

CHAIM YEDIDIAH POLLAK – CALLED LUCKY



Mrs. Petra Volf's "Reminiscences about Lucky" (1917)

Introduction

by Kai Kjær-Hansen

Mrs. Petra Volf's "Reminiscences about Lucky"¹ gives a beautiful picture of the close relationship there could be between Lucky and Christian "missionaries" who, in the main, agreed with his program. Her reminiscences are from the years 1905 to 1912, thus shedding light on Lucky and his work in the later years of his life.

Lucky gives a hand in the small and beleaguered evangelical diaspora congregations in Galicia. He preaches and teaches, and advises in difficult situations in these congregations. He is introduced to and takes care of seeking Jews, cares about the "missionaries'" families, and does not mind celebrating Christmas in Christian surroundings – matters not to be forgotten when the picture of Lucky, the law-observing – and challenging – Jesus-believing Jew is painted.²

In October 1905, Mrs. Volf and her husband, Pastor Stefan Volf, were sent by the Danish Israel Mission (DIM) to Przmysel, which at that time was the third largest town in Galicia and had a sizable Jewish population. Many of Stefan Volf's letters and postcards to the DIM leadership are preserved in the Mission's archives in Christiansfeld, Denmark. Even if the Volf family had a close relationship to Lucky – at least according to Petra Volf's reminiscences – it is a fact that Stefan Volf writes practically nothing about Lucky in his numerous letters to DIM, and certainly not after the turn of the year 1906–1907. Why? Does Petra Volf exaggerate the family's positive relations with Lucky and his relations with them? The answer is no! A brief explana-

1 After Lucky's death, Mrs. Petra Volf first wrote a eulogy for him in *Israelsmissionen* (1917): 4–9, the Danish Israel Mission's magazine. Apart from a few personal comments, it is largely a translation of Theodor Zöckler's eulogy in "Evangelisches Gemeindeblatt für Galizien und Bukowina," no. 24, December 15, 1916, according to H. L. Strack, *Nathanael* (1917): 64. (In passing, I assume that there may be important information on Lucky's whereabouts in this magazine which other sources do not have.) Zöckler's eulogy, "Christian Theophilus Lucky," was also printed in *Saat auf Hoffnung* (1917): 2–8. On her "Reminiscences," see note 27 below.

2 Lucky's fellowship with the Volf family shows his fundamental faith fellowship with Gentile Christians – something that should be emphasized regardless of what one might think of his view of direct mission to Jews.

The Danish Israel Mission, Stefan Volf, and Lucky

The Danish Israel Mission was founded in 1885. Almost from the very beginning, it was involved in matters which in one way or another had to do with Lucky. DIM's first missionaries were the Germans August Wiegand and Theodor Zöckler,³ probably the two Christians who were closest to Lucky, whom he had encouraged to take up a work in Galicia. Personally, Lucky did not in any way want to be associated with DIM.⁴

In early October 1905, DIM's first *Danish* missionaries were sent out, namely Irenius Fauerholdt and Stefan Volf; the former was to work in Romania and Volf in Galicia.

Already before Stefan Volf was employed, he had heard about and been captivated by Theodor Zöckler's diaspora work in Stanislau, through his father, Rudolf Volf, clergyman and member of DIM's board. From October 1, 1904, till the summer of 1905, he studied at the Institutum Judaicum/Delitzschianum in Leipzig. It was then he made a two-week tour to Stanislau in April 1905, where he met Zöckler, who very characteristically sent him on to Lucky.⁵ Back in Denmark, Volf thanks the board and announces that his stay in Leipzig was very rewarding, but the stay in Galicia "may" have been "even more important" for his future work.⁶

The board could have no objections to Volf's visit to Zöckler for the journey had been made "at the board's request," according to Petra Volf.⁷ The board, therefore, knew that their new Jewish-missionary in Przemysel was sympathetic to the so-called indirect mission to Jews, though they can hardly have envisaged that Volf would be so consistent in his view as was the case.

Before long it came to an open conflict between Stefan Volf and DIM's board. First, in the beginning of 1906, an article by him in DIM's organ describes his first impressions of Przemysel and of Zöckler's work. By way of conclusion, he underlines the importance of prayer for the evangelical

3 Wiegand's work in Stanislau was to be of short duration. He begins in April 1890, and hands in his resignation in June 1891, but is in Germany from the turn of the year 1890–1891. From approximately February 1 to the summer of 1891, Zöckler fills in for him. After the completion of his studies, Zöckler is back in Stanislau in February 1892, paid by DIM. This employment lasted till 1902, when the German diaspora missionary Gustav Adolf-Stiftung "took over" responsibility for him. DIM continued for many years to support Zöckler's work with considerable amounts of money.

4 Cf. my article "Lucky and the Leipzig Program" in this issue of *Mishkan*.

5 Max Weidauer, e.g., said that he first met Lucky in 1898, at Zöckler's place, cf. *Saat auf Hoffnung* (1923): 9. The same thing was true of, e.g., the Norwegian missionary Gisle Johnson in 1903; cf. *Missionsblad for Israel* (1923): 225.

6 S. Volf to A. S. Poulsen, August 25, 1905, Storehedinge [Denmark], DIM's archives.

7 Petra Volf, 1945, 98 (see note 27). DIM's generally positive attitude to Zöckler's work can also be seen from, e.g., the preface of a booklet by him in Danish in which A. S. Poulsen, DIM's chairman who had visited Stanislau in the autumn of 1898, warmly recommends this work to the friends of the mission; cf. Th. Zöckler, *Israelsmissionens Vilkaar. Beretning fra Den Danske Israelsmissionsstation i Galizien* (Copenhagen: Karl Schönbergs Boghandel, 1889).



church in Galicia, so that it, instead of being “an almost dead church may become a mission church, which is conscious of its responsibility to Jews and Catholics, and which may become the salt and light in this country.”⁸

He underlines the importance of prayer, for the evangelical church in Galicia, so that it, instead of being “an almost dead church may become a mission church, which is conscious of its responsibility to Jews and Catholics.”

The choice of the word “mission church” might lead some readers to believe that Volf advocated direct mission, which is not the case. This also becomes clear with Volf’s next move, which is to translate an article written by Max Weidauer,⁹ Zöckler’s co-worker in the diaspora work, who argues for the indirect mission method. In the introduction to this article, Volf writes that “he himself could have written the same.”¹⁰ The editor does not like that. He

writes in a comment that “naturally” Volf does not agree in all Weidauer’s views, although he shares his views in the main. The editor concludes: “I need hardly mention that which Pastor Volf himself has accentuated, namely that this article only deals with the situation in Galicia and not in Romania.”¹¹ The editor might have added, as we shall see, “and does not deal with the work in Copenhagen.”

At DIM’s annual meeting at the end of April, incidentally the first in its history, the question of direct or indirect mission is discussed. Frederik Torm, the Mission’s first secretary, is reported to have said that “we agreed not exclusively to follow the Zöckler method but also hoped to initiate direct mission work.” Another board member, the clergyman Ferdinand Munck, seems to be not entirely happy with Torm’s words; Munck is reported to have said that “the aim is to arrive at the most direct work among the Jews.” He also refers to the recently adopted statutes for DIM and to the fact that the two missionaries, Fauerholdt and Volf, on their employment were given a document that said that direct Jewish mission was the main task for both men.¹²

I have to refrain from giving a detailed description of DIM’s attitude to direct and indirect mission here. During the autumn and winter of 1906–1907, the relationship between the Mission and Stefan Volf is tried severely. Volf had an article about Joseph Rabinowitz published in *Missionsbudet*, another Danish mission magazine, in the autumn of 1906.¹³ The main source for Volf’s article is a long essay by Heinrich Lhotzky¹⁴ on Rabinowitz,

8 Stefan Volf, “Den evangeliske Kirke i Galicien,” *Israelsmissionen* (1906): 35–39.

9 Max Weidauer, “Israelsmission,” *Israelsmissionen* (1906): 57–63, 67–71. The main heading clearly shows what it is about: “Why should the Israel Mission be concerned with the evangelical church in Galicia?”

10 *Ibid.*, 54–55.

11 *Ibid.*, 71.

12 *Ibid.*, 55. Munck had been a student at the Institutum Judaicum in Leipzig 1888–1889.

13 Stefan Volf, “Josef Rabinowitsch. Et livsbillede,” *Missionsbudet* (1906): 137–40, 150–52, 155–58.

14 H. Lhotzky, Professor Franz Delitzsch’s former private secretary, attended Rabinowitz’s baptism in Berlin in 1885, and viewed the movement around Rabinowitz as “a sign of

which had appeared in 1904; Volf follows it uncritically.¹⁵ This is not the place to deal in detail with Volf's generalizing criticism of Rabinowitz and the earlier practiced mission.¹⁶ It follows the points outlined in the article "Lucky and the Leipzig Program." About his former teacher, "the old rabbi [Yecheil] Lichtenstein in Leipzig," he writes that he "always" said: "It is true that the Christians do not know as much Hebrew as Jews. But as missionaries to the Jews they have the great advantage of not usually being frauds."¹⁷ Suffice it to mention that Volf's statement that "absolutely the greatest obstacle to the conversion of Israel is the mission to Israel" made a great commotion in Denmark.¹⁸

DIM's board was now forced to make its position clear, for some people saw Volf's article as an attack on the Mission's Jewish-born missionary Philemon Petri, who was involved in *direct* mission in Copenhagen. It appears from DIM's minutes of the October 19, 1906, meeting that the board is of the opinion that Volf's statements have been damaging and "caused Missionary Petri much sadness and concern." The minutes show that Petri has written in a letter to the board that his work would be "impossible" if Volf was allowed to write as he had done. The board, therefore, decided to send a letter to Stefan Volf in which it deplored his judgment on Jewish mission and "demanded that for some time to come he did not publish anything about Jewish mission which had not first been submitted to the board."¹⁹

The board's wish that Volf withdraw his generalizing assertions about the work of the Jewish missions was not fulfilled, however. Volf does make a brief statement in the first issue of *Missionsbudet* in 1907, but he does *not* withdraw his views in this article. He only says that it is a "misunderstanding" when some have seen his articles as an attack on Jewish missionary Philemon Petri, and he regrets if any have felt hurt.²⁰

In other words, Volf is muzzled. He can write all he wants about his own work with indirect mission in Przymysl, but he cannot not publicly argue against those who go in for direct mission. The minutes from the meeting on October 19, 1906, also show that the board requested one of the editors of *Missionsbudet* "not to publish the continuation of Volf's articles." This wish was complied with.

the time." Later he changed his mind. See Kai Kjær-Hansen, *Joseph Rabinowitz and the Messianic Movement* (Edinburgh and Grand Rapids: The Handsel Press and Wm. B. Eerdmans Publishing Co., 1995); cf. index: "Lhotzky."

15 H. Lhotzky, *Eine Judengeschichte aus unsern Tagen*, in *Blätter zur Pflege persönlichen Lebens*, vol. 7, ed. J. Müller (Leipzig: Verlag der Grünen Blätter, 1904), 110–56.

16 See Kjær-Hansen, 160–70, where the financial aspect of Rabinowitz's work is discussed and where the picture painted by Lhotzky and Volf is criticized.

17 *Missionsbudet* (1906): 151.

18 Not just inside DIM, but also widely in church circles in Denmark. One of the editors of *Missionsbudet* expresses, in a subsequent article, his disappointment at and criticism of Volf's account, which he finds far too generalizing; cf. *Missionsbudet* (1906): 177–79.

19 Cf. DIM's Minute Book 1902–1932; in DIM's archives.

20 *Missionsbudet* (1907): 3.



The Danish Israel Mission, Emil Clausen, and Lucky

This was not the last time DIM's board had to decide on matters in some way related to Lucky. Volf's successor in Przymysel in 1912, the Danish clergyman Emil Clausen, complains in letters to the board in 1914 about what he sees as Lucky's attempt to "poach" souls with whom he is in contact. The following shows that Clausen has a very different relationship to Lucky than did his predecessor. In the two quotations, Clausen is referring to a certain Eichler, with whom he has established contact in Przymysel.

Poor Eichler has been closely associated with Luckyanism, and Lucky has sent me 12 pages of self-justification because of my attack on him. The other day I tried to speak seriously to his [Eichler's] heart and conscience, showing him that his national pride and contempt of baptism would eventually kill his love of Jesus – it went on for hours. The fruit was that he, humble and dear as before, came back to us. But it is as if Satan is pulling at him these days and has found a good breach in the above-mentioned feeling of haughtiness. It is sorely hard, but I am convinced that the Lord will triumph completely. Here in Przymysel there is sadly enough no work for him that he as a baptized person can perform.²¹

Less than two weeks later, Clausen writes again:

Eichler needs particularly much intercession about clarification and consolidation these days; I have received (in two stages) 20 pages of auto-apology from Lucky about his innocence in E's anxiety and have in a lovingly firm manner asked him to follow Romans 15:20. Schönberger is hardly mistaken in his Leipzig votum: "Lucky treibt Maulwurfsarbeit" ["Lucky works like a mole"]; I may have underestimated his influence. Now he is visiting Chernowitz and Przymysel, I believe, rather like a spy and poacher of our young Nathanaels."²²

DIM's secretary, Professor Torm, writes to Zöckler about this matter but finds little understanding. Zöckler has discussed this thoroughly with Lucky, who regards all of Galicia, indeed the whole world, as his field of activity. As to the matter in question, Jews have far more confidence in the Jew Lucky than in Christians, according to Zöckler, who goes on: "You cannot expect Lucky, when such a young man comes to him, simply to turn him down with the words: 'What have I to do with you? You belong to Pastor Clausen.'" However, Zöckler ends his letter on an irenic note, with the comment that even though many years' experience have taught him that Clausen's method is not possible for himself, still Clausen's work in Przymysel is valued. Zöckler has the opinion that even though the methods differ,

21 E. Clausen to F. Torm, April 14, 1914, Przymysel, DIM's archives.

22 Idem., April 27, 1914, Przymysel, DIM's archives.

both will "somehow be blessed by God."²³

Who was right and who was wrong? I will not judge in this. However, Clausen's letters do give a striking impression of the tensions between Lucky and "missionaries" in Galicia.

From another point of view, Zöckler's letter is also interesting, namely on the question of Lucky's financial support. In his introduction, he writes that Lucky is completely independent of him. It is true that Lucky receives board and lodgings at Paulinum²⁴ in Stanislau, but according to Zöckler, this is because Lucky is available to instruct the candidates. If this is compared to an earlier letter from Zöckler, it is hard to avoid the conclusion that DIM supported Lucky financially – although in an *indirect* way.

In an earlier letter to DIM, dated January 1912, Zöckler mentions that DIM, in 1911, only supported his work with 1,000 mark and not with the usual annual amount of 2,000 mark. He asks that this amount be sent to him and explains that it will contribute to "support" [*erhalten*] the four or five candidates at Paulinum "besides Lucky."²⁵

The importance of the addition "besides Lucky" can hardly be exaggerated. I assume that Lucky would have protested vigorously if he had seen Zöckler's letter. For the generally known picture of Lucky as a man who, financially speaking, was totally independent of Jewish mission societies (a picture to which he had himself contributed), is developing cracks – an issue I shall return to in the article "Controversy about Lucky." Therefore, it is no wonder that the Jewish-born Jewish missionaries at that time who were paid by mission societies saw a measure of hypocrisy in this: If money to provide for Lucky was not paid to him *directly* but only *indirectly*, then he had no problem with it. It is my opinion that DIM, through their financial support of Zöckler's diaspora work, helped to support Lucky financially and knew what they were doing. And that Lucky also knew, although he did not want to admit it.

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Petra Volf does not deal with such problems in her reminiscences about Lucky, which follow below. When she writes about Wiegand, Zöckler, and Lucky in 1945, I think her remark is spot-on: "Lucky made plans, and the others carried them out."²⁶ Her reminiscences about Lucky give us a sympathetic insight into the kind of plans Lucky made for Stefans Volf's work, and how he helped him.

23 T. Zöckler to F. Torm, June 10, 1914, Stanislau, DIM's archives.

24 Paulinum was a theological seminary in Stanislau, established by Zöckler in 1908, offering theological candidates instruction at university level and practical experience with a view to their future work.

25 T. Zöckler to F. Torm, January 15, 1912, Stanislau, DIM's archives.

26 Petra Volf, 1945, 101.



Reminiscences about Lucky

by Mrs. Petra Volf (1917)²⁷

In the year 1905 I arrived at Przymysl in Galicia with my husband, Pastor Stefan Volf. The seven years²⁸ that the Lord granted us there have enriched my life. We had many friends there, among them the dear brother Lucky. How many good hours we spent with him in Galicia!

He visited us quite often, and when he came he would allow himself to be persuaded to stay with us 3–4 weeks. He did so willingly, and I suppose it was partly because my husband so well understood his thoughts about Hebrew Christianity, and partly because my husband asked advice and guidance from Lucky in his missionary ministry.

“His Eminence from Stanislau”

We cannot thank Pastor Zöckler in Stanislau enough for bringing us together in so cordial a friendship. The board of the Danish Israel Mission had sent my husband to Stanislau for a couple of weeks²⁹ so that he could be briefed about the missionary work in Galicia by Pastor Zöckler. The latter at once took my husband to Mr. Lucky with the words: “No one around here can brief you so well about the work in Galicia as he can!” For a fortnight, practically each day from morning till night, Lucky would instruct my husband in his mission ideas and his Hebrew Christian theories, and Lucky managed to make my husband enthusiastic about his ideas.³⁰

In the winter or spring of 1906, Lucky visited us for the first time in Przymysl. How he helped my husband to find the evangelical Christians in Przymysl, and how happy he was when he could invite these to meetings in our home! For years services and pastoral care among the evangelicals in Przymysl had been sadly neglected. Often Lucky would hold the meetings himself; a lady who often attended these meetings constantly referred to him as “His Eminence from Stanislau”!

Little by little a small group of believers would gather and have Bible studies in our home. Lucky felt at home in the little community, and we

27 Petra Volf’s reminiscences about Lucky, printed here, have been translated into English by Birger Petterson from her article “Nogle Erindringer om Lucky,” *Israelsmissionen* (1917): 53–58. Cf. also Petra Volf, “Mindeblade om Pastor Stefan Johannes Volf” in *Hjemliv og Trosliv*, vol. 13, Emil Steenvinkel (Copenhagen: Lohses Forlag, 1945), 92–118. Here is, among other things, a picture of the old Lucky on page 99. (Cf. the two portraits of Lucky at the beginning of *Saat auf Hoffnung* (1917). In my notes, I include a few things from these reminiscences of Petra Volf from 1945. The subheadings are mine.

28 Not quite precise. For Stefan Volf, it was “only” to be six years, as he died suddenly, after a few days’ sickness, on October 21, 1911. Petra Volf stayed in Przymysl through the winter, where she gave lessons. She returned to Denmark in April 1912, having been in Przymysl for roughly six and one half years.

29 At Easter 1905, cf. above. Petra Volf and two children were also with Stefan Volf in Leipzig while he was studying there. Cf. Petra Volf, 1945, 97.

30 Cf. Petra Volf, 1945, 101: “During the fortnight my husband was with the Zöcklers, several hours each day were spent with Lucky, with whom he had rich conversations, which later on became a help for him in his work among Jews.”

were very pleased to have him among us. What wonderful Bible talks we had! We would ask, and he would answer. What a pleasure it was when he explained Bible passages that were difficult to understand for me or others among us. A Jewish person's background makes him so much more qualified to do this than us non-Jews!

Quite often some young Jews would come to my husband to talk with him about Christianity out of interest, curiosity, or for other reasons. If that happened while Lucky was our guest, my husband would also let Lucky talk to them, and he was very thorough. For hours he would sit talking to them, questioning them, advising them, etc. He was severe and serious with these young men, but he loved them because they belonged to his own people, and he would not tolerate disparaging remarks from us goyim about a Jew; if that happened he would immediately defend that person.

Lucky and Housewives

In our daily dealings he was a both pleasant and interesting guest. At first he was certainly suspicious of the housewife, for he would only eat vegetarian food (so as to avoid pork), and at the table he would sometimes question me thoroughly about the preparation of the meal and ask inquisitorially, "So there is no fat in this? Are you quite sure? Did you prepare it yourself? Oh, sometimes housewives have deceived me grossly!" etc.³¹ Quite often I had such similar scenes with him, but I could not take offence by his peculiarities; we loved him much too dearly for that. He was very friendly to our children; he could not play with them but he smiled so kindly that they loved him. The name of our second eldest daughter is Esther, and it was touching to hear the strange, mild, loving tone in which he always pronounced the same name as his beloved mother bore.

He followed my children with a living interest and love right to the end.³² Thus he writes in a letter: "May the Lord in his mercy grant that all your children may grow up and give glory to his name; in Denmark they will be brought up and educated that they may some time become involved in an evangelical ministry in Galicia!" I would not mind if this should be a prophetic word.³³

31 Something similar is affirmed by Max Weidauer, *Saat auf Hoffnung* (1923): 12. The Norwegian missionary Gisle Johnson tells about the good relationship that existed between Lucky and his mother, *Missionsblad for Israel* (1923): 248.

32 According to Petra Volf, Lucky's friendship with her and her children lasted till his death: "How faithfully he wrote letters to us after I had returned from Galicia [i.e. to Denmark]; he seldom forgot our birthdays but sent us rich letters with wishes for the Lord's blessings on my children. He was godfather to our two eldest sons and probably a faithful intercessor for them. With his death we lost one of our best friends" (*Israelsmissionen* [1917]: 8-9).

33 This was not to happen. However, after the son Rudolf had completed his theological studies, he spent about a year with Zöckler. Cf. Petra Volf, 1945, 105.



Lucky and Christmas Celebrations, 1911

Lucky took my husband's death in the autumn of 1911 greatly to heart;³⁴ he was not in Galicia then, but he came to our house shortly after from a journey in Germany and proved also in those days to be a faithful friend. That year he spent Christmas with us; he as well as other dear friends down there wanted to do everything they could so that the children and I should not feel lonely in the Christmas season; and what lovely hours we spent together during that Christmas. A little girl died just then of scarlet fever and diphtheria.³⁵ Her parents, who were evangelical Poles, were very close to Lucky as well as to us. Due to the contagious disease the family were separated in the Christmas season in the way that the mother and a maid were alone in the house where the dead child was lying. I shall never forget that Christmas Eve. First we gathered in my house around our Christmas tree. Lucky read the gospel, we sang Christmas hymns, gave presents to each other and shared the Christmas joy. But during it all we could not help thinking of the dear family who just before Christmas had lost their little girl and who could not even be together in those difficult hours. We so much wanted to take some Christmas joy to them. So we set off, a small group of six persons headed by Mr. Lucky, with a small Christmas tree and the rain pouring down through the streets of Przemysl, across the San bridge, out into the suburb of Zasania. First to the house where the two isolated women were, through the large garden, to the glass door of the kitchen, we dared not venture inside, and then we began to sing a well-known German Christmas hymn. . . .

No sooner had we begun than our dear friend and her maid came to the glass door and joined in from the other side of the door; really a wonderful Christmas service that evening in front of the engineer Koziel's house. We were eight persons from four different nationalities, but all sincerely united in our faith in him, the Savior of all the world. And how Lucky with all his heart took part in all of it! We went on to see the father who was celebrating a quiet, sad Christmas at the lit Christmas tree with the three children he still had.

I still have many memories about Lucky from those same days, for example how he sang with us all our Danish Christmas hymns; I think it was

We were eight persons from four different nationalities, but all sincerely united in our faith in him, the Savior of all the world.

34 A collection was made among DIM's friends for a gravestone, which was set up a year after Stefan Volf's death. Mrs. Petra Volf had, as she says, chosen her husband's favorite Scripture to be put on the gravestone, namely Romans 1:16: "I am not ashamed of the gospel. . . ." Cf. Petra Volf, 1945, 118; and *Israelsmissionen* (1912): 164–65.

35 The nine-year-old girl, daughter of engineer Koziel, died on Christmas Eve. Petra Volf writes, "For a couple of years, my husband had been her teacher of religion, and it was probably due to her that he was as fluent in Polish as he was. For the Koziels and me it has been a comfort and joy that we could place the graves of our two loved ones next to each other" (*Israelsmissionen* [1912]: 58). Koziel supported Stefan Volf during conflicts in the congregation; cf. note 39 below.

because he wanted to be a Dane to us Danish, and it was amazing how well he understood them; he had an unusual gift for languages.³⁶

On the day after Christmas, in the evening, Lucky administered the Lord's Supper to our little house church; we spent about one hour together, and we had hardly finished when there was a knock on our street door, and in came Mr. Rose,³⁷ a missionary candidate from America, and our dear friend Pastor Sikora from Stanislau.³⁸ Lucky received them with the following greeting: "I am glad that Satan did not send you five minutes earlier!" Both guests looked rather astonished at that greeting, but Lucky hastened to add: "We have just celebrated the Lord's Supper, and you know that when the children of God want a quiet time, Satan often tries to disrupt it!"

Organizing Evangelical Services

It was also Lucky who organized the evangelical services in Przymysel this winter; it had become very difficult to hold these after my husband's death.³⁹ For a very long time Przymysel-Joraslau had had no evangelical pastor. A pastor in a neighboring town attended to the duties of the church, but he could only hold a service in Przymysel once a month; my husband had held services on the other Sundays. The leaders of the church had considered what could be done to have a service each Sunday. At a church meeting where Lucky was present this matter was dealt with. Someone suggested that the members of the church leadership should take turns holding a "reading service" in the following way: "First we sing a hymn, then a sermon is read aloud, and we finish with a hymn!" Now Lucky asked if he, although he was only a guest, might make a suggestion. They gladly permitted him that. He then said approximately the following: There is in the evangelical church in Przymysel a young gentleman who has served five years in the Salvation Army in Germany; if you ask him to lead your services, you need not only have hymns and a sermon; the services can also begin and end with prayer, for Mr. Ferdinand Sommer⁴⁰ can pray!" Lucky's suggestion was accepted, and Sommer now held the evangelical services in Przymysel all that winter. (During the siege of Przymysel 1914–1915, Sommer

36 Lucky spoke thirteen languages, according to Zöckler's wife. Cf. Lillie Zöckler, *Gott Hört Gebet. Das Leben Theodor Zöckler* (Stuttgart: Quell-Verlag, 1951), 13.

37 I have no information on Mr. Rose and his relationship to Lucky.

38 Sikora was Polish evangelical and Zöckler's curate in Stanislau. Due to Zöckler's illness, Sikora spoke on his behalf at Stefan Volf's funeral in Przymysel, October 24, 1911. Also the Mennonite pastor Heinrich Pauls of Lemberg spoke at the funeral and conveyed a special word of thanks from "the little Hebrew Christian congregation in Lemberg." Cf. *Israelsmissionen* (1911): 165; and Petra Volf, 1945, 116. Pauls is signatory to Lucky and Waldmann's declaration of May 1911.

39 On an earlier occasion, Zöckler and Lucky had also stepped in. The evangelical pastor Rücklich in Jaroslav, who was responsible for the congregation in Przymysel, had fallen ill. According to Petra Volf, he had neglected the congregation in Przymysel. It is in this connection she mentions that Zöckler sent "Mr. Lucky to our help." Cf. Petra Volf, 1945, 103.

40 Yet another person who may be relevant when Lucky's history is written.



was appointed evangelical army chaplain in Przymysl. He is now a Russian prisoner of war in Astrachan, from where he has informed me that he has had the great pleasure to be allowed to hold services for the evangelical soldiers in his prisoner-of-war camp.)

Lucky – Our Faithful Friend

When the time came that I had to leave Przymysl with my children,⁴¹ Lucky again spent some time with us: he thus always proved to be our faithful friend, and our friendship lasted till his death. His letters from these last war years when, against his will, he had to spend a long time in Holland are filled with longing and homesickness. The last cards⁴² I received from him had been dictated to a nurse and sent from a hospital in Chemnitz.⁴³ He still hoped to come back to his beloved Stanislau, but first he was going to visit me in Copenhagen. Yet the Lord had a different plan. Shortly after this, the Lord called him home. The news of his death affected me painfully, but for Lucky's own sake we must thank the Lord who has now led the weary wanderer home to eternal rest and glory, and also thank the Lord for giving us in Lucky such a faithful friend, whose memory we shall keep in grateful remembrance.

41 Spring 1912. The Volfs had six children.

42 Lucky's letters and postcards to Mrs. Petra Volf appear not to have been placed in DIM's archives and have (probably and regrettably) been lost for posterity. In April 1952, Petra Volf celebrated her eightieth birthday; cf. *Israelsmissionen* (1952): 108. She died not long after.

43 This may be a slip of the memory. Lucky died on November 24, 1916, in the Protestant nursing house Eben-Ezer in Steglitz near Berlin, and was buried on November 27, in the *Jewish* graveyard in Plau in Mecklenburg, the town where Pastor August Wiegand served as Lutheran clergyman. I have to leave the particulars, questions, and reflections in this connection.