

Ecological crisis and the church: A proposal for biblical stewardship as a nexus for environmental protection



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There is a growing global concern for environmental issues, and stakeholders, including governments, are trying to address the situation in various ways. However, not many churches are involved in climate change endeavours, regardless of the prevalence of eco-theologies that challenge them to act as responsible custodians of God's creation. Given this, the aim of this article was to propose and discuss biblical stewardship as a nexus for environmental protection. This literature-based study reviewed existing studies on the current ecological concerns. The study investigated how various stakeholders, including the World Council of Churches (WCC), as a representative voice of many churches, were combating environmental degradation. Further, the article discussed stewardship from a biblical redemptive historical approach, so as to challenge the Church and, consequently, Christians to start partaking in environmental protection initiatives, or continue to do so. The article concluded by advancing that if the Church adheres to its holistic mission, instead of solely focussing on evangelism, it would be possible for society to practise sustainable environmental management.

Intradisciplinary and/or interdisciplinary implications: The article focussed on current ecological crisis and Church responses. It discussed the concept of biblical stewardship from systematic and missional theological perspectives, so as to stimulate the Church to join other stakeholders in seeking ways to address the pervasive environmental concerns. The article contributed to environmental discourse by examining the existing literature on the current ecological concerns and evaluating various stakeholders' efforts in combating related disaster.

Keywords: God; ecosystem; environment; biblical stewardship; global warming; climate change; climate-related disasters; World Council of Churches; Church responses to environmental concerns; Christocentric ethics.

Introduction and study background: Terrain sketch and problem identification

There is no doubt that some faith communities across the world are contributing to the local, national and global efforts to address the current ecological crisis. The Church is viewed as an integral part of the society that cannot afford to ignore multi-layered effects of climate change and global warming. For instance, in a document titled *Climate change: A challenge to the churches in South Africa*, the South African Council of Churches (SACC) (2009:16–17) recognises the existing global Christian responses to climate change. Firstly, it states that some congregations in South Africa and other parts of the world have introduced earth keeping concerns in their services (i.e., the World Environment Day on 05 June) and other diverse facets of worship. Secondly, the idea of an 'eco-congregation', which began in some United Kingdom (UK) churches, is now being adopted by certain congregations in South Africa and other parts of the world. Thirdly, some of these churches have introduced earth keeping projects, such as tree planting, water harvesting, organic vegetable gardens, recycling, indigenous church gardens and graveyard campaigns. The projects include the following (SACC 2009):

[O]utdoor youth and family activities to promote the love of nature, nature conservation projects focusing on habitat, wildlife or indigenous plants, job creation projects in the field of appropriate technology, the development of teaching material and networks to communicate such work to others. (pp. 16–17)

Notwithstanding the above-mentioned responses, it is apparent that many churches are not doing much to combat climate change and global warming. This point is validated by the SACC (2009), which affirms that:

There may be some who suppose that climate change is scarcely on the agenda of the church, that Christians are 'silent' on climate change and that virtually nothing is being done in this regard. In many

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