

I hope, stimulate more North Americans to participate in the struggle against authoritarianism and exploitation whenever it exists.

*Woodstock Theological Center, D.C.*

MARGARET E. CRAHAN

**PUEBLA AND BEYOND: DOCUMENTATION AND COMMENTARY.** Edited by John Eagleson and Philip Scharper. Translated by John Drury. Maryknoll, N.Y.: Orbis, 1979. Pp. 370. \$7.95.

The Final Document (FD) of the Third General Conference of the Latin American Episcopate (CELAM III) at Puebla, Mexico (Jan. 27-Feb. 13, 1979), is now available in English. Drury's expert translation of the 173-page FD is the heart of this Orbis edition, which also contains the opening address of John Paul II to the Conference as well as three other pertinent papal homilies delivered during his Mexican pastoral visit. The editors aid our textual and contextual interpretation of the FD by surrounding it with seven valuable commentaries by experts on the Latin American Church. *Puebla and Beyond* is a substantial contribution to the understanding of the total Puebla event.

The first CELAM Conference at Rio de Janeiro in 1955 was organizational. CELAM II at Medellín, Colombia (1968), confronted the problems of "The Present-Day Transformation of Latin America in the Light of the Second Vatican Council." The 249 members of that Conference, in the course of ten working days, produced sixteen rather disparate pastoral documents, only three of which had a lasting impact on the Latin American Church.

The sociopolitical context of Latin America had changed considerably by the time CELAM III addressed the problems of "The Evangelization at Present and in the Future of Latin America." So the Puebla process was much broader in its scope than Medellín, in its more thorough preparation and regional consultations, sociopolitical and cultural situational analysis, its more realistic confrontation of the pastoral problems of evangelization in relation to Marxism, capitalism, the national-security military states, transnational corporations, and the exploitation of the poor and marginated dependent peoples in the twenty-two regional conferences represented. The theory and practice of more careful pastoral planning and greater inculturation of the evangelical message of integral liberation through Christ is more specifically analyzed. The Church has issued a ringing challenge to itself to implement its renewed "preferential option for the poor" and its increased concern for the youth of these burgeoning countries that represent more than a third of the Roman Catholics of the world.

The FD is the work of the Latin Americans themselves, though they had considerable Roman guidance and help. Under the tripartite presi-

# Puebla And Beyond Documentation And Commentary

**Michael J. McGrath**



## **Puebla And Beyond Documentation And Commentary:**

Puebla and Beyond John Eagleson, Philip J. Scharper, 1979      The Rebirth of Latin American Christianity Todd Hartch, 2014-04 Predominantly Catholic for centuries Latin America is still largely Catholic today but the religious continuity in the region masks great changes that have taken place in the past five decades In fact it would be fair to say that Latin American Christianity has been transformed definitively in the years since the Second Vatican Council Religious change has not been obvious because its transformation has not been the sudden and massive growth of a new religion as in Africa and Asia It has been rather a simultaneous revitalization and fragmentation that threatened awakened and ultimately brought to a greater maturity a dormant and parochial Christianity New challenges from modernity especially in the form of Protestantism and Marxism ultimately brought forth new life In The Rebirth of Latin American Christianity Todd Hartch examines the changes that have swept across Latin America in the last fifty years and situates them in the context of the growth of Christianity in the global South      **Power of Popular Piety** Ambrose Mong, 2019-03-04 This book examines the ambivalence of folk Catholicism as a resource to fight against injustice exploitation and oppression Cases are cited to illuminate the value and potential trespasses of popular religious beliefs and practices Over centuries representatives of the powerful middle and upper middle classes did not hesitate to manipulate popular piety to protect their power and privileges In fact much of popular religion still reflects the dominant ideology Popular piety has the potential for liberation against unjust social and economic structures When properly guided this practice can broaden and deepen political consciousness and mobilize people to act Without a strong level of political consciousness as well as liberative evangelization popular religion will be alienating to the poor while strengthening the status quo of the rich and the powerful This study argues that it will be the elites the well educated and committed Christians not the masses who would foster the transformation of society      **Latin American Evangelical Theology in the 1970's** Daniel Salinas, 2009-08-31 The story of Latin American evangelicals doing theology is mostly unknown In the 1970s there was an important development with the formation of the Latin American Theological Fraternity FTL This group spearheaded the theological production in Latin America marking the beginning of a critical stage in the history of evangelicals in the region This book deals with the reception history in North America of the FTL and its program Interamerican theological dialogue is documented and analysed      **Acting for the Common Good** Michael J. McGrath, 2023-08-08 The goods that we pursue in our lives are for us first and foremost goods that are particular and personal and thus goods that are immediate to our attention Not readily apparent to us are goods necessary for the flourishing of our lives but that can be attained by us only in consort with others and thus realized only through collective action Such goods are common goods The wider the good the more extensive must be the human cooperation to realize the good A stable orderly society and a habitable planetary environment are common goods that can be realized only in and through the cooperation of all for the benefit of all That all contribute to the shared good of the whole

is a matter of justice social justice Acting for the Common Good undertakes the study of social justice in light of the common good this from the viewpoint of Catholic social teaching which draws upon the tradition of the common good that is articulated classically in the philosophy of Aristotle and the theology of Thomas Aquinas and in the modern day social thought and authoritative teachings of the Catholic Church *Transforming Faith Communities* Michael Ian Bochenski,2017-09-28 *Transforming Faith Communities* draws upon a model for the church that combines congregationalism with a constructive approach to church state relationships within a vision for a renewed Christendom commended as a viable option for Christian mission in the twenty first century world Michael Ian Bochenski uses two movements to make his case sixteenth century Anabaptism and late twentieth century Latin American liberation theology Each movement is held up as a mirror to the other in a vision for the transformation of church and society that resonates powerfully with contemporary culture Outlining the development of radical religious communities Bochenski examines some of the factors that create world affirming Christian faith communities and explores many examples of effective and constructive engagement with church and society across the centuries The Gospel According to the Marginalized Harvey J. Sindima,2008 This series is named for Martin Luther King Jr because of his eminence in religion and society and promotes scholarly research in areas that reflect the interrelatedness of religion and social cultural political development both in the American society and in the world Examination of religion and socio cultural components such as race relations economic developments marital and sexual relations inter ethnic cooperation contemporary political problems and Black American issues are welcomed **Rethinking Poverty** James P. Bailey,2010-09-14 In *Rethinking Poverty* James P Bailey argues that most contemporary policies aimed at reducing poverty in the United States are flawed because they focus solely on insufficient income Bailey argues that traditional policies such as minimum wage laws food stamps housing subsidies earned income tax credits and other forms of cash and non cash income supports need to be complemented by efforts that enable the poor to save and accumulate assets Drawing on Michael Sherraden s work on asset building and scholarship by Melvin Oliver Thomas Shapiro and Dalton Conley on asset discrimination Bailey presents us with a novel and promising way forward to combat persistent and morally unacceptable poverty in the United States and around the world *Rethinking Poverty* makes use of a significant body of Catholic social teachings in its argument for an asset development strategy to reduce poverty These Catholic teachings include among others principles of human dignity the social nature of the person the common good and the preferential option for the poor These principles and the related social analyses have not yet been brought to bear on the idea of asset building for the poor by those working within the Catholic social justice tradition This book redresses this shortcoming and further claims that a Catholic moral argument for asset building for the poor can be complemented and enriched by Martha Nussbaum s capabilities approach This book will affect current debates and practical ways to reduce poverty as well as the future direction of Catholic social teaching **Decentering Discussions on Religion and State** Sargon George

Donabed, Autumn Quezada-Grant, 2015-04-09 This volume explores dynamic conversations through history between individuals and communities over questions about religion and state Divided into two sections our authors begin with considerations on the separation of religion and state as well as Roger Williams concept of religious freedom Authors in the first half consider nuanced debates centered on emerging narratives with particular emphasis on Native America Early Americans and experiences in American immigration after Independence The first half of the volume examines voices in American History as they publicly engage with notions of secular ideology Discussions then shift as the volume broadens to world perspectives on religion state relations Authors consider critical questions of nation religious identity and transnational narratives The intent of this volume is to privilege new narratives about religion state relations Decentering discussions away from national narratives allows for emerging voices at the individual and community levels This volume offers readers new openings through which to understand critical but overlooked interactions between individuals and groups of people with the state over questions about religion     Liberation through Reconciliation O. Ernesto Valiente, 2015-12-01 In the past one hundred years alone more than 200 million people have been killed as a consequence of systematic repression political revolutions or ethnic or religious war The legacy of such violence lingers long after the immediate conflict Drawing on the author s experiences of his native El Salvador Liberation through Reconciliation builds on Jon Sobrino s thought to construct a Christian spirituality and theology of reconciliation that overcomes conflict by attending to the demands of truth justice and forgiveness     Modern Catholic Social Teaching Kenneth R. Himes, 2018-01-02 Including contributions from twenty two leading moral theologians this volume is the most thorough assessment of modern Roman Catholic social teaching available In addition to interrogations of the major documents it provides insight into the biblical and philosophical foundations of Catholic social teaching addresses the doctrinal issues that arise in such a context and explores the social thought leading up to the modern era which is generally accepted as beginning in 1891 with the publication of Pope Leo XIII s *Rerum Novarum* The book also includes a review of how Catholic social teaching has been received in the United States and offers an informed look at the shortcomings and questions that future generations must address This second edition includes revised and updated essays as well as two new commentaries one on Pope Benedict XVI s encyclical *Caritas in Veritate* and one on Pope Francis s encyclical *Laudato Si* An outstanding reference work for anyone interested in studying and understanding the key documents that make up the central corpus of modern Catholic social teaching     **Justice and Peace** Thompson, Milburn J., 2019-06-26 The third edition of this popular classroom text provides thoroughly revised and updated discussions of key topics including ethno nationalist conflict terrorism and poverty and development as J Milburn Thompson masterfully brings a Christian perspective to bear on the world situation With this book he provides an introduction to current obstacles to justice and peace across the globe and encourages Christians to draw upon an informed faith to transform themselves and the world     *Liberating News* Orlando E. Costas, 2002-04-22 This book approaches the topic of contextual evangelization

from the standpoint of the poor the powerless and the oppressed It is as Orlando Costas explains written against the backdrop of the radical evangelical tradition in dialogue with other streams of the larger ecumenical church Costas begins by exploring the biblical roots of contextual evangelization focusing on two models The Old Testament model is illustrated by believers like Esther who in her heroic liberation of her people in politically difficult circumstances showed us how to come to the aid of those who live on the margins of society The New Testament model is illustrated first and foremost by Christ who showed us how to minister to the marginalized by operating from the Galilean periphery On what does one base contextual evangelization On the Trinity which Costas defines as community the foundation for evangelization as a communal event The substance of evangelization is the apostolic message of the cross which announces God's gift of life through the suffering and death of Christ If we believe that message we look forward to life in God's kingdom even as we work and pray for justice and peace Costas accordingly views conversion not as a single event but rather as a continual transformative process that involves a passage from self absorption to active communal commitment Costas's creative sound blend of evangelical commitment and enlightened social thinking recommends this book to well informed laypeople as well as pastors theologians and scholars

Globalization, Spirituality, and Justice Revised Edition Daniel G. Groody, 2015-10-15 A theological reading of globalization and a global reading of theology This book offers a rigorously critical and yet inspiring vision of justice as an integral part of Christian spirituality in our complex globalized world At the same time Daniel Groody's analysis draws on the conviction that faith and spirituality have an integral role in the struggle to achieve a more just social order

The Vitality of Liberation Theology Craig L. Nesson, 2012-09-06 The Vitality of Liberation Theology argues for the ongoing necessity of a liberating theology in a world of endemic poverty and economic globalization Although some have declared liberation theology's demise or even its death Nesson articulates the imperative and logic of it for a new generation Latin American liberation theology burst forth as the most original and compelling theological movement from the developing world in the modern period The story of the emergence and proliferation of liberation theology as well as the opposition to this movement both within and without Latin America is one of the most significant and lasting developments in Christianity since the last third of the twentieth century Together with other forms of liberating theology from contexts of oppression in diverse parts of the world anti apartheid theology in South Africa and Namibia Minjung theology in Korea Dalit theology in India or Palestinian liberation theology Latin American liberation theology takes a prophetic stand against the hegemony of the status quo and joins league with other subaltern peoples in the cause of freedom from all forms of subjugation and oppression The dawn of Latin American liberation theology inaugurated a new era in the global theological landscape

**Divine Revolution** Dean Brackley, 2004-09-27 A compelling exploration of one of the central issues if not the central issue facing theology in our time the relation between transcendent salvation and temporal liberation What does the salvation that the church proclaims mean for the poor of the world In Divine Revolution Dean Brackley presents in a comprehensive yet

manageable way what Catholic theology has to say about this complex and urgent topic He addresses the historical as well as the systematic dimensions of the question providing insights that point toward an understanding of the issues that challenge conservative and liberal interpretations alike In a work of great daring and clarity Brackley surveys the confusion surrounding the social historical dimension of salvation in Catholic thought He shows the irony of the fact that after 2 000 years what salvation means for the poor in relationship to their concrete plight remains a quaestio disputata for official Magisterial teaching Going deeply into the relationship of salvation and liberation Brackley explores the thought of Maritain Rahner and Gutierrez to demonstrate how the synbolon of the Reign of God that Jesus announces transcends the tired theological distinctions of all sides in the debate Drawing from developments in feminist and Protestant theology as well as contemporary social theory Divine Revolution offers a fresh understanding of what it means to participate in God s revolutionary reign Catholic tradition Brackley argues has great potential to articulate a hope which responds to the suffering of the poor in our time When conventional wisdom says compassion fatigued Americans are tired of hearing about the poor Brackley responds The poor are far more tired of being poor They too would like to move on to other things but they cannot

**Popular Religion and Modernization in Latin America** Cristian G. Parker, 2015-10-14 This landmark work constitutes a complete historical sociological and political view of religion as a cultural expression in Latin America Parker shows how beginning with the arrival of the conquistadors religion has played a transcendent role in shaping the national cultures of the region particularly its popular cultures and continues to do so Parker argues that while capitalistic modernization and urbanization do lead to secularization this process is not linear or progressive Secularization in Latin America does not destroy its religious fabric but rather transforms it accentuating its pluralistic character Christianity and particularly Roman Catholicism has influenced Latin American identity and culture most profoundly But it has by no means been the sole influence nor has Christianity itself remained unchanged in the process As a product of history and capitalistic modernization the trait of religion that emerges most clearly is that of cultural and religious pluralism

Luther and Liberation Walter Altmann, 2016-02-01 With the approach of the 500th anniversary of Martin Luther s inauguration of the Protestant Reformation and the burgeoning dialogue between Catholics and Lutherans opened under Pope Francis this new edition of Walter Altmann s Luther and Liberation is timely and relevant Luther and Liberation recovers the liberating and revolutionary impact of Luther s theology read afresh from the perspective of the Latin American context Altmann provides a much needed reassessment of Luther s significance today through a direct engagement of Luther s historical situation with an eye keenly situated on the deeply contextual situation of the contemporary reader giving a localized reading from the author s own experience in Latin America The work examines with fresh vigor Luther s central theological commitments such as his doctrine of God Christology justification hermeneutics and ecclesiology and his forays into economics politics education violence and war This new edition greatly expands the original text with fresh scholarship and updated sources

footnotes and bibliography and contains several additional new chapters on Luther's doctrine of God, theology of the sacraments, his controversial perspective on the Jews and a new comparative account with the Latin American liberation theology tradition. *Restoration & Renewal* Joseph F. Egan, 1995-08-01 To find out more information about Rowman Littlefield titles please visit us at [www.rowmanlittlefield.com](http://www.rowmanlittlefield.com)

**Mission, Ministry, Order** David N. Power, O.M.I., 2008-06-01 What is the mission of the church? What are the ministries that further its mission? How should the traditional orders of bishop, overseer, priest, presbyter and deacon be reconsidered in the light of 21st century challenges and ecumenical unity? These big questions involve a constellation of neuralgic issues both within the Roman Catholic Church and between it and its sister churches both East and West: women priests, women bishops, married priests, lay ministries, the unaccountability of bishops to their flocks. The rapid decline of priests in the US has led to an enormous number of lay people in leadership positions but they can't preside at the Eucharist, the heart and soul of Catholic identity and practice and their roles are nebulous, undefined and severely constrained. Catholic women are voting with their feet over the church's failure to ordain women. Lay theologians, men and women, now outnumber priest theologians but have little standing in the church outside of academia. Far-reaching agreements on theological issues have been made between Roman Catholicism and Anglicanism and Lutheranism but the practical consequences, e.g. shared Eucharists, are nil. It is against this background that David Power, the doyen of sacramental theologians in North America, has written a magisterial work on the mission, ministry and order of the church that is historically comprehensive, theologically progressive, ecumenically and globally focused and practical in its prescriptions.

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