

that do not do justice to their fundamental needs and dignity” (66). Both arguments seem to appeal to the kind of person-centered and socially contextual reasoning supported by postconciliar advocates of the principle of totality. Given these appeals, some readers might conclude that these difficult situations display the limitations of K.’s casuistry of detailed act distinctions, and that moral dilemmas would be better addressed in more personalist and holistic ways.

The text would be quite suitable for an advanced undergraduate or beginning graduate class seeking a serious, careful consideration of Catholic teaching on abortion and euthanasia, including the most contested difficult cases of today. The chapters are invariably tightly argued, clearly written, and their topics fully explained. Even those who disagree with K.’s conclusions will be educated by his precision, his extensive case knowledge, and his rational tone.

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*When the Gospel Grows Feet: Rutilio Grande, SJ, and the Church of El Salvador: An Ecclesiology in Context.* By Thomas M. Kelly. Collegeville, MN: Liturgical, 2013. Pp. xv + 279. \$29.95.

Though the election of a Latin American pope has renewed interest in liberation theology, too often that interest is guided more by the caricatures and clichés that its opponents have hurled at it through the years than by a desire to carry out the serious textual analysis and historical assessment it deserves. Kelly’s volume confronts that tendency by providing a well-documented analysis of the ministry of Rutilio Grande, a Jesuit who was among the first to form base ecclesial communities in El Salvador and, not coincidentally, would also be the first of many priest-martyrs in that country’s bloody conflicts.

The strength of K.’s book lies in how it theologically contextualizes Grande’s ministry. Even before considering Grande himself, K. spends four chapters dealing with the dualisms inherent in the theology of the Spanish conquest (a study that intimates how many of those dualisms perdure to this very day) and then the landmark shifts ushered in by Vatican II and the Latin American bishops’ 1968 meeting in Medellín. This approach provides the reader a proper point of departure for considering Grande’s liberation theology while demonstrating the connections between his theological and pastoral approach and magisterial teaching. The journey from colonial thought, through neo-Scholastic and conciliar developments to the creative theology behind Grande’s ministry, provides the proper context to assess liberation theology, or contemporary ecclesiology for that matter.

K.’s strong textual approach continues in his treatment of Grande’s ministry. Not only does he draw extensively from what is considered to be the best biography of Grande to date, Rodolfo Cardenal’s *História de una esperanza: Vida de Rutilio Grande* (1985), but he analyzes several articles and homilies by Grande himself. To that end, an appendix translating Grande’s most important article describing his own

work is a special contribution. Because of K.'s focus on how Grande carried out his ministry, this book stands out as an excellent case study on pastoral ministry in the wake of Vatican II. As such, it is extraordinarily helpful for those who wish to consider one version of how the council was carried out practically and not just argued about ideologically. This theological book would be as useful in a course about ecclesiology or ministry as in one that specifically treats liberation theology.

For all its strengths, the book has its limitations. The first involves its ambitious scope. While K.'s desire to provide context is commendable, it is a significant tradeoff that a book purporting to be about Rutilio Grande does not get around to treating him until after 100 pages of text. Moreover, there is a slightly defensive undercurrent in the book's repeated attempts to certify the orthodoxy of Grande's theology, perhaps a consequence of the book's having been researched and written during the reign of Benedict XVI, an outspoken critic of liberation theology.

Nowhere is this defensiveness clearer than in K.'s comparison between Grande and the other pioneering founder of base communities in El Salvador, José Inocencio "Chencho" Alas. K. takes pains to laud Grande's "theological" starting point or "purely pastoral" approach while deprecating that of Alas as "political organizing." While the point is up for genuine debate, K. does not offer the reader evidence to make a fair comparison. A book so scrupulous in its textual citations cannot be unaware of Alas's *Iglesia, tierra, y lucha campesina* (2003), a text that would provide a fascinating comparison. It is unfortunate that K. who provides such a nuanced reading of Grande, feels the need to have a scapegoat in Alas.

Nuance is also needed when treating popular Catholicism. Grande's rather pejorative and condescending view of popular Catholicism may be understandable in context, but it could also use some critique.

Finally, while K. draws very well from Grande's publications to describe his approach to ministry, he does not draw from any witnesses or participants in Grande's ministry to fill out the picture. Though each chapter is prefaced with moving accounts from Lopez Vigil's *Don Lito of El Salvador* (1990) that provide hints at an "on the ground" perspective, testimonies from those who knew Grande would give him more personality and flesh. In the end, the reader is left with a good deal of theology to think about, but without much sense of Grande's person. The gospel may grow feet in this wonderful theological exploration of Grande's ministry, but it fails to bring to life the personality and flesh of Grande himself.

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*Discovering Trinity in Disability: A Theology for Embracing Difference.* By Myroslaw Tataryn and Maria Truchan-Tataryn. Maryknoll, NY: Orbis, 2013. Pp. v + 128. \$20.

This volume unites the expertise of a priest in the Ukrainian Catholic Church holding a doctorate in theology with a specialist in disability studies with a doctorate in English