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The Catholic Church and the Authoritarian Regime in Austria, 1933-1938

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juncture he commences with an analytical description of historical Christian protests of the Canadian Prairies from the Meti uprising through the farm-labour movements early in this century to the current radical actions of today's Prairie movements. He both lauds these earlier efforts while suggesting ways to move beyond them. His concluding chapters bring together his radically theological fundamentals with a concrete call for a very specific life of Christian action for a new world community based upon biblical justice and peace.

Beyond the Social Gospel is a masterpiece. It is humble in its acknowledgement of Christian complicity with the powerful and wealthy classes. It expresses solidarity with all the marginalized sectors of our society: the aboriginal people, women, minority races, small farmers, and the working class. However, unlike so many of our progressive theologians, Ben Smillie does not fall into that middle-class liberalism which constructs its case on "pluralism" and human rights alone. He supports these concerns, but he builds them upon a clear and necessary notion of class, class dominance, and class struggle. With vital awareness of these realities, he moves beyond a Christian Fabian naïveté by exhorting Christians to organize with others in active attempts to transform an oppressive society into a radically different one informed by the revolutionary Christian Gospel. In this way Smillie's book stands alone as a beacon for us all. Canada has many profound theologians, among them Gregory Baum, Douglas Hall, and Jacques Grand'Maison. Ben Smillie should be added to this list. His *Beyond the Social gospel* wins him such a place. Among theologians he is our Jeremiah.

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The Catholic Church and the Authoritarian Regime in Austria, 1933–1938

Laura S. Gellott

New York and London: Gerland Publishing, Inc., 1987

xx + 417 pages

Laura Gellott sets two tasks for herself in this published dissertation, what she calls her "dual focus". First of all she attempts to define Austria's inter-war authoritarian regime and describe its efforts to build an Austria to its liking. In this process she challenges those historians who are inclined to call the Dollfuss and Schuschnigg regimes fascist and describe them as shadows of Hitler's Third Reich. She proceeds to amass evidence which demonstrates that they are better characterized as authoritarian. In this respect she does not plow new ground, a fact that she acknowledges in her introductory chapter. She considers her second focus, the "question of

the relationship of the Catholic Church to that regime", to be paramount. Once again, she challenges a school of thought, that group of scholars who describe the regime as clerical. Although she does not deny the warm relationship and shared values between the Austrian regime and the Catholic Church, she gives a great deal of attention to those areas in Austrian life where church and authoritarian regime continually clashed: youth, mother and family organizations. Her evidence is clear; shared values and policy agreement do not preclude power conflict and control struggles.

Much is commendable in this work. Attention is so frequently given to inter-war Catholicism in other countries—Mexico, France, Spain, Italy, Germany—that it is a welcome addition to have such extensive material on authoritarian Austria. Her research is thorough, and her points are convincing. She adds to our knowledge important inner workings of such organizations as the Christian Social Party, the Fatherland Front and the various groups in both church and state that involve youth and women. Especially insightful are her dealings with active female and male militants in Catholic groups who are not simply echoes of the church's hierarchy.

In spite of these positive qualities the book is a letdown in important respects. It suffers from all the defects of a dissertation, though a very good one. Her polemics are dated, and though she is correct in her definitions, few would find them startling or new. Further, the work is tedious and repetitive, and instead of being carried along, the reader is engulfed in a quagmire of too much data. The book needs to be streamlined, and, at least, one chapter could be used to set the Austrian church-state struggles into the wider context of Vatican policy and church-government issues in other countries. It is to be regretted that such valuable research is contained in the ponderous style of a dissertation rather than the more compelling form of a book.

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The Forgotten Followers

Carol J. Schlueter, editor

Winfield, BC: Wood Lake Books, Inc., 1992

One can hardly read three pages of this book before the heart is racing—racing with pain, with rage, with celebration. "Why have we not heard?" Mary Malone asks in the first sermon. Why *have* we not heard the claim of the women disciples, the ones who did *not* abandon or betray Jesus, who were there through it all, ministry, death and resurrection? Why have we not heard? Indeed.

There is no excuse except our own sinfulness, our idolatry of all that is male, our denial of that idolatry—yes, I hear it even now. And there is even