Islamophobia:
A Guide for U.S. Catholics
on Anti-Muslim Bigotry

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Affairs at the U.S. Conference of Catholic Bishops

As the co-chairs of the National Catholic-Muslim Dialogue (NCMD), it is with great pleasure that we join our voices in endorsing this timely resource "*Islamophobia: A Guide for U.S. Catholics on Anti-Muslim Bigotry*," which we commend to all Catholics, Muslims, and people of good will so they may understand and address the disturbing phenomenon of anti-Muslim sentiment in our times. This resource was discerned by the members of the NCMD as a necessary response to the rising tide of anti-Muslim sentiment that has been present for decades. The document was authored by Dr. Jordan Denari Duffner, who is both a scholar and active member of the NCMD, as well as a leading public advocate for building greater ties of understanding and friendship between Muslims and Christians.

Pope Leo XIV is greeted by Imam Nader Akkad, a Muslim leader in Italy. (CNS photo / Vatican Media)

This resource serves as a learned study of the issue of Islamophobia. Importantly, it is clearly rooted in the authoritative teaching of *Nostra Aetate* (promulgated in 1965 by Pope Paul VI during the Second Vatican Council) and is unambiguously consistent with recent papal teaching on Islam and relations with Muslims. And so, it is with an ardent desire to shed light on the reality of anti-Muslim prejudice, and to provide real solutions that lead to a more understanding and irenic coexistence as neighbors and brothers and sisters in humanity, that we entrust this resource to the good will, discernment and action of individual readers and whole religious communities.

May God Almighty bless this resource and use it to bring greater understanding and healing between Catholics and Muslims in our society and in all places.

Sincerely,

Bishop Elias R. Lorenzo, OSB and Imam Kareem Irfan
Co-Chairs, National Catholic-Muslim Dialogue (NCMD)

Pope Francis and Imam Ahmed al-Tayyeb

"Faith leads a believer to see in the other a brother or sister to be supported and loved."
–Pope Francis and Imam Ahmed al-Tayyeb in
their joint [Document on Human Fraternity](#)[1]

Catholics and Muslims are vital, vibrant religious communities in the United States, and they constitute the two largest and most diverse religious groups worldwide. Though conflicts have arisen over the ages, there have also been inspiring and ordinary moments of collaboration and friendship. The two faith communities share much in common, despite notable theological differences.

In the United States today, Muslims often face prejudice and discrimination— not unlike what Catholics faced in earlier generations of American history. Anti-Muslim bigotry is both a religious freedom concern and a social justice issue. Fortunately, our Catholic faith inspires and equips us to identify and address bigotry, no matter whom it targets, and to build up a world defined by fraternity and hospitality.

This guide explains and defines Islamophobia, discusses the different ways it negatively impacts Muslims, and suggests ways that Catholics can support Muslims and address bigotry in our own communities. The guide also offers relevant Catholic teaching and reflection questions for personal use or group discussion.

While this brief guide covers many topics, it is only a starting point. To learn more, readers can consult the resource list on page 13.

"The grave challenges facing the world in the present situation require the solidarity of all people of good will, and so we also recognize the importance of promoting a constructive dialogue with Islam based on mutual respect and friendship. Inspired by common values and strengthened by genuine fraternal sentiments, Muslims and Christians are called to work together..." –[Pope Francis](#)[2]

What is Islamophobia?

Islamophobia—also referred to as anti-Muslim bigotry—is *prejudice or discrimination that targets people based on their perceived association with Islam or Muslims*.[3] This definition includes a few components.

- **Islamophobia can involve how people *think and feel* about Muslims** (i.e., anti-Muslim ideologies, stereotypes, implicit bias, etc.) **and also how Muslims are *actually treated*** (i.e., hate crimes, discriminatory government policies).
- **Islamophobia can be both *overt* and *subtle* (*even unintentional*).** For example, it is exhibited blatantly in political discourse that demonizes Muslims, but it is also present in government policies that target Muslims, or in media that unwittingly portray Muslims in a stereotypical way.
- **Islamophobia can impact *people who are not Muslim*.** Those who are Arab, South Asian, Black, and Latino—who may be Christian, Hindu, Sikh, another faith, or none—have been on the receiving end of anti-Muslim bigotry. In just one tragic example, an Arab-American Christian, Khalid Jabara, was killed in 2015 by his neighbor who called him and his family "Mooslums" among other slurs.
- Though Muslims are not a race—they are a very diverse community of nearly 2 billion people worldwide—**Islamophobia *often functions like a form of racism*.** In Western society, we often imagine Muslims as a group sharing a set of traits. This is not only the case with physical or ethnic traits (we often assume that Muslims have brown skin, speak Arabic, or hail from the Middle East) but also have cultural or behavioral qualities (Muslims are assumed to be more prone to violence, misogynistic, or intolerant). According to this problematic logic, these negative qualities are seen as defining Muslims as a group, leading us to see Muslims as inherently different from other groups and thus worthy of harsher treatment.
- **Islamophobia is also related to other forms of discrimination, including anti-Arab bigotry.** While most Muslims are not Arabic-speakers, and many Arabs are not of the Muslim faith, the stereotypes directed toward Muslims are also often applied to Arabs (and vice versa), thus rendering these groups synonymous in the minds of many Americans.[4]

Expressing differences in belief or perspective with Muslim persons, groups, or sects—or offering critiques—is not necessarily or inherently Islamophobic. However, there are times when criticism of Muslims and Islam (even when well-intentioned) can be based on untrue generalizations or stereotypes, which in turn make those criticisms unfair or inaccurate.

Anti-Muslim bigotry is not unrelated to anti-Judaism and antisemitism in the histories of Europe, North America, and the Catholic Church. Similar stereotypes have been leveled against Muslims and Jews, and both groups have faced discrimination, albeit differently, in Christian Europe.[5] The Church's ongoing commitment to improve Catholic-Muslim relations is a natural extension of its obligation to seek reconciliation with the Jewish people, their faith, traditions, and culture.[6]

Like the term antisemitism, which denotes anti-Jewish bias, Islamophobia is not the perfect term linguistically. As the definition above indicates, it is not simply about "fear of Islam." But the term has become widely accepted and understood, and it is commonly used by journalists, scholars, politicians, and religious leaders to label the prejudice and discrimination that target Muslims. To address bigotry, we must first have a term to name it.

Common misperceptions and stereotypes about Muslims

In earlier generations of American history—and sometimes still today—Catholics were wrongly portrayed as untrustworthy, oppressive to women, disloyal, and intent on imposing our law and way of life on others. Jews, Mormons, Asian-Americans, Africans and African Americans, Native Americans, Latinos, and other groups have also been smeared with harmful and untrue stereotypes. Today, Muslims in the U.S. and elsewhere also face unfair stereotyping, and it's important that we be aware of what those problematic stereotypes are.

Some of the [most common and widespread](#) stereotypes are that Muslims are uniquely *prone to violence, oppressive to women, intolerant of other religious groups, foreign, backwards, untrustworthy, licentious, and tyrannical.[7]* Most Muslims do not embrace such attitudes and it should go without saying that we should not attribute these qualities to all Muslims, even if there are examples of certain Muslims today or in history exhibiting one or more of them. **Just as we would not want others to define Catholicism and the Church by our worst moments in history or our present-day sins, we must avoid making generalizations about Muslims and engaging in collective blame.** Stereotypes make us perceive the other group as one-dimensional and monolithic, and can lead us to make unfair and untrue contrasts between 'us' and 'them'.[8]

These stereotypes about Muslims show up in our society in a variety of ways. Sometimes they shape news coverage or the portrayal of Muslims in television and cinema; they can also appear on social media. Numerous studies have shown that, in the U.S. and elsewhere, media and entertainment coverage of Muslims is largely

negative, and thus fails to reflect the full spectrum of who Muslims are.[9] In the absence of personal relationships, stereotypes can end up shaping our attitudes and perceptions of Muslims.

In Christian terms, stereotyping is a form of "bearing false witness against one's neighbor." We should be on guard for this, and charitably correct one another when we hear anti-Muslim tropes or unfair generalizations made about Muslims.

Stereotypes about Muslims are so ingrained that we may not recognize that we hold them ourselves. It is therefore important that we reflect on our own potential biases and work to unlearn them.

Reflect: What stereotypes about Muslims might I hold on to, despite my best intentions?

The harm Islamophobia causes

Prejudice and discrimination hurt individuals, families, and communities. Islamophobia makes people feel unwelcome and even unsafe. It takes a physical, emotional, and psychological toll. Imagine what it would be like to have your house of worship targeted by vandalism or arson, or to have your child bullied at school because of their faith. Some Muslims have even been injured or lost their friends and family members in deadly hate crimes.

People who are "visibly" Muslim—who wear headscarves, face veils, beards, caps, and long robes—often experience discrimination more readily than other Muslims. In public spaces, they have been the victims of verbal assaults as well as brutal physical attacks. To give just a few examples, Muslim women who wear scarves have had them ripped off; hot coffee has been thrown in Muslims' faces by passersby; and attackers have even toppled strollers with babies inside.[10]

> **Who are Muslims?**
> Muslims are people who practice Islam, a monotheistic religion. Like Catholics, Muslims are a diverse religious group with adherents spread around the world. Making up roughly a quarter of the global population, they speak a vast variety of languages and hail from virtually every ethnic community. **Contrary to assumptions, the majority of the world's Muslims are not Arabic-speakers in the Middle East and North Africa. Instead, the greatest numbers of Muslims live in South and East Asia.** In fact, Indonesia is the country with the largest population of Muslims worldwide.
>
> In the United States, Muslims are African-American, South Asian, Arab, White, Latino, and other ethnicities. They are socio-economically diverse, geographically dispersed, generous in charitable giving, and contribute to all sectors of American life.

During the twenty-first century in the United States, anti-Muslim hate crimes have been persistently high, with some years seeing major spikes in Islamophobic attacks. These surges often occur during political election cycles.[11] Many instances of

Islamophobia go uncounted in official hate crime statistics: mistreatment by classmates and even teachers; workplace and hiring discrimination; and name-calling and rude glances. There are also problems of institutionalized Islamophobia, including government policies and law enforcement practices that target Muslims.[12]

Surges in Islamophobia in the U.S. are sometimes connected to global news events. **Americans have witnessed violence committed by certain self-identifying Muslims abroad and made the mistake of ascribing collective blame, conflating ordinary Muslims with fringe terrorist groups.** To give two notable examples: In the mid-2010s, when the militant group known as the Islamic State took control of parts of Iraq and Syria, some Americans treated Muslims with suspicion—or even inflicted harm on them—because they associated Islam with terrorism. A decade later, in the wake of the October 7, 2023 attack by Hamas and Israel's military assault on Gaza, there were increased hate crimes and claims of bias incidents toward American Muslims, as well as toward Arab, Palestinian, and Jewish Americans.[13]

Islamophobia is not a partisan issue, and it is also a problem that extends beyond the United States.[14] In Europe, India, China, and elsewhere, governments have taken actions that scapegoat, marginalize, or harm Muslim communities, from restricting forms of religious dress to imprisoning or displacing Muslim communities.[15]

Sadly, Catholic and other Christian individuals and communities have at times contributed to contemporary Islamophobia. Some have supported discriminatory government policies against Muslims, protested the building of mosques in their local communities, engaged in vandalism, and spread false information about Muslims from the pulpit, in publications, and online.[16] In the worst cases, Christians have attacked Muslims in violent hate crimes. To give one very grave example, in 2023, a Catholic landlord outside Chicago attacked his tenant and killed her six-year-old son, both of whom were Muslim Palestinian-Americans.
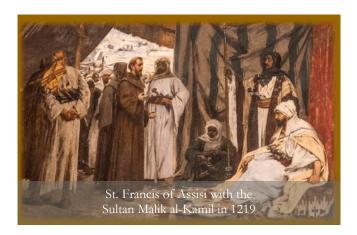

Mosque vandalism in Tennessee in 2010

More commonly, Christian Islamophobia is manifested in subtle forms and often without malintent. We may hold onto untrue or unfair views of Muslims without realizing it. Thus, it's important to become educated about the dynamics of Islamophobia—as well as our community's own role in it—to do our part to build a more understanding and just world.

Reflect: Have I ever witnessed Islamophobia in my Catholic community,
or in American life more broadly? What did it look like?

Catholic-Muslim relations in history and today

Catholics and other Christians have had complex relationships with Muslims over the centuries.[17] The two communities have met in violent combat, and at times they have kept their distance, forming misunderstandings about each other. As Pope Benedict XVI has said, "Sadly, both sides have used doctrinal differences as a pretext for justifying, in the name of religion, acts of intolerance, discrimination, marginalization and even of persecution."[18]

Many contemporary stereotypes about Muslims are in fact outgrowths of centuries-old European Christian writings on Islam, which presented the religion and its adherents in misleading ways (either mistakenly or intentionally). Still, throughout history, there have also been many positive experiences of Catholic-Muslim coexistence and collaboration, deep friendship and dialogue. It is up to us to decide which path we will take going forward.

St. Francis of Assisi with the Sultan Malik al-Kamil in 1219

Today in the U.S., many Catholics are still quite unfamiliar with Muslims; many don't know someone who is Muslim personally.[19] In the absence of personal relationships, misunderstandings can arise and settle in. Thus, dialogue and relationship-building are important and effective avenues for uprooting suspicion, misconceptions, and bias.

Reflect: Do I have any personal connections to Muslims? What are those relationships like?

Recent popes, in line with the Church's teaching, encourage us to "enter with prudence and charity into discussion and collaboration with members of other religions," including Muslims.[20] **We are to "hold Muslims in high esteem,"[21] recognizing that they, first and foremost, are created in God's image and likeness.** Another reason the Church urges positive relationships with Muslims is because of the many theological and ethical commonalities between Catholics and

Muslims, including belief in the one, merciful God; practices of prayer, fasting, and almsgiving; and respect for figures like Jesus and Mary.[22]

During his pontificate, **Pope Saint John Paul II did considerable outreach to Muslims around the world.** He often spoke publicly about the [commonalities](#) shared by Catholics and Muslims.[23] While [recognizing](#) that both faiths have often been "misconstrued or manipulated for political or ideological ends," he [observed](#) that "both Christianity and Islam inculcate in us a commitment to persevere in the pursuit of justice and peace for them and for all victims of conflict."[24]

Over the last several decades the Church has put particular emphasis on "[dialogue](#)" with those of other faiths, including Muslims.[25] As Pope Francis said, **"Dialogue does not mean renouncing one's own identity…nor does it mean compromising Christian faith and morals."**[26] Instead, the goal is to better understand one's dialogue partner and their religion, and to bear witness to one's own experience and faith. Dialogue is [an important part of the Church's mission](#),[27] since, as Pope Saint John Paul II [stated](#), "indifference and reciprocal ignorance can only give rise to diffidence and even hatred."[28]

Pope Saint John Paul II in Morocco, 1985

Islamophobia as a religious freedom issue

"Religious freedom is the road to peace." –[Pope Benedict XVI](#)[29]

In *Dignitatus humanae*, the [declaration on religious freedom](#) from Vatican II, the Church states that in religious matters "no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits."[30] The declaration goes on to say that people should enjoy "both psychological freedom and immunity from external coercion," meaning that people should be free to act in accord with their consciences in matters of religion, and that governments should not interfere.

Looking at Islamophobia through this lens, we can see that many forms of anti-Muslim prejudice and discrimination are infringements on Muslims' religious freedom. In the U.S. in recent years, Muslim families have been hesitant to attend their houses of worship, for fear of being met with bullets or vulgar vandalism.[31] Men and women have felt they must change the way they dress to receive fewer stares and avert the threat of assault. Children have been [bullied](#) at school because they are Muslim.[32] Some Muslims have even been subjected to government surveillance, and policies have also barred some Muslims from other countries from entering the U.S.[33]

Dignitatis humanae asks us to "have regard for the rights of others, [our] own duties to others and the common good of all."[34] **This helps us see that it is the common responsibility of all people to ensure the right of religious freedom for everyone.** Thus, it is not simply Muslims' job to push for that protection themselves, but it is our responsibility as Catholics, too. Upending religious bigotry, no matter whom it targets, is crucial to achieving true religious liberty for all in the United States.

Muslims are already doing the same for Christians in other contexts, living out the Golden Rule often in ordinary, unpublicized ways.[35] To give just a few examples, in Mosul, Iraq, Muslims insisted that the Catholic church be rebuilt after it was destroyed by ISIS in 2014. In the U.S., Muslim attorneys have argued religious freedom cases on behalf of Christians and other groups. In 2019, the Grand Imam Ahmed al-Tayyeb and Pope Francis jointly wrote and signed the [Document on Human Fraternity,](#) in which they called for collaboration between the two religions to solve problems plaguing the human family. This kind of mutual support and solidarity is deeply encouraging and reflects the best of both faith traditions.

"For the benefit of all, let Christians and Muslims together preserve and promote peace, liberty, social justice and moral values." –Nostra Aetate, Declaration of the Church's Relationship to Non-Christian Religions

What can Catholics do?

"Jesus asks us to be present to those in need of help, regardless of whether or not they belong to our social group." –Pope Francis in [Fratelli tutti](#)

The parable of the Good Samaritan and commandment to 'love our neighbor' call us to do our part to upend misunderstanding and bigotry in our own communities, and to build a culture of understanding and welcome. To this end, Catholics have an important role to play in addressing Islamophobia. Here are just a few ideas:

• **Look inward, reflecting on our own fears and feelings**
Despite our best intentions to view and treat everyone fairly, we all hold onto stereotypes and misgivings about those who seem different or 'other.' We may not like to admit this to ourselves, or we may not even recognize it, but the first step in addressing Islamophobia is to examine our own potential for bias. We shouldn't feel ashamed about having negative views or visceral reactions toward those who are different; admitting this to ourselves is an important first step, and can help us move forward to combat more tangible forms of Islamophobia.

• **Learn about Islam—from Muslims**
If you are interested in learning about Islam and know someone who is Muslim, ask them about their faith life. What is their relationship with God like? What do their beliefs and practices mean to them? How does their faith shape the way they live? Think about your own faith life and what questions you'd want (or wouldn't want) someone to ask you. Consider inviting one or more Muslims, or a scholar of Islam, to speak at your parish. Unfortunately, inaccurate books and websites abound (even in Catholic circles) that distort Islam or present a one-sided picture. Just as we wouldn't want others to learn about Catholicism from its fiercest critics, we should seek out reputable and charitable sources on Islam. Several examples are listed in the resources section below.

• **Engage in dialogue and build bridges**
Consider getting involved in local dialogue initiatives. Take a tour of your local mosque, attend or host an *iftar* (Ramadan fast-breaking meal), join a book club, or attend an educational webinar. Interfaith community service opportunities are also a great way to engage in dialogue with Muslims and others. Less formal relationships are just as important; friendships in the context of school, the workplace, etc. are some of the most meaningful and fruitful forms of interreligious dialogue.

• **Reach out during moments of hardship**
When hate crimes or other tragedies strike, show support by reaching out to Muslim friends and communities. Be present with them in their grief and provide help however possible. This is why building bonds of friendship during times of ease is

important—so that, when tragedy strikes, there is a foundation of support already present.

• Don't compare our best with Muslims' worst

When discussing or comparing religions, it is easy to slip into broad generalizations, or to cherry pick certain aspects and ignore others. Thus, we must consciously avoid making unwarranted contrasts between our faith and theirs. Don't make sweeping claims about Islam (or other faith traditions) without being able to back them up. Usually, matters of religion are far more complex and diverse than we acknowledge. Catholicism (and Christianity more broadly) and Islam are multifaceted traditions.

• Charitably correct wrongs and hold leaders accountable

When we encounter Islamophobic ideas or sentiments in Catholic communities, we should not let them slide by. Whether the individual is a social media personality, pastor, or a friend from the parish, reach out to start a conversation. Depending on the context, you can point out the error, ask for clarification, share a reputable resource, or invite further dialogue. In some cases, the situation may warrant more public attention.

• Set a positive example, and invoke the best of our faith tradition

While it's important that we oppose bigotry and stereotyping, we should also seek to establish new, more positive norms in our communities. Proactively initiate dialogue events or educational opportunities for your community or parish. If you preach or hold a leadership role, remind fellow Catholics that our tradition holds a wealth of theological, scriptural, and ethical resources for addressing bigotry, welcoming the stranger, and loving our neighbor.

• Express solidarity in public ways

Consider praying for Muslims and people of other faiths during the petitions at Mass. This helps expand the circle of 'we.' During Muslim holidays, reach out to local communities with good wishes. Some bishops and pastors issue public letters or statements that are shared with Muslim communities, media outlets, etc.

• Remind others of our history of being scapegoated

Some Catholics fall into stereotyping Muslims because they forget about when we were put in a similar position. It's thus important to educate our communities about the sad pattern of scapegoating others, so we can resist that temptation today.

Women hugging in a Catholic church in Indiana

Relevant church documents and resources
- *Dignitatis humanae,* 'Human dignity,' [Declaration on Religious Freedom](#)
- *Nostra aetate*, 'In our time,' [Declaration on the Church's Relationship to Non-Christian Religions](#)
- *Lumen gentium*, 'Light of the nations,' § 16, [Dogmatic Constitution on the Church](#)
- [A Document on Human Fraternity for World Peace and Living Together](#)
- Website for the Dicastery for Interreligious Dialogue, https://www.dicasteryinterreligious.va
- Pope Francis, *Fratelli tutti*, [Encyclical letter on Fraternity and Social Friendship](#)
- Pope Paul VI, *Ecclesiam suam*, [Encyclical letter on the Church](#)

Further reading on Islamophobia
- For a deeper dive into the material explored in this guide, see [*Islamophobia: What Christians Should Know (and Do) about Anti-Muslim Discrimination*](#) by Jordan Denari Duffner.
- "[Danger and Dialogue: American Catholic Perceptions and Portrayals of Islam](#)," report, by Jordan Denari Duffner, published by the Bridge Initiative at Georgetown University (2016).
- [*Presumed Guilty: Why We Shouldn't Ask Muslims to Condemn Terrorism*](#), by Todd Green.
- [*American Heretics: Catholics, Jews, Muslims, and the History of Religious Intolerance*](#) by Peter Gottschalk.
- Resources from [The Shoulder to Shoulder Campaign](#)

Resources on Islam and Muslim-Christian relations
- [*Finding Jesus among Muslims: How Loving Islam Makes Me a Better Catholic*](#), by Jordan Denari Duffner.
- "[St. Francis and the Sultan, 1219-2019: A Commemorative Booklet](#)," edited by Michael Calabria, OFM.
- [*Christians, Muslims, and Mary: A History*](#), by Rita George-Tvrtkovic.
- [*Following Muhammad: Rethinking Islam in the Contemporary World*](#), by Carl Ernst.
- [*Meeting Islam: A Guide for Christians*](#), by George Dardess.
- [*Memories of Muhammad: Why the Prophet Matters,*](#) by Omid Safi.
- [*The Bible and the Qur'an: Biblical Figures in the Islamic Tradition,*](#) by Younus Mirza and John Kaltner.
- [*Muhammad: A Very Short Introduction*](#), by Jonathan Brown.
- [*Readings in the Qur'an*](#), by Kenneth Cragg.

- *The Study Qur'an: A New Translation and Commentary*, edited by Seyyed Hossein Nasr, Caner K. Dagli, Maria Massi Dakake, Joseph E. B. Lumbard, and Mohammed Rustom.
- *Seven Doors to Islam: Spirituality and the Religious Life of Muslims,* by John Renard.
- *A History of Christian-Muslim Relations*, by Hugh Goddard.
- *Islam's Jesus*, by Zeki Saritoprak.

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[1] Pope Francis and Ahmed al-Tayyeb, "A Document on Human Fraternity for World Peace and Living Together," (4 February, 2019), in Abu Dhabi, https://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html.

[2] Pope Francis and Ecumenical Patriarch Bartholomew I, "Ecumenical Blessing and Signing of the Common Declaration," (30 November 2014), in Istanbul, Turkey, https://www.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141130_turchia-firma-dichiarazione.html.

[3] This definition is drawn from *Islamophobia: What Christians Should Know (and Do) about Anti-Muslim Discrimination* (Orbis, 2021) by Jordan Denari Duffner. For more on the importance and challenge of defining Islamophobia, see Chapter 1, "More than Fear: Defining Islamophobia" (pp. 3–13).

[4] For more on this see Chapter 4, "More than Muslims: How Islamophobia Intersects with Other Forms of Prejudice," pp. 55–69" in *Islamophobia* by Duffner. For a seminal work on stereotypes about Arabs in Western film, see Jack Shaheen's book and associated documentary, *Reel Bad Arabs: How Hollywood Vilifies a People.*

[5] For more on the historical connections between antisemitism and Islamophobia, see "Birds of a Feather: Anti-Semitism and Islamophobia," pp 62–63, "Muslims (and Jews) of Christendom: The Histories We Don't Know," pp. 134–137 in *Islamophobia* by Duffner. For more on antisemitism and Islamophobia after October 7, 2023, see "A Faith-Rooted Primer for Understanding & Addressing Bigotry in the U.S. amid the Violence in Israel-Palestine," by the Shoulder to Shoulder Campaign.

[6] *Lumen gentium*, 'Light of the nations,' Dogmatic Constitution on the Church; *Nostra aetate*, 'In our time,' Declaration on the Church's Relationship to Non-Christian Religions; "We Remember: A Reflection on the Shoah," Document from the Commission for Religious Relations with the Jews.

[7] "Factsheet: Common Anti-Muslim Tropes," The Bridge Initiative, 4 December 2018, https://bridge.georgetown.edu/research/factsheet-common-anti-muslim-tropes-2/.

[8] For more on stereotypes about Muslims, see "Stereotypes We Cannot Shake" (pp. 10–13), and Chapter 6, "We Should Know Better: Thinking Differently and Uprooting Stereotypes" (pp. 86–103) in *Islamophobia* by Duffner.

[9] See "Negative Coverage and Stereotypes in Media" (pp. 83–84) in *Islamophobia* by Duffner.

[10] See "The Impact of Interpersonal Islamophobia" (pp. 19–22) in *Islamophobia* by Duffner. To give another recent example, in September 2024, a Muslim family was allegedly struck deliberately in a hit-and-run. A mother and grandmother were wearing Muslim headscarves and pushing an infant in a stroller when they were hit.

[11] For trends on U.S. hate crimes, see "A Timeline of Islamophobia in Twenty-First-Century America" (pp. 15–19) in *Islamophobia* by Duffner.

[12] See pp. 37 and 44 in *Islamophobia* by Duffner.

[13] For more on the problem of collective blaming in the wake of October 7, 2023, and how faith leaders can guide congregations to address bigotry, see "A Faith-Rooted Primer for Understanding & Addressing Bigotry in the U.S. amid the Violence in Israel-Palestine," by the Shoulder to Shoulder Campaign.

[14] For more on the ways that Islamophobia has been furthered by both political parties in the U.S., see Chapter 2 "The Not-So-Recent History of Islamophobia in the United States" (pp. 14–33) and Chapter 3 "Both Sides: How Islamophobia Spans the Political Spectrum and Circles the Globe," (pp. 34–53) in *Islamophobia* by Duffner.

[15] For more on how Islamophobia extends around the globe, see Chapter 3 "Both Sides," (pp. 34–53) in *Islamophobia* by Duffner.

[16] For more on contemporary Christian/Catholic Islamophobia, see Chapter 7, "'In Vain Do They Worship Me': Islamophobia among Christians Today" (pp. 107–125) in *Islamophobia* by Duffner.

[17] For a brief history of Muslim-Christian relations and its bearing on contemporary dynamics, see "Saints and Sinners: The Roots of Contemporary Islamophobia in the History of Muslim-Christian Relations' (pp. 127–141) in *Islamophobia* by Duffner.

[18] Benedict XVI, Apostolic Exhortation, *Ecclesia in Medio Oriente*, 14 September, 2012, §23.

[19] For more on Catholic attitudes towards Muslims and their faith, see "Danger and Dialogue: American Catholic Public Opinion and Portrayals of Islam" authored by Jordan Denari Duffner and published by Georgetown University's Bridge Initiative in 2016.

[20] Vatican Council II, Declaration on the Church's Relationship to Non-Christian Religions *Nostra aetate*, (28 October 1965) §2–3, at the Holy See, https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html.

[21] *Nostra aetate*, §3.

[22] *Nostra aetate*, §3.

[23] Pope John Paul II, "Address to the Muslim Religious Leaders," (14 February 1982), Kaduna, Nigeria, https://www.vatican.va/content/john-paul-ii/en/speeches/1982/february/documents/hf_jp-ii_spe_19820214_musulmani-nigeria.html.

[24] Pope John Paul II, "Address of the Holy Father to the New Ambassador of Bangladesh to the Holy See," (6 December 2001), at the Holy See, https://www.vatican.va/content/john-paul-ii/en/speeches/2001/december/documents/hf_jp-ii_spe_20011206_ambassador-bangladesh.html. And Pope John Paul II, "Address to Muslim participants at the Day of Prayer for Peace in the Balkans and throughout Europe," 10 January 1993, quoted in *Recognize the Spiritual Bonds Which Unite Us: 16 years of Christian-Muslim Dialogue*, ed. Thomas Michael and Michael Fitzgerald, (Vatican City, 1994), 101.

[25] Pope Paul VI, Encyclical on the Church *Ecclesiam suam*, (6 August, 1964), at The Holy See, https://www.dicasteryinterreligious.va/encyclical-ecclesiam-suam-of-paul-vi-excerpts/.

[26] Pope Francis, "Address of Pope Francis to Participants in the Plenary Assembly of the Pontifical Council for Interreligious Dialogue," (28 November, 2013), at the Vatican, https://www.vatican.va/content/francesco/en/speeches/2013/november/documents/papa-francesco_20131128_pc-dialogo-interreligioso.html.

[27] Pontifical Council for Interreligious Dialogue and the Congregation for the Evangelization of Peoples, *Dialogue and Proclamation* (19 May 1991) at the Holy See, https://www.dicasteryinterreligious.va/dialogue-and-proclamation/.

[28] Pope John Paul II and Ecumenical Patriarch Bartholomew I, "Common Declaration," (29 June, 2004) §10, at the Holy See, https://www.vatican.va/content/john-paul-ii/en/speeches/2004/july/documents/hf_jp-ii_spe_20040701_jp-ii-bartholomew-i.html.

[29] Pope Benedict XVI, Post-Synodal Apostolic Exhortation on the Church in Africa in Service to Reconciliation, Justice, and Peace *Africae Munus* §94, (19 November 2011) Ouidah, Benin, https://www.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20111119_africae-munus.html.

[30] Vatican Council II, Declaration on Religious Freedom *Dignitatis humanae*, (7 December, 1965) §2, at the Vatican, https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651207_dignitatis-humanae_en.html.

[31] For examples, see "Praying in Peace?" (pp. 19–20) in *Islamophobia* by Duffner.

[32] Jeanine Marie Russaw, "Muslim Students Still Almost Twice as Likely To Face Bullying at School Despite 'Minimal Improvement': Report," *Newsweek*, 16 October 2019, https://www.newsweek.com/cair-islamophobic-bullying-report-2019-1465490.

[33] For more, see "Spies and Soup Kitches" (pp. 78–81) and "The Trump Effect" (pp. 22–27) in *Islamophobia* by Duffner.

[34] *Dignitatis humanae*, §7. This passage comes from the translation of *DH* in *Vatican II: The Conciliar and Post Conciliar Documents*, edited by Austin Flannery, O.P. (Collegeville, MN: Liturgical Press, 1980), 558.

[35] For examples of how Muslims are supporting Christians in various contexts, see pp. xxxiv and xxxv in *Islamophobia* by Duffner.