

Book Reviews

Daniel P. Castillo, *An Ecological Theology of Liberation, Salvation and Political Ecology*.

Maryknoll, NY: Orbis Books, 2019. ISBN 978-1626983212. Paperback. Includes Table of Contents and Index. 227p.

It was with curiosity, joy and enthusiasm that I read this beautiful work, *An Ecological Theology of Liberation, Salvation and Political Ecology*, written by Daniel P. Castillo. The book is divided into three parts: Structuring an eco-liberationist discourse, Interpreting the Word of God, and Christian Praxis in a Globalized World.

The book is a perspective on integral (liberationist) ecology and liberation theology. It is well written and very appropriate for the times in which we are living. Castillo develops an extensive, well-founded and profound reflection on the paths of ecology and eco-theology, broadening and questioning the journey made and alerting readers to the importance of “politics” (the order and care for common good). He builds on the foundations of classical Liberation Theology as articulated by Gustavo Gutierrez and some of his followers. His reflection also includes, as a source the work of Pope Francis on integral ecology from the Encyclical *Laudato Si*. This complements and extends the work already carried out by classical liberation theologians. The SEE-JUDGE-ACT methodology is employed and is the backbone of Castillo’s reflection and writing, content that in itself is already dear to the Latin American and South African theological tradition. Castillo follows, deepens, and broadens Gustavo’s vision that the economy of salvation is justice, and the option for the poor is also an option for the planet. Salvation is understood as liberation from sin and restoration of communion between the human person, God, the neighbour and the environment. Castillo chooses to emphasise and develop his argument along the lines that the human being is called to assume that there is indivisibility in love for God, neighbour and the planet.

In doing so, Castillo speaks of the first book as written by God which is the environment and the second book as inspired by God which is the Bible. He criticizes the attention given to the environment to the detriment (with a negative evaluation in various sciences, theology included) of human beings and their place in salvation history. He suggests that in light of the radical ambiguity of nature, an ecological Christian theology of liberation should be cautious of the move to privilege the book of nature over the book of the Bible. Importantly, he offers the opportunity to rethink the meaning and implication of the term “anthropocentrism”.