

"THE MISSIONARY WHO FIGHTS AGAINST THE MISSION TO THE JEWS: RABBI SHMUEL GOLDING WORKED AS A MISSIONARY AMONG THE GENTILES, BECAME A PENITENT AND HAS JOINED THE BATTLE AGAINST THE CHRISTIAN MISSION IN ISRAEL--AN UNBELIEVABLE TALE: (HA'MODIYA:3.9.82)

The story sounds as if it were taken from the world of fiction, a former Christian minister, an apostate Jew winning souls for Christianity among non-Jews, has become a penitent and even undertaken vigorous action against Christian missionaries who have spread their nets in New Immigrant settlements. If we had not heard the story from two reliable witnesses, and had not seen original documents concerning the former life of the man, it is doubtful whether we would have believed the tale, which is one of the great reversals in this age of big events...

The life story of this man who was so transformed is a compelling one. Now called Rabbi Golding, he was born into a "mixed" family, his mother from the Ukraine in Russia, the daughter of a Hassid who engaged in teaching and was also the ritual slaughterer and circumciser of the town, a descendant of one of the close disciples of the Baal Shem Tov (founder of the Hassidic movement). The grandfather was a martyr for the faith, the father a Turkish Jew, a descendant of the Spanish Jews who fled the Spanish Inquisition. Several years before the outbreak of World War II, the couple went out on a Zionist mission from Istanbul to organize emigration of Ukrainian Jews to the Land of Israel. Shmuel and his brother were born there. In the Holocaust the family was destroyed, with only Shmuel and his brother surviving, but he disappeared in East Russia, to which they were exiled. Shmuel returned to his father's family in Istanbul, Turkey (after the war).

The family in Turkey were alienated from Judaism, inclined to assimilation, and had also distanced themselves from Zionism. The young man was sent to study in an English military school where he lost his Jewish identity. Christian society obliterated what little was left of Jewish consciousness. He attended church with his fellow-students, was a member of political and religious societies, married the daughter of an English clergyman. Under his father-in-law's influence he completed studies to earn a Bachelor of Divinity, engaged in theological studies, especially liked the Book of Psalms, but knew nothing of Judaism.

A few years later, in 1959, he received an appointment as minister of a Manchester church, was well-liked by his congregation, appeared in the media, and was reckoned to be a "rising star." At this stage he took upon himself a missionary call, working among French youth, then on to Vietnam on a humanitarian and evangelical mission. Greatly successful, he established a school and orphanage, won a certificate of merit signed by the French Prime Minister. But the energetic young man does not rest on his laurels; and from Vietnam he sallies forth to win souls in India, seeking to "perfect" (or correct) the souls of the idolaters, and he establishes a Christian congregation in Calcutta, continuing his theological studies in preparation for a doctorate.

It is this very study which arouses doubts in his heart and questionings about the underlying theses of Christianity. Somewhere the extinguished Jewish spark is ignited. When he lays his doubts before his colleagues, it becomes clear to him that they too are not completely convinced of their faith, but out of a desire to pursue gain, they prefer to accept the counterfeit they are living and about which they preach. But not he, the prodigal son: he cannot live a lie. The more he studies Christian literature and history, the more his doubts increase, and he finally decides to abandon the Church, and all efforts to dissuade him prove ineffective.

After divorcing his Christian wife, he begins to wonder about the truth of Judaism and returning to his roots, and makes contact with his family in Istanbul. This proves disappointing. They are willing to have him in the family business, but there he could only expect to be assimilated among the Gentiles. But God, who governs all causes, leads him in a different direction, so that by chance he meets an aged God-fearing uncle whose lifestyle was completely different from the rest of the family. The uncle, who had been a history instructor in the Istanbul University, opened to him the essentials of Judaism, and his doubts dissolve. Not long afterwards, the old man dies, but not before he has restored a wandering soul to its Jewish roots.

In Paris he finds his second wife, she also a penitent, and together they return to Istanbul. Again a sense of mission stirs in his heart, and he takes a post as university lecturer. He contacts assimilating Jewish students, and his home becomes a centre for Jewish studies...but this excites the anger of the authorities, and the couple and their baby are obliged to flee to Israel. Here he is led to B'nei Brak,

where after further study he is ordained to the rabbinate by Rabbi Nissim Karlitz. From Bnei Brak he moves to Yeruham where he finds ample scope for work against the Mission, which seeks to trap marginal Jews.

His work is not limited to this southern town. He publishes notices in various journals, such as the JERUSALEM POST: "One day it might be your son or your daughter who will turn to the religion of another people. Concerned parents, or those who are thinking of going over to a foreign religion, may apply to Rabbi Shmuel Golding in Yeruham." The notices produce tragic accounts of sons and daughters caught by Christianity and on the very brink of apostasy. The man is also discovered by Yeshiva Dvar Yerushalayim, and he lectures before student groups about the ways and means of fighting Christianity among Jews.

So the wheel turns, the former missionary among non-Jews becomes a "missionary for Judaism" among Jews. Rabbi Golding has in his knapsack several dramatic tales of those who have returned to Judaism under his influence, and those who were on the brink of conversion to Christianity. It appears that this vigorous man is obliged to stint on his food in order to fund his advertisements. His livelihood had come from scribal work, but his doctors have ordered him to stop. There is no organization behind him, but he does everything on his own as a sacred mission to restore wandering sons as he himself was restored... His meetings with "clients" are mostly in hotel lobbies because, has no other suitable meeting place for this purpose, being without financial means. Of this he speaks in sorrow and helplessness. (END EXCERPTS)

Under the heading "MAN WITH A MISSION: SHMUEL GOLDING IS SPECIALLY QUALIFIED FOR THE ANTI-MISSIONARY CAMPAIGN HE CONDUCTS FROM HIS BASE IN YERUHAM," and under a photograph of the bespectacled, bearded and skullcapped Rabbi, the JERUSALEM POST (3.9.82) published a full-page feature article by Haim Chertok on the subject of the former missionary. The article is based on an interview with Rav Golding. Excerpts follow:

Waiting for a light at any of a score of Jerusalem intersections, you may well have noticed a distinctive little flyer attached to a post. Headed "AM (People of) ISRAEL BEWARE! THE CRUSADES ARE NOT OVER--CHRISTIAN MISSIONARIES ARE ON AN EVANGELICAL CRUSADE FOR CHRIST..." At his home in the Negev, he turns out to be a genial man in his mid 40s, garbed from head to toe in black, offset by red hair, twinkling blue eyes... his wife's voice is unmistakably Welsh, his own echoes the English Midlands.

"Yes," he smiles, "I'm the man who has festooned the Holy City with leaflets, and who has taken it on himself to combat the missionary menace. For, you see, I probably know more about the nature and extent of the menace than any other Tora Jews. I was once a missionary myself. It suits nearly everyone to ignore the situation. The average Israeli... hasn't time or inclination to worry about something as insubstantial as missionary activity--unless it strikes close to home... Missionaries effectively destroy families; but as it used to be with insanity or mongolism... the family is embarrassed by the affected (person), feels impotent to deal with the situation, and has nowhere to turn in its panic or desperation. The mission societies themselves do all they can to conceal the scope of their activities. The civil libertarians do all they can to defend the right of missionaries to operate as broadly as possible. And the major political parties view evangelical Christian groups who call themselves "Zionist" and who support and solicit funds internationally for Israel, as among Israel's staunchest allies in a condemning world. They prefer to relegate the missionary problem to the agenda of the "black coat" parties.

"It suits nearly everyone to look away. But I know how insidious this activity is and how ultimately dangerous it is to us all. As I said, for years I worked their side of the street. I know all the tricks and answers. Now that, with God's help, I've returned to my origins and my senses, fighting these well-intentioned enemies of our people in Israel is part of my t'shuva (penitence), indeed, my main purpose in life. I firmly believe that my years among the goyim (Gentiles) were part of the Lord's plan for my life, to fit me for countering their destructive work among our people."

There follows a recounting of his life-story, more or less as detailed in the HANODIYA story above, with a few additional details. He occasionally "shared a platform with personalities like Oral Roberts and Billy Graham." His life "turned on end" when "I realized... for the first time that the New Testament does not have a unified message, as I had believed. In fact, it is split between a Jewish message with its roots in Judaism and a contradictory Gentile message..."

Golding brought his family to Israel five years ago. They lived in Bnei Brak, then moved to Yeruham, and he worked as a scribe until last year when a heart attack made it difficult for him to work at this, and he was drawn to his new mission. "And this is the work I am uniquely qualified to pursue," he says, handing over his booklet "HOW TO REFUTE MISSIONARIES". "I know their arguments and proofs with all their fallacies and shortcomings inside out. Since beginning this work in earnest, I've discovered that my peculiar background gives me a special edge...in dealing with the missionaries themselves. I confront them on their own ground."

When it is suggested that he may be exaggerating the problem, in view of the remarkably few conversions registered by the Min. of Interior, he smiles "Of course that's their finding. It's only the Catholics and the Orthodox who make their converts record a change of affiliation...I am concerned with an altogether different phenomenon. Christians who live and let live, who accept the occasional sincere Jewish convert, they are not the problem...However, the mentality of the evangelicals and messianic Christian cults, like Jews for Jesus, is completely different. 'To the Jew first' is their banner. They teach their devotees that THEY are the true, full-filled Jews. Of course THESE converts don't turn up on the official figures. They are instructed that they are still Jews who happen to believe in Jesus. As 'Jewish Christians,' they are better able to seduce still more Jews to their fold."

He concedes that without statistics it may be difficult to convince the skeptics, but produces some more printed material to back up his argument. (Christian tracts, stories of "under cover" missionaries in a hospital, at a Yeshiva, a new immigrant, etc.) "When parents or persons who have doubts need counseling, I'm one of the handful of specialists in this delicate and tangled area." He cites the example of "Stephen", so brainwashed by missionaries that he hears voices in the night, sees visions of Jesus and feels a responsibility to win fellow-Jews to Christianity...but today he studies in a yeshiva where he is steadily making progress in Tora Judaism.

Golding has received some material support from the Tora world. Yeshiva Aish Hatora has recently begun sending him a monthly stipend of around \$200; Yeshiva Dvar Yerushalayim has provided office space and some secretarial services. The established Jewish organization in the field, PEILIM, has just loaned him a new typewriter. "PEILIM keeps tabs on the problem," he commented, but they lack the experienced manpower to deal with it. In fact, they told me I'm like a gift from heaven. In all their years of experience, they can't recall anyone like me...a Jew who's returned from an evangelical Christian mission to work against the missionary thrust." Golding also lectures in Jerusalem yeshivot.

"It appears that some people in the Education Ministry have begun to take the problem with the seriousness it deserves. Some contacts I've had have been most promising of real support," he says. He's now hoping for Government support to establish training sessions for teams of young men and women who would go to schools, campuses, kibbutzim (a special missionary target) and the army to counter any missionary influence.

Aside from making people aware of the problem through literature and talks, he has engaged in dialogue with the Jews for Jesus "on their own turf". "I don't believe in opposing them with violence as do some. Indeed, this usually proves counter-productive. Dialogue is much better. Since nearly all the missionary claims are hackneyed distortions of Bible texts, it isn't all that difficult to counter their claims. Sad to say many Jews know the Bible so little, they are easy prey." The magnitude of the threat may well be open to dispute, but it seems to be no chimera. And the redbearded rabbi of Yeruham seems to be well-qualified for this antimission mission. (END EXCERPTS)

LETTERS TO EDITOR: (A) JERUSALEM POST (22.9) Haim Chertok's article, "MAN WITH A MISSION," presents a misleading picture of the antimissionary activities of Rav Golding. What the article fails to make clear is the minority status of the particular brand of Tora Judaism pushed by Rav Golding, Peilim, Yeshiva Aish Hatora and similar institutions. Their anti-Zionist, Galut-oriented, intolerant fundamentalism may well do more harm to the Israeli Jew and to the Jewish State than the missionaries of other religions. PINHAS & HANNA LEV, JERUSALEM.

(B) It is with a certain feeling of indignation that I read the article about the activities of Rav Golding. It is difficult to respect a man who, twice, left his community. It is even harder for me to understand this fight against Jesus (the perfect Jew) on the part of a man who, for years, was supposed to be his servant. But,

I must protest against the insinuation that the "so-called Christian Zionists" are dangerous enemies of Israel....I know of no Jewish family "destroyed by the missionaries", but I know of many Jewish families destroyed by misery, drugs, prostitution, juvenile delinquency in the many very poor quarters of Israel where no Jewish spiritual comfort and help is offered. I would strongly recommend to the Jewish religious establishment of this country to launch a Jewish Salvation Army in those quarters...Rav Golding has found a new job...However, instead of fighting his imaginary "thousands of missionaries," let him fight Jewish misery. DR. CLAUDE DUVERNOY, DIRECTOR AND FOUNDER, CHRISTIAN ACTION FOR ISRAEL, JERUSALEM.

"THE WAR AGAINST THE MISSION": In a resume of "the religious wars in Israel", mainly between secularists and ultra-orthodox Jews, which appeared in the Jerusalem journal KAWL HA'IR (7.9.82), there was a review of the coordinated attack by several hundred yeshiva students on Christian institutions in four cities 19 years ago (8/63) in order to discourage Jewish parents from sending their children to Christian-sponsored schools, notwithstanding testimony by Jews and Christians that no Jewish children were compelled to participate in Christian religious studies or services. The organization behind the attack was the PEILIM, which had originally been formed to combat secular education in the State schools. The repercussions from the anti-mission attacks were worldwide because of the many foreign residents and properties affected. Arrests were made and the government and religious authorities apologized and condemned the action.

ESTHER JUNGREIS: A caustic review in KAWL HA'IR (3.9.82) by Eli Shai of the "performance" of Esther Jungreis, the Orthodox Jewish revivalist, in the Liberty Bell Park in Jerusalem. The writer describes several encounters with "the clamorous woman," when she appeared in 1979 before "a noisy crowd of old men, fools and children, to whom she sells a potpourri of old-wives' tales of naive students rescued from the claws of the Mission....In 1980 there was a confused young man who had been 'a leader of Jews for Jesus,' who thanks to her had returned to the right track..."

PACKAGES TO LEBANON: The ultra-orthodox journal in Yiddish reported on 16th Av 5742 from Jerusalem that "among the hundreds of thousands of packages and gifts distributed free of charge among the soldiers in Lebanon, there were many packages received with material from - the Mission, sent out from Jerusalem.

RESCUE MISSION: HA'TSOFEH reported on 22.9.82 that "in an unprecedented action, members of YAD L'AHIM in Petah Tikva recently succeeded in rescuing a group of children who had fallen this past year into the claws of the Mission in the Dan area. This rescue operation followed tracking down and persuading the children to return to Judaism. Rabbi Schwartz, chairman of the Petah Branch of the organization, added that more than 120 students have been settled in Jewish religious institutions, this after cordial conversations with the parents, mostly in distressed straits.

#### CHRISTIANS IN ISRAEL

NES AMIM: A two-page feature article with eight photographs was published in the weekend supplement of DAVAR TELAVIV about the Christian settlement in Galilee, its origins, its pro-Israel theology, its opposition to missions, its interest in creating Jewish-Christian amity, and the economic enterprise of the settlement. (24.9.82)

Carmelites: A vignette about the Carmelites, their history and presence in Haifa, appeared in the Haifa supplement of YEDIOT AKHRONOT (6.8.82) written by Yaffa Hod.

"YAD HASHMONA": Benny Shalita M.K. has appealed to the Minister of Interior, Dr. Joseph Burg, to grant recognition as a settlement to the Finnish Christian moshav outside Jerusalem. In a letter to the minister, he stated: "The settlement is comprised of Righteous Gentiles whose support for Israel is unquestioned, as well as several Israeli families. It is the intention of the founders to expand the settlement by integrating additional Israeli families so that in time it will have a majority of Israelis. Because they do not have official status as a settlement, this has led to a series of problems (which hinder its development)." SHAAR, TELAVIV 10.9.82

ANGLICAN BISHOP: A short account by Israel Lippel of the Anglican bishopric in Jerusalem, briefly describing its roots in the joint Lutheran-Anglican appointment of the Hebrew-Christian Bishop Alexander in the 19th century, and the eventual appointment of an Arab Bishop, the incumbent Faik Haddad, now on the eve of retirement. The Bishop's successor Samuel Kaffitti, is being groomed for the post. (MAARIV 3.9.82)

(MORE)

**POISON PENMAN:** A feature article in KAWL HA'IR (17.9.82) reported the capture of an Arab youth who had been sending threatening letters to Christian and Muslim leaders and institutions allegedly composed by ultra-orthodox Jewish zealots as well as by leaders of the Arab Village Leagues (Israel-supported). The letters created no little ferment in the Arab community of East Jerusalem.

**PASSION PLAY:** The Passion Play on Mt. Zion was closed last week mid-season because of the drop in tourism to Israel. The Passion Play was already being performed in the Middle Ages as part of the religious theatre, its theme a direct accusation against the Jews for the crucifixion of Jesus. The present producer encountered skepticism when he first broached the plan for a Jerusalem Passion Play. "My purpose was to bring Jews and Christians closer to one another," said Francisco, a devout U.S. Christian who has observed the Sabbath and the dietary laws from his youth. "Jews do not appear in the drama. It is a drama of good and evil, and the implication is that the audience should feel they are responsible for the death of Jesus." Notwithstanding the financial loss, he promises to return. The head of the Censorship Bureau, responding to the reporter's query, remarked: "We found nothing invalid in the text of the play and so we approved it for performance." (MAARIV--with photograph of Mary Magdalene at the feet of Jesus--24.9.82; and JERUSALEM POST: 22.9.82)

### CHRISTIANS AND JEWS

**CANCELLATION:** Prof. Efraim Urbach, President of the Israeli National Academy of Sciences, canceled his participation at a Vatican-sponsored event to which he had been invited, in protest at the meeting of the Pope with PLO leader Arafat. "The Pope's act is a demonstration of support for someone who has sworn to destroy Israel," the professor wired the Vatican. (HAARETZ: 17.9.82)

**CRUCIFIXION:** "In Corsica a resident who identified me as an Israeli approached me with a question which had long troubled him: 'Is it true that the Jews killed Jesus?' After a moment of thought, he added, 'I didn't mean to insult you, the thing happened so many years ago, anyway; but, as an Israeli, you must be familiar with these matters.'" (DANIEL NIRKIN, TELAVIV, HAARETZ" 21.9.82)

**PROTESTANTS AND JEWS:** European Protestant Clergy were on the whole more outspoken in their opposition to Nazism in Germany and under German Occupation than were the Catholics, and they often published sharply-worded pastoral letters and made representations to the authorities against anti-Jewish legislation and practices. Nevertheless, they had a legacy of anti-Jewishness from Luther's later writings and traditional Church teaching about the displacement of Jews and Judaism by Christianity. Yet they did make efforts (as did some of the Catholics) to influence the authorities (especially in Vichy France). Following the war, there were renewed efforts to improve relations between Jews and Christians, but on the theological plane "it appears that there are no great differences between Catholics and the Reformed in their attitude towards the State of Israel." (Summary of analytical article about Protestants & Jews by Dr. Naphtali Elati published in HA'TSOFEH, 17.9.82, organ of NRP)

A letter in HAARETZ (15.9.82) from a member of Kibbutz Dovrat described a meeting with two "Righteous Gentiles" who rescued Jews during the Holocaust, one a Protestant clergyman from Holland.

**HOLY LAND STUDIES:** A review by Geoffrey Wigoder of two books about the involvement of U.S. Protestants with the Holy Land because of the centrality of Scripture in Protestant theology and culture. The first book--THE HOLY LAND IN AMERICAN PROTESTANT LIFE 1800-1948, A DOCUMENTARY HISTORY by Robert T. Handy (Arno Press, N.Y.)--records encounters by archaeologists, travelers, missionaries, proto-Zionist Christians (like W.E. Blackstone), diplomats and others. The second book--GUIDE TO AMERICAN HOLY LAND STUDIES by Nathan M. Kaganoff, Arno Press--is "an annotated guide to primary source material." (JERUSALEM POST: 10.9.82)

**CHRISTIAN ZIONISTS:** The director of the Carmel Church Institute in Haifa, Norwegian pastor Per Fay Hansen, and his daughter Gru Wenske, have denied allegations of fraud and currency offences alleged in a Norwegian newspaper. They denied that any charges had been brought against the pastor, and a libel suit would be instituted. (SEE SELECTIONS #105, PAGE 1) JERUSALEM POST: 18.8; ISRAEL NACHRICHTEN: 19.8. A letter by an old personal friend, Haim Mollerman, vouches for the pastor as "an honest, straightforward idealist who lives in a most modest way according to the ideals of Christianity as he understands them." (JERUSALEM POST : 6.9.82) (MORE)

The International Christian Embassy in a letter to MAARIV (26.9.82) expressing shock at the massacre of Palestinians by the Falangists, denounces the hypocrisy of Israel's foreign critics, even granting Israel's error in allowing the Falangists to enter the camps. Where were Israel's critics during the last eight years of civil war in Lebanon? the writer asks. In a news item MAARIV (22.9.82) reports that thousands of Christians are coming to Israel to celebrate the Feast of Tabernacles and to demonstrate support for Israel. This is the fourth such conference.

Ronald and Russ Lee of Springfield, Mo., "Bible Belt Baptists, volunteered for paramilitary service in Israel to express their solidarity with Israel despite media "distortions" of the picture, as they see it, of the Lebanese campaign. The Lees work and stand guard in a settlement in the north alongside predominantly Jewish volunteers. (MAARIV 13.9.82)

### SUNDRIES

"DIVINE SILENCE": In a literary preface to a collection of Jewish folk tales, the Israeli writer Pinhas Sadeh quotes from the Gospel of Matthew, chapter 21 (also cited by the author during a reading on Kol Israel on the Eve of Yom Kippur) with respect to the power of faith and the seeming silence of God in the face of human tragedy. He comments: "Jesus' saying was never put to the test (after quoting verbatim Mt 21:21); for who could bring himself to such faith to move a mountain?...Yet perhaps it was put to the test by Jesus himself in the last hour of his life, and in the result of this test lies hidden the interpretation of those four last terrible words 'ELI ELI LAMA AZAVTANI?', when Jesus understood that the very moment of his abandonment by God-- or in other words--the moment when he turned to God--was the moment of the silence of God, an absolute silence, infinite, immutable...." (HAARETZ : 24.9.82)

"JESUS SYNDROME: The member of the Board of Directors of the Israel Broadcasting Authority, Attorney Papo, warned the media against what he called "THE JESUS SYNDROME" in its approach to the news. 'The first Christians were Jews, and they invented the legend of the Crucifixion of Jesus, which has pursued us 2,000 years.' He explained that Jews have a self-flagellating complex. (HAARETZ: 22.9.82)

"THE BLIND ('HA'IWRIM') ARE LEADING THE 'IVRIM' ('HEBREWS')." The leadership of the State is in the hands of eschatologists and messianists while the crowds shout... for Shabtai Zvi (17th century false messiah)." (LETTER TO EDITOR, HAARETZ, 26/9/82)

MEDITATION: An experimental venture has been launched by the leftwing Kibbutz aArtzi movement permitting a nucleus of "meditators" from Kibbutz ENDOR to try to form a settlement within the framework of the kibbutz movement. The decision followed considerable controversy, especially in view of the susceptibility of many kibbutz educated youth to "the mystical cults." The "meditating kibbutz" nucleus will be granted a three-year trial period. (HAARETZ: 29.9.82)

CHORAZIN: Relics have been excavated from the Chorazin synagogue (the town mentioned in the Gospels of Matthew (11.21) and Luke (10:13). HAARETZ : 31.8.82

GREAT SYNAGOGUE: Rev. Robt Burgess of Sheridan, Wyoming, wrote to the JERUSALEM POST to find out whether there was any truth about reports 'floating around our country' that 'biblical animal sacrifices' may be resumed in Israel in the Great Synagogue. He assured the Rev. Burgess that such offerings were not in the offing. (POSTSCRIPTS 22/9/82)

CONTRIBUTIONS: Over 2 million shekels were contributed recently by Christian organizations from Sweden and Germany for societies in Arab villages in Galilee. The money is to be used for schools, athletics, scholarships, clubhouses and social services. (DAVAR : 20.9.82; AL HAMISHMAR : 12.9.82)

"CHARIOTS OF FIRE": Surprise of the year, unfolding in a compelling manner the story of two runners, a Jew and a Catholic (sic!) in the Paris Olympics 1924. (KAWL HA'IR: 17.9.82)

CATHOLIC ZIONIST: In a letter to the POST, Emilio Traubner noted that an Italian Catholic, Benedetto Musolino (1809-1885) preceded Laurence Oliphant as a Christian Zionist, and wrote a treatise on the subject in 1851.

(END TRANSCRIPT/MB/30.9.82)

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