

Theological Response to the Ecological Crisis: A Call to Care for Creation.

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ABSTRACT

We live in an endangered planet and yet Christians are sitting on a goldmine of knowledge and wisdom (2 Tim. 3:16-17) namely the Bible. Christians in the same vein need to be ‘salt and light’ (Matt. 5:13-16) as they should be at the forefront working towards the promotion of environmental preservation in the world today. The Sustainable Development Goals (SDGs) also promote it in its goals such as Goal 15 which says that: protect, restore and promote sustainable use of terrestrial ecosystems sustainably manage forests, combat desertification halt and reverse land degradation and halt biodiversity. We note that there was also a time when we in the developing countries thought that the ecological crisis was not a serious problem for us. Our problem, as it was assumed, was poverty and economic exploitation; the environmental issues was a ‘luxury’ of the industrialized countries (Abraham in Hallman, 1994). However, today it is a crucial issue that needs to be urgently addressed both by the state and various institutions

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M. Rugyendo, *Theological Response to the Ecological Crisis: A Call to Care for Creation*.

DOI: <https://doi.org/10.59472/jodet.v1i3.46>

therein such as the Church. This paper addresses the ecological crisis that poses a significant challenge to humanities relation with the natural world based on God's word. Through a biblical framework, this article will lead us to reconsider our duty to steward creation, prioritize justice and sustainability, and strive for a restored relationship between humanity and the earth. Our theological response will also lead us to work towards a more just and sustainable future for all creation. Therefore the main objective of this article is to explore how the ecological crisis could be handled based on God's Word. Regarding methodology, being a bible-based paper, it is focused on key scriptural passages that highlight God's relationship with creation and humanity's responsibility toward the environment. It also addresses the ethical and practical implications of creation care. It further explores how the Church, particularly within the African context, can integrate ecological responsibility into its liturgy, preaching, pastoral work, and public witness. Thus, out of this paper, it is recommended that theological institutions should integrate ecological issues into their curriculum (eco-theology), churches also need to integrate ecology into worship and liturgy and above all churches need to support national and international policies regarding ecology in this Church of the 21st century.

Keywords: *Theological Response, Ecological Crisis, Creation Care.*

1.0 INTRODUCTION

Modern industry has provided us with a material prosperity unequaled in our history. It has created unparalleled environmental threats to ourselves and to future generations. The very technology that has enabled us to manipulate and control nature has also polluted our environment and rapidly depleted our natural resources...environmental issues, then, raise large and complicated ethical and technological questions for our society today. What is the extent of the environmental damage by present and projected industrial

technology? How large a threat does this damage pose to our welfare? What values must we give up halt or show such damage? How long will our natural resources last? (Velasquez, 2002).

As far as the Bible is concerned, it does not use the word 'environment' (Kinoti, 2006), but it has a great deal to say about creation beginning with the Genesis story (Gen 1-2) which is recounted in Psalm 104. God commanded human beings to care for and protect his precious creation (Gen 1:28; 2:15) which unfortunately is not happening in its entirety. There is both slowness, unresponsiveness and insensitivity. Human actions in the name of development have devastated the environment and both Christians and non-Christians have been affected.

Thus, in this paper, the term ecological crisis, also known as the environmental crisis, refers to the degradation and destruction of the natural world including climate change and global warming, deforestation and land degradation, soil erosion, plastic pollution and waste management issues, water pollution (Kinoti, 2006) and scarcity among others. All this is brought by the overconsumption of resources, unsustainable resources, lack of environmental regulations and enforcement, population growth and urbanization, industrialization and pollution (Morrison, 1999).

Creation care is the Christian principle of taking care of the earth as a way to honor God and care for human beings which include conserving energy and water, spending time in nature, taking care of animals among other things. Environment in this article will refer to the living and nonliving things that we find around us. Water, trees, minerals, plants, animals, marine resources, space, air and homes are all parts of environment. There are many different kinds of environments on earth, but essentially, we all rely on the planet for our survival. When we damage the environment, we threaten our own survival and that of our children (Karen, 1999).

Statement of the Problem

Despite the urgent need for environmental action, many Christians have been slow, unresponsive and insensitive to respond to the ecological crisis, and their theological traditions have often been complicit in the exploitation of the earth. God's creation fulfills our human needs including our material needs for food, shelter, medicine and clothing (Gen 1:29-39; 3:7, 21) hence a great need to care for creation.

It is also noted that numerous conferences, seminars and workshops have been held, and copious data have been assembled on issues related to one or the other crisis. Conventions and agreements have been ratified, yet the situation has hardly improved; indeed it seems in some ways be deteriorating. Why? (Sowunmi, 1994). This article analyzes the contribution of God's Word towards Creation Care which handles the questions raised. However, there are some questions to consider: In which ways can the biblical resources be drawn upon to promote a theology of creation care? How can Christian communities be empowered to take action on environmental issues like care for trees? And how can religious bodies like World Council of Churches promote creation care?

REVIEW OF RELATED LITERATURE

Human Beings and Their Responsibility

Kinoti (2006) argues that although the Bible does not use the word 'environment' it does have a great deal to say about creation. It tells that God made everything that exists (Gen.1) and that he made it for himself (Col.16). He rejoices in its beauty in the same way that an artist rejoices over a finished masterpiece (Gen: 31; Ps 104:31; Matt 6:28-30). Creation also praises its creator (Ps 148; Rev 5:13-14) and reveals his glory to people of every culture and language (Ps.19:1-4). The vastness and orderliness of the universe speak of his glory and power (Is.40:25-26). So does the intricacy of atoms and microscopic life forms. God's

glory is also shown by the love and care he lavishes on his creation (Ps.104; Matt 6:26). The natural world is important to God. He took care to protect animal life when he sent the flood, and he entered into a covenant not only with Noah but also with ‘every living creature’ (Gen 9:8-17). The final redemption we await is not just for humans but also for the whole creation (Rom. 8:18). The creation needs this redemption because it too has been damaged by human sin (Gen.3:7). Furthermore, Pope Francis had a passion for caring for the planet earth where we need to recognize our obligation to use the earth’s goods responsibly (Ps.104:31). By virtue of our unique dignity and our gift of intelligence, we are called to respect creation and its inherent laws, for “the Lord by wisdom founded the earth” (Prov 3:19).

The Pope also notes that in our time, the Church does not simply state that other creatures are completely subordinated to the good of human beings, as if they have no worth in themselves and can be treated as we wish. The Catechism clearly and forcefully criticizes a distorted anthropocentrism where each creature possesses its own particular goodness and perfection. Further, each of the various creatures, willed in its own being, reflects in its own way a ray of God’s infinite wisdom and goodness. Man is therefore called to respect the particular goodness of every creature, to avoid any disordered use of things (Laudato Si .No. 69).

Elsewhere, there is a teaching that against the overuse of the land that may lead to exhaustion and infertility. Every seventh year the land should be left to rest (Leviticus 25). In relation to this text we note some of the implications: for instance, both grain crops and fruit-bearing plants, Israel was to radically demonstrate that the land belonged to God, not to them. Here, we see the stewardship that Christian need to promote knowing that the land belongs to the Lord and we are just tenants. A true recognition of this fact would eventually lead to the lessening of most of the environmental effects would lessen. Also, during the sabbatical year there was no systematic harvesting of self-seeding crops, or such fruits as figs and grapes. Anything of this nature that the land produces without human aid is the property of all, and

people are to obtain food wherever they can find it, just as the Israelites did in their wilderness wanderings. It was also wise management of the land. Giving the land some rest every seven years helped restore vital nutrients to the soil that had been depleted by constant use.

This is indeed very relevant in our time where we are witnessing land exhaustion: year by year land is fully engaged like in Kigezi region. Among the Bakiga of Kigezi, they would prevent land exhaustion by applying fallow and plow (hinga-raaza). Matthew Poole an English theologian (1624-1679) gave an interesting additional reason for the Sabbath year mentioned in Leviticus 25. He suggested that one of the reasons for the Sabbath year was to put everyone in Israel in the same place as the poor of the land, who had to simply trust that God would provide in unlikely circumstances. This would give them compassion for the poor, who had to live that way every year hence fighting for their plight. Thus, regarding the text above, we see that it promotes: rest and rejuvenation of the land, resource management, social justice, interconnectedness and long-term thinking about our relationship with the environment.

We note that Asmus and Grudem (2013) asserted that God has given human beings the responsibility for wise stewardship of the environment. When God created Adam and Eve, he said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over everything that moves on the earth” (Gen. 1:28) (NIV).

The responsibility to subdue the earth and to have dominion over it includes the obligation to use the resources of the earth wisely and with adequate care for the needs for future generations as well as our own. However in modern times, our economic and technological needs have led us to ignoring the effects of our actions on the environment. Development has led to environmental damage such as dumping of toxic or nuclear wastes, damage to the ozone layer from chemicals, deforestation, desertification, pollution of air and water, damage to soil, erosion and the destruction of many species of plants and animals. The result is that today we find ourselves in a situation where resources are

being used up at an alarming rate an effect like pollution is threatening the health of people and other living things (Karen, 1999)

Amus and Grudem (2013) further reinforce the said idea about God giving dominion over the earth: You made them rulers over the works of your hands; you put everything under their feet: all flocks and herds, and the animals of the wild, the birds in the sky, and the fish in the sea, all that swim the paths of the seas. (NIV) (Psalm. 8:6-8). This text simply reminds us that God gave human beings tremendous authority- to be in charge of the whole earth. It calls us to use resources wisely because God holds us accountable as his stewards. There is no mention of destruction and depletion in this command. We have the responsibility to feed and care for it.

The responsibility to subdue the earth and have dominion over it implies that God expected Adam and Eve, and their descendants, to explore and develop earth's resources in such a way that they would bring benefit to themselves and other human beings. Asmus and Grudem (2013) bring in a Hebrew word *kabash* which means 'to subdue, dominate, bring servitude or bondage', and it is used later, for example, in connection with the subduing the land of Canaan so that it would serve and provide for the people of Israel (cf. Num.32:22, 29; Josh.18:1).

Furthermore, the Genesis story of creation places man in situation of caring for the garden (Gen.2:15). Adam was "to work it and keep it". Human beings were to sustain creation. Ecological crisis happens when people do not work hard and at times become poor: they start encroaching on the trees, forests and other creation for monetary gains partly to fight poverty! Humans should not wreck creation, they should improve and keep it. People need to work hard and save nature; come out of poverty but keep creation.

In this command, the language of depletion or destruction of the environment is non-existent. Humanity has instead committed environmental sins that include habitat loss, habitat fragmentation, habitat degradation and pollution, overexploitation, invasive species, diseases and climate change (<https://www.eluniversal.com.mx.>>) Retrieved on July 22, 2024. Thus, the society believes that the earth is here for the use and benefit of human beings and with such a thinking,

ecological crisis will always occur. Such a society contributes a lot towards the destruction of the environment. How should such a situation be solved? The society should “work at it and keep it”.

Trees, Ecology and Creation

In Deuteronomy 20:19-20 God instructed man not to cut trees. *“When you are attacking a town and the war drags on, you must not cut down the trees with your axes. You may eat the fruit, but do not cut down the trees. Are the trees your enemies, that you should attack them?”* Brown (1993) in this respect argues that the Lord of creation is concerned about the trees; that is, whatever the iniquity of the city, its trees are not innocent enough- why should they suffer because men are at war? He made the trees and he wants to preserve them. This text also shows that the Lord is the Lord of the universe, he is also concerned with the land.

It may not be the Israelite territory but it needs trees, just as the lands do, and to cut them down is to rob the countryside of its necessary resources. The Lord of the nations is concerned for its people. Both the besieging army and the citizens which are left after the attack need the trees so that the people can eat their fruit. The children and grandchildren of those who live in the city will need the fruit which should come from those trees. It is devastatingly cruel to make innocent children suffer by not making adequate provision for their future happiness and security.

It is also noted that a passage of this kind has striking contemporary relevance. In our very different world, every country desperately needs its trees and the present ecology debate has reminded us of their unique contribution to our life. Their presence beautifies a landscape, their leaves guarantee a continual supply of oxygen for the air we breathe, they provide a variety of fruit, they shelter birds and animals, and their roots help to secure the stability of the soil. Their self-propagation is God’s thoughtful provision for their essential continuance (Brown, 1993).

In relation to the cutting of trees: We are frequently reminded of the serious dangers of the widespread deforestation in various parts of our global village. The hunger for land and timber in the Himalayan foothills means that when the snow melts and the monsoon comes,

water cannot be retained, the surface soil is washed away, and Bangladesh suffers disastrous flooding. Unwittingly, the poor of Nepal have inflicted crippling devastation on the refugees of Bangladesh.

When one country acts irresponsibly other nations will suffer. The widespread removal trees from North Africa centuries ago has served to extend a vast desert and is not unrelated to that continent's present tragic famine conditions. In the early Christian centuries North Africa was the granary of Rome but during the past fifty years the Sahara has engulfed more than 250,000 square miles of arable land...God thought "Green" long ago before we did, and the said passage is but one example of it...God's people must be different from their neighbours (Brown, 1993). And, Christians of today must be different from non-Christians (emphasis is mine).

Furthermore, Kinoti (2006) comments that cutting down trees to sell the wood or to clear land for cultivation results in many of the plants and animals that live in the forests becoming extinct. He adds that we lose the firewood, medicinal plants and other products that come from the forest. With trees and other vegetation gone, rain runs off the land faster, leading to the devastating floods. Thus, Christians need to take heed and plant instead of cutting trees as part of creation care.

Also Rowthorn and Rowthorn (2018) urge us to employ prayers, reflection and worship which in one way or the other would promote God's creation. In addition they realize that much of what takes place in Christian communities (Church) is almost purely spiritual and few consider environmental issues as vital for Christians. Thus transformation in terms environmental preservation is not only for now but also for the future generations to come. Schade (2015) argues that there is need for the good news to be preached about the resurrected Jesus to the community which that is crucifying creation. Schade (2015) implores Christians to interpret the Bible through a 'green lenses' and be rooted in environmental theology. This is indeed good for theological institutions.

Thus it calls for the integration and inclusion of theological and ecological studies into their curriculum so that Christians are well informed. Various environmental concerns could be alleviated through inclusion and integration of environment in their curriculum.

However, to what extent have Christian theological institutions promoted such curriculum? Rasmussen (2014) decries the planetary crisis the world is facing today. He gives examples of species extinction, the destruction of ecosystems hence an urgent need for a more just economic and political order. He points out that good science, necessary as it is, will not be enough to inspire fundamental change. Instead, we must draw on religious resources to make the difficult transition from an industrial-technological age obsessed with consumption to an ecological age that restores wise stewardship of all life. Both the spiritual and ecological aspects should be the concern across religious traditions. Thus, it implies that environmental issues do affect all irrespective of one's religion.

The eyes of the future generations will look back at us-meaning that the current generation must take ecological issues seriously than ever before as reflected in Earth Community, Earth Ethics (Rasmussen, 2000). Harper (2010) also recognizes that if any transformation is to take place, we must acknowledge that God is calling us to live differently and that the challenges that we face are imminent. He argues that green faith provides vision, inspiration to counteract environmental risks. It also belief and practice, science and faith to sustain us and our planet. He advocates for a holistic to caring for creation, recognizing the intricate web of life and the interconnectedness of all living things. It is also of value that Harper (2010) encourages individuals to adopt simple living practices, reducing consumption and waste, and living more sustainably. If anything, he argues that faith and ecology are interconnected, and that a deep spiritual connection with nature is essential for environmental sustainability.

God; the great Creator and Sustainer of the Universe

Psalms 104 is yet another rich biblical text that guides us on how to promote creation care. This is "Genesis 1" but in poetry. It deepens our appreciation for God's creation, recognizing our place within the natural world, and embraces our role as stewards of the earth. It is a beautiful Psalm about environmental issues highlighting the interconnectedness of all things and the intrinsic value of creation. For

instance, the Psalmist writes about water cycles (10-13) describing God's care for earth's water cycles ensuring life and fertility.

This resonates with modern concerns about water conservation and sustainability. However, growing human populations have reduced the amount of water available per person and increased pollution of drinking water. More than 5 million people die each year from diseases caused by unsafe drinking water and lack of water for sanitation and washing. When rain water carries fertilizers and pesticides from farms into lakes and rivers, fish and other creatures may die (Kinoti, 2006).

This is consistent with Morrison (1999) who noted that we may not realize how important water is but we all need water to survive. Some farmers use chemical sprays and fertilizers for agricultural purposes which are eventually washed into the rivers. All these can lead to serious health problems and environmental damage. If water is polluted it is harmful to our health. If factory waste and sewage are not treated they can pollute the rivers not only in one country but various countries near that sea or river. Psalm 104 further notes God's provision for creatures great and small illustrating the delicate balance of ecosystems and the importance of not destroying biodiversity. It further confirms that God is the sustainer and ruler of creation (Psalm 104: 2-3, 10, 29-30) emphasizing human responsibility to care for and manage the earth wisely.

In his arguments about "Christians and Environment" Kinoti (2006) recognized that God commanded human beings to care for and protect his precious creation (Gen. 1:28; 2:15). He calls Christians to ignore what is happening today. Three factors in particular have been identified as harming God's creation: rapid population growth, especially in the majority World (Africa's population more than doubled between 1972 and 2000); an enormous increase in the consumption of resources, especially in rich countries; and the use of polluting technologies (Kinoti, 2006). Furthermore, we can see that God is reflected in all that exists, our hearts are moved to praise the Lord for all his creatures and to worship him in union with them. This sentiment finds magnificent expression in the hymn of Saint Francis of Assisi:

Praised be you, my Lord, with all your creatures -
especially, "Brother Sun",
who is the day and through whom you give us light.
And he is beautiful and radiant with great splendour;
and bears a likeness of you, Most High.
Praised be you, my Lord, through Sister Moon and the stars,
in heaven you formed them clear and precious and beautiful.
Praised be you, my Lord, through Brother Wind,
and through the air, cloudy and serene, and every kind of weather
through whom you give sustenance to your creatures.
Praised be you, my Lord, through "Sister Water",
who is very useful and humble and precious and chaste.
Praised be you, my Lord, through Brother Fire,
through whom you light the night,
and he is beautiful and playful and robust and strong"
(Laudato Si, Accessed on 9/7/2024)

From the above canticle, there are various implications: such as the appreciation for the beauty that is the canticle praises the moon's beauty, teaching us to appreciate the beauty in creation. For the earth, the canticle praises the earth as our Sister emphasizing our responsibility to care for her. Also, the interconnectedness: the earth's beauty and fertility are linked to our own well-being, highlighting our interconnectedness with creation (Gbenda, 2010).

We are also called upon to respect and care for creation as a sacred trust. By reflecting on the Canticle of St. Francis, we can deepen our appreciation for creation, our sense of responsibility to care for the earth, and our understanding of our place within the natural world.

Psalm 24 and Creation Care

This is an important Psalm about creation care in relation to stewardship. See the following commentary. *When we worship, we should always remember how great God is. When we think of our world, its mountains and valleys, its rivers, oceans and underground water, the vast variety of plants, trees, flowers, birds and animals, we realize how wonderful creation is. But as we think of creation, we should turn our hearts and our minds to the Creator, for the Earth is the Lord's and*

everything in it (24:1). We ourselves belong to the Lord as His creatures. The land we live in belongs to him. We are like tenants who have use of it and God entrusts the care of it to us (Gen 1:28). Today we think of the dry land of the continents and the islands of the world as surrounded by the sea. What matters, however is that we see the world and all of us who live in it as really belonging to God- though we often rebel against him and try to be independent of him (Ayedemo, 2006)

It is also important that if we are to be obedient to God and look after his creation, we must not ignore what is happening. Like Noah, we must rescue all creatures in danger of extinction (Kinoti, 2006) whether the danger comes from pollution, habitat change, overfishing, poaching any other for everything belongs to God and we need to be his good tenants in conserving environment. We also need to understand that according to (Psalm 24:1) none should 'claim' this planet earth since we are tenants. Ours is to be good tenants since the "Land Lord" is God himself. That is, the Psalm emphasizes God's ownership of the earth reminding the church of its responsibility to care for and manage creation wisely. The Psalm also focuses on the earth's beauty and God's provision (1-2) and it encourages the church to prioritize environmental stewardship and conservation. We also note that there is long-term.

The World Council of Churches (WCC)

WCC (2010) proposes the integration of environmental issues into the curriculum of theological institutions. According to the World Council of Churches, theological schools, seminaries and academics could also teach stewardship of all creation in order to deepen the ethical and theological understanding of the causes of global warming and climate change and of the sustainable lifestyle that is needed as a response. It is realized that using theological formation houses to equip future church ministers with information on the ecological crisis confronting humanity has been overlooked for some time.

How then do we expect church ministers to respond to the ecological crisis if they have no appropriate knowledge on how to go about it? How will they realize that there is need for an ethics of care to

help people become good stewards of the environment if they never ever heard about it during their theological training? Is it theologically sound for future church ministers to remain unresponsive to the crisis we are facing? The issues of ecology need not to be limited to conferences of church ministers but should also be taken to lecture rooms of future church ministers especially in formation houses. Only then can the future ministers become aware of the reality of the crisis and how to respond to it. There is therefore an urgent need for the theologians to reflect on the question of how the ecological crisis can affect the church's witness to the gospel message of hope, love and faith.

Discussion

From the above Biblical and extra-biblical sources, it is noted that human actions contribute a lot towards the crisis that is ongoing. Human beings should work towards development that allows us to meet our present needs without preventing future generations from meeting their needs (Morrison, 1999). The Word of God is very central with relevant literature on how human beings could respond to ecological crisis. Human beings are called upon to 'till and keep the garden' (Gen. 2:15) but not wrecking it (Laudato, Si, 2015).

This implies that human beings need to work very hard to fight poverty since it is poverty that contributes to the abuse of the environment (Grudem & Asmus, 2013). We also recognize that land should rest and rejuvenate, there should be effective resource management and above all social justice (Lev.25) which promotes equality and care for the poor. Leviticus 25 raises an aspect of soil conservation, conservation efforts and social and environmental responsibility advocating for climate justice. Ecological issues should be at the heart of the church and should be integrated in the curriculum of theological institutions as well. The church should be the "salt and light" (Matt.5:13ff) of the earth as far as the promotion of environment issues is concerned. Human beings need to work towards fighting poverty as the same poverty itself contributes towards environment destruction. Even the liturgy should incorporate environment such as

prayers and songs and above all the church should team with other authorities and agents to promote the same.

CONCLUSION

The Word of God and other extra-biblical sources are of a great resource for ecological crisis issues for Christians. The Bible is saturated with various teachings that promote “creation care” such as Gen. 2: Leviticus 25:1-7 Psalm 24, 104). We face a situation where the environment is badly damaged and continually threatened by human activities. Thus, it is the duty of human beings especially Christians to effectively protect the environment both for our current and future generations. In this respect, Christians are then called to live in harmony with the natural world around us and sharing the joy of this living. They are to promote environmental protection and thus should not wreck creation. The earth’s resources should be wisely used but at the same time consider the future generations because in these modern times our economic and technological needs have led to us ignoring the effects of our actions on the environment.

IMPLICATIONS AND RECOMMENDATIONS

The basic right to life implies we have an obligation to preserve the environment for future generations. If there is no conservation, damage could be irreversible. Therefore there are recommendations from this paper:

Integration of Ecological Issues in the Theological Curricular

The theological institutions need to continuously address ecological issues. However, one of the best ways is to integrate it in their curriculum. The students (the to-be leaders in various religious institutions) will gain relevant skills to extend to their communities

Integration of Ecology into Worship and Liturgy

Churches need to incorporate themes of creation and environmental stewardship into worship services and liturgical practices. This

includes highlighting the importance of caring for creation as an act of worship and obedience to God (Genesis 2:15, Psalm 104)

Revisit Biblical Teachings

Churches need to reexamine scripture passages and their relevance related to creation, stewardship, and God's relationship with the earth such as Genesis 1-2, Books of Leviticus and Deuteronomy, Psalm 24, Psalm 104, Colossians 1:15-20 among others.

Engage in Interfaith Dialogue

There is need for collaboration with other faith communities to address the ecological crisis and share theological insights. This is significant because ecological crisis does not religiously segregate: all people of all creeds are adversely affected.

Christians Should Support National and International Policies and Laws

Christians should govern the care of the environment and the use of natural resources. They need to support them because they (Christians) don't live in the vacuum, they live with other people who are also affected alike. For example, the water in the river shared by two countries may become polluted by activities in one of the countries, air pollution close to the boarder of two countries may impact on others and even infringe on their rights.

Environmental Sensitization

The church as an institution has a big role in a continuous sensitization regarding the protection of the environment-as part of its holistic gospel. Sensitization would help people to change the way they think towards the environment. Part of this could be the integration of environment in the theological institutions' curriculum as well as that of schools. For instance, in instructing people not to cut down too many trees but instead spearhead the planting of trees in order to replace those which have been cut down.

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- Num.32:22, 29; Josh.18:1
- Psalm 24, 104

Psalm 104.
Genesis 1 & 2
Gen 1:28; 2:15,
Colossians 1:15-20)