

study comprises four parts: “Origins,” “Ascent,” “Into the Mystery,” and “Memory, Intellect, and Will,” with several chapters in each part. The argumentation in each chapter is highly detailed, and rather than trying to summarize it, I will mention a few of the highlights that I found particularly helpful. For example, A’s critique of du Roy’s view that Augustine’s early understanding of the Trinity was largely due to Plotinus’s thought is nicely countered in terms of Christian pro-Nicene sources. A. goes on to show that Augustine’s *De fide et symbolo* reveals “for the first time a variety of terminologies from Latin pro-Nicene and anti-monarchian tradition to define Catholic Trinitarianism” (92).

In the second part A. turns to the ascent from belief to understanding that becomes a central feature of Augustine’s mature thought on the Trinity. The chapter entitled “A Christological Epistemology” is particularly interesting for in it A. points out what he calls Augustine’s “Panzer,” that is, his principal weapon of attack against all Homoian attempts to find in Scripture arguments for the subordination of the Son to the Father. A. sees Augustine as developing a notion of a contemplation of God that is Platonic in terminology, but pro-Nicene in its purpose.

Two topics dealt with in the third part are particularly helpful, namely, the procession of the Holy Spirit from the Father and the Son and the doctrine of subsisting relations. On the former A. not merely indicates the roots of the *Filioque* in Augustine, but points to ways in which Augustine’s tentative language might alleviate some of the resulting tensions with the Eastern churches. On the latter A. distinguishes between Augustine’s language on the relations between the Persons and the Thomistic doctrine and emphasizes that “Augustine simply does not offer (and may strategically wish to avoid) the sort of logical and philosophical precision so central to Thomas’s exposition” (270). And A. is certainly correct that Augustine simply does not have a doctrine of the Persons as subsisting relations.

In the last part A.’s treatment of the created image of the Trinity in memory, understanding, and will emphasizes the tentative use of the psychological analogy and, while avoiding any facile simplification, helps the reader see Augustine’s struggle to clarify the image of the Trinity in the human soul.

All told, the book is probably the most challenging study of Augustine’s trinitarian thought that I have encountered, but it is, I believe, equally rewarding.

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TRINITY AND CREATION: A SELECTION OF WORKS OF HUGH, RICHARD, AND ADAM OF ST. VICTOR. Edited by Boyd Taylor Coolman and Dale M. Coulter. Translated from the Latin by Hugh Feiss, O.S.B., Christopher P. Evans, and Juliet Mousseau. Victorine Texts in Translation: Exegesis,

Theology, and Spirituality from the Abbey of St. Victor. Hyde Park, NY: New City, 2011. Pp. 428. \$39.95.

The founding of the Hugo von Sankt Victor Institut in Frankfurt in 1990, and the 2008 Colloquium in Paris, celebrating the 900th anniversary of the founding of the Abbey of St. Victor, signaled a renewal of interest among European scholars in the great twelfth-century center for theology, biblical studies, and spiritual formation. The present volume, first in a thematic series of Victorine texts in English translation, represents the American contribution to that scholarly resurgence. It results from the late Michael Signer's collaboration with Grover Zinn (editor in chief of the series), Feiss, Coolman, Coulter, and several other young scholars, and is being published in paperback by the New City Press, but also in cloth by Brepols Publishers, who have announced four additional series volumes in press or in preparation.

The general introduction by Coolman provides a brief historical background and rationale for the decision to include, in a single volume, texts of varied date and genres by Hugh, Adam, and Richard of St. Victor. These authors represent three different generations of Victorine culture, with works dating from 1115 to 1173; however, all three devoted themselves to doctrinal topics that derived from the thought of Augustine of Hippo, but formed the principal focus for much twelfth-century theological inquiry, both at St. Victor and elsewhere, namely, the doctrine of the Trinity and the doctrine of creation, or specifically the hexaemeral or six-day work described in Genesis. As Coolman argues, reflection on the doctrine of creation enriched Victorine trinitarian speculation, just as the Christian doctrine of the Trinity provided the lens through which twelfth-century theologians read the Genesis.

The first selection, Hugh's meditation *On the Three Days of Invisible Light*, introduced and translated by Feiss, illustrates Hugh's discovery of divine power, wisdom, and goodness, or the invisible attributes of the divine Trinity, in the immensity, beauty, and utility of the physical world. This in turn leads to a reflection on the spiritual essence of the human being and its relationship to the Trinity through creation and restoration from sin by Christ's saving work, and a conclusion intended to guide the reader into deeper love for and conformity to the crucified and risen Savior. The same themes are developed by Hugh in the *Sentences on Divinity*, a sample of his work that survived as a *reportatio*, or transcript of classroom teaching, sent by the English monk Lawrence of Durham to the abbot of Rievaulx; in it, Hugh promotes the quest for genuine knowledge of God and of oneself through reflection on the creation of the world, the primordial causes, and the divine Trinity as first cause and final goal of understanding. The text is translated by Evans, and introduced by Coulter. It is followed by

Mousseau's translation of three poetic sequences by Adam of St. Victor, celebrating the liturgical occasions of Easter, Trinity Sunday, and the octave of Pentecost in language reminiscent of Hugh's, delighting in the beauty of the physical world while praising the divine Trinity and Christ's saving work. Finally, the editors include Evans's translation of the complete text of Richard of St. Victor's tractate *On the Trinity*, one of the most influential of the twelfth century's contributions to speculation on that topic.

The several translators who have contributed to this volume are to be commended for their readable, elegant, and yet basically literal interpretations of the rather difficult Latin originals, and for their reliance on recent and standard critical editions of the texts. The introductions provided with each text include detailed thematic and historical information, and are meticulously documented. Similarly, each translation is supplied with notes indicating parallel material in the Victorine author's writings or in related patristic and twelfth-century works. Other aids to research include a ten-page table of abbreviations listing works by the Victorine authors, other twelfth-century authors, and key patristic sources, as well as a bibliography of primary and secondary works, and the three indexes of Scripture references, references to works by other Victorine writers, and subjects. Lastly, it is worth mentioning that the price of the New City Press publication puts a good trade paperback within reach of students, but the Brepols clothbound volume is recommended for purchase by academic libraries, where heavy use can be expected.

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SUFFERING AND SALVATION IN CIUDAD JUÁREZ. By Nancy Pineda-Madrid. Minneapolis: Fortress, 2011. Pp. ix + 152. \$18.

This book has two central aims. The first is the straightforward effort to explain the tragedy of women living in Ciudad Juárez, Mexico. Pineda-Madrid achieves this aim by using personal testimonies and accounts to describe the feminicide—the systematic murder of females because they are female. P.-M.'s emphasis falls on the torture and destruction of the female body. To this end she does not domesticate reality but graphically describes it. How do we read and how do we name suffering? Dismembered bodies, the destruction of their sexual organs, carving the skin of the victims with gang-related symbols, cutting off breasts, and displaying all these forms of violation of the brown-skinned female body are horrific strategies currently used to make an intentional, embarrassing statement about the vulnerability of young women in Ciudad Juárez. It is hard to read this section without having an urge to seek justice and healing.