

Review of: "Ecotheology: missiological perspective in awareness"

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Many of the most challenging ethical and theological questions of our time address interactions between human health, the environment, sustainability, and variations of missiological perspectives. A complex topic, as this paper sets up objectives of restoration and transformation that are far from accomplished. While there are many expressions of a moral vision, what many cultures are facing beyond colonial expansion is a moral inspiration to confront the assumptions of neo-liberal capitalist mode of production and consumerist lifestyles. Where now, can one find a sense of non-western direction for further reflection on mission and ecology? This paper begins to address, as churches have begun responding to environmental problems, as missiologists have entertained occasional calls to link ecology and mission.

This paper gives a peek into an important value for Indonesians, perhaps the central value, to be in harmony with both nature and society. Very much a common theme across most of Asia, and in my experience of Sub-Saharan Africa. But while this thirst for harmony, and Biblical theology a tool for understanding the deep sense of responsibility for the earth, and each other in this paper is desired. The transcendent reality can be perverted into "getting along" in community or into having one's life directed by others not necessarily for the common good. Hence, we see many other countries struggling to survive having given away so much of themselves. While I appreciate the openness to, and respect of the wider Christian traditions in this paper as something more evident than a simple business model, or anthropological approach. The authors could expatiate the praxis of fashioning a theological model for constructing local theologies. A method, or map that might indicate one way to deal with the complexities of moving from previous local theologies, and symbols into a dialogue with basic themes in gospel traditions. That dialogue between culture and traditions, and how faith and relationship with God can be imagined respectfully.

This paper hints at discussing faith in its struggle as a model of Indonesian concerns seen in its diversity, linguistic patterns, worldview and historical influence. What it means to be an Indonesian includes much of what it means to be an Asian, Malaysian, Muslim, Christian, and some Dutch, and yet there is something being Indonesian that none of these cultures have, since ones identity emerges in a dialogue of self-awareness. As seen in Indonesia, some of the worldwide problems are manifested in the following as the authors point out; population, safe health, sanitation, food, shelter, economic struggles, rapid deforestation, and militarization. Insofar as missiology remains extraterrestrial, abstracted from geographic contextualization, it struggles to make missional sense of environmental problems by interpreting emerging Christian responses to the challenges of sustainability. What we need now is an ecology of mission that can show how environmental issues matter within the practices of following God's love across terrains. I look forward in seeing more of their work, and concerns defining "Eco-theology."

