

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-

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