

CHAPTER 4

LAUDATO SI, AUCHI DIOCESE: PRESENT AND FUTURE

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Introduction

The essence of the ecological crisis is a crisis in humanity's relationship with the planet, which is why I classify Nigeria's ecological problems as some of the most severe in the world. According to Nneka Nwogwugwu (Nature News, 2022), Nigeria's ranking on the Environment Performance Index (EPI) 2022 is 168 out of 180 countries. Nigeria, which ranks 41st out of 46 countries in the sub-Saharan area, received a score of 28.32 out of 100 for its environmental and sustainable practices. The Center for International Earth Science Information Network at Columbia University's Earth Institute wrote the report. The report was revealed at the Yale Center for Environmental Law & Policy. This indicates that Africa's most populous nation has failed to safeguard its citizens from environmental health concerns, such as poor air quality, heavy metals, lack of sanitation and clean water, and improper waste management.

This essay discusses *Laudato Si's* (2015) integral ecology and Nigeria's current environmental or ecological concerns. Some of

Nigeria's ecological problems include pollution, gas flaring, oil spillage, deforestation, land conversion, depletion of fisheries and aquatic resources, loss of biodiversity, global warming, climate change, and the resource curse must all be addressed in Nigeria. Poverty, internally displaced persons (IDP) due to flood, insurgency, and other social evils must be addressed, and a course of action must be suggested. Some of these social problems are seen in the diocese and pose a challenge to internal growth among her people. In light of Nigeria's environmental difficulties, *Laudato Si: On Care for Our Common Home*, the first ecological encyclical published by Pope Francis, is handy to challenge these anomalies. According to Francis, the earth is everyone's home and a gift from God to the entire world (Francis, 2015:3). Therefore, citizens of Nigeria must eschew the abuse of liberty, undermining our traditional homes and the spirit of oneness preached by the Nigerian national anthem must be upheld. In other words, if we say we are one nation, we must combat these problems with a sense of purpose.

In his encyclical *Laudato Si'*, Pope Francis compels all people to praise God for His magnificent creation and to take steps to preserve it. Pope Francis emphasises the "Gospel of Creation" in particular. When contemplating creation and redemption in Christ, Francis emphasises the divine plan and the interconnectedness of all things. According to Pope Francis, *Laudato Si* examines the biblical underpinning of ecological care, namely that God and humanity must work together to save the earth. By demonstrating that everything is interconnected, he proposes the notion of integral ecology, which will aid humanity in resolving environmental and social challenges.

An integral ecology that incorporates human and everyday life ecology is essential because caring for the environment necessitates caring for the less fortunate. Due to the interconnected nature of the earth, environmental issues must be addressed comprehensively and thoroughly from an integral ecology perspective. God requires all Nigerians to be stewards, not owners, of His creation and to protect and

preserve their environment. In other words, we can maintain the Nigerian feeling of oneness by safeguarding the environment and, by extension, ourselves.

In light of Pope Francis, I contend that ecological care must lead to ecological spirituality. Francis invites everyone, and we need to respond to the invitation to transform their environmental attitudes and behaviours by engaging in ecological spirituality and education. The Church, especially in Nigeria, requires a holistic ecology-based ecological spirituality to enhance its efforts to address environmental challenges. Such a spirituality will encourage, direct, and inspire Nigerians to adopt a new way of life that respects and protects the environment. It will allow Nigerians to relate to, know, and experience God via Jesus. This caring ecological spirituality would inspire and equip Nigerians to understand their role in God's creation and demonstrate the need to preserve God's natural abundance.

Consequently, ecological spirituality for preserving the Nigerian ecosystem would sustain the inner desire of all Nigerians to protect their environment despite the challenges and difficulties they face. Therefore, I believe this spirituality would inspire, motivate, nourish, and respect all efforts to conserve, maintain, and care for our natural environment. Nigerians can love and care for their environment by becoming good stewards of God's creation and preserving the Nigerian environment as a kind of 'worship' to God through His creation.

Methodology

The research question in this essay is how the Pope's integral ecology and spirituality in *Laudato Si* can help the Nigerian Church (Auchi Diocese) and the nation to participate in her search for solutions to mitigating the troubling ecological crisis. The perspective of Jane Mills' methodology serves as a practical guide in this paper (Mills, Birk, 2014:31). She observes, analyses and situates problems within a context for the future. This method helps in the analysis of social and environmental issues. It resonates with the See-Judge-Act framework,

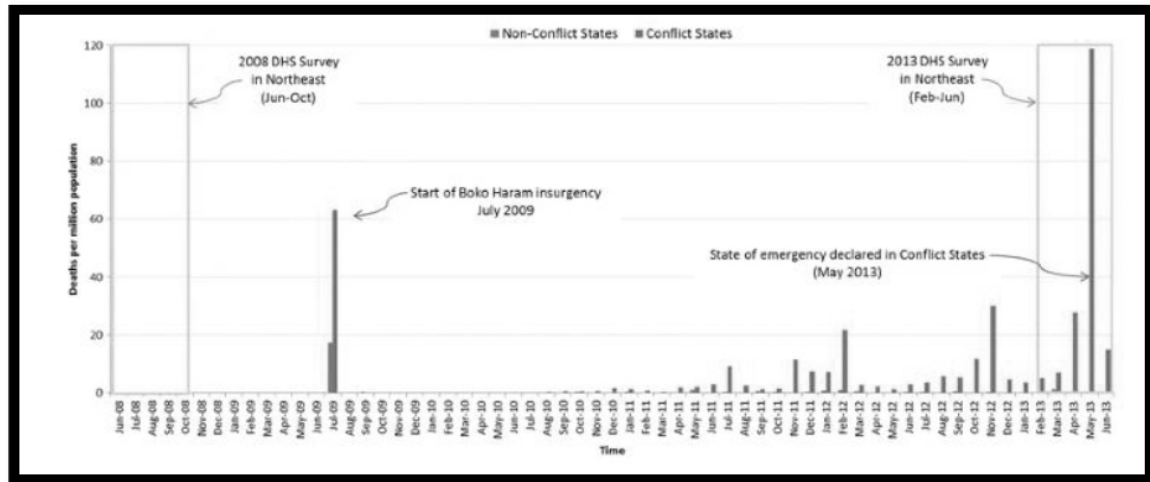
which is relevant to practising theology because it gives an approach and style of theologising that considers human experiences and transforming acts (Brecht M, 2019: 202-203). Secondly, theology is contextual, allowing one to explore, analyse, and grasp a reality from a rich viewpoint. Also, it places theology in context, social location, and culture. Yet, theology is not simply contextual; it is also dialogical, open to others to learn, alter, accept, enrich and be enriched. So, See-Judge-Act is an efficient theology technique.

On the one hand, the framework gives a tool to critically evaluate and reflect on the context, culture, and location of a particular reality that theology cares about. On the other hand, the framework is relevant to performing theology because it sets the procedure. See-Judge-Act tension draws theology into a critical conversation with other disciplines, church traditions and teachings, faith and life, etc. Third, in pastoral praxis, a robust theological framework responsive to situations and interaction with faith categories is needed. This thinking process references Catholic Social Teachings; for instance, John XXIII's (1961) *Mater et Magistra*, encyclical letters of St. Pope John Paul II and Benedict XVI and the current Pope's *Laudato Si*, which from henceforth will be referred to as (*LS*), as spoke about an ecological vision for the world.

Insurgency in Nigeria

Adeboye's (2021:3) research demonstrates that insurgency in Nigeria has caused hunger, poverty, inactivity, loss of means of subsistence, and frustration among the populace. Boko Haram is a prevalent problem in Nigeria, as evidenced by the arson of public facilities such as schools, sexual violence, abduction, murder, etc. Je'Adayibe, (2018:31) stated that Boko Haram had destroyed Christian churches, schools, hospitals, and homes. Christian killings are prevalent. Nigerian Christians believe Boko Haram is planning a concealed war against them to establish an Islamic empire. Christians in Nigeria have never been more compelled to respond to perceived persecution and

tribulations by adopting biblical and generally recognised standards than ever.



: "Violent deaths attributed to events involving Boko Haram in Northeast Nigeria"
(Source: *We forum*, 2021:398)

As stated above, crime has become an everyday occurrence in Nigerian society. It is pertinent to mention that the Catholic Diocese of Auchi situated in Edo north of the state has had a fair share of kidnapping of priests, religious and lay faithful over the years. It was reported in various Nigerian dailies the killing of our priest Rev. Fr. Christopher Odia, who was kidnapped June 26, 2022, at around 6.30 am in his rectory while leaving for Sunday Mass at St. Michael Catholic Church Ikabigbo, Uzairue, Edo State. He was assassinated by His kidnappers afterwards assassinated himus killings continue unabated. Therefore, participatory action and community involvement are essential for a society to readily address such problems (Zungum et al. 2019: 18-47). Boko Haram has killed more than 43000 people. "The Islamic State in West Africa Province" (ibid), considered a breakaway of Boko Haram, is gaining authority in Nigeria gradually. Due to the government's lack of social support, Agri-food employees have endured precariousness and inconsistent income. According to Pope Francis, places of great poverty, aggression and exploitation by criminal organisations are prevalent in insecure neighbourhoods. He stated that to curb antisocial behaviour and violence, love and

communitarian salvation would eliminate the barriers of ego and the obstructions of selfishness (Francis, *LS*, 2015:149). This interpretation from Pope Francis, if adopted and promoted by the Church and state, would uproot the killings by insurgents. Pope Francis strongly emphasises spiritual and moral difficulties as aspects of human society that need integration and cooperation. In addition, "ecological economics; adoption of simple lives; ecological education; ecological spirituality" (ibid, 202-203) have been his arguments' focal points of attention.

Global warming and Its Effects

Global warming has drastically affected Nigeria's economic and social growth over the past fiscal year. Nigeria's food and water quality have deteriorated due to global warming. Due to the consequences of global warming on Nigerians and the proliferation of other diseases throughout the country, health risks have also increased. According to Alfonso et al. (2021:236), water scarcity in Nigeria has become a critical concern for the country's ability to withstand rising global temperatures. Due to rapid climate change, the rise in global temperature also affects Nigeria's agricultural development. The transition towards "Green Development" will lessen the impact of climate change on Nigeria's agricultural growth. Increasing taxes are a consequence of global warming in Nigeria, affecting the livelihoods of communities, especially the poor in rural areas (Hansen et al. 2020:301). Many areas of Nigeria were impacted by floods in 2022. According to data from the Federal Government, the floods caused more than 1.4 million people to be displaced, killed over 603 people, and injured more than 2,400 people. A total of 332,327 hectares of land have also been impacted, along with 82,035 homes. According to cable news, "1.3 million people have been displaced by the floods, which have devastated 34 of the country's 36 states. (2022, The Cable news). From the report, it is obvious that parishes around the river Niger area were affected adversely and displaced so many people from their homes and farms, thus heaping great responsibilities on priests in these

affected areas to give solace and spiritual support to parishioners and people of their immediate communities. According to the viewpoint of Pope Francis, to harm one of God's creatures is to harm us all (Francis, *Laudato Si*, 2015:48). All Nigerians must care for God's creations as citizens and Christians and be more responsible in the protection of her immediate environment. It is on good standing that the catholic Bishop of Auchi, Gabriel Dunia since his episcopacy 20 years ago, encouraged the planting of trees in the different areas of the diocese to encourage ecological growth and protection of the biosphere. This example is worth emulating by priests and religious in the Diocese to protect the natural environment, this contributing to reducing climate change.

Pope Francis has been active on the issue of global warming since becoming pope. He examines climate change in his encyclical, by urging everyone to care for our earth and all living things.. Pope Francis urges individuals to prevent climate change caused by irresponsible exploitation of nature and to explore the impact of uncontrolled consumerism on our poor brothers and sisters in less developed countries.

Francis considers destroying the earth's natural resources by wealthy and powerful individuals a sin. He believes industrialised nations must help underdeveloped countries with climate change. He urges world citizens to embrace "ecological conversion" (*LS*, 2015:216) by redoubling their efforts to carry out the Gospels' message through love and respect for the natural environment. This shift requires a generous, sympathetic mindset. First, it demands thanksgiving and generosity, a realisation that the universe is a loving gift from God, and we must replicate his generosity via self-sacrifice and good deeds. (Mt 6:3-4). It's a loving realisation that we're interconnected in a beautiful cosmic communion. As Christians, we view the world from within, cognizant of God the Father's ties. An ecological conversion can stimulate innovation and zeal in addressing the challenges of the world by presenting oneself to God "as a living sacrifice, holy and acceptable" (Rom 12:1). Our superiority over nature as a people, is not a source of

personal glory or unchecked power. Religion teaches us to regard it as a unique ability with tremendous responsibility.

God in everything: Creation's Gospel

God declared in Genesis 1:29-30, "Eat every seed-bearing plant and tree on earth." I have given every animal a green plant to eat. God admired his masterpiece, but we hardly consider the environment. It can feel meaningless even for Christians who want to live correctly and support environmental causes. Pope Francis recommends a way of thinking about our relationship with God, the world, and others in *Laudato Si*, he suggests that our life depends on "three interconnected relationships: with God, our neighbour, and the earth" (Francis, 2015:66). God commands us to be stewards and protectors of the land and all its inhabitants because all living things reflect something about him. When God makes a covenant, it is with all creation, not just a few people. "I am making a pact with you, your descendants, and every living creature, including birds and domestic animals" (Gen 9:9-10). That is why the centrality of his encyclical argues that "everything is interconnected" (Francis, 2015:70).

Pope Francis argues that humanity has lost its responsibility to care for the world. We have forgotten we are made of the earth's dust, breathe her air, and drink from her rivers (Francis, 2015:2). All living things must be loved and respected due to their interdependence. Pope Francis refers to the natural world in *Laudato Si* (2015: 12) as a wonderful book wherein God demonstrates his immense beauty and goodness. The Old and New Testaments stress God's love for creation. The Book of Wisdom emphasises God's presence in everything (Wisdom 12:1). The psalms celebrate his eco-awareness. "The earth and all its inhabitants belong to the Lord, for he formed it on the oceans and rivers" (Ps 24:1-2). Old Testament prophets give a vision of living in harmony with others, the environment, and our relationship with God through nature.

In the New Testament, Jesus regularly addressed our land relationship. His lecture to his disciples emphasised God's love by describing his concern for little animals. "Are not five sparrows sold for two pennies?" (Lk 12:6). God remembers everyone. Your heavenly Father feeds the birds, even though they don't grow, harvest, or store food (Mt 6:26). His final directive was to "preach the gospel to all of creation" (Mt 16:15). This means God wants to revitalise creation, as all of creation, including humans, progresses toward God. Pope Francis argues in *Laudato Si* that humans, equipped with wisdom and love, and drawn by Christ's completeness, are tasked with shepherding all creatures back to their creator (LS, 2015:83). Our environment is crucial to God's redemptive mission, and we're inseparable from it. It is important that looking at 20 years of the existence of Auchin Diocese, our perception towards the environment should embrace ecological conversion as opined by Pope St. John Paul II and Pope Francis. In other words, we must become eco-conscious, eco-friendly, eco-converted to treat God's creation as we treat ourselves.

Background to Integral Ecology of Pope Francis

The Pope's message gives Christians, members of other religions, and non-believers a motivation to care for the Earth, the home of all living things. Pope Francis maintained the social teachings of his predecessors, who also addressed the risks and difficulties of contemporary society. In its teaching, the Catholic Church does not limit itself to supernatural and eschatological topics. Christianity addresses its adherents and all persons of goodwill on issues relating to challenges faced by societies or even by all of humanity, regardless of religious affiliation. The origins of Catholic social teaching can be traced back to Pope Leo XIII's encyclical, *Rerum Novarum of 1891* (Hughes D & Jordan B, 2016), which presented the Catholic Church's answer to the discontent and social problems that arose during the industrialisation era of the nineteenth century. In 1961, Pope John XXIII published *Mater et Magistra*, whose subject matter is aptly described by its subtitle, *On Christianity and Social Progress*. The

1967 encyclical *Populorum Progressio*, in which Pope Paul VI underlined the duty of rich countries to developing countries and drew attention to the relationship between economic development and peace, is also a powerful voice in concerns about humanity as a whole. The texts of the Second Vatican Council reveal an important development in the Church's social teaching. In his encyclical, *Sollicitudo Rei Socialis*, Saint Pope John Paul II (1998:36, 38-40) expresses worry about egotism, individualism, injustice, and various types of imperialism and political myopia hampered economic development and marginalised the poor. While promoting interdependence and solidarity as the remedy for poverty and social injustice, he calls for the conversion of all men, a change in behaviour or outlook. Benedict XVI urged wealthy nations to donate relief to countries experiencing famine. Pope Benedict argues in '*Caritas in Veritate*' (Benedict, 2009) that God gave everyone the environment.

From their assertions, we owe the poor, future generations, and humanity a responsibility of justice. When nature, including humans, is considered the outcome of chance or evolution, our sense of duty wanes. Because in nature, the believer recognises God's creative activity, which we may employ responsibly to satisfy our legitimate wants while honouring creation's essential balance (Benedict, 2009:48). In other words, his arguments with the writings of St. Pope John Paul II gave rise to the context for Pope Francis' appeal to the world in *LS*. In *LS*, he outlines objectives and strategies for achieving an integral ecology, which would entail concern for both nature and man, while considering every component of the global crisis (Francis, 2015:137). According to Adamiak & Walczak (2014:14), the Pope's ecological theology reveals that Catholic social theology has always sought a balance between care for the entire society, especially the weakest and poorest, and respect for the whole of the society, especially the weakest and poorest, and respect for individual freedom, including the right to private property. This research will present Pope Francis' concept of integral ecology, which seems to deepen and organise John Paul II and Benedict XVI's care for all creation while connecting the

arguments of Leonardo Boff's liberation theology to his assertions on the ecological crisis.

The Integral Ecology of Pope Francis

The teachings of Pope Francis are pragmatic and geared at provoking global public opinion to promote responsibility for all creation. For instance, while Zimmerman views integrity as the holistic handling of all material aspects of reality, the Pope encourages a broader concept of a complete approach to interrelated issues, including care for the environment, the poor, and the maintenance of peace (Francis, 2015:10). Regard for human beings is an essential component of Pope Francis' holistic ecology (ibid, 140): he must be supplied with the conditions for his natural and supernatural integral development. Francis's understanding of integrity is also reflected in his concept of the life community, which includes both human and non-human life. (ibid: 147). The Pope exemplifies his holistic perspective through intergenerational responsibility and solidarity teachings (ibid, 140, 142). We can conclude that the Pope's conception of integrity is expansive in terms of its content and temporal and supernatural scope.

Examining Francis's encyclical reveals a possible link with Leonardo Boff's thinking. Although the Pope never specifically references Boff's writings, there are similarities between their perspectives. The then-Archbishop of Buenos Aires was likely familiar with Boff's controversial books, which significantly impacted liberation theology in South America. In paragraph 49 of the encyclical, the Pope employs the phrase "cry of the earth and cry of the poor," which is a common feature in the names of several of Boff's writings (Boff & Elizondo, 1995: IX-XII). Boff defines ecology as an evolutionary vision incorporating three distinct approaches to ecology: environmental, social, and deep ecology. These perspectives are concerned with: (1) the material aspect of creation; (2) the social, economic, and political issues associated with ecology; and (3) the spiritual, ethical, and religious issues related to respect for the natural world and human responsibility for it. (Hathaway & Boff, 2009:300-

301). The versions of integral ecology advocated by Pope Francis and Boff share numerous similarities. Boff, like the pope, recognises the necessity of combining academic aspects of ecology with genuine environmental efforts to address the current issue of multiple dimensions effectively. According to Boff, we can articulate all these components to build a new alliance between communities and nature, resulting in the conservation of the earth's inheritance, socio-cosmic well-being, and the maintenance of conditions that will allow evolution to continue along its 15 thousand-million-year paths (Boff & Elizondo, 1995: IX). A second resemblance is an emphasis on the significance of an emotional relationship with nature, exemplified by awe for the natural world and compassion for the most disadvantaged members of Earth's human and animal communities (Francis, 2015: 11, 49, Boff, 1997:11-12). Pope Francis's idea of holistic ecology is evident in the same concern for the poor and attention to the social aspect of the current ecological crisis. However, he differs from Boff because of the integral harmony of ecological concern tagged with a call to conversion (Francis: 2015:216).

Fundamental Principles of Pope Francis' Integral Ecology

LS outlines Pope Francis's ecological perspective, affirming what it is in resolving the ecological crisis in the world. A few months before the encyclical's release in 2015, Cardinal Peter Turkson presented a lecture titled "Integral Ecology and the Horizon of Hope: Pope Francis' Concern for the Poor and Creation." (Turkson: 2015). He argues that the pope's vision of integral ecology is crucial to properly present human ecology, development, and the natural environment as Integral ecology combines these topics. Cardinal Turkson outlines four principles of the pope's integral ecological philosophy (ibid, 3-11).

First principle: the call to be protectors is integral and all-embracing.

Second principle: care for creation is a virtue in its own right.

Third principle: we will—we must—care for what we cherish and revere.

Fourth principle: The call to dialogue and new global solidarity.

Turkson summarises integral ecology by saying that all people are called to care for nature and man since these two concerns cannot be separated for real and sustainable human growth. Climate data confirms this, and all good-willed people must care about humans (ibid, 3, 6). Specific legislation, policies, and goals are necessary to tackle poverty or climate change. These problems can't be handled without the moral transformation of humanity. However, pointing to St. Francis of Assisi, who loved animals and the needy without reservation, can be an example. Cardinal Turkson said Pope Francis is convinced that an efficient and sustainable integral approach to ecology cannot be based solely on science, economics, law, and politics, as it reduces reality to the material. St. Francis helps us appreciate nature's beauty as humanity has a link with it. Turkson would argue that only genuine respect for creation based on kinship with nature, God, and other men can complete the scientific approach to nature and shape an essential concern for humanity and the earth (ibid, 8). Pope Francis says holistic ecology is the cornerstone for justice and development and asks for new global solidarity beyond the international level. This solidarity must include everyone, regardless of their abilities. Even tiny actions can be beneficial (ibid, 10).

Pope Francis employs the term 'integral ecology' throughout *LS* and devotes the fourth chapter to it. The Pope advocates for integral ecology and points out the inadequacies of existing techniques that are limited to science and biology and disregard the human aspect expressed in admiration, respect, love, and brotherhood with nature (Francis, 2015:11). Pope Francis says today's difficulties require a global crisis-focused strategy as integral ecology challenges conventional development, production, and consumption models (ibid, 137-138). As the Pope argues that everything is connected, economic ecology helps broaden our perspective. The environment forces us to analyse society's economy, behaviours, and methods of comprehending reality.

Nathalie et al. (2021: 1519) argue that changes in nature make problem-solving difficult; therefore, searching for integral solutions that consider natural and social connections is essential. This is why the pope argues that we are not facing two distinct crises, environmental and social, but rather a single, complex crisis that is both. Therefore, an integral approach is needed to tackle poverty, restore dignity to the excluded, and safeguard nature (Francis, 2015:139). The pope emphasises the role of science in recognising the relationship between nature and man and warns against economic models that simplify operations and profit at the price of nature and man. Environmental problems cannot be managed without considering a man's family, employment, urban surroundings, and relationship with others (ibid, 140-141). Robin Van Tine (2017: 143) asserts that social ecology is vital for uniting natural and social aspects that affect nature and human existence. Pope Francis (2015: 142) affirms that it should take on an institutional shape and embrace the family, communities, nations, and international relations to manage inter-human relationships. All wrongdoing in this area, such as injustice to the poor and violence to the environment or nature, has environmental consequences.

Pope Francis argues that cultural ecology is a crucial step toward adopting holistic, integral ecology, which considers the entire world's ecological, historical, artistic, and cultural legacy. We can only establish comfortable living conditions by integrating these factors. The pope underlines the uniqueness of diverse cultures and the necessity to include them in developing human-nature interaction (ibid, 143). He highlights the hazards of cultural uniformity caused by a globally consumerist culture. Today, we face efforts to build universal legal and technical solutions that ignore local cultural factors and harm local people. While enforced standards should accept local cultural conditionings, offered remedies must be fluid and dynamic because static, inflexible, and solely technical solutions focus only on symptoms. The pope recommends assessing life quality in the cultural context of a human community (ibid, 144). Pope Francis said

environmental degradation in a given location could be perilous for the local people and lead to the impoverishment of its culture, which is more dangerous than the extinction of flora or fauna (ibid, 145). The problem of cultural impoverishment requires special attention to indigenous cultures, which should be incorporated into local environmental efforts. Their habitat boosts cultural representatives' motivation. In numerous places of the world, Pope Francis (2015:146, 2020:43) argues that indigenous populations are pushed to move as their ancestral territories are utilised for economic objectives that degrade nature and culture.

For the Pope, Integral ecology emphasises improving human life quality, what he calls the human ecology of everyday existence (Francis, 2015:147). The argument here for the Pope is an invitation to use our creativity and generosity to overcome environmental limits. Quality of life depends on external surroundings, local atmosphere, and mental attitude. Developing close, strong human ties can help create an authentic community. Such a modification of internal attitudes allows man to live with dignity even in unfavourable surroundings (ibid, 148).

Charting a new way forward as a Diocese and People

Pope Francis is indebted to Pope John Paul II (2001), who, in his general audience, said we must undergo what he termed an "*ecological conversion*" to "finally stop before the abyss." Pope Francis argues that his conviction for an ecological conversion is possible if the world looks at the example of St. Francis. In other words, ecological conversion demands that each individual and all of humanity acknowledge our faults, misdeeds, flaws, and shortcomings, resulting in deep remorse and a desire to enhance our attitudes or perspectives, which contrast with modern anthropocentrism (Francis, 2015:218). This action must be a collective effort as it requires new perspectives on creation, living, and action. In the words of Pope John Paul II (1990), we are called to a "genuine conversion in ways of thought and behaviour" and coexist in our common home (the Earth) with God the

Creator and all other living things, including people. This is what ecological conversion is, and it resonates with the thoughts of Pope Francis.

In *Laudato Si*, Pope Francis (2015:18) argues for eco-conversion by inviting us to return to the creator for authentic ecological conversion. He argues that a genuine relationship with God involves a complete personal conversion (ibid). This act can mitigate the ecological crisis even at the deepest level. Dave Bookless (2008:58) believes that the environment is healed not primarily by recycling, downsizing, or resource management but by repentance and returning to God, which lies in the fact that it is through repentance and returning to God that the environment is healed. The implication it has for Nigerians and the Church in Nigeria is to recognise the owner of the land in Nigeria and return gratitude to him through genuine repentance and respect for the environment. The words of 7 Chronicles 7:14 is recommended in this regard.

Our immediate environment as a diocese and church is a shared responsibility. We therefore embrace ecological conversion in caring for our local environment beginning from our homes. We must think "reduce, reuse, recycle". Reduce the amount of waste we produce. Volunteer to help with community clean-ups and spread awareness. educate people on the importance of our environment, be water-wise. Use long-lasting light bulbs at homes, shop wisely, and use sustainable solutions. Plant a tree. We may decrease our impact on the environment by recycling, walking instead of driving whenever possible, especially when not on a trip, and turning off any equipment when not in use.

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