

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

literature. Married to each other and living in Canada, the authors provide a trinitarian theology of disability grounded in the experience of raising three daughters, two of whom are disabled. T. and T.-T. encourage Christians to challenge social norms and adverse responses to disability, and to transform their Christian communities into places of sanctuary and welcome for the disabled. Insights from disability studies are incorporated into this trinitarian theology. The authors include a social model of disability that seeks to integrate disability within society, in contrast to a medical model that views the person as “sick” or “in-valid” (19). As such, the text is a unique addition to the field of theology and disability.

The book’s framework has a christological point of departure. A passionate advocacy and countercultural stance is rooted in Christ’s radical ministry to the marginalized. Christ’s incarnation provides an invitation for the Christian to view his or her embodied existence as sharing in the trinitarian life and as participating in the divine *perichoresis*. Experience of the Trinity as inclusive community, where no one is ostracized, provides a relational paradigm that Christian communities may strive toward.

This study not only challenges preconceptions about disability within the Christian community and beyond, but it also offers a dialogical renewal of Christian heritage through the lens of disability. This dialogue begins with a notable scriptural exegesis that examines attitudes toward the disabled in the Hebrew tradition, contextualizing various detrimental understandings of disability within historical and cultural social milieus. In addition, it highlights positive examples of inclusion. In the New Testament, Christ “disables normalcy” (42) through his ministry to the poor, sick, and dispossessed. One outcome of the authors’ reading of Scripture through a social disability model is an acknowledgement of the liminal and ambiguous nature of disability, because, in part, the disabled person may experience life on the periphery of the community. In response, the trinitarian paradigm and the kingdom of God offer sacred spaces of possibility and sanctuary for the disabled. The authors argue that the concept of *koinonia* may provide foundational experiences for inclusive communities. Their explorations of Trinity and disability also include a brief exposition of early church Christology, followed by a consideration of the trinitarian theology of patristic theologians from the Eastern and Western traditions. This includes a critique of patristic perspectives on disability. The authors’ examination of Christian heritage through the interpretative lens of disability culminates in the recognition that the trinitarian paradigm is the ultimate point of reference for encouraging Christian communities to be inclusive and hospitable to all.

As the book progresses, the authors bring the trinitarian paradigm into dialogue with contemporary issues including interdependent living, sacraments, miracles, hospitality, and iconography. Poignant examples of negative reactions to the authors’ daughters and family are shared. These will resonate especially with readers who have experienced disability either themselves or in their own families or communities. For example, the authors challenge the perceptions surrounding the need to seek miraculous physical cures for the disabled. Instead, their vision nurtures awareness that Christians are called to be miracle workers by fostering communities where all are

welcomed into the embrace of trinitarian love. In a salient chapter on iconography, the authors remind the reader that the disabled are iconic figures with the capacity to reveal the divine to all of humanity: “All of creation participates in the radical effect of Christ’s embodiment and therefore all bodies, in their limitless variety, are equally valuable icons of God. Accommodation of each other’s physicality is the vehicle through which we take part in divinization. Our humanity/divinity deepens and flourishes in human encounter, which flows in the Trinitarian paradigm of self through other” (111).

The authors provide a timely and significant contribution to the fields of practical theology and disability studies, and issue a clarion call to Christian communities to become places of sanctuary for the disabled and their families.

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*Action and Character according to Aristotle: The Logic of the Moral Life.* By Kevin L. Flannery, S.J. Washington: Catholic University of America, 2013. Pp. xxxii + 314. \$59.95.

This book is first and foremost a contribution to the study of Aristotle’s understanding of action and of his ethical theory. Discussion of the nature and internal structure of human acts in chapters 1–4 paves the way for discussion in chapters 5–8 of how acts and character types are to be evaluated.

The thesis of chapter 1 is that the subject matter of ethics is singular human acts. While singular acts are not subject to the laws of Aristotelian syllogistic (and the so-called practical syllogism is not strictly speaking an Aristotelian syllogism), they are subject to logical principles and especially to the principle of noncontradiction. Thus, while ethics is not and cannot be a fully developed Aristotelian science, we can know a great deal about behavior and can organize this knowledge and speak intelligently with one another about the acts that we and others perform. In this sense we have knowledge of the practical realm.

Chapter 2 shows that human acts have the structure that Aristotle in the *Physics* recognizes in what he calls movements: they have a starting point and an end point. This is not to say that all human acts are movements, or that they all involve physical movements, only that their structure corresponds to the structure of a physical movement. Because of this structure, human acts have an intelligibility that goes beyond their agents’ acts of the will.

Chapter 3 points out that, besides having the “whence and whither” structure of movements, human acts also involve a number of factors. While these factors have traditionally been called the circumstances of human acts, F. argues that they are better called “constituents.” To articulate them, he draws on Aristotle’s analysis in *Nicomachean Ethics* III.1 and *Eudemian Ethics* II.6–9 of how force can interfere with voluntariness.