



The Theological Teachings of the Anglican Church of Uganda on Environmental Promotion and Protection

Bbosa Esau Kimanje; Kizito Michael George; Ssebunya Margaret

Department of Religious Studies and Philosophy, Kyambogo University, Kyambogo, Uganda

<http://dx.doi.org/10.18415/ijmmu.v11i11.6371>

Abstract

This paper aims at examining the Anglican theological teachings on environmental promotion and protection. It employs a qualitative approach and an interpretivist philosophical paradigm to analyse the problematic under study. Primary sources enabled the study to generate firsthand information known as primary data. During the collection of data, the researcher used interviews, focus group discussions and observation methods. Secondary data was also collected through majorly document review and analysis. Documents used to collect data included: Church Environment policy, Church minutes on environment, Church conference reports on environment, Newspapers articles, research reports, theses, online information, journals on environment, and text books. From documents, the study generated secondary information that gave a broader perspective of the research questions and concepts for this study (Saunders, Lewis & Thornhill, 2012). It was established by the findings that the Anglican Church of Uganda has different theological teachings like; the theology of justice and integrity of every creature in the environment and the theology of Christian stewardship to the creations God entrusted them with.

Keywords: *Anglican Church of Uganda; Anglican Theological Teachings; Environmental Ethics; Environmental Promotion; Environmental Protection*

Introduction

This paper presents and discusses the Anglican Church of Uganda theological teachings on environmental promotion and protection. It explains different theologies, such as the theology of justice and integrity of every creature in the environment; the theology of Christian stewardship of the creations God entrusted them with; the theology of the benefits of environmental promotion and protection; the theology of Christian responsibility; the theology of adherence to environmental law; the theology of a call to human action; the theological principle of respecting the creation; the theology of reflection of glory of God; the Anglican theology of restoration of the relationship between man and nature; the theology on human concern to ecology and the theology of ecological destruction as sin which hinders environmental promotion and protection. It winds up with a summary of the findings.

Method

Using selected dioceses in Buganda region, the study adopted qualitative research methods as they led to uncovering, exploring, identifying and describing the contribution of the Anglican Church of Uganda to environmental ethics. Qualitative research methods were used to study the respondents' experiences and behaviours, opinions and priorities through using the why and how questions (Merriam & Tisdell, 2016. p.14). People's explanation of what they observed, did, felt was sought for in the data collected. The data was collected in textual form and depended on observation and interaction with the respondents through direct observation of their behavior and on narrations of their situations (Merriam & Tisdell, 2016. p.14).

Results and Discussion

Theology of justice and integrity of every creature and the ethics of environmental promotion and protection

It has been observed that the Anglican Church of Uganda has a theology of justice and integrity for every creature in the environment. The respondents opined that the Anglican Church of Uganda tries to teach justice to all creation by emphasizing that all creatures reflect the beauty of God. Whether mountains, birds in the air, trees, or animals from them the beauty of God is seen. On the side of integrity, the respondents strongly emphasized that no individual is supposed to destroy the environment publically or privately. In this regard, the respondents argued that the Anglican Church of Uganda refers to the bible that after God created, He saw everything He created as beautiful. The respondents added that the Anglican Church of Uganda opines in its teaching that if everything is beautiful, there should be justice and integrity in the care given to the creatures in the environment.

One of the key leaders argued that the mission of the Church through all avenues was designed in such a manner that it is sensitive to the theology of justice and integrity of every creature. It is only Satan who incapacitates the implementers of the mission of the Church and lets the implementers forget their role towards nature. In agreement, Gnanakan (2004) opines that all creatures are interwoven and depend on one another, meaning that humans have no right to destroy any creation. Jenkins' (2008.p. 61) definition of the theology of environmental justice reveals that this kind of theology is extended to traditional Christian concepts which call for the respect of nature's vulnerability. The theology of environmental justice is very essential due to the fact that it formulates a framework that aids the organization of Christian environmental ethics that embeds the theological state of nature. Having the theology of environmental justice is one of the strategies that inform the moral gravity of nature within the Church's experience. The theology of environmental justice inspires the Church's moral experience that enables the interpretation of creatures as God-given gifts, which are supposed to be accorded moral respect.

The finding that the Anglican Christians are taught from the Bible the theology of justice and integrity of every creature in the environment also, concurs with the statement that Anglican Christianity is distinctive and principled in matters of justice and integrity of the environment (Green, 2013). In this line, the Anglican Church of Uganda utilizes Genesis 1:26-28 to advance the teaching that all Christians are stewards of the environment with a God-given ecological responsibility to promote and protect the environment. Christians can safeguard the environment through fostering a positive relationship with nature. It was observed that leaders in the Anglican Church of Uganda endeavor to sensitize Christians and non-Christians about the need for environmental promotion and protection when they get an opportunity through seminars, workshops, and Sunday sermons.

Through the World Council of Churches, Protestant Churches committed to conserving and working for the integrity of creations due to their inherent value from God so that justice is not only achieved but sustained. The Anglican Church of Uganda is aware of and sensitive to existing sustainable stewardship practices in terms of justice and integrity of every creature since Christianity is an expression of compassion (Green, 2013). Where there have been situations of injustice and disregard for the environment, the Anglican Church of Uganda tries to take steps to redress the wrongs of these situations (Bergstrom, 2003). Following the Bible, the Anglican Church of Uganda teaches, that there is a need to practice reciprocity and respect between all Christians and the environment. Thus, before the creation of humanity, God honored other parts of the created order by saying they were good (Genesis 1:4, 10, 12, 18, 21, 25). This means the Anglican Church of Uganda ought to interact with the environment in a respectable manner.

In this line, Bouma-Prediger (2001) opines that biblically, all missions and developments as agents of change should be used by Anglican Churches to promote environmental stewardship. It is argued that in advancing the teaching of environmental justice and integrity, these agents of change are of paramount concern, as they may lead to positive or negative, unintended or intended environmental consequences. So, the consequences are not ignored by the Anglican Church of Uganda. The Anglican Church of Uganda reflects also on the umbrella body of the Anglican Communion known as the Lambeth Conference argument that the Church must engage with environmental concerns from the Scripture and clear theology (Lambeth Conference, 2008). Accordingly, from the Bible, the verse in Genesis 1:28 comes with a challenging meaning which is always being referred to. The challenge from this Scripture emanates from the phraseology of having dominion over and subduing. The Anglican Church of Uganda is of the view that these in most cases are interpreted wrongly as doing all that one wishes to do on earth. It is argued that if everything created was seen as good and if God created humanity in His image, the creation must be cared for by humanity. In this respect, the theology of justice and integrity is paramount for the Anglican Church of Uganda. This theology ought to be generally used in environmental promotion and protection. So, the study found out that the Anglican Church adheres to the biblical principle of justice and integrity of every creature in order to contribute towards environmental promotion and protection.

Theology of Christian Stewardship

The Anglican Church of Uganda has a theology of Christian stewardship to the creations God entrusted it with. The respondents emphasized that the church teaches that Christians are just managers managing God's resources on His behalf. The respondents echoed that the Anglican Church of Uganda in her teaching opines that God is the owner of everything on earth. Therefore Christians are managers who ought to be accountable to God in all matters concerning His resources He has entrusted them with.

In agreement, Jenkins (2008.p. 69) states that the theology of Christian stewardship situates environmental issues as a faithful response to God's invitation and in obedience to His commands. Jenkins further mentions that the biblical theme of stewardship which the Anglican Church subscribes to directs the handling of environmental problems and reminds Anglicans about their obligatory service to God who is the Creator. It is indicated by these themes that humanity was given by God some responsibility of caring for creation. Particularly, through these themes, God invites humanity to a relationship via the aspect of stewardship. In this regard, stewardship aims at taking care of the universe and all that is embedded in it, in response to the divine call of living faithfully and maintaining the relationship with God. In contrast to ecojustice, the genesis is the redemption of nature by humanity through God-given stewardship, but not sanctification of nature (Jenkins, 2008). Therefore, the stewardship strategy aims at faithful practices of handling God's creation by respecting the relationship that exists between God and humans.

The theology of Christian stewardship portrays the moral importance of nature within God's instruction to obey. Christian stewardship is exemplified by establishing and evaluating environmental responsibilities as given by God through the creation of humans as responsible beings on earth. The climate change crisis is viewed by some Christians as a result of sin which demands repentance against ecological destruction. Consequently, stewardship is viewed not only as a route for the church to be part of environmental issues, like climate change but rather as a means of supplementing the cardinal Christian experience (Jenkins, 2008). Christian stewardship grants enormously to the Christian experience as it detects environmental problems and highlights the practical application of environmental ethics.

The findings proved that some of the Anglican Christians of Uganda were taught to be good stewards of the creations God entrusted them with. This was confirmed by the Anglican priests as they argued that the beauty and the abundance of the world are a gift from God. The love of God requires respect for God's gift and for God's will for creation. Besides, Barker & Bearce, (2013) opine that love of the neighbor requires justice, which prohibits the selfish destruction of the environment without regard for those in it today and the future generation. In the same manner, Berry (2006) argues that because individuals, families, and communities depend on the bounty of the earth, there is a need to show care to nature. Humanity is also seen as a subordinate owner of the earth which needs transformation and improvement. The Anglican Church of Uganda has tried to get involved in this role of sensitizing its Christians on the theology of good stewardship.

Basing on Genesis 1:26-28, the Anglican Church of Uganda teaches that all Christians have a God-given ecological responsibility of being stewards of the environment. This is why the Anglican Communion Environmental Network (2020) declared that the willful destruction of the environment is a sin. As a result of the doctrine of stewardship, Anglican Christian environmentalists oppose policies and practices that threaten the health or survival of the planet. Genesis 2:15 says the Lord took the man and put him in the Garden of Eden to till it and keep it. According to Psalm 24:1, the earth is the Lord's and all that in it, the compass of the world and those who dwell therein. In this sense, God has entrusted human beings with material possessions, time, and talents and made them stewards of his creation (ACSA, 2005). Such kind of stewardship is reviewed in the fourth section of the Anglican Communion's Five Marks of Mission (Lambeth Conference, 1990), which states "to strive to safeguard the integrity of creation, sustain and renew the life of the earth". Therefore, the administrative duty of service entrusted by God to Christians to serve Him is what is referred to as Christian stewardship by the Anglican Church of Uganda.

The theology of the benefits of environmental promotion and protection

It was found out that the Anglican Church of Uganda has a theological teaching on the benefits of environmental promotion and protection. The respondents confirmed that the Anglican Church of Uganda endeavors to promote the theology of the benefits of environmental promotion and protection using different opportunities like during Church services. They opined that the beauty and glory of God are maintained in the environment if people know the value of environmental promotion and protection. In this view, it was pointed out that when the glory of God is conserved in the environment, God responds by pouring unto the earth His blessings like rain that replenishes the earth with plenty of food. A reference was made to Leviticus 25:1-5 in which the LORD told Moses to let the people farm the land for six years but to make them take a break from farming the ground in the seventh year. From this passage, it can be argued that God wants His people to benefit from environmental promotion and protection. As the owner of the earth, God oversees the growth of produce, and He knows how to handle His land. So, God reminds His people of the theology of the benefits of environmental promotion and protection. The study showed that the Anglican Church of Uganda teaches the theology of the benefits of environmental promotion and protection. It is evidenced by enough scriptures from the two Testaments of the Bible that

the Anglican Church of Uganda as it is evangelical, ought to adhere to scriptures, which are consistent with the teaching on environmental promotion and protection.

In this regard, the parishes and communities are engaged in the care for creation, thus promoting environmental ethics through theological education. This underscores the *environmental stewardship theory* as the Anglican Church also aims at building the passion within young and old to be reconnected with the other creation, created by God, so that the body follows the heart. The Anglican Church encourages all people to be active in the noble cause of caring for the environment within their reach (Northcott, 2005). So activities like tree planting, clean-ups, and advocacy are prioritized and they are a reflection of *deep ecology*. So the Anglican Church ethically encourages the use of the head, the heart, and the hands in adhering to environmental ethics. In doing so, the Anglican Church honors God by appreciating all creations, expressing gratitude for these creations, and trying to conserve their beauty. The Anglican Church calls upon all people to conserve resources, protect nature, and avoid polluting the environment.

The Church's involvement in environmental ethics is a very important consideration as it is believed that the Church and ethics are inseparable (Hallowes, 1993. p. 91). The environment is the source of resources for human sustainability, however, the activities of humanity have negative consequences on the ecosystem. If we are looking forward to sustaining human life and that of the earth generally, and at the same time engaging in achieving other benefits, then the environment must be protected and valued. Nonetheless, environmental benefits like economic development cannot happen without mutual relationships between humanity and the rest of the creation. The logic is; if through human activities, the earthly resources are destroyed or depleted, the environment's life sustenance system would be damaged and the rest of the earth's life would be at risk of termination. This study examined the theology of benefit of the environmental promotion and protection and found out that there was a mutual benefit between humanity and the rest of earthly creations.

Theology of Responsibility

The Anglican Church of Uganda has a theological teaching on the responsibility of its adherents. The Anglican Church of Uganda teaches its Christians to be responsible in taking care of their environment using the theology of responsibility. The majority of the respondents affirmed further that after accepting Jesus Christ as the Head of the Church, the Anglican Church of Uganda teaches its members to be responsible as they interact with the environment. It was interestingly found out that the Anglican theology of responsibility is aligned with stewardship and reminds members that God entrusted all the earth to man to take care of it. So the Anglican Church of Uganda teaches and cautions Christians to take care of the earth and all that is embedded in because God created them when they were good. In supporting the theology of responsibility, it was pointed out by the respondents that there are numerous moral regulations and laws aimed at biblically promoting and protecting the environment. These regulations and laws depict the fact that the natural environment is good and also reflects God's glory as it is reflected in the Bible (Psalm 19:1; I Tim. 4:4).

In agreement, Edward (2006), suggests that the Kind of relationship between humanity and the rest of the creatures should be ideal for the theology of responsibility to be understood. He opines that basically that other creatures interrelate with human beings who are essentially part of God's creation. In this relationship, human beings are assigned the task of handling the creations responsibly before God. Edward explains theologically that this method is Theo-centric, as contrasted with anthropocentrism (human-centeredness) and he says it is appropriate theology for the Church.

In the same view, before the creation of humanity, God honored other parts of the created order by saying they were good (Genesis 1:4, 10, 12, 18, 21, 25). This is because the created order also gives God glory (Psalm 19:1). Nature serves something beyond human purposes and as such it must be respected and honored. Job 38 and 41 also pinpoint creation's vast scope in relation to human responsibility. The creation story shows in detail the concern and the value God attaches to the natural environment. He created the light, land, water (the seas) the sky, caused vegetation to appear, seed-bearing plants and trees, made the sun and the moon to govern day and night, made also the stars, and made birds to fly in the air. He also made animals, livestock, and wild animals and also made man in His own image (Genesis 1; 4, 10, 11, 12, 14, 18,21,25,27, 31). This explains the reasons why the Anglican Church of Uganda must take the responsibility of caring for nature.

There are numerous other biblical teachings advanced by the Anglican Church from the Bible that show the theology of responsibility: In Genesis 1:26-28, we observe that the concept of theology of responsibility is woven into the fabric of creation. The desire to be responsible has been hardwired into the soul of every person, which explains why, in varying degrees, people have a desire to create and manage. On this foundation, four examples of the theology of responsibility in the Bible for which the Anglican Church of Uganda bases its teaching to the Christians are advanced:

Adam was called to work and from the very beginning because God had good intentions for work. In Genesis 2:15, we read that "The LORD God took man and put him in the Garden of Eden to work it and keep it." God called Adam to "work" and to "keep" the garden. Basically, God commanded Adam to be responsible as he takes care of things entrusted to him. God's call of Adam too was not a burden, and God is not a vindictive taskmaster. Since Adam's call to work preceded the entrance of sin (Gen. 3), it can be seen that God had a good purpose for work in mind. Work was part of the original plan of God to preserve the garden of Eden and was part and parcel of a perfect human life.

It should be remembered that God owns the earth. As the owner of everything, he makes his desires for his creation known. We see just one example of this in Leviticus 25:1-5. In this passage, the LORD told Moses to let the people farm the land for six years but to make them take a break from farming the ground in the seventh year. From this passage, we see that God owns the earth, and His desire is for man to be responsible as He oversees the growth of produce in the earth. This forms the theological teaching of responsibility by the Anglican Church of Uganda.

Theology of adherence to environmental biblical law for better environmental promotion and protection

From the study, it was clearly revealed that the Anglican Church of Uganda has a theology of adherence to environmental law for better environmental promotion and protection. The establishment of the findings agreed that God again instituted various environmental laws and regulations to help manage His creation very well. It is from this pattern that the Anglican Church of Uganda's stewardship responsibilities must be taken seriously. There is the law of the Sabbath for the rest of mankind and animals (Exodus. 23:10, 12). This law is meant for rest, restoration, vitality, and fertility, to refresh and improve productivity. Also, according to the law of Jubilee, God commanded that the land should not be sold permanently (Leviticus 25:23, 28). So, after every 50 years the land is returned to the original owner. This is to regulate and control greed and exploitation. Again, the law of harvesting suggests that when you reap the harvest of the land, do not reap the very edges of your field (Leviticus. 19:9). Also, the vineyard must not be visited the second time or pick up the grapes that have fallen. This must be left for the poor and aliens Verse10. Apart from above, we have the laws of sanitation: these include the law of cleansing, food, hands and utensils (Leviticus. 13; 14). Besides, He ordered that those with infectious diseases be quarantined, infected clothing was incinerated, infected houses were destroyed (Leviticus. 13:14, 9-11), Lev. 14:43- Human waste products were to be buried.

It is important to note that the Old Testament moral law is the foundation on which New Testament Ethics rests (Story, 2012). Generally, the biblical principles referenced to in the New Testament are confirmations and restatements of ethical teachings in the Old Testament (Story, 2012). Jewish Law in the Old Testament is contextualized by the Anglican Church of Uganda and categorized into three groups, namely ceremonial laws (that included the sacrificial system and various religious festivals), civil laws (which ensured law and order, justice and fair punishment in Jewish society) and then moral laws (which included the ten commandments (Exodus 20:1-17) and the environmental laws (Story, 2012). For the Anglican Church, the Jewish ceremonial and civil laws are no longer applicable today because Jesus' sinless life and sacrificial death met the full requirements of the Old Testament Law, (Matt 5:17) ushering in the church age and a new covenant relationship with God (Hebrews 8:7; 9:15; Luke 22:20). Because of this, nowhere in the New Testament, are Jewish Ceremonial Laws and Civil laws restated or taught. Only the moral laws are restated and applied throughout the New Testament with Jesus and the apostles teaching them as they taught against murder, adultery, stealing, lying and homosexuality as part of the New Testament ethics. This means that even God's directive to mankind to be His stewards over nature is still applicable today as it was part of God's moral law.

The law of good stewardship is based on the understanding that God is the creator and owner of all things and has entrusted the earth and its resources to mankind's care. Mankind must, therefore, act responsibly because the Scriptures say that it is required of stewards that they are found trustworthy (1 Corinthians 4:2). Human beings have to be trustworthy stewards of God's earth and not waste and destroy the earth's resources for they belong to God, who gave the original environmental promotion mandate in the perfect garden, which was to be worked, cared for and used according to God's orders. Though mankind was exiled from the garden, they are still called to have dominion as stewards who do not disregard nature (Hall, 1986) even though life may be harsher after the fall. This is because the Bible warns of the Apocalypse stating the time will come for judging and destroying those who destroy the earth (Revelation 11:18).

Therefore, humanity has to adhere to the biblical environmental law for better promotion and protection. The law calls the Church to take care and protect the earth and develop a deep understanding of the fact that the entire human race is a recipient of the stewardship mandate, which comes with accountability. Story (2012), in confirmation of the finding argues that humanity will be rewarded if adheres to God's environmental law. It was confirmed by most of the Anglican Clergy that if humankind does not keep, preserve and nurture the earth as mandated by God, they shall be found guilty for destroying the earth and be liable for God's judgment.

Theology of a call to human action for environmental promotion and protection

It was established that the Anglican Church of Uganda has a theology of a call to human action for environmental promotion and protection. In this regard it was highlighted that the Anglican Church of Uganda teaches theologically that the saving of the environment is premised on what humans do for environmental promotion and protection and it is emulated in their daily living. Gnanakan (2004. p.199) in agreement, argues that humans have a special task of caring for creation, in a way a shepherd does, since uniquely, creations reflect God.

According to Short (2010), the Church ought to work to reverse the calamities caused by humanity on the environment. Calamities to the environment like pollution and all other degradations caused to the environment not only seriously affect humanity, but also the entire ecosystem. From the fall of man, it is a reality that sin stained man and nature. This implies that man and nature are imperfect because of the ingrained sin, which leads to death and decay. Thus, it is incumbent upon the Church to

make sure that the environment is preserved through teaching the biblical principles (Spencer, Robert, Virginia, 2013).

Bergstrom (2003) also opines that spirituality which is promoted without considering the cosmos cannot be true Christian spirituality. True Christian spirituality beckons one to take care of God's creations and this is what religious promoters and educators must do. We are fulfilled only when we are in harmony with the environment. Bergstrom (2003) contends further that, one cannot be a true Christian unless one pays wholeheartedly tribute to the beauty and essentiality of all creation. What God has made must not be destroyed, rather must be nurtured and conserved.

It is argued by Berry (2012) that the term stewardship is not suitable for the existing relationship between man and other creation because man is a mere trustee. On this premise, it is preferable to promote the phrase of a "community of creation", implying that human beings are counted, but at the same time having a clear and special duty (Scholes, 2003). The nature of creature in human beings is exhibited by Job chapters 38-41 which are related to Psalm 104. In these scriptures, an analogy of nature giving praise to God is given. The same message is supported by Psalm 148 and the Lord Jesus Christ echoed on it in Matthew 6:25-33. In the same mirror, Berry (2012) urges humans to participate in creation, through teaching fellow humans the biblical principles for environmental promotion and protection and how they should emulate them in their daily living. Reflecting on, Beltran (2000) opines that it is essentially important for humans to always live in harmony with all other creatures in a community. The study established that the Anglican Church of Uganda has a theology of a call to human action for environmental promotion and protection.

In this view of the Anglican Church of Uganda having a theology of a call to human action for environmental promotion and protection, the respondents indicated that the Anglican Church of Uganda teaches her Christians to conserve God's natural resources in their respective community because it is the call of God. The respondents affirmed that as they fulfill this call, they are proving their faithfulness to God. It was emphasized that the Anglican Church of Uganda in teaching her Christians their call, makes the mission of God fulfilled on earth.

In confirmation of the findings, Beltran (2000) submitted that God is the creator of the universe and maintains its existence through an on-going creative order. Additionally, God's plan for creation is that of harmony and order, not disruption and interruption by man. It is also worth noting that God's creation shares a common home which must not be abused by man. Caring for creation shows the church's faith in God. It is required therefore of those who have been given trust to prove their faithfulness. More so, Christ redemptive mission extends to all creation. Again, God has a covenant with all living creatures (Genesis.9:12-16) so animals and plants should be treated well as other beings, and not be abused. This world and all the things thereof belong to God (Job 41:11); He pilots the operations of the universe (Hebrews.1:3), it is by Him that all things hold together (Colossians. 1; 17), He makes spring pour water into the ravines, it flows between the fountains, they give water to the beasts of the field..., makes grass grow for the cattle and plants for man to cultivate, bringing forth food from the earth.

In this view, the Anglican Church of Uganda teaches how God is concerned about the natural environment because He made human beings in His image. The Anglican Church of Uganda teaches her adherents to act by taking care of all creations. In the same sense, in Genesis chapter 2:6, God caused streams to come up from the earth and cover the earth; in verse 10 God caused rivers to flow in Eden to water the Garden. In the land of Havilah, gold, aromatic resin and onyx (minerals) were found. Genesis chapter 2:15 says 'and the Lord God took the man and put him in the Garden of Eden to work it and take care of it'. All the beasts of the field and the birds of the air were brought by God to Adam for them to be named. And whatever man called each living creature became its name. Clearly man has a responsibility to take care of nature. We read in Psalm 8:3-4 that : When I look at the heavens, the work of your hands, the moon and the stars, which you have made, what is man that you are mindful of him.

Besides, in the book of Genesis, we realize that in Laban's community, they had a time to go to the well to collect water to give to the animals to drink. This shows sound water resource management and waste control. Also, in the book of Genesis when there was famine in the world there was food in Egypt and all the people went there to buy food. Egypt managed its environment well. This explains why those who did not manage their agricultural practices and storage facilities eventually lacked food and had to travel to another country to buy some food.

After Noah's flood, different birds were sent to check if the land (the environment) was dry enough for resettlement. Floods must be well managed because flooded environment is not conducive for human and other creatures' survival. In the land of Nineveh, when the plant that produced shelter for Jonah was removed, he felt discomfort (he was annoyed due to the scorching sun).

The use of a donkey during Jesus' triumphant entry into Jerusalem also indicates that the non-human creation is also important. Animals are not to be labelled unclean (Acts 9. No creation of God is to be destroyed-1Timothy 4:4; muzzle not an Ox while treading). Jesus calmed the storm and the turbulent (Luke 8:22-25) in order to avert danger exposed to his disciples. Again, the Bible reveals Jesus' frequent prayers on the mountain. Mountains provide a place of service to man and other animal/creation, (Matthew. 14:23, Luke 6:12); Trees provide essential substances that could be used by humans for various purposes such as; making antiseptics, perfumes and medicines. Indiscriminate felling of trees must therefore be seriously regulated. Beckoning on the Bible it was established by the study the Anglican Church of Uganda tries to teach the theology of action in which God's natural resources like rivers, lakes, natural forests, rocks were being conserved by some of the Christians in their respective communities to a certain extent, indicating environmental promotion and protection.

Theological principle of respecting the creation for environmental promotion and protection

The Anglican Church of Uganda has the theological principle of respecting the creation as a way of environmental promotion and protection. It was emphasized that the Anglican Church of Uganda through her teaching of the principle of respecting the other creations, some of her Christians are enabled to be sensitive to the existence of other creations.

The theological principle of respecting the creation as a way of environmental promotion and protection concurs with the statement that Anglican Christianity is distinctive and principled in matters of justice and integrity of the environment (Green, 2013). In formulating Christian mission and all the avenues to materialize the mission, the Anglican Church of Uganda is highly sensitive to the principle of justice and integrity of every creature. This is done through being sensitive to the active patterns of development in conjunction with the role played by indigenous Christians in their cultural settings and viewpoints. It is incumbent on the Anglican Church of Uganda to promote stewardship in the ways of justice and integrity of every creature, since Christianity is an expression of compassion (Green, 2013). Where there have been situations of injustice and disregard for the environment, possible means should be undertaken to overcome the wrong undertakings (Bergstrom, 2003).

The relationship between the Anglican Church of Uganda and the environment is being reciprocated and respected, this is because the adherents interact with the environment. The Anglican Church of Uganda's mission is to work, to bring harmony between the Church and the environment, and thus the Anglican Church of Uganda tries to work to promote and protect the environment (Bouma-Prediger, 2001). The results brought out of this mission to the environment are of paramount consideration and no one should dare ignore them.

According to Berry (2006), the present lifestyle of energy creation and consumption people lead is no longer considerate of environmental sustainability. This poses a threat to the health and well-being of the earth and all therein. To salvage the situation, the activities carried out together with the policies in place have to be aligned with environmental promotion and protection. For Spencer, Robert & Virginia (2013) the reality is that the Church ought to be engaged in all emerging concerns of the environment if environmental promotion and protection are to be a reality. The trio empirically analyzed all academic corners that can make Anglican Church respond to environmental trends. The conclusion which was made out of this study rightly emphasized that for the required resources to be sustained for the upcoming generations, all individual stakeholders and organizations in the community must create a conducive relationship with the environment through not only attitudinal but also behavioral change towards the environment. Harden, (2005) opines that there is a need for Christians to be anchored in the scriptural references that make their faith constructive and productive in the spheres of environmental promotion and protection.

The Archbishop of Canterbury Rowan as quoted by ICSD (2022) stated that there is a prediction on human action in every appeal to protect and promote the environment. He goes on to warn that if we continually fail to protect the earth, the result will be the collapse of the environment together with societies. The disasters exerted on the environment such as deforestation, degradation of the land and pollution lead to catastrophic implications to the ecosystem and humanity, therefore imploring the Church's actions to work against inflictions of humanity on the nature (Short, 2010). It is known in real sense that sin stained nature and man, thus causing them to be imperfect and prone to death and decay. Therefore, in their repentance, Church should also do it on behalf of nature and it should make sure nature is preserved (Disinger & Roth, 2008). Green (2013) equally argued that in order for humans to walk harmoniously with nature, spiritual leaders should to promote holistic spirituality and ought not to ignore Christians' responsibility towards nature.

The theology of reflection of the glory of God in nature for environmental promotion and protection

The Anglican Church of Uganda has a theology of reflection of glory of God in nature for environmental promotion and protection. In this view, the respondents highlighted that environmental promotion and protection reflects on God's glory in nature. Thus, the goodness of creation should be promoted and protected by the responsible Church through reflecting on God's glory in nature. The respondents further noted that the Anglican church of Uganda understands how nature portrays the glory of God. This is a very key theological teaching. The finding that the Anglican Church of Uganda has a theology of reflection of the glory of God in nature for environmental promotion and protection is supported by the argument of Bennett (2006). Bennett argues that the goods that exist on earth all came from God as gifts and reflect His glory. He further argues that the intention of God in giving us these gifts was to be of benefit to all generations. As a responsible and a reasoning Church, God assigned it a duty of taking care and conserve the environment through making it as a reflection of the glory of God. The Church is not just mere user or consumer of what God entrusted it with. In the same line, Bennett (2006) also argues that land is a precious resource which the present generation has inherited and which must be preserved for future generations for the glory of God. He further points out that the way the Church cares for these natural resources is a measure of its God given responsibility and signifies respect to God who is the giver of the resources.

On the other hand, Boff (2015) opines that to be a true creature, one has to contemplate holistically on clarity, essentiality, loveliness, and beauty of nature. According to Burger (2011) it is consequently essential for man to remember that he is a co-creator with God and must make an enabling and harmonious environment for existing with all other creatures. What remains as a challenge is the way

of relating logic and stewardship ideas! God's representative on this planet earth is thus humanity and therefore, since humanity is entrusted with protecting and promoting the cosmos, then no destruction must be experienced on it (Onah, 2013).

The Anglican Church of Uganda in agreement with stand of the Lambeth Conference (2008) that other creations and human beings live in partnership and at the same time live to bridge the gap that exists between the earth and heaven. However, the Church ought also to take on a sacrificial responsibility for the sake of the common good for the existence of the rest of creations for God's glory. In doing so, recognition to the redemptive function of the Creator through the Savior Jesus Christ is extended to the entire nature. It is argued, if everything created was seen good and if God created humanity in His image, then creation must be cared for by humanity to reflect God's glory. In this respect, theologies in aspects of creation and stewardship have been formulated by the Anglican Church of Uganda. These theologies are generally used in environmental promotion and protection (Lambeth Conference, 2008).

Furthermore, in the Lambeth Conference it was revealed that if the Church fails to take on its responsibility of reflecting on the glory of God in nature for environmental promotion and protection, catastrophic results will amount. The catastrophes will be caused by over population and consumption over the existing limited resources. Any degradation on water, air, soil, forests, plants and animals and their natural habitats lead to a great destruction of millions of the local citizens who would have reflected on the glory of God. Therefore, it can be clearly stated that self-destruction and environmental exploitation, come as a result of failing to reflect on the glory of God. The most crucial role for human beings is to be stewards for the entirety of God's creations in consideration of the glory of God.

One of the Bishops interviewed emphasized that; responsibility to the environment in causing a reflection of the glory of God in nature, ought to be for all people. In the Anglican Church of Uganda, it is integrated within the mission and not as a choice for the few interested people of God. This also is reflected in the core theological and biblical teachings of the Anglican Church of Uganda (IO). This Bishop argued that, in Uganda, Anglican Church teaches her Christians that all have the responsibility of promoting and conserving the environment (IO). Additionally, this is in agreement with the Lambeth Conference (2008) where it was emphasized that giving information about the concerns of the environment to Christians by the Church to reflect on the glory of God is a matter of urgency. As the information is being given, Christians have to be encouraged to remain responsible stewards of what God has entrusted them with on earth. In doing so, Christians are reminded that this is part of what is supposed to be done in Christian discipleship i.e. to care for our neighbors and also have a contribution to the environment as good citizens. Therefore, the study found out that the Anglican Church of Uganda has a theology of reflection of glory of God through environmental promotion and protection.

The theology of restoring the relationship with nature

The Anglican Church has a theology on restoration of the relationship between man and nature. In the view of this finding, the respondents suggested that theologically the Anglican Church of Uganda teaches that Christians' harmonious living with nature should be restored. The respondents opined that as stewards of God's resources, they are supposed to restore what has been damaged. They supported their suggestion by indicating that the bible tells them to be productive (Genesis 1:26-28). Due to the current injustice in economy, life on this planet for human beings and the entire nature does not rotate in balance. This is in agreement with Gnanakan (2004)'s submission that all God's creatures are of value in and of themselves, leave alone any significance to humans. Even when humans may sometime utilize other creatures to achieve legitimate importance, they are also to uphold their wellbeing.

The finding on theology of restoration of the relationship between man and nature concurs with Lambeth Conference, (2008) that the Anglican Church should put an emphasis on how all Christians can explore their ecological role responsibly by leading a life that repairs the damages caused to nature on the earth. Accordingly, the book of Genesis 1:26-28 clearly points out how God gave humanity an instruction for the management of the earth and creations. For that matter, basing on theology of restoration, the Church that advocates for environmental promotion and protection is against the acts and policies that pose threats to nature. From Genesis 2:15, it is reflected that in the Garden of Eden, the Lord God took man and put him there to guard and till it. In tilling the land, there is restoration through watering, planting and taking care of the existing ones. The Psalmist affirms that for sure the earth belongs to God, and everything within it, the world and all who live therein (Psalm 24:1). So, the respondents opined that if the world is not theirs, they have to restore what has been lost to give good accountability to the owner. Human beings have been chanced not only to have material belongings, but also entrusted with talents and time as stewards for the nature. This kind of stewardship is the one reflected in the fifth mark of Anglican Church's Mission. This Mark is stated as "to strive safeguard the integrity of creation, and sustain and renew the life of the earth". Accordingly, the way in which the Church carries out its responsibility of administering the things entrusted by God to it is what is referred to as Christian Stewardship of restoration (ACSA, 2005). In the same view Gnanakan (2004) opines that where man has caused significant destruction to the creation, stewardship responsibilities motivate him to restore the same.

It was established that the Anglican Christians are theologically taught that Christians' harmonious living with nature should be restored. To some extent, the Anglican Church spiritualizes environmental issues. So, there is some hope that it is possible for the relationship between human beings and nature to be revived. Through, the theology of restoration for all what was created; human greed and self-centeredness could be no more. If this is realized, it points to environmental promotion and protection (Lambeth Conference, 1998). Therefore, The Anglican Church has a theology on restoration of the relationship between man and nature.

The theology of human concern to ecology

It was clearly revealed that the Anglican Church of Uganda has a theology on human concern to ecology and it theologically teaches that ecological destruction is sin which hinders environmental promotion and protection. The respondents stated by quoting the bible that time will come to judge and destroy those who destroy the earth (Revelation 11:18).

The finding that the Anglican Church of Uganda has a theology on human concern to ecology for environmental promotion and protection is biblically inspired. It is argued in this sense by Berry (2012) that humans have concern for ecological failure or success in the universe. In the same regard, the Archbishop of Canterbury Rowan as quoted by ICSD (2022), once stated that there is a prediction on human action in every appeal to conserve and promote the environment. He goes on to warn that if we continually fail to protect the earth, the result will be the collapse of the environment together with societies. The disaster exerted on the environment such as deforestation, degradation of the land and pollution lead to catastrophic implications to the ecosystem and humanity, therefore imploring the Church's actions to work against inflictions of humanity on nature. Besides, imperfection and being tarnished by sin that lead to decay is a real view for existence of nature and humanity. Therefore, as the Church repents, it should also do it on behalf of nature in order to maintain it (Travis, Egger & Mechbal, 2003). In agreement, Taylor (2015) opines that it is consequently essential for humanity to consider self as any other creations so that harmony is lived in the environment in accordance with other creations. This calls for the logical connection of the idea of stewardship. It can be asserted that God is represented

by humanity on this cosmos or earth, meaning that if He did not entrust the responsibility of promoting and protecting it, then no destruction must be experienced on it.

There is a need to re-examine the way humanity views nature. If there is no biblical answer to the cause, the voice to be heard will be the wrong one. It is possible for humanity not to be pantheists as they get involved with the environment. It is also argued that humanity has to contemplate the beauty, and loveliness that elucidate the essentiality of all creation. In agreement, Taylor (2015) opines that it is consequently essential for humanity to consider the self as any other creation so that harmony is lived in the environment by other creations. So, the findings revealed that the Anglican Church of Uganda has a theology on human concern for ecology and it theologically teaches that ecological destruction is sin which hinders environmental promotion and protection.

Conclusion

In conclusion, it was established by the findings that the Anglican Church of Uganda has the following theological teachings: the theology of justice and integrity of every creature in the environment; the theology of Christian stewardship to the creations God entrusted them with; the theology of the benefits of environmental promotion and protection; the theology of Christian responsibility; the theology of adherence to environmental law for better promotion and protection of the environment; the theology of a call to human action for environmental promotion and protection; the theological principle of respecting the creation as a way of environmental promotion and protection; the theology of reflection of glory of God through environmental promotion and protection; and the Anglican theology of restoration of the relationship between man and nature. It was clearly revealed that the Anglican Church of Uganda has a theology on human concern to ecology and it theologically teaches that ecological destruction is a sin that hinders environmental promotion and protection.

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