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MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

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Box 21, Folder 10, Graham, Billy, 1989-1991.

FAX COVER SHEET

MARC H. TANENBAUM
International Consultant
American Jewish Committee

45 East 89th Street
New York, NY 10128

212-831-2952 FAX: 212-876-8351

DATE:- November 1, 1989

TO: Dr. T.W. Wilson

FAX #- 704-669-4220

TOTAL NUMBER OF PAGES
INCLUDING COVER SHEET

MESSAGE AREA

Dear TW,

I trust this finds you and your family well. Please give my love and best wishes to Billy, Ruth, and all our friends in your midst. With affectionate blessings, I have

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RESPONSE AREA

☐ THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

Rabbi Marc H. Tanenbaum

November 1, 1989

Mr. Charles Warren, Producer
LIFE Productions
200 Galleria Parkway, N.W.
Atlanta, Georgia 30339

FAX (404)934-8781

Dear Mr. Warren,

Thank you for your thoughtful letter of October 30th.

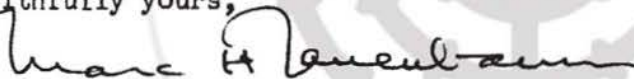
I shall be honored to take part in the film documenting the life achievements of the Reverend Dr. Billy Graham.

It has been one of the great privileges of my life to be regarded as one his friends and collaborators over the past twenty years or so.

Please telephone me at my study (212) 831-2952. We could then arrange a mutually convenient time for the interview.

With warm good wishes, I am,

Faithfully yours,



P.S. - I enclose several clippings describing some of the highlights of Dr. Graham's relationship with the Jewish people.

FAX COVER SHEET

MARC H. TANENBAUM
International Consultant
American Jewish Committee

45 East 89th Street
New York, NY 10128

212-831-2952

FAX: 212-876-8351

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TO: Mr. Charles Warren, LIFE Productions

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Rabbi Marc H. Tanenbaum

October 2, 1989

The Reverend Dr. Billy Graham
The Salvation Army
900 West Ninth Street
Los Angeles, California 90015

My Dear Billy,

It is one of my deepest privileges and pleasures to join with your myriad friends and admirers in paying tribute to you on the occasion of the fortieth anniversary observance of the inauguration of your brilliant ministry.

You have reached more millions of peoples and profoundly affected their lives for the better through the spiritual and moral teachings of the Bible than any other human being in history. Without question, you are sent by God, as were the Prophets of Israel, to serve as Shepherd to His people.

I am particularly grateful to you, Billy, for the heartwarming and inspired leadership you have given over decades in building bridges of reconciliation and friendship between Evangelical Christians and the Jewish people. I will never forget your generous acts of kindness and solidarity.

It has been one of the great privileges of my life to know you as trusted friend and warmhearted colleague.

Georgette and I join in the hope and prayer that God will continue to bless you and Ruth with many more years of strength, good health, and magnificent service to Him and His people everywhere.

Affectionately,





A Salute to Dr. Billy Graham

Thursday, October 12, 1989

September 25, 1989

President Ronald Reagan
Honorary Chairman

Mr. Bob Hope
Honorary Co-Chairman

Planning Committee

Mr. Donald H. Clinton
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Mr. Arthur Annecharico
Mrs. Arthur Annecharico
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Mr. William C. Lochmoller
Mr. Guy A. Martin
Mr. Jack W. McGarley
Reverend Dr. Lloyd Ogilvie
Mr. Richard T. Schlossberg, III
Mrs. William French Smith
Mr. Peter H. Ulrich

Lt. Col. David P. Riley
Divisional Commander

Rabbi Marac H. Tanenbaum
American Jewish Committee
165 East 56th Street
New York, New York 10022-2746

Dear Rabbi Tanenbaum:

Forty years ago this month, Dr. Billy Graham began his international ministry in Los Angeles, in a tent on the corner of Washington Boulevard and Hill Street.

To commemorate this milestone, The Salvation Army will be honoring him with a 40th Anniversary black-tie dinner on October 12th, at the Beverly Hilton Hotel. President Reagan is serving as Honorary Chairman for the event.

From the dinner we expect to raise \$350,000 toward the work of housing and feeding the homeless, through The Salvation Army.

That evening, we want to present Dr. Graham with congratulatory letters from religious leaders from around the world.

We would be grateful if you would write a letter to him, to be included in the volume to be presented on that occasion. Because you are an outstanding leader, I know some words from you would be much appreciated by him.

Simply send your letter to me by Monday, October 9th, to the address shown below so that we can include it with the others.

Thank you so very much for your participation.

Sincerely yours,

David P. Riley
Lt. Col. David P. Riley
Divisional Commander

DPR/tjk

LIFE

PRODUCTIONS

October 30, 1989

Rabbi Mark Tanenbaum
American Jewish Committee
165 E. 56th Street
New York, NY 10022

Dear Rabbi Tanenbaum,

I have been contracted by the BILLY GRAHAM EVANGELISTIC ASSOCIATION to write and produce a documentary film on the life, ministry and influence of Billy Graham. As you can imagine, I am thrilled with this honor.

It is my feeling that Dr. Graham has not only had a tremendously positive impact on the lives of many individuals throughout the world, but also a very positive impact on history, society, and culture.

In putting this film together, I believe it would be most appropriate to have you on camera making a statement about any personal times you had with Reverend Graham, as well as your feelings on his influence in our country and throughout the world in terms of people's lives, history, and culture. I would especially like to discuss with you Dr. Graham's relationship with the Jewish faith.

Once this film is completed, it will be shown on television throughout the world and in churches and schools as well. I believe this will be a program people will watch for many years to come.

I would appreciate your allowing me and a small camera crew to interview you for about a half hour sometime between now and early 1990. We will be glad to film you at any location you so desire and at a time convenient to you.

I know Dr. Graham will greatly appreciate your being in this film.

Thank you for considering this request and I look forward to hearing from you soon.

Sincerely yours,


Charles Warren - Producer

cc: Dr. John Akers - Special Assistant to Dr. Billy Graham
Dr. Billy Graham
Dr. John Corts - Chief Operating Officer of BILLY
GRAHAM EVANGELISTIC ASSOCIATION
Dr. T.W. Wilson - Personal Executive to Dr. Billy
Graham

Executive Office

200 Galleria Parkway, N.W. • Suite 1020 • Atlanta, Georgia 30339 • (404) 984-9971 • FAX (404) 984-8781

Production Office

444 Irving Drive • Suite 201 • Burbank, California 91504 • (818) 841-8851 • FAX (818) 841-8853

T. W. WILSON
MONTREAT, NORTH CAROLINA 28757

December 26, 1990

Dear Marc:

Your holiday greetings meant a whole lot to me,
and my family shares this appreciation as well.

Marc, you have been a very fair minded and a very
supportive friend for all of these years. I've
heard Billy refer to you in different ministerial
groups and with the press, etc.

I want you to know that we value your friendship.
And I trust that 1991 will be one of your best years.
I'm looking forward to some fellowship with you
and your sweet wife, George^{Ann}. God bless you both.

Your sincere friend,



T. W. Wilson

Rabbi Marc Tannenbaum
45 East 89th Street - 18F
New York, New York 10128

DR. Billy GRAHAM - NYBR - Aug 29, '91

- Honor, deep personal pleasure 1-3 p.m.
- 30 yrs. J-X - 2 highlights - VC II
BC - Evangelism & Relations
- not impose on time; but important take
few moments.

What's world foremost evangelist doing
with NYBR, largest rabbinic body in U.S., world?

- Reason - not generally known, BC ONE
OF GREATEST FRIENDS OF J. PEOPLE
IN THIS CENTURY

- PRESENT - Testing and celebration
ISRAEL - 67, 73 - Golden Bible / Kollek
Ben-Zion

Soviet Jewry - let exist, what can I

do to help
Hungary, Rumania

ANTI-S. - Key 73 / Montreal -

Thursday of election & Israel

PROSELYTIZING

- THE JEW CONNECTION.

הכרזת 7/6



Sterling Houston
Tw Wilson
Dr Akers

DR. BILLY GRAHAM AGENDA - 8/29/91

LUNCHEON: 1 - 2:30 P.M.

1. Rabbi Myron M. Fenster, president, welcomes guests
2. Opening Prayer before lunch -- Dr. Graham and Rabbi Irving Block
3. Each luncheon guest identifies self and organization
4. *Birkat Ha-Mazon* -- Rabbi Joseph Potasnik

FORUM: 2:30 - 3:30 P.M.

1. Rabbi Myron M. Fenster, presides. Recognize co-hosts: AJ Committee, Synagogue Council of America and Jewish Community Relations Council of New York
2. Rabbi Marc Tannenbaum introduces Dr. Graham
3. Questions and answers
4. Rabbi Gilbert S. Rosenthal presents gift to Dr. Graham.

INTRODUCTIONS

Few topics are of more crucial importance than the question of Jewish/Christian relations in the modern world. And the challenge is to overcome the intolerance, misunderstandings, and tensions that have often plagued Jewish/Christian relations in the past and to move toward a better understanding and mutual respect of each other's positions.

The reader knows that I write this as an evangelical Christian committed to the beliefs of the New Testament. No one expects me to be other than what I am. At the same time, those of us who are Christians must have sincere love and respect for those who share different convictions.

Let us not hide our differences under a basket. Let us follow the counsel of Martin Buber: Don't try to score points or defeat your partner in dialogue. Understand him or her; respect your partner's uniqueness; establish a warm relationship.

I have grown in my understanding of this since I made a personal commitment at the age of seventeen on a small farm south of Charlotte, North Carolina. It was as if I had met Jesus Christ face to face, a Jew born in Bethlehem and reared in Nazareth. I have walked with Him since then and have proclaimed His message on every continent of the globe.

It was that commitment to Christ that has made me deeply concerned about the social and personal evils of this generation. As a Southerner, I began to wrestle almost immediately in my conscience with the question of race. As soon as I began to study the Bible in earnest, I discovered the debt I owe to Israel, to Judaism, and to the Jewish people.

I realize that the record of the relations between Christians and Jews makes unpleasant and at times horrifying reading. The institutional church has sinned through much of its history and has much to answer for at the Judgment, especially for the anti-Semitism practiced against the Jewish people. I look also with sadness and deep regret at those episodes in history when Christians tried to "force" the conversion of Jews. To force men to believe is, I am convinced, against the will of God. Alcuin said to Charlemagne: "How can you force a man to believe what he does not believe? Faith is an affair of the will, not of compulsion." A Christian theologian, Tertullian wrote: "It is a fundamental human right, a privilege of nature, that every man should worship according to his own convictions." Others spoke in the same vein but their voices were barely heard above the thunder of the terrible intolerance and persecution in the Dark Ages of Christian and Jewish relationships.

Of course there have been some outstanding instances of Jewish/Christian cooperation and mutual assistance across the centuries, but on the whole the record has not been good.

A nineteenth-century French scholar once said: "I shall not try to write the history of intolerance. That would be to write the history of the world." He was correct!

However, there is one thing that all Christians and Jews must understand. It is equally as difficult to define a Christian as it is to define a Jew. One of the great questions in the world is "Who is a Jew?" An equally great question is "Who is a Christian?" Millions who profess Christianity

could not possibly be true Christians in the biblical sense. For example, if a professing Christian is not dominated by love of neighbor, then he or she cannot possibly be called Christian. Thus many of the persecutions of history were caused by false Christians, who dragged the Name of their Master into the mire of bigotry, anti-Semitism, and prejudice.

I am an evangelical Christian who believes that God can be experienced in daily life and that we are known not only by the creeds we repeat but by the love we live out in our relations with our fellow men and women.

Evangelical Christians especially have an affinity for the Jews because the Bible they love is essentially a Jewish book written under the influence of God's Spirit. One theologian has said: "Remove the New Testament books written by the Jews and only two remain, Luke and Acts. Remove every Jewish concept, every Jewish influence from the New Testament and only a question here and there from a pagan source is left, scarcely enough for one short paragraph."

As for the Old Testament, no Christian can read it consistently without subscribing to a recent pope's statement: "Spiritually we are all Semites."

It is to the lasting glory of Judaism and Christianity that they have their roots in the Old and New Testament Scriptures, written so largely by Jews. No greater words have been penned than those of the Mosaic code and the Sermon on the Mount. As never before, the world needs to accept the ethical principles and follow the moral standards outlined in the Law of Moses and the sermons of Jesus. Through their application, social injustice and moral evil can be greatly reduced, if not eliminated. Dr. Abraham Katsh, past president of Dropsie University, and other scholars have demonstrated the close relationship between the Hebrew Scriptures and the foundations of American democracy. If the Holy Scriptures were proclaimed fearlessly and lived faithfully, our world could be changed for the better. There

x•

Introductions

are theological differences that we may never agree on, but there are certain things we can work together for now that may make a better America.

Not everyone will agree with every conclusion of Leonard Yaseen's book, but it could be a contribution to the making of better Christians, better Jews, and a better America.

Billy Graham





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20 Elul 5751
August 30, 1991

The Rev. Dr. Billy Graham
The Billy Graham Evangelistic Association
P.O. Box 9313
Minneapolis, MN 55440

My Dear Dr. Graham:

Let me say how much we all enjoyed yesterday's luncheon and forum. I have seen you for so many years from afar or on television, but this was the first opportunity I had to sit down, break bread and exchange views with you, and I must say it was a delight. Your colleagues are also remarkable gentlemen and it was a pleasure to get to know them as well.

I know that everyone present found the occasion spiritually uplifting, intellectually stimulating, and socially invaluable. I hope and trust that we will have future opportunities to meet with you and talk about matters that weigh so heavily on our hearts and minds.

Until we meet again, on behalf of all of my colleagues, I wish you continued health, happiness and spiritual fulfillment in all of your endeavors.

Most cordially yours,

Gilbert S. Rosenthal

Rabbi Gilbert S. Rosenthal
Executive Vice President

GSR:mc

Rabbi Gilbert S. Rosenthal
Executive Vice President
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Associate Executive Director

Rabbi Paul L. Hail
Executive Vice President, 1977-90
*Rabbi Harold H. Gordon
Executive Vice President, 1946-77

John Allan, media secretary for Tutu, said the October consultation will include appropriate experts representing diverse opinions, including experts who believe sanctions should be maintained.

The bishops said the consultation will have three major purposes:

- To examine the past impact of sanctions in persuading the government to abandon apartheid.

- To seek advice on when and how sanctions should be lifted to bring about the maximum possible benefit to all South Africans.

- To discuss how best new investment could be channeled to insure that it promotes reconstruction and development.

In their statement the bishops made reference to recent admissions by Justice Minister Kobie Coetzee that the sanctions movement had effectively isolated his government internationally and had forced it to begin the process of dismantling apartheid.

09-11-91

Graham says he has 'love affair' with New York City

By Darrell Turner
RNS Associate Editor

15149

NEW YORK (RNS) — Evangelist Billy Graham is preparing to preach in New York City once again Sept. 22, but he also has a message about this city that he wants to spread to the rest of the country.

"Ever since I first came to New York in 1939 for the World's Fair I've sort of had a love affair with New York," the native of Montreat, N.C., said Wednesday during a telephone interview here. "I always love to go back to New York, in spite of all the problems they have."

Graham's 16-week crusade in the old Madison Square Garden in 1957 remains the longest of his entire preaching career. He also held major crusades here in 1969 and 1970.

"I think as I travel from place to place that New York has a reputation that I don't think it quite deserves," the evangelist said. "It's not the most crime-ridden city in the country. There are other cities that have greater crime rates per capita. It's not the most immoral city in the country."

Graham, 72, is hoping for a spiritual revival in New York just as he has done in his previous crusades here. Asked if he gets discouraged at the apparent lack of fulfillment of such hopes since 1957, he said, "I don't get discouraged in the slightest, because Jesus spent three years in public ministry and when he left he hadn't fed all the people and he hadn't healed all the people, but he said, 'I have finished the work the Father gave me to do.'"

As in all of his crusades, the Southern Baptist evangelist is working with liberal Protestants, Roman Catholics and Eastern Orthodox Christians in preparation and follow-up for his Central Park rally — a form of ecumenism that gets him sharp criticisms from fundamentalists who accuse him of compromise.

Graham recalled that "the extreme fundamentalists bitterly criticized me in 1957. They had article after article and program after program criticizing me for being sponsored by the Protestant Council of the City of New York."

The evangelist said that he found about that time that "it was best to just go on and do the things that God wants me to do." As a result, he said, "I quit answering (the criticisms) many years ago. I found that anything that moves creates friction."

At the same time, he stressed that "one thing that I don't change is the gospel and

my faith in Christ and what he did on the cross and his resurrection. I haven't changed any of my theology. Of course, the theology is held historically by most of the major denominations."

Although Christians disagree on how to interpret the Bible on numerous topics, such as abortion, capital punishment and homosexuality, Graham said, "I think we ought to concentrate on the things that we do agree on and not allow these other things to divide us, because ever since the beginning of the church there's been disagreement on how to interpret what was said."

Recently Graham told reporters that love is the answer to problems like the interracial and interfaith violence that recently rocked the Brooklyn neighborhood of Crown Heights. He told RNS that he hopes to visit Crown Heights while he is in New York.

Asked how love can be put to use in a practical way to defuse such problems, the evangelist said, "The word 'love' as used in the Bible is an active word. It's not something passive." He noted that individuals can show love in a variety of ways, such as visiting the sick, sharing food with the hungry and providing shelter for the homeless. At each Graham crusade, a Love-in-Action committee made up of people from area churches collects food for the hungry and money to support various church-run social services.

Despite predictions from some organizers of the Central Park rally that it will outdraw the 750,000 who attended Paul Simon's Aug. 15 concert, Graham said he doesn't think this will be the case.

"I think if we have 30,000 or 40,000 people, that will be a very large crowd to us," he said.

09-11-91

15145

Commentary: Why choice is center of abortion debate

**By Eugene C. Kennedy
Special to Religious News Service**

(Dr. Kennedy is a writer and professor of psychology at Loyola University in Chicago.)

(RNS) — Why has the raging debate about abortion in this country been so successfully orchestrated along the theme of a woman's right to choose rather than an unborn's right to life? Why, indeed, has it been so difficult to focus steadily on the latter question, which is so central to the pro-life position and to our deepest considerations about the meaning and mystery of human existence?

This transformation of the subject from the right of a fetus to life into the right of a woman to make her own choices about her own life has been enormously successful. This is a function, in part, of the brilliant public relations strategy of the pro-choice movement. It has made its campaign positive, has translated it into the contemporary "rights" vocabulary that is instantly accepted in American popular culture.

Nothing, after all, is more essentially American than pitting the individual against a seemingly threatening institution, whether it is the church, big business, or the government. The late Frank Capra built his movie making career on the same intuition about life in our country. Institutions are generally looked on as was his majesty's government at the time of our revolution — blind, imperious and concerned only with the preservation of its own power. These negative features often outweigh the fact that such institutions can also at times be noble, just and purposeful. They never seem that way in films, and they seldom appear that way in ordinary life.

The success of this approach is given witness in the way that Catholic politicians and

BILLY GRAHAM
MONTREAT, NORTH CAROLINA 28757

September 11, 1991

Dear Rabbi Rosenthal,

I am embarrassed that your letter reached me before I had an opportunity to write and thank you for the part you had in arranging for such a memorable meeting--I found our time together informative and stimulating in every way. I am deeply grateful for the warmth and friendship shown to me by everyone who attended.

At the moment I am in Connecticut and will be going to New York City this weekend where I have a number of television and newspaper interviews. I would appreciate your thoughts and prayers during this holiest week in Judaism, as I will be asked many questions on sensitive issues. Some of the press seem to think that because one is well known--that I have the answers to all questions. Many of them, I don't know the answer to, though I believe the ultimate answer is found in a spiritual dimension--and summed up in the word SHALOM.

Most cordially and gratefully yours,

A handwritten signature in dark ink, appearing to read "Billy Graham", with a long, sweeping horizontal stroke at the end.

Rabbi Gilbert S. Rosenthal
Executive Vice President
The New York Board of Rabbis, Inc.
10 East 73rd Street
New York, NY 10021-4194

the exercise of religion is "merely the incidental effect of a generally applicable and otherwise valid provision."

According to Strossen, the ruling meant that the Supreme Court has dramatically narrowed the scope of the free exercise clause of the First Amendment. She said it demonstrated that "the Rehnquist Court is . . . aggressive in attempting to overturn precedents that protect individual rights."

The ACLU president noted that neither side in the Smith case had raised the issue of how the First Amendment applies if a law restricts the practices of certain religions. She said the issue was raised by the Supreme Court itself without briefs or oral arguments, which she described as "the height of judicial activism."

Turning to the current case of Lee v. Wiseman, Strossen expressed the fear that the establishment clause of the First Amendment "is in for another traumatic Supreme Court decision." The case involves a challenge to prayers at public high school commencement exercises on the ground that they constitute a governmental establishment of religion. The Bush administration has filed a brief in the case urging the court to permit such exercises as long as no coercion of participants is involved.

"In area after area, I have noticed the Supreme Court has taken a very primitive view of what constitutes coercion," Strossen said. "They ignore peer pressure and the teachers and school officials who wrote the prayer."

09-24-91

15221

Commentary: A durable message and good advance work

By Randall Balmer
Special to Religious News Service

(Dr. Balmer, who writes frequently on religion in America, is associate professor of religion at Barnard College/Columbia University. He is author of "A Perfect Babel of Confusion: Dutch Religion and English Culture in the Middle Colonies," and "Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture of America.")

NEW YORK (RNS) — The Rev. Billy Graham visited Central Park here in New York City last Sunday, demonstrating yet again both the durability of his message and the effectiveness of his advance work.

The redoubtable evangelist, now 72 years old, has been a national figure ever since his city-wide revival in Los Angeles in 1950. It was during the course of that crusade that newspaper magnate William Randolph Hearst, impressed with Graham's anti-Communist rhetoric, instructed his papers to "puff Graham." Seven years later the evangelist conducted a crusade in Madison Square Garden that lasted 16 weeks and cemented his reputation as this century's most influential preacher.

But in contrast to other evangelists in this century, from the flamboyant Billy Sunday to the venal Jim Bakker, Graham, with rare exceptions, has not allowed his notoriety to divert him from what he considers to be his calling: to proclaim the gospel of Jesus Christ in as clear and forceful a manner as possible.

Graham's message to 250,000 on the Great Lawn, beneath a crystalline sky, illustrated that single-mindedness. His text was John 3:16, those "25 wonderful words," according to Graham, that provide a succinct summary of the message of the New Testament.

"God loves you," Graham repeated three times, and then he proceeded to provide an outline of evangelical theology. Adam chose evil over good, he said, and all of humanity suffers from the consequences of that choice. Humanity has a disease called sin, and we all fall short of the glory of God. Fortunately, Graham preached, there is a way out. "God became a man, and that man was the Lord Jesus Christ."

Reconciliation with God now is possible, Graham said, through repentance of your sins and by placing your faith in Jesus.

Graham has been preaching the same, simple message throughout his career, but that message, judging from the size of the audience, still resonates. It is that simplicity, and Graham's unparalleled ability to communicate to popular audiences, that explains his enduring appeal.

There is another element to Graham's success, one that goes largely unseen and unnoticed. Throughout his career his advance work has been thorough, even exemplary. The New York City crusade provided a remarkable example. Graham's lieutenants worked for years with evangelicals in the area, from New Jersey to Long Island, in order to coordinate the crusade. They produced and distributed fliers, published newspaper ads and purchased advertising space on subways.

In a multi-cultural environment such as New York, special care had to be taken to navigate among the sensibilities of various racial and ethnic groups. Accordingly, the local chair of the crusade was an African-American preacher from Harlem. An Asian woman delivered a prayer at the park rally. The Brooklyn Tabernacle Choir that sang is interracial.

The audience was both interracial and ecumenical, but the point of all this is not so much the success or failure of the advance work but that Graham and his organization cared enough to make the effort. The advance teams also worked with mainline Protestant and Roman Catholic leaders, an element that has become common to Graham's efforts, but one that still sets him apart from other evangelists.

It may have seemed, at times, that Graham was making excruciating efforts to be inclusive and politically correct, but other evangelists in recent memory have ignored such concerns altogether.

Such outreach and consideration speaks well of Graham's integrity and his ability to adapt to changing cultural circumstances, even though his basic message remains the same.

Whereas other religious leaders have fallen prey to sexual temptation, opened themselves to accusations of financial irregularities or slipped into the quagmire of theological controversy, Graham has remained, for the most part, above the fray and untouched by scandal. His only serious blunder, however, was a major one. His one political endorsement — that of Richard Nixon over George McGovern in 1972 — blew up in his face once Nixon's Watergate crimes became public. Since then, Graham has studiously avoided such endorsements, although he has allowed himself to be used by conservative politicians, by the cold warriors of the '50s and, most recently, by George Bush during the 1988 Republican National Convention and on the eve of the gulf war.

By the standards of most evangelists in the public eye, however, Graham's record is clean, if not entirely spotless. And on a crisp Sunday afternoon in late September a quarter of a million people — an interracial mixture of the faithful, the seeking and the curious — gathered in the park to hear the familiar message once again.

Liberal and conservative Catholics might well discover that they stand closer to each other than the glare from the distant battlefield allows them to see. They share, for example, the same spiritual hunger for what Catholicism offers, a rich feel for the struggles of human beings to be good and to do good with their lives. The Catholicism that unites them is neither sentimental nor abstractly demanding of men and women. This Catholicism understands sin, is never shocked by sinners and makes forgiveness available to them.

All Catholics make the sign of the cross because Jesus Christ, God taking on all our human experiences save sin, stands at the center of their religious beliefs. They sense the great rhythm of his life in their own. They are born into the human state, they suffer deaths beyond counting in all those activities such as marriage and work, raising the young, growing old and growing sick, that give meaning to an ordinary life. These deaths, however, do not defeat them because they complete the cycle of Christ's life in their own by experiencing resurrections of new and fuller life all the time.

Catholicism does not promise to spare people from life but to help them to drink its cup fully, finding their lives where they thought they had lost them, discovering the goodness and sweetness of creation, knowing that religion doesn't give all the answers as much as it makes you ask the right questions.

Perhaps the strongest bond that holds both progressives and traditionalists together is their sense that life is a mystery and that the point of faith is not to do away with mystery but to enter into it. This Catholicism resembles an old woman who knows every secret, every triumph and every tragedy of the generations of even the children of her children's children, but loves them still and makes room for them all.

If we Catholics move closer together, the institutional church, which is supposed to house us, will inevitably move closer to us as well. Catholics of every opinion about ecclesiastical practice and institutional discipline know that they belong to the same spiritual family. Isn't it time that we had a reunion?

10-16-91

15319

Graham ranks fifth on list of influential leaders

By Religious News Service

(RNS) — Renowned evangelist Billy Graham may attract hundreds of thousands to his rallies, but he ranked below four other religious leaders in a poll of Protestant church decision-makers who were asked to identify those who most influenced their views of American religion.

According to the survey, described in the recently published 1991 Yearbook of American and Canadian Churches, the person named most frequently by church decision-makers as being most influential is church growth expert Lyle Schaller, followed by Roman Catholic writer Henri Nouwen, church historian Martin E. Marty and theologian Robert MacAfee Brown.

Graham, considered among the most influential or even the most influential American religious figure over the past four decades, was listed by just 29 percent of the survey participants, who were asked to name the 10 writers or religious activists who most influenced their thinking about American religion.

By contrast, 43 percent of the respondents named Schaller; 39 percent, Nouwen; 36 percent, Marty; and 31 percent, Brown.

Meanwhile, another evangelist whose name has become practically a household word in recent years, the Rev. Jerry Falwell, was far down the list — ranking 40th at just 5 percent.

Participants in the survey were divided into three categories — liberal, moderate and

conservative. Overall, 30 percent of the 1,497 respondents were identified as conservative; 36 percent, liberal; and 34 percent moderate.

When divided by category, responses to a number of questions — including the question on influential leaders — underscore the deep divisions that exist among American church leaders.

While Graham's overall "score" was 29 percent, for example, he was named by just 3 percent of the liberals but 79 percent of the conservatives, who put Graham at the top of their list.

Although Brown was on 48 percent of the liberal lists, he scored only 6 percent with the conservatives.

In other areas, too, the conservative/liberal split was amply demonstrated.

For example, within the Baptist General Conference, where 85 percent of the leaders were identified as conservative, 95 percent of the leadership said sexual relations before marriage are wrong.

But within the United Church of Christ, with only 3 percent of the leadership identified as conservative, only 14 percent agreed that sex before marriage is wrong.

Asked about belief in divine judgment after death, 12 percent of the United Church of Christ leaders said they believed, as compared to 93 percent of the Baptist General Conference.

Participating groups, in addition to the United Church of Christ and Baptist General Conference, were the American Baptist Churches, Assemblies of God, Evangelical Free Church, United Methodist Church, the National Council of Churches and a number of state and local staff of interfaith organizations.

The poll was conducted by William McKinney of Hartford Seminary and Daniel V. A. Olson of Indiana University. The 15-page questionnaire was mailed to religious leaders in 1988 and 1989.

10-16-91

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Scholar cites evidence of women priests in church

**By Willmar Thorkelson
RNS Correspondent**

(RNS) — An Italian scholar on tour in the United States is providing new support for Christians advocating ordination of women.

Dr. Giorgio Otranto, professor of ancient Christian history at the University of Bari, is giving talks in six U.S. cities this month, arguing that women served not only as priests but also as bishops from the second through the sixth centuries.

Otranto's lectures are being sponsored by Roman Catholic colleges and universities and Protestant evangelical groups. The Catholic Church bans ordination of women and conservative Protestant evangelicals by and large oppose it.

Otranto says he hopes his research will prompt a reassessment of the status of women and bring about "needed change."

Citing such sources as papal letters and inscriptions on burial vaults, Otranto contends in his writings that women were doing priestly ministry in the early centuries of Christian development, although he concedes the practice was controversial.

Scholars have previously overlooked evidence of women priests either because of ignorance or because of the "unanimous tradition" of the church long has been to prohibit women from the priesthood, Otranto says.

The "frequent and always polemical" treatment of the question of women priests prompts the conclusion that the practice was fairly widespread, he says.



DR. BILLY GRAHAM AGENDA - 8/29/91

LUNCHEON: 1 - 2:30 P.M.

1. Rabbi Myron M. Fenster, president, welcomes guests
2. Opening Prayer before lunch -- Dr. Graham and Rabbi Irving Block
3. Each luncheon guest identifies self and organization
4. *Birkat Ha-Mazon* -- Rabbi Joseph Potasnik

FORUM: 2:30 - 3:30 P.M.

1. Rabbi Myron M. Fenster, presides. Recognize co-hosts: AJ Committee, Synagogue Council of America and Jewish Community Relations Council of New York
2. Rabbi Marc Tannenbaum introduces Dr. Graham
3. Questions and answers
4. Rabbi Gilbert S. Rosenthal presents gift to Dr. Graham.

Called July 26, '91
Can v do it

Northern New Jersey Billy Graham Crusade

431 North Midland * PO Box 880 * Saddle Brook, New Jersey 07662

tel: 201 - 703 - 9555 * fax: 201 - 703 - 0220

TO:

Rabbi Tanenbaum

FROM:

Dan Southern

DATE:

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COMMENTS:

*For your consideration for your
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Thank you -

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July 17, 1991

A DECLARATION OF DEPENDENCE

For over forty years, Billy Graham has been telling people everywhere that they are dependent upon God.

He was not the first. In 1863, in the midst of a national calamity, President Abraham Lincoln proclaimed to the people of America:

...It is the duty of nations, as well as of men, to owe their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord.

...We have been the recipients of the choicest blessings of heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us;

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Now, New York City is in trouble! Our streets, work-places, schools, and even homes are plagued by alcohol and drug abuse, sexual misconduct, theft, and violence. Our public institutions are overtaxed to the point of breakdown. Our municipal treasury is not only empty, but badly in debt. Indeed, poverty - economic, social, and spiritual - is epidemic. Our situation is desperate.

What is wrong?

Like Americans during the Civil War, we have forgotten God. Too many of us believe that the greatness of this city was produced by "some superior wisdom and virtue of our own."

Fellow New Yorkers, our city owes its greatness to God. Our hope lies in Him as well.

The undersigned acknowledge our utter dependence upon God, and we and many others of like mind have invited Billy Graham to speak to us concerning this truth in Central Park on Sunday, September 22, 1991.

Billy Graham's message enriches all who listen and respond to it. Wherever he has delivered it, thousands of men, women, and children have been transformed. Even the most wretched among them have forsaken their destructive behavior and started leading wholesome and productive lives. Billy Graham's record in this regard speaks for itself.

Imagine the impact upon New York City if something similar happens here - thousands or tens of thousands of us turning to God. It could transform our city.

We are inviting you to join us in bringing Billy Graham to Central Park. Will you help? We pray that you will - generously.

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