

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.

Marquette University, Milwaukee

WANDA ZEMLER-CIZEWSKI

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.

The next central aim is to view femicide from the perspective of salvation. P.-M. argues that taking concrete action to face the victimizers and the fear of their brutality becomes vital and is at the core of a salvific action. We need a community of people who defy the powerful and dare to bring down from the cross the one who is being crucified. This demands a brave and radical action from those who care; however, they are facing a systemic terrorism that seeks to ensure that femicide can continue with impunity. P.-M. shows that ending impunity is a very difficult process due to the deep-rooted cultural acceptance of violence against women. The specific forms of femicide become subconscious symbols that legitimize women's suffering and imply that this suffering is tolerable. In such a culture of oppression, the victims are somehow to blame for the tragedies of suffering and murder, which are attributed their own personal sin as causal. This fertile environment for the ritualizing killing of girls and women is an extreme attempt to construct and strengthen power hierarchies. It is no surprise that surviving family members have been denied the right to seek justice on behalf of their murdered daughter, sister, mother, or friend. The interpretation and manipulation of these images of suffering reinforce the oppression, and aim to satisfy interests that are not motivated by the salvation of women. P.-M. challenges the standard images of suffering that produce moral fatigue, exhaustion of empathy, and political despair. Instead, she suggests that we use the lens of social-suffering hermeneutics that goes beyond the structural violence and explores the interests behind the interpretation of that suffering. Currently, the hegemonic imagination generates stereotypes of women that insidiously reflect and facilitate the cultural production of evil. If a Latina bears suffering in silence, for example, then she is somehow regarded as morally and spiritually superior.

The impunity of the perpetrators, their oppressive language, and blame-the-victim strategy have not gained everyone's attention. The church in Ciudad Juárez has remained silent. But the stories of suffering are finding informal communities of support that echo their desire for salvation. P.-M. challenges us to create a new interpretation of women's experiences and participate in a dialectical experience—an experience that is a “release from,” while at the same time being an experience of “freedom for”—one that transforms who we are and who we are becoming as people of faith. This hermeneutical approach allows a new interpretation of a theology of salvation, and, as P.-M. notes, is one that is being born outside the institutional church. A theology of salvation anticipates resurrection; therefore P.-M. asks us to shift our perception of women in Juárez away from framing them merely within the suffering Christ to framing them within the interpretation of Christ's life, death, and resurrection. The demand for a theological language that brings the kingdom to their plight of suffering and

the practices of resistance has led people in Juárez to adopt symbols, practices, and narratives that respond to the unexplainable evil they are facing. P.-M. reminds us that contemporary stories of women's crucifixion are part of contemporary history and should provide strength in the fight against injustices. Taking the crucified down from the cross means participating in a community concerned with transforming the world to end unjust suffering. This involves the reappropriation of language in order to participate in the creation of a common narrative identity—one that reinterprets the past, present, and future of women, that recognizes the inter-relatedness of humanity, and that seeks the active participation of the poor. This book reaches the core of our emotions. Initially it drains us with tragedy but at the end brings us back to life to become active protagonists in salvation.

University of San Francisco

LUIS ENRIQUE BAZÁN

PAUL AND VIRTUE ETHICS: BUILDING BRIDGES BETWEEN NEW TESTAMENT STUDIES AND MORAL THEOLOGY. By Daniel J. Harrington, S.J., and James F. Keenan, S.J. Lanham, MD: Rowman & Littlefield, 2010. Pp. vii + 223. \$37.50.

Collaborative interdisciplinary projects in biblical studies and ethics are rare. All too often, biblical scholars and moral theologians work separately when trying to relate to each other's disciplines. This book by a pair of stellar scholars is the companion to their earlier work, *Jesus and Virtue Ethics: Building Bridges between New Testament Studies and Moral Theology* (2002). Together they help realize Vatican II's vision of enriching moral theology by drawing more fully from Scripture.

As the titles indicate, the two books engage virtue ethics as their moral theological approach, but in this latest work the Pauline literature is the biblical material under study. H. establishes each chapter's theme from the Pauline perspective. His chapters present recent Pauline scholarship in a concise, reportorial style. K.'s theological perspectives are more exploratory. He draws on a wide range of literature, classic and modern theology, art, popular culture, and personal experience.

The book has four parts and a brief epilogue. Part I is a virtual primer on the shape of virtue ethics in general and Paul's ethics in particular. K. begins with the now familiar structure of virtue ethics in its threefold movement from the question of self-understanding (Who am I?), to the question of goals (Who ought I become?), to the question of means (How do I get there?). K.'s theological perspectives attend to the latter two questions of means and ends. He illustrates how virtue ethics focuses primarily on the kind of person we should become, with the virtues serving