

READING

Denmark: A Nation Takes Action

By 1943, anyone in German-occupied Europe who wanted to know was aware of what was happening to Jews. For a variety of reasons—including fear, self-interest, passivity, and even sympathy with German policies—few in occupied nations acted to protect Jewish residents. Many government officials in the occupied countries turned over documents that allowed Germans to quickly identify Jews, and local police often helped Germans find and arrest those Jews. The exception was in Denmark.

After the Germans conquered Denmark in 1940, Hitler had allowed the prewar government to stay in power and kept only a token military force in the nation. German policy regarded Danes as members of a superior race, similar to Germans. Nevertheless, the Danes deeply resented the occupation of their country, and some fought back with acts of sabotage, riots, and strikes. In summer 1943, the Nazis decided to retaliate. They limited the power of King Christian X, forced the prewar Danish government to resign, and disbanded the Danish army. They also ordered the arrest of a number of Christian and Jewish leaders.

A few weeks later, the Danes learned that the Germans were planning to deport the nation's entire Jewish population. That news came from Georg Ferdinand Duckwitz, a German diplomat in charge of overseeing shipping between Germany and Denmark. In the early 1930s, Duckwitz was drawn to the Nazis' ultranationalist propaganda and joined the party. However, as Hitler's violent intentions came to light, he became disillusioned with the party. And when the Germans took over Denmark, he sympathized with the hardships and challenges of the Danish people. When Duckwitz learned in late September of secret orders to prepare four cargo ships for transporting Danish Jews to Poland, he immediately passed on the information to leaders in the Danish resistance. They, in turn, informed the Danish people.

When leaders of the Danish church were told of the Germans' plan, they sent an open letter to German officials. On Sunday, October 3, 1943, that letter was read from every pulpit in the nation.

Wherever Jews are persecuted because of their religion or race it is the duty of the Christian Church to protest against such persecution, because it is in conflict with the sense of justice inherent in the Danish people and inseparable from our Danish Christian culture through the centuries. True to this spirit and according to the text of the Act of the Constitution all Danish citizens enjoy equal rights and responsibilities before the Law and

full religious freedom. We understand religious freedom as the right to exercise our worship of God as our vocation and conscience bid us and in such a manner that race and religion per se can never justify that a person be deprived of his rights, freedom or property. Our different religious views notwithstanding, we shall fight for the cause that our Jewish brothers and sisters may preserve the same freedom which we ourselves evaluate more highly than life itself.¹

The Danes responded in the following weeks with a plan to keep Jews from being deported by hiding them until they could be evacuated to nearby Sweden, a neutral nation. It was a collective effort—organized and paid for by hundreds of private citizens, Jews and Christians alike. Fishermen, many of whom could not afford to lose even one day's pay, were paid to transport the Jews to Sweden. The money was also used for bribes. It was no accident that all German patrol ships in the area were docked for repairs on the night of the rescue.

Not every Jew was able to leave. Some were captured as they waited for a boat, while others were picked up at sea. But, in the end, the Nazis were able to deport only 580 of Denmark's 7,000 Jews to the Terezín camp-ghetto, and the Danish government constantly inquired about their status. No Danish Jews were shipped to a death camp, and with the exception of a few who died of illness or old age in Terezín, all of them returned safely to Denmark after the war.

¹ Quoted in Leo Goldberger, ed., *The Rescue of the Danish Jews: Moral Courage Under Stress* (New York: New York University Press, 1988), 6–7.

Connection Questions

1. What does the reading reveal about who was involved in the effort to save the Jews of Denmark? What motivated this effort?
2. What principles and convictions are expressed in the open letter that leaders of the Danish church sent to German officials? Why might this letter have been influential?
3. Why was the Danes' effort to rescue Danish Jews so successful?