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## Nancy Pineda-Madrid. Theologizing in an Insurgent Key: Violence, Women, Salvation

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Nancy Pineda-Madrid. *Theologizing in an Insurgent Key: Violence, Women, Salvation*. New York: Paulist Press, 2022. 124 pp. \$16.95 Paper, \$11.36 eBook. ISBN 978-0-8091-5523-1 (paperback) and ISBN 978-1-58768-918-5 (e-book).

Nancy Pineda-Madrid's book, *Theologizing in an Insurgent Key: Violence, Women, Salvation*, challenges the Roman Catholic Church's doctrine of soteriology (salvation) to take an "insurgent" stance on global feminicide, which is systematic violence against women (2, 4-5). In particular, she desires that the Church advocate for the "God-given value of poor, brown women who are most at risk of being brutally killed" (55). Feminicide is rampant globally. Between November 2022 and February 2023, nearly 700 schoolgirls were intentionally poisoned with toxic gas in Iran. In this same period, in Ukraine, 1,500 police officers were accused of violent offences against women and girls with only one percent being held accountable. In Chile, women are more afraid of their domestic situation than they are of the COVID virus.

The major points in Pineda-Madrid's essay are, first, her desire for the Catholic Church to broaden its stance on soteriology to include the bodies of poor women of color on a global level (4-5, 55). Second, to recognize that the Church's social teaching on salvation is problematic for women's bodies because of the emphasis on Jesus's male body (81, 96-97). Third, Pineda-Madrid asserts that the patriarchal elements within the Church also contribute to systemic violence against women (43, 50, 77).

Pineda-Madrid looks at "gender based violence" against women, particularly women of color who endure oppression and violence as a result of patriarchal and kyriarchal social structures (41-43). She states that their bodies are "contemporary crucifixion[s]" and that their perpetrators are often exempt from punishment (3, 5, 19, 26). She asks, "What role has theology

played and what role does theology continue to play in the ongoing violence against *women as women*?” (2). The United Nations has declared that violence against women is a “*crime against humanity*” (18). Catholic theology teaches that feminicide is “a social sin” (46, 56). Others, like foremost Brazilian theologian Ivone Gebara, offer comparable testimony in noting that the Church privileges “the dignity of the planet more so than justice to women” (“Real Life and Ecological Solidarity,” *Valuing Lives, Healing Earth*, 2021, 23).

Pineda-Madrid insists that the Church needs a theological vision that “unequivocally subverts the normalcy of violence against women as women” (53). She states, “Only by remembering the crucified victims as part of Christ’s body can we have credible hope in the possibility of salvation” (6). It is clear from her analysis that the Church could take a more proactive stance by leveraging its global influence as well as its social justice commitment to be an advocate for human rights for women. Thus, she calls for the Catholic Church to care about “the well-being of women’s bodies” (45). Integrating this perspective and addressing soteriology in this way would contribute to the systematic work of dismantling patriarchy and misogynistic tendencies, in all aspects of the Roman Catholic Church, including its leadership structure, clerical culture, biblical interpretations, and doctrines, which deny women agency, a voice, and full humanity (47).

To carry this out, Pineda-Madrid points to the risks taken by Norma Andrade, a Mexican mother targeted and shot for advocating for her daughter, who was a victim of feminicide (88-89). Convictions such as these resonate with Roy Bourgeois, an excommunicated Maryknoll priest who advocates fiercely for the ordination of women. He writes, “Where there is injustice, silence is consent” (*Male Supremacy in the Catholic Church*, 102). It is imperative, as Pineda-Madrid asserts, that the Church advocate for women and their bodies (49). Her fundamental call

is for justice for *all* women, in and beyond the church, who have no voice and who continue to endure feminicide.

Pineda-Madrid's ideas are innovative, comprehensive, and compelling. Her greatest strength is the interdisciplinarity of her analysis, which draws on theology, women's studies, anthropology, and the social sciences. It is also timely in the global context of Pope Francis's 2021-2023 Synod, which focuses on vulnerable populations and bodies. If the Church desires to be in solidarity with, and thus "insurgent" with, women, it will include her book as course material in university settings and seminaries and as a resource for lay and ordained Christian religious educators.

Ultimately, it is the church and all God's people who are instruments of God's salvation for all women around the world who are violated. The question is whether the church universal—and the Roman Catholic Church in particular—will listen to their cries for justice, and salvation (54). In the midst of this global crisis, Nancy Pineda-Madrid inspires us because she believes "that another world is not only possible but is breaking into our present" moment. (104).

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