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In the Redeeming Christ by François-Xavier Durrwell
(review)

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Although the length and breadth of Bartlett's work makes close study taxing, the narratives that Bartlett weaves into the body of each of his chapters refresh the reader while also introducing him to a bevy of interesting and peculiar facts. The multiplication of beer wrought through the intercession of St. Arnulf of Metz is a tidbit capable of making the most dedicated fraternity brother religious (366). Likewise, the curative power of the dust from the tomb of St. Martin of Tours may cause the housekeeper returning from vacation to bow in reverence before returning the household to cleanliness. All the same, this book is much better suited for scholarly pursuits than for leisurely or devotional reading.

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François-Xavier Durrwell

In the Redeeming Christ

Notre Dame, IN: Ave Maria Press, 2013

296 pages. Paperback. \$17.95.

Ave Maria Press, under their Christian Classics label, has made available the long out-of-print classic by the Alsatian biblical scholar and Redemptorist priest, François-Xavier Durrwell. This is a volume which has well deserved a wider reading, and offers much of the best fruits of the biblical and liturgical ressource-ment of the mid-twentieth century.

In the preface, Durrwell remarks that despite the "flowering of theological...studies, there is one complaint we still hear; we have no theology of the spiritual life" (xv). In the *Redeeming Christ* answers this need, and it does so by reformulating the idea of such a theology. "[I]t is precisely in [the] life of God that man's salvation lies," and so "theology knows nothing about God which does not also concern the salvation of man" (xv). Theology of the spiritual life is, in this way, coextensive with the whole of theology since its goal is nothing other than conformity to the central subject and lodestar of all inquiry, namely the resurrected Christ. The spiritual life is life in the redeeming Christ.

Durrwell's remarks on soteriology in the Part I set the trajectory of the book and account for its robustly ecclesial and sacra-

mental character. They function, moreover, as a shorthand for all that follows (and so merit a brief summary). In the obedience of the Cross, he writes, Jesus immolates “not just the leanings of the flesh, but sinful flesh itself” (6). This is the moment of redemption, at which Jesus’ “existence is fixed forever.” As Durrwell summarizes: “The five wounds which he showed his disciples are not merely the receipt for our ransom inscribed upon his body, but the wounds of a death from which he will never recover. He did not rise to the life he had before, to this world, to this time; in this sense, he did not rise at all. He died once for all. The life of glory is a perpetuation of his death... The Lamb of God stands in glory and is surrounded by hymns of triumph, but he is still slain” (7).

Attentiveness to this ongoing character of Christ’s redemptive act undercuts any purely forensic account of salvation. The wounds remain as a witness not only to a debt paid (cf. Col 2:14) but primarily to the actuality of that new life in glory which retains nothing of “sinful flesh” (Rom 8:3). In a purely juridical account, “Once the price was paid, God would not need to raise Christ again” (9). The Resurrection would be of no importance. And yet, Paul insists that if Christ is not raised, we “are yet in [our] sins” (1 Cor 15:17). “Redemption,” Durrwell responds, “is not, then, simply a question of expiation by death, of payment of ransom, of buying us back. It was a personal sanctifying of Christ whereby he passed from life according to sin into the holiness of God; a drama played, from first to last, in the single person of Christ. And if it were entirely a drama personal to Christ, men have no share in the Redemption unless his drama becomes theirs.” Jesus’ entry to new life benefits no one but him alone, save that one should actually enter into Christ’s death and Resurrection (cf. Rom 6:5–8). The goal of the spiritual life is, therefore, that we “become the body of that Christ” (10).

Fittingly, Durrwell moves next to the sacraments (including the “sacrament” of Scripture) by which entry into that life is made possible (Part II) and then to a consideration of the virtues constitutive of that life (Parts III and IV). He concludes with a treatment of Mary (Part V), the paradigm of the spiritual life. Though sprung from his initial treatment of the Resurrection, the material of these chapters is not systematic in scope or feel. (He treats, for example, only the sacraments of Eucharist and Confession.) Rather, Durrwell wends through one topic and the next,

unpacking the riches of a foundational theologoumenon: it is in the life of the risen Christ that man's salvation lies.

To this one recapitulatory reality, Durrwell draws the full breadth of the biblical witness as well as resources from the Patristic and even Medieval periods. His training as a biblical scholar and membership in the *nouvelle théologie* are evident. In the span of a just three pages on the Temple, for example, he draws together Samuel, Ezekiel, Zechariah, Isaiah, and John, as well as Josephus, Augustine, and even the Mishnah (cf. 248–250). Equally as important, he does so lightly, taking from the Tradition's great cloud of witness just two or three for testimony. In the end, though Durrwell apologizes for a certain "monotony" and "constant returning to the same principles," one wishes he had written more. The work is both profoundly theological and readily accessible to a wide readership. (In this, it is reminiscent of a work like Benedict XVI's *Jesus of Nazareth*). One hopes that Durrwell will be rediscovered in our own generation and that some of his other works will again find its way to press as this one thankfully has.

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Andrea Grillo

Beyond Pius V: Conflicting Interpretations of the Liturgical Reform

Collegeville, MN: Liturgical Press, 2013

112 pages. Paperback. \$19.95.

First published in 2007, *Oltre Pio V* was translated into English and released in 2013 as *Beyond Pius V* with an added fifth chapter in response to the issuance of *Summorum Pontificum* (July 7, 2007) and *Universae Ecclesiae* (April 30, 2011). Additionally, the original preface by Crispino Valenziano was replaced with an "American" edition preface.

Andrea Grillo, professor of liturgy at the Pontifical Atheneum Sant'Anselmo, provides a clear and logical approach toward the liturgical question in this 21st century. With the sort of alarm a loving parent would have for an ailing child, Grillo matter-of-factly states that the ritual reforms and Christian formation stemming from the overall liturgical movement is at risk of being