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[Book Review of] Freikirchen und Juden im „Dritten Reich“: Instrumentalisierte Heilsgeschichte, antisemitische Vorurteile und verdrängte Schuld, edited by Daniel Heinz

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der modernen Welt" ("a challenging prophetic-biblical examination of the premises of the modern world." *Freikirchenforschung*, 23/2014, Münster/Westf., p. 317. Translation by A. Kaiser). The author of this review highly recommends the translation of Glanz's publication into English, as it holds the potential to fill an essential niche in the Christian and Adventist book market, not only in German-speaking countries of postmodern Europe, but more and more in the increasingly secular nations of the English-speaking world.

Berrien Springs, Michigan

ANGELIKA KAISER

Heinz, Daniel, ed. *Freikirchen und Juden im „Dritten Reich“: Instrumentalisierte Heilsgeschichte, antisemitische Vorurteile und verdrängte Schuld* [Free Churches and Jews in the "Third Reich": Instrumentalized Salvation History, Antisemitic Prejudices, and Repressed Guilt]. Kirche – Konfession – Religion, Vol. 54. Göttingen: V&R Unipress, 2011. 343 pp. Hardcover, € 49.99.

The editor of this volume, Daniel Heinz, director of the European Archives of Seventh-day Adventist History at Friedensau Adventist University, Germany, previously authored an article about the self-sacrificing dedication and martyrdom of members of the free churches in the twentieth century. See "Dem Gebot und Gewissen verpflichtet: Freikirchliche Märtyrer," in *Ihr Ende schaut an: Evangelische Märtyrer des 20. Jahrhunderts*, ed. Harald Schultze and Andreas Kurschat (Leipzig: Evangelische Verlagsanstalt, 2006), 83-96. The current volume addresses a surprisingly negative aspect in the history of the free churches in Central Europe, most of which actually have an American origin. The last twenty-some years have witnessed a growing awareness of the problematic relationship between the Christian denominations and the Jewish population in Germany during the time of the Third Reich. Many denominations began a process of coming to terms with their past and their own participation in the horrors of the Shoah. Although this process began quite late in the free churches, it is laudable that, after a number of individual studies and publications on that topic, in this book they present their mutual contribution to the accounting for the past of the free churches in Nazi Germany.

The first chapter provides significant background information to the book by describing views about Jews that many members of free churches held in the nineteenth and early twentieth centuries (13-33). The subsequent ten chapters are contributions that deal with specific free churches, such as the Quakers (35-64), the Mennonites (65-76), the Brethren Movement (77-102), Methodists (103-126), the Pentecostal Movement (127-149), the Baptists (151-181), the Free Evangelicals (183-214), the independent Evangelical-Lutheran Churches (215-245), the Free Moravian Church (245-280), and the Seventh-day Adventists (281-308). These chapters are followed by an appendix about the relationship between Jews and free churches in Austria,

specifically illustrated by the examples of the Baptist Arnold Köster and the Methodist Hinrich Bargmann (311-330).

The words from Obad 1:11 describe the general tenor of each chapter well: “On the day that you stood aloof, on the day that strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them” (151). Although in each denominational tradition there were individuals who tried to support, help, and save Jews or Christians of Jewish descent, all authors admitted that the majority of church members and their denominations in general were either passive bystanders or even fervent supporters of the Nazi regime. The only exception was the small group of the Quakers who manifested a great deal of acceptance, helpfulness, and lived solidarity, particularly toward Jews but also toward inmates of concentration camps in general (62, 63). The number of individual Quakers who, at the risk of their own life, went so far as to hide Jews was unusually high in relation to the small size of their denomination (63).

A reading of the book may otherwise be depressing, because it shows both the fear and darkness in many of the practices and policies of these churches. The free churches were united in their uncritical attitude toward the Nazi regime, their joy about an increased public recognition by the government, and the felt desire to do everything they could to secure the undisturbed practice of the life of the church. Yet, it was also pointed out that almost all free churches were open to theological views that justified anti-Judaism, something that may already be seen in their writings in the nineteenth century (13-33). Thus while they were not anti-Semites in a strict sense and sometimes even believed in an eschatological salvific function of the Jewish people, they nevertheless opposed the perceived materialistic and anti-Christian mentality of the Jews, including the alleged harmfulness to German society (e.g., 20, 21). The only solution to this problem was the evangelization of the Jews and the incorporation of converted Jews into the Christian body. That may have been the reason why, in 1933, many believers had reservations against the application of the Aryan Paragraph to Christians of Jewish descent; yet there was almost no opposition (27).

It may, however, also be encouraging and raise hope because, given the fact that the book deals with issues that are highly sensitive, it is even more remarkable that the chapters on the specific churches were all written by scholars who are, at the same time, pastors or members of these respective churches, demonstrating the willingness and the desire to critically assess their own denominational heritage, which is necessary for a true and genuine admission of guilt.

A few suggestions may be made. In his chapter on the Seventh-day Adventists, Heinz seems to imply that the harsh theory of the substitution of the Jewish people by the Christian church was rejected by German Seventh-day Adventists already at the very beginning (282), yet the source references show only primary sources from the 1980s and 2000s. The introductory section of that chapter (281-284) could have benefitted from a description of the relationships between Adventists and Jews in Germany before the 1930s,

similar to the background descriptions found in several other chapters (37-41, 66-69, 79-84, 108, 110-121, 185-188, 245-247). Such background information would also have been helpful in the chapters on the Pentecostal Movement, the Baptists, and the independent Evangelical-Lutheran Churches, because that information would show if some statements were made under the pressure of society and government, or if there existed already an inherent anti-Jewish attitude. While Wolfgang E. Heinrichs' chapter on the views about the Jews as held among Free Church members in the nineteenth and early twentieth centuries attempts to meet this need, it can only accomplish it insufficiently because, in its discussion of views and individuals, it covers merely a part of the addressed churches. It is assumed that the selection of views and individuals is representative of all free churches.

The contributions found in this book close a gap in the research on free churches in the Third Reich and both their attitude and practice towards Jews. Although other individual articles and studies will probably provide more information on the policies and practices of specific churches regarding Jews, this book constitutes a concise and clear overview of the topic, as well as a mutual testimony and confession of the Free Churches in Germany, and thus a valuable contribution in the process of coming to terms with the mistakes and shortcomings of these denominational traditions, a significant step to learn from the past and to avoid repeating the systematic marginalization and persecution of minority groups.

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Höschele, Stefan. *Interchurch and Interfaith Relations: Seventh-day Adventist Statements and Documents*. Adventistica 10. Frankfurt am Main, Germany: Peter Lang, 2010. 185 pp. Hardcover, \$60.95.

Stefan Höschele completed his doctoral degree in Theology and Religious Studies in 2005 at the University of Malawi, Africa. His dissertation, titled "Christian Remnant – African Folk Church: The History of Seventh-day Adventism in Tanzania, 1903-1980," was published by Brill in 2007 under the same title. Höschele is currently a lecturer of Systematic Theology and Mission Studies at Friedensau Adventist University, Germany. Höschele's current publications reflect an interest in ecumenism and interchurch/interfaith relations, missiology, and eschatology.

The present work, *Interchurch and Interfaith Relations*, is a compilation of numerous texts (organized within forty-one sections), including resolutions, responses, and statements from within the Seventh-day Adventist Church. Since this is the first endeavor to compile documents of this nature, Höschele attempted to include "all relevant official texts" within the history of Adventism (Höschele, 11). In addition to the texts, Höschele has provided brief comments about each document without extensive interpretation or detailed exposition that may provide a bias.