Jews and Judaism that is presented in Church teaching material. He recommended that positive action be taken in several specific areas:

- 1. "repudiate the deicide charge that Jews killed Christ"
- 2. "present the Jewish 'Covenant' as permanent and valid"
- 3. "present a positive image of the Pharisees"
- 4. "emphasis on Israel and the Nazi Holocaust"

He criticized Christian interpretations which portray Jesus as being against Judaism, "the type of portrayals which, unfortunately we have in our Holy Week liturgies. We still have a problem."

Father Pawlikowski suggested major areas of concern, among them: 1) the theological understanding of Israel in Jewish self-identity; 2) the meaning of particularism/universalism in Jewish and Christian thought; 3) the challenge to Christian theology of the continuing vibrant existence of Judaism and how to present positive images of modern Judaism; 4) the Christian interpretation of the title "Messiah" as applied to Jesus and a Christology that is stripped of any anti-Judaic bias; and 5) an honest Christian confrontation of the Holocaust. He said that there is need for "massive retraining of teachers" on these themes, and that there should be more adequate treatment of these important issues in the revised National Catechetical Directory.

By facing these and other such challenges, Father Pawli-kowski suggested that not only will Christianity and Judaism come to know each other better, but also each will come to a more adequate appreciation of its own identity. And what is at least as important, he said, "the dialogue may offer valuable new insights to a world that is searching for values by which to live."

SISTER ROSE THERING, of Seton Hall University, author of the "religion textbooks" self-study, urged that Institutes of Jewish Studies be sponsored in Catholic schools, and that specific programs dealing with the Nazi Holocaust and the State of Israel become a part of college, university and seminary curricula. <u>EUGENE FISHER</u>, of the Archdiocese of Detroit, noted that much progress had been made in Catholic textbooks, but that serious problems remained in their portrayal of Jews and Judaism, and in particular, of the Pharisees.

A FUTURE CURRICULUM FOR CATHOLIC EDUCATION

FATHER ALFRED McBRIDE, President of the National Forum of Religious Educators, presented a series of ideas for "a future curriculum of Catholic education." After declaring that Catholic education must become "prejudice-free" by avoiding deicidal references, pejorative use of the term Pharisees, and other "inaccurate and narrow-minded concepts," he proposed some "guidelines for Catholic education" that will help recover a sense of transcendence on all levels of instruction, from primary grades through adult education:

PRIMARY GRADES (1st, 2nd, and 3rd year classes)
Based on the teachings of the late Rabbi Abraham
Joshua Heschel that "religion begins in wonder,
and from wonder we turn to the infinite," discuss
concepts of wonder, love, and praise of God.
(Deut. 6:4; Deut. 19:18 — the summary of Torah).

INTERMEDIATE (4th, 5th, and 6th year classes)
Teach the facts, the meaning of the facts, and
the values associated with these meanings that
emerge out of the eight acts that constitute
"the great religious life-cycle" of the Jewish
people in the "Old Testament" (Hebrew Scriptures)
stories:

Patriarch Conquest Exodus Kingdom Pilgrims Exile Sinai Return Rather than teach "salvation history" which emphasizes abstract concepts of "covenant" and "prophecy" that are difficult for children to grasp, or "fulfillment language," ("The New Testament is contained in The Old, and The Old Testament is fulfilled in The New"), teach about Elijah, Joshua — actual lives that are overflowing with reality and that raise concrete value questions.

Help children experience liturgically the Passover Feast of Unleavened Bread and the Feast of the Lamb, which are the basis of the Eucharist. In that way, "Catholic children will learn that we owe so much to Judaism and to the Jews, and let us say it."

JUNIOR HIGH SCHOOL (7th, 8th, and 9th year classes) "This is a period when children have a rendez-vous with beauty and reverence." As part of larger courses on religion, special courses should be developed to introduce Catholic children to the feasts and festivals of Judaism — Rosh Hashonah (the Jewish New Year), Yom Kippur (the Day of Atonement), Sukkot (Tabernacles), Chanukah (Lights), Shavuot (Pentecost), and especially Shabbat (the Sabbath — read Heschel on The Sabbath for learning reverence for the Holy Day). Catholics have a sense for the whole year, and this will strengthen Catholic appreciation of the calendar of feast-days.

Catholic children should also learn about the Temple and the Synagogue, the Rabbi and the Cantor, the Ark of the Torah, and the Torah scrolls. Such concepts as the following should be introduced: Shechinah (The Divine Presence), Yeshiva (Community of Faith), Minyan (A Gathering of Ten People to Pray, "shared prayer"). Psalms should be learned.

Jewish family customs are important — circumcision, bar-mitzvah, bas-mitzvah, marriage customs, funerals, blessings. These experiences will do much to create a sense of reverence.

HIGH SCHOOL (10th, 11th, and 12th year classes) This is a period for developing transcendence in our teaching, and exposing children to the

spirituality and mystical prayer that was preserved in the shtetls (villages) and ghettos of East European Jewish communities. Rabbi Heschel makes a critical distinction between Kevah (literally, "set time"), or fixed ritual, and Kavannah, the mystical outpouring of the human heart. (Read Heschel's, Man's Quest for God). We need both.

Ideas should be taught on Prophecy and Kings. Children at this age level should learn to agonize with Jeremiah and Daniel, and develop social concern by reading the confessions of Jeremiah in Chapter 20. The contradition between "charismatic" Judges and "institutional" Kings, as in Samuel, discloses how modern the Bible can be.

There is need for learning the emphasis on mitsvah (religious deed) and Law as a "light unto My People."

This is the grade-level to teach the history of the Jewish people after the Bible period. Children should be exposed to a knowledge of the history of the pogroms against Jews carried out by Christian-affiliated people—the Crusades, the Inquisition, culminating in the death camps in our own century.

The Nazi Holocaust must be taught. But First Isaiah's references to holy martyred men and the suffering servant must not be used for masochistic purposes. The notion that seeking martyrdom is a blessing is utter nonsense: it is an act of pride and that is sin. Martyrdom is grace thrust upon you, and you are lucky to come into it if it comes your way.

I approve discussions of the Holocaust and recommend the controversial book, After Auschwitz, by Rabbi Richard Rubenstein, and the extraordinary book, Israel--Echo of Eternity, by Rabbi Heschel who regards Auschwitz and the rebirth of Israel as the death and resurrection of the Jewish people.

<u>ADULTS</u> — We need to apprise Catholic adults of the Vatican Council's declarations, particularly that which deals with Catholic-Jewish relations. We also must concentrate on "Family

Education," and try to eradicate prejudice which often comes with mother's milk. Discussion of prejudice should take place at Cana Conferences, Marriage Conferences, Tribunals. Parents should be asked to examine their prejudices, and should be helped not to pass them on. A check-list of consciousness-raising themes and issues should be shared with them.

Catholic parents should know Synagogue practices. They should know the plurality of Orthodox, Conservative and Reform branches of Judaism. Our families profit by exposure to strong family life in some Jewish communities, Father McBride concluded.

THE JEWISH SELF-STUDIES: SCOPE AND FINDINGS

JUDITH BANKI, of AJC's Interreligious Affairs Department, summarizing the Jewish self-studies (entitled "Jewish School Textbooks and Intergroup Relations: The Dropsie College Study of Jewish Textbooks") noted that there was very little prejudice expressed in Jewish textbooks toward Christianity as a faith, but pointed out that there was a minimal reference to Christianity because Jewish education did not require theological reference to Christianity in the same way that Christianity, originally a Jewish sect, requires a theological encounter with Judaism. DR. MAX NADEL, representing the American Association of Jewish Education, RABBI HOWARD GRABER, director of the Central Agency for Jewish Education in St. Louis, and DR. NATHANIEL STAMPFER, of Spertus College of Judaica, added helpful information on how Christianity is presently being taught in Jewish schools.

Dr. Nadel cited statements concerning Jesus, Christians, and Christianity from texts used today in Jewish religious schools — from intermediate grades through high school and college classes. These citations, he said, demonstrated the seriousness of the effort of Jewish textbook writers to present Christianity and Christians in non-stereotypic and even sympathetic terms.

Referring to the experimental Jewish high school which he administers at the Jewish Theological Seminary, Rabbi David Silverman said that the teacher is the crucial accessible model for any transmission of faith without prejudice to the youngster. Good teacher training, however, takes a decade. The use of closed circuit TV — with study guides — that will bring teachers into contact with scholars can help expedite positive teacher training. We have not done enough in the imaginative use of the media. He also said that "informal

education" — such as summer camps — needs to be emphasized as ideal places to teach junior and senior high school students.

Dr. Silverman said that he does not use textbooks to teach the history of Jewish-Christian relations at the JTS high school. The two problem areas are: a) Early Christianity and the question of Jesus, and b) the Middle Ages. The course on Jesus is taught by a competent Jewish scholar who locates Jesus within the history of Jewish messianism and the ambience of the Jewish society at the time of Jesus. We have not yet dealt with Jesus on a modern level in our schools. This will come. But we can no longer treat Christians only as "the enemy" or "the other" or "the oppressor." We have to learn to meet Christians as they are.

DR. MICHAEL PRAGAI, Minister for Church Affairs for the Foreign Ministry of Israel, stated that "the teaching of human relations in Israel assumes the importance of crucial signifi-This is so because Israel is composed of a majority Jewish population and a substantial minority population. The Jewish majority is made up of — roughly — one half Sephardic and one half Ashkenasi Jews, both following different ritual, customs and traditions. The largest non-Jewish group in Israel are Arab Moslems; others are the Druzes, and numerous Christian communities among whom Oriental denominations domi-To hold such a diverse society together necessitates a sustained centrally-directed educational effort. This entails a consistent education of the young toward respect and understanding of the other's faith, traditions, folkways, etc.

"Since religious tradition plays such a vital role in each community in Israel, an important vehicle in the methodical education for mutual respect, and the avoidance of prejudice from the outset, is the teaching in Israel's schools of the Hebrew Scriptures ("Old Testament"), the New Testament and the Kor'an in each others' schools. For example, selected chapters of the Kor'an are taught in Jewish as well as Christian schools, while selected chapters of the Old Testament are part of the curriculum in Moslem and Christian schools. In a similar way are important episodes in Jewish, Christian and Islamic history taught in every school. In this, and other ways, it is assured that the young generation of every community obtains at least a general conception of the traditions of all citizens living together in Israel."

TEACHING THE TEACHERS: SEMINARY AND TEACHER TRAINING

DRS. MALCOLM WARFORD, of St. Louis University, ALLEN MILLER, of Eden Theological Seminary, DONALD RECK, of St. Louis University and SISTER STEPHANIE MERTENS, Coordinator for Religious Education of the Archdiocese of St. Louis, provided insights into the manner in which interreligious teaching

and dialogue are presented in their respective seminaries or teacher training programs.

Dr. Miller spoke to the need of a more adequate Christian theology of Judaism. "We Christians have no primary responsibility to convert the Jews. We are Christians because they were Jews, and we are members of the same family of Abraham, together with Islam. I am intensely concerned that we do something to rethink our Christology so that we affirm as Christians our integrity, while at the same time we do not deny the integrity of the Jewish promise of the Messianic hope."

Sister Mertens said that "there is an effort today in Catholic teacher training to focus on the question of building a just society. The overall competency we look for in a teacher is the ability to train students in understanding the various beliefs and value systems in a pluralistic society. We cannot wait until these concepts are put into a printed book — so we need packets of material for our teachers — 'a bite-sized packet'." She reported on the programs of the National Catholic Education Association which includes development of a multi-ethnic curriculum, faculty training and development, and resource development.

PROSPECTUS FOR THE FUTURE

FATHER PAUL REINERT, Chancellor of St. Louis University, speaking on "Prospectus for the Future," said that "religious bigotry is perhaps the hardest form of bias to eliminate. Its roots go far back into history and deep into our consciousness. Often they are entwined with concepts of faith which are legitimately precious to us. And bias can persist after faith itself has become sterile and formal. Worse still, the 'halo effect' of religious dogma can give false credence to unworthy beliefs — unworthy both of ourselves and the Deity we profess to believe in.

"In the educational sphere, I believe our worst enemy is not overt hatred, but unconscious stereotypes, based on ignorance... It is this kind of unconscious ignorance and bigotry the textbook studies, and this conference, have been attacking. It is a difficult project and will continue to be. But I am convinced the answer can be found and without sacrificing the vital points of faith, and the valuable cultural differences, which are precious to our separate religious communities."

THE TASKS AHEAD

Summarizing a rich and stimulating conference, <u>RABBI</u>
<u>JAMES RUDIN</u> of AJC, concluded with specific suggestions for

follow-up:

- 1. Much more intensive work needs to be done by both Jews and Christians in the area of Bible study. Christians need to develop a more adequate understanding of Judaism and the Jewish people, and Jews also need an adequate understanding of Christianity and Christians.
- 2. Special study should be given to extant Christian liturgy vis-a-vis Jews and Judaism. This is especially important in the Roman Catholic and Orthodox Holy Week Services.
- 3. Great work has been done in textbook evaluation and improvement, but now we must turn heightened attention to teacher training. The removal of the negative teaching material about the "other" is important and necessary, but not sufficient. As education methods change and less and less emphasis apparently is being placed on textbooks, it is vital that teachers in religious schools be trained to understand the nature of pluralism, and how to teach accurately about other groups, while being faithful to one's own doctrinal commitments.
- 4. We should explore creative new alternatives for interreligious instruction through such projects as:
 - a) A series of readings on Jewish-Christian relations.
 - b) An "Intergroup Human Library" of resource people in intergroup education organized by categories of topics to which they bring expertise.
 - c) A Human Relations mini-course sponsored by religious institutions.
 - d) A human relations oriented version of standard courses now offered in Catholic, Protestant and Jewish schools.
 - e) A series of one-day workshops, or even weekend workshops on values clarification (along the Cleveland diocese model).

- f) Use of film strips, closed circuit television with study guides.
- g) Organize regional conferences around the country (contact Rabbi Tanenbaum or any of the sponsoring agencies).
- 5. Christian and Jewish religious educators might conduct religious study tours to Israel (contact Ms. Inge Lederer Gibel, Interreligious Study Tours, 165 East 56th Street, New York, New York, 10022).
- 6. Christian and Jewish religious educators need to confront global community issues, i.e., hunger, war, peace, ethnic and religious hatreds, etc., in their teaching material.
- 7. Self-study projects should be undertaken not only in the area of religious school text-books, but in Christian and Jewish seminaries and teacher institutes as well. We must be vitally concerned about what future priests, ministers, nuns, rabbis and religious educators learn about the "other." It is not enough to emphasize elementary and secondary schools. We should concentrate on the training of religious leaders and parents as well.

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For information about these publications, write to the Interreligious Affairs Department American Jewish Committee, 165 East 56th Street, New York, New York 10022

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ATTENDEES

Dr. James E. Alexander Assistant Sec'y for Education United Methodist Chruch Nashville, Tennessee

Mrs. Judith Banki Assistant Director Interreligious Affairs American Jewish Committee New York, New York

Sr. Margareta Bertrand School Sisters of Notre Dame Mankato, Minnesota

Sr. Ruth Anne Bruner Cleveland, Ohio

Fr. Robert Bullock Director, Campus Ministry Archdiocese of Boston Boston, Massachusetts

Mr. Dick Bunce San Fernando Valley Interfaith Council Canoga Park, California

Rev. Michael J. Carroll (rep. Msgr. Francis B. Schulte, Superintendent of Schools) Philadelphia, Pennsylvania

Sr. Gloria Coleman Interfaith & Ecumenical Affairs Cardinal's Commission on Human Relations Philadelphia, Pennsylvania

Rev. Mark A. DiNardo Religious Education Office Wickliffe, Ohio Ms. Dorothy A. Dixon Eden Laboratory School Webster Groves, Missouri

Dr. John N. Doggett President, St. Louis Chapter NAACP Pastor, Union Memorial Church St. Louis, Missouri

Sr. Mary P. Ellebracht O'Fallon, Missouri

Prof. Joseph Everson Luther College Decorah, Iowa

Mr. and Mrs. Eugene Fisher Consultant for Teacher Training Archdiocese of Detroit Detroit, Michigan

Rev. Earl H. Gaulke Board of Parish Education Lutheran Church-Missouri Synod Creve Coeur, Missouri

Ms. Emily V. Gibbes Associate General Secretary Division of Education & Ministry National Council of Churches New York, New York

Mr. Dean Gitter Genesis Project New York, New York

Mrs. Ruth Goldboss Highland Park, Illinois

Rabbi Howard M. Graber
Director, Central Agency for
Jewish Education
St. Louis, Missouri

Mr. and Mrs. O'Ray C. Graber National Conference of Christians and Jews St. Louis, Missouri

Sr. Kathleen Grace Springfield, Missouri

Sr. Colleen Hennessey Houston, Texas

Sr. Catherine Hallahan Lagos, Nigeria

Sr. Jane Hassett Fontbonne College St. Louis, Missouri

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Fr. James J. Higgins Redemptorist Fathers Liguorian Liguori, Missouri

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