for modern Bible readers interested in pursuing these and similar questions. I am certain that Yoder's engaging and distinctive voice on Leviticus will ring out clearly for years to come.

Jackie Wyse-Rhodes, Associate Professor of Hebrew Bible, Anabaptist Mennonite Biblical Seminary, Elkhart, Indiana.

Mark Jantzen and John D. Thiesen, eds. *European Mennonites and the Holocaust.* Toronto: University of Toronto Press, 2020.

This edited collection opens by pairing the profiles of two individuals. The first, SS Captain Heinrich Wiens, was born into a Mennonite family in the former Molotschna colony of Ukraine. He planned and participated in the massacre of Jews as a member of Mobile Killing Squad D. The second, Geertje Pel, was a Dutch Mennonite woman who sheltered a Jewish baby. A neighbor betrayed her, and she was later murdered at the Ravensbrück concentration camp. Throughout Europe—from Holland to Germany to Ukraine—nearly 200,000 Mennonites lived alongside Jewish communities at the outbreak of the war. Yet the Holocaust has been largely absent in the extensive and immediate narration of Mennonite wartime actions at the individual, familial, and academic levels. Mennonite silence remained the norm through German re-examination of the Nazi past after 1968 and even as post-Communist historiography in Eastern Europe reassessed questions of national complicity in the nineties. The stories of Wiens and Pel, as the editors of this long overdue collection note, are indicative of a range of Mennonite roles in the Holocaust. While accounting for this diversity, the authors are unequivocal. This was a "spectrum tilted toward enabling, participating in, and benefiting from Nazi German rule, which included the genocide of Jews" (4).

The edited collection opens with a posthumously published portion of a manuscript by Gerhard Rempel. As Doris Bergen notes in an introduction, Rempel's work, unfinished at the time of his death, drew by necessity on an "eclectic and rather unconventional" source base (38). Exploratory in nature,

it nevertheless raises important moral as well as methodological challenges that continue to inform the investigation of Mennonite involvement in the Holocaust. The collection then moves back to the pre-war era, examining how Mennonites responded to the rise of Nazism. James Lichti shows how Mennonites were able to benefit from the stabilization of their religious status as a "free church" rather than a sect under the Nazis. Imanuel Baumann mines a highly unique source, collaboratively authored youth circular booklets, that reveal growing support for conscription, the abandonment of pacifism and, even amid some opposition to anti-Semitism, the acceptance of racial thought among Mennonite youth. Arnold Neufeldt-Fast and Pieter Post then consider German and Dutch theological responses to Nazism before and during the war.

Subsequent essays in the collection pick up the investigative thread initiated by Rempel. Colin P. Neufeldt documents how, after the German occupation of Poland, Mennonites from Deutsch Wymyschle were invited to occupy expropriated Jewish homes in Gabin. Mennonite Erich L. Ratzlaff became the city's chief administrator and oversaw the establishment of the city's Jewish ghetto. Dmytro Myeshkov's chapter follows Heinrich Wiens and Rudolf Federau as well as Mennonite women like Elizaveta Janzen and Maria Harms. The latter two participated in interrogations and confiscated Jewish property. The subsequent article by Aileen Friesen also probes the histories of individuals that joined the SD. It opens with a stark juxtaposition of Khortytsya under Nazi occupation. In the days before Passover, the region's Jewish population was murdered while Mennonites openly celebrated Easter. The following chapter by Alle Hoekema turns to those Dutch Mennonites that later received Yad Vashem recognition by Israel for risking their lives to save Jews.

The final three chapters by Erika Weidemann, Hans Werner, and Steven Schroeder explore aspects of wartime atrocity and their contemporary legacies in light of the immediate post-war framing of those actions. As Weidemann reveals, Mennonite Central Committee and Mennonite refugees from Ukraine re-cast the latter's wartime decisions "against a backdrop of survival, limited involvement, ignorance, and Soviet terror" (281). According to Schroeder, Danzig Mennonites similarly "narrowed their gaze to their own wartime suffering" (310). As a result, Werner concludes, Mennonite

refugees in Canada and Paraguay reduced atrocities against Jews to "cameo appearances" in their war accounts while forgoing the process of coming to terms with the Nazi past that would unfold in Germany in the following decades (295).

The contributors to this edited collection draw from a diverse and often incomplete source base. Notably, the recent opening of the KGB archives in Kiev provides researchers with a new avenue for understanding Mennonite pre-war and wartime actions. The reliability of those records must be cautiously assessed, Myeshkov warns, given that they often involved rapid processing, no oversight, and forced confessions (some of which were later recanted). Yet the KGB sources are revealing to historians as they shed light on certain broad patterns including continuities in Mennonite actions under Soviet and Nazi rule. By employing those sources to follow the trajectories of individuals like Maria Harms who worked with the OGPU-NKVD *and* the SD, Myeshkov reveals a "common Mennonite practice of adapting to the Soviet and Nazi dictatorships" (219). Friesen, who cautions for the need to combine "Jewish, Mennonite, Soviet, and German sources" (230) to gain a more reliable picture of Mennonite complicity, similarly finds that some Mennonites, like Heinrich Wiebe exhibited, "a flexible ideology that allowed them to exploit opportunities and sidestep peril" under Stalin and Hitler (236).

The challenge of assessing Mennonite "identity" is another recurrent theme in this text. Depending upon the definition employed, this might include individuals that: continued to live in identifiable Mennonite communities at the outbreak of war, were tied to those communities by birth even if they may have rejected their faith, operated in Mennonite "social networks" or were accepted into them, were identified as Mennonites by organizations or nations, and still others who held a confessional identity. Yet even in the latter case, the relationship between Mennonite actions and Mennonite identity remains fraught. In his chapter on Mennonite rescuers that were declared "Righteous among the Nations," Hoekema finds "explicitly expressed Mennonite convictions" difficult to separate from humanistic ones that might be inflected by class or politics (259). Hans Werner points out that the most frank acknowledgements of violence against Jews in Mennonite memoirs came from those—like Helene Latter or Katharina Krüger—that

had shed much of their ethno-religious identity. In recognition of these challenges, Doris Bergen argues in favor of Gerhard Rempel's "functional" definition that, while posing certain problems, included those with a variety of claims and connections to Mennonite identity (38).

A final point should be made about the open positionality of several of the authors in this edited collection who, in arguing for the need to reckon with this history, acknowledge their own connections to it. "Writing about one's own family's historical experience is rarely an easy undertaking," expresses Colin Neufeldt, "especially when your family is on the wrong side of history and actively collaborated with the Nazis" (192). Steven Schroeder similarly writes about the Vistula region his family fled from in 1945 where some Mennonites made use of slave labor from a neighboring concentration camp. "Second- and third-generation descendants of those who experienced and participated in the Second World War cannot escape the trauma memories of their parents and grandparents," Hans Werner concludes, reminding those of us who trace our own family histories through this post-war migration that we "are forced to come to terms" with that past (294). Jantzen and Thiesen's edited collection is an important step in responding to that imperative. In its breadth of coverage and rigorous research, it will command a broad readership while serving well in undergraduate and graduate classrooms.

Ben Nobbs-Thiessen, Chair in Mennonite Studies and Assistant Professor, University of Winnipeg, Winnipeg, Manitoba.