

## **Eco-Doxology: A Liturgical Awareness to Restraining Biodiversity Loss**

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### **Abstract**

**T**he loss of biodiversity is one of the environmental challenges facing humanity. It can occur mostly due to human activities, particularly the burning of fossil fuels, deforestation, and industrial practices, which have led to an increase in global temperatures, threatening ecosystems and human life worldwide. This study finds that the continuous loss of biodiversity is due to a lack of awareness, and there is an urgent need to increase awareness through Ecological praise. Using the philosophical method of analysis, this study maintains that the implementation of Eco-doxology in our religious places will help to reduce biodiversity loss. Eco-doxology is an act of caring for the Earth through praise, reverence, and stewardship, which will help create more awareness about biodiversity loss and align ecological responsibility with religious duty. Although Eco-doxology has been criticized for relying too heavily on a hopeful view of the future of creation — that God's work of redemption includes the renewal of the Earth — it is a theological response to ameliorate the impacts of environmental crises such as biodiversity loss. This study concludes that believers should not view climate action as a political or scientific issue, but as a spiritual responsibility for the common good of the Earth.

**Keyword:** Eco-doxology, Christians, Liturgical, Biodiversity loss, God, creation, Islam

## Introduction

Biodiversity refers to the variety of life and species on Earth. It is a shortened form of biological diversity, which encompasses a wide range of plant and animal life.<sup>1</sup> Biodiversity loss is a result of habitat destruction, pollution, overfishing, and climate change, threatens ecosystems, agricultural systems, and the balance of nature.<sup>2</sup> It affects ecosystems, human well-being, and the planet as a whole. The decline in biodiversity refers to the reduction in the variety and abundance of life forms—plants, animals, fungi, microorganisms—on Earth.<sup>3</sup> We argue the fact that humanity has failed God in its abuse of the planet.<sup>4</sup>

Biodiversity plays a key role in maintaining the balance and resilience of ecosystems. Each species contributes to essential ecological processes such as nutrient cycling, pollination, seed dispersal, water purification, and soil formation.<sup>5</sup> The loss of species can disrupt critical functions like pollination, which is vital for food production. For example, many crops depend on insects for pollination. Without these pollinators, crop yields can drastically decrease.

Biodiverse ecosystems are generally more resilient to changes such as droughts, floods, and temperature extremes. Today, the ecosystem is more vulnerable to disturbances like extreme weather events, pest outbreaks, and disease. The removal of certain species, especially keystone species, can lead to cascading effects throughout the ecosystem. For instance, the loss of top predators like wolves or tigers can result in an overpopulation of

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<sup>1</sup> Ikeke, Mark Omorovie. "Deep ecology philosophy and biodiversity conservation in Nigeria's Niger Delta." *European Journal of Sustainable Development* 9, no. 2 (2020): 80-80.

<sup>2</sup> Duffy, J. Emmett. "Biodiversity loss, trophic skew and ecosystem functioning." *Ecology letters* 6, no. 8 (2003): 680-687.

<sup>3</sup> Naeem, Shahid. "Ecosystem consequences of biodiversity loss: the evolution of a paradigm." *Ecology* 83, no. 6 (2002): 1537-1552.

<sup>4</sup> Edwards, Denis. *Ecology at the Heart of Faith*. Orbis Books, 2006.

<sup>5</sup> Monday, O. I. "The Ethical Implications of Eco-Individualism for a Sustainable Environment." *European Journal of Sustainable Development Research* 5, no. 3 (2021).

herbivores, leading to overgrazing and the degradation of vegetation, which further affects the entire food web.<sup>6</sup> Biodiversity is critical for food security, providing a wide range of plants, animals, and microorganisms essential for human nutrition and agriculture.

The genetic variability of species is important for breeding new crops and livestock resistant to pests, diseases, and climate change. A reduction in genetic diversity can make crops and animals more susceptible to new diseases and reduce the potential for improving agricultural productivity.<sup>7</sup> Many foods come from a diverse range of species, and biodiversity loss can limit the variety available. For example, the decline of fish species due to overfishing and habitat destruction can reduce the availability of certain types of seafood, a key source of protein for millions. With fewer species to choose from, agriculture may increasingly rely on a limited number of species or varieties, making food systems more vulnerable to pests, diseases, and climate change.

The loss of biodiversity can disrupt natural ecosystems in ways that encourage the spread of diseases. For example, the destruction of forests and the encroachment of human populations into wildlife habitats increases the likelihood of zoonotic diseases (those that spread from animals to humans), such as COVID-19, Ebola, and SARS.<sup>8</sup> Many modern medicines are derived from natural compounds found in plants, animals, and microorganisms. As biodiversity diminishes, we lose the potential for discovering new treatments for diseases. Species like the rosy periwinkle have provided important drugs for cancer treatment, and many more remain undiscovered.

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<sup>6.</sup> Barrios-O'Neill, Daniel, Camilla Bertolini, and Patrick Colman Collins. "Trophic cascades and the transient keystone concept." *Biological Conservation* 212 (2017): 191-195.

<sup>7.</sup> Monday, Osebor Ikechukwu. "The Relevance of deep ecological principles in Aquatic Crisis: A philosophical Analysis." *Bangladesh Journal of Bioethics* 11, no. 2 (2020): 42-48.

<sup>8.</sup> Osebor, Ikechukwu Monday. "THE SYMBOLISM OF FOREST IN THE NATIVE CENTRIC ECOLOGY." *Euromentor Journal* 15, no. 3 (2024): 100-117.

Biodiversity-rich environments, such as forests and wetlands, provide spaces for relaxation and stress reduction.<sup>9</sup> The loss of these environments can diminish opportunities for outdoor recreation, affecting mental health and well-being. Forests, wetlands, and grasslands act as carbon sinks, absorbing carbon dioxide from the atmosphere. The loss of biodiversity in these ecosystems, due to deforestation, land degradation, or pollution, reduces their capacity to sequester carbon, exacerbating global warming. Biodiverse ecosystems, such as tropical rainforests, regulate local and global climate patterns. The loss of such ecosystems can lead to altered rainfall patterns, droughts, and temperature extremes, which in turn affect agricultural productivity and human livelihoods.

Many indigenous communities depend on biodiversity for their cultural practices, traditional knowledge, and livelihoods. The destruction of local ecosystems can undermine cultural identities and traditions.<sup>10</sup> For example, native plants and animals are integral to the rituals and food systems of various Indigenous cultures.<sup>11</sup> There is an intrinsic value to the existence of species, beyond their utility to humans. The extinction of species, especially as a result of human activity, raises ethical questions about humanity's responsibility to protect life on Earth and the moral duty to preserve the natural world for future generations.

In many places in the world such as the Amazon, Mauritania, the Niger Delta, and the mountain region of Brazil, biodiversity is seriously threatened.<sup>12</sup> There is a need to address biodiversity loss. This study aims to address the challenges of biodiversity loss

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<sup>9</sup> Meng, Lingshuang, Shuhua Li, and Xudong Zhang. "Assessing biodiversity's impact on stress and affect from urban to conservation areas: A virtual reality study." *Ecological Indicators* 158 (2024): 111532.

<sup>10</sup> Osebor, Ikechukwu Monday. "Inclusive symbolic frames and codes shaping cultural identity and values." *MEΘEXIS Journal of Research in Values and Spirituality* 4, no. 1 (2024): 82-99.

<sup>11</sup> Osebor, Ikechukwu Monday. "Native-centric Ecology as A Panacea to Aquatic Crisis?." *SAPIENTIA* 18 (2023): 151.

<sup>12</sup> M. Ikeke, 2020 cited work.

through the implementation of eco-doxology.

As the loss of biodiversity deepens, there is a growing movement of people committed to finding solutions to the problem of biodiversity loss through different environmental movements. These movements are made up of people from diverse backgrounds—farmers, artists, scientists, trade unionists, business leaders, school children, and politicians, among many others. The Nigerian government, for instance, collaborated with the secretariat of the Convention on Biological Diversity (CBD), Global Environment Facility (GEF), and United Nations Environment Programme (UNEP) to implement the National Biodiversity Strategy and Action Plan (NBSAP). The implementation of NBSAP will guide the sustainable utilization of biodiversity and the legal frameworks that govern biodiversity issues in Nigeria.<sup>13</sup> But the above approach does not seem to yield the required result because it does not create awareness from the grassroots of the citizens.<sup>14</sup> Religious faith has an important contribution to make to the ecological movement. It can give meaning and motivation, build an ecological ethos, and contribute to the foundations of an ecological ethics through the grassroots of the citizens. Eco-doxology teaches the diversity of life is a reflection of God's creativity and goodness. It encourages believers to honor and protect the variety of life forms on Earth as part of their worship.<sup>15</sup> The loss of species becomes not just an environmental problem but a spiritual issue, requiring an active response rooted in reverence for God's creation. The argument of this study is that Christians will be able to play their own particular role in biodiversity recovery eco-doxological understanding.<sup>16</sup>

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<sup>13.</sup> Akindele, Emmanuel O., Michael C. Ekwemuka, Paul Apeverga, Tajudeen O. Amusa, Samuel Olajuyigbe, Oluwakayode M. Coker, Fatsuma Olaleru et al. "Assessing awareness on biodiversity conservation among Nigerians: the Aichi Biodiversity Target 1." *Biodiversity and Conservation* 30 (2021): 1947-1970.

<sup>14.</sup> E. Denis 2006 *cited works*

<sup>15.</sup> De Klerk, Barend J. "The power of praise psalms to encourage awareness of ecological issues amongst worshippers." *In die Skriflig* 48, no. 2 (2014): 1-9.

<sup>16.</sup> E. Denis 2006 *cited works*

This study is divided into subsections. First, the conceptual understanding of eco-doxology will be discussed. Secondly, the roots of eco-doxology will be reviewed. Thirdly, an examination of the pros and cons of eco-doxology will be conducted. Finally, concluding remarks on the concept of eco-doxology will be provided.

### **Conceptual Analysis**

The word Eco doxology is a relatively recent theological and philosophical concept, and while it may not have a long list of specifically recognized "philosophers" in the traditional sense, there are various theologians, ethicists, and environmental philosophers who have explored themes that align with praise philosophy, such as the relationship between faith, creation, and ecological care.

Eco-doxology is a term that combines "eco" (referring to the environment or ecology) with "doxology" (a form of praise or worship, particularly in Christian liturgy). Essentially, eco-doxology is the concept of praising God for the beauty, immanence, transcendental, complexity, and sacredness of creation and recognizing the ecological responsibility humanity has toward the environment as part of worship. This eco-theology suggests the canticle of praise and worship of God can extend beyond traditional prayers and hymns to include recognition of the natural world as a gift from God.<sup>17</sup> It celebrates the beauty and wonder of the Earth, seeing nature itself as an expression of God's creativity and presence. This idea connects the ecological care of the planet with the practice of worship. It encourages religious faithful (and others) to view actions like conservation, sustainability, and environmental justice as acts of praise and gratitude to God. Caring for creation is seen not only as an ethical responsibility but as a form of reverence and acknowledgment of God's handiwork. A question that comes to mind is how to enhance ecological consciousness through liturgical acts.

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<sup>17</sup>. Ibid.

The ecological consciousness is achieved through consistent ecological praise, worship practices that encouraging communities and religious faithful to incorporate a sustainable environmental attitude, such as agro-ecology, avoiding indiscriminate bush burning, and eco-resacralization through environmental themes in liturgies, prayers, hymns, and rituals. This will include celebrating Earth Day within the church or religious gathering to incorporating prayers for the Earth's healing into regular worship will create more awareness about biodiversity loss. The integration of environmental awareness into acts of praise, suggesting that caring for the Earth and recognizing its value is a vital part of spiritual worship and expression (Coad, 2010). It invites Christians and people of faith to understand their environmental responsibility as an extension of their devotion to God.

### **Roots of Eco-Doxology**

Biblical creation story the belief that God is the Creator of the universe and the mandate for humans to be stewards of the Earth.<sup>18</sup> The book of Psalms, which often expresses philosophical praise of nature and the created world, may also be seen as a foundation for eco-doxology. For example, Psalm 19:1 states, "The heavens declare the glory of God; the skies proclaim the work of his hands."<sup>19</sup> Sally McFague also helps to lay a foundation for eco-doxology by showing how ecological care is a way of honoring God's creation. In her works, particularly "The Body of God: An Ecological Theology", McFague explores the idea of God as being divine immanence, transcendental in all of creation and emphasizes an intimate relationship between humanity and the natural world. God's presence is reflected in the Earth, and human ecological responsibility is a form of worship and reverence toward God.<sup>20</sup> Although it is argue that divine transcendence strips

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<sup>18.</sup> James, King. *Holy Bible: King James Version*. Moonstar, 1976.

<sup>19.</sup> Ibid

<sup>20.</sup> McFague, Sallie. "The Body of God: An Ecological Theology." *What does God look like in an expanding universe?* (2006): 128-136.

God of his connection with the world but the act of veneration God's creations is a deep connection between humans and the earth through the recognition of the sacredness of the Earth. Despite God's transcendence, God is also present within the world, sustaining, creating, and interacting with creation. God is not distant or detached but actively engaged in the world, influencing and guiding it. This implies that the earth is a part of the human community and a sacred duty, akin to an act of worship'.<sup>21,22</sup>

Creations require care as part of Christian philosophy and salvation, preserving a vision where human salvation is inseparable from the redemption of the Earth.<sup>23</sup> The antiphon of the preserving vision includes ecological responsibilities that emphasize the renewal of all creation. This touches on the idea of honoring God through ecological justice and care, which is a key philosophical element of eco-doxology. The relationship between spirituality and environmental activism explores how worship and environmental justice are interrelated. Religious individuals ought to view ecological stewardship as an act of worship and respect for God's creation.<sup>24</sup>

### **“Khalifah:” An Environmental Ethics**

The environmental ethics of khalifa teaches that human beings are appointed as stewards of the earth. This means that humanity has a responsibility to maintain balance and avoid corruption (fasad) in the natural world. Stewardship is an act of worship and an expression of gratitude toward God for the resources provided.<sup>25</sup> The Khalifah of nature is the view that reflects God's creative

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<sup>21.</sup> Ibid

<sup>22.</sup> Berry, Thomas. *The sacred universe: Earth, spirituality, and religion in the twenty-first century*. Columbia University Press, 2009.

<sup>23.</sup> Moltmann, Jürgen. "I look forward to the resurrection of the dead, and the life of the world to come." *We Believe in the Holy Spirit* (2023): 218.

<sup>24.</sup> Kearns, Laurel. "The Context of Eco-theology." *The Blackwell companion to modern theology* (2004): 466-484.

<sup>25.</sup> Ali, Maulana Muhammad. *Holy Quran*. Ahmadiyya Anjuman Ishaat Islam Lahore USA, 2011.

power, wisdom, and majesty. The Quran frequently refers to natural phenomena such as the heavens, the earth, rivers, mountains, and plants as "signs" (ayat) of God's existence and attributes.<sup>26, 27</sup> Muslims are encouraged to contemplate these signs in order to appreciate the greatness of the Creator.<sup>28</sup> This can be seen as an act of eco-doxology—acknowledging and praising God through the recognition of the beauty and harmony of the created world. In an Islamic perspective, eco-doxology aligns with the concept of stewardship (khalifah) and the recognition that the natural world is a manifestation of God's will and a means to glorify Him.<sup>29</sup> In the same vein, "The Bible and Ecology" is a book written by Richard Bauckham, discusses the theology of praise and the importance of ecology in Christian thought.<sup>30</sup>

The question is what is the rationale the believer's witness the creation's groaning as the ground suffers from deforestation, toxic dumping and rising of temperature that may lead to climate change? We argue that lack of awareness including ecological skepticism has led to biodiversity loss. Doubts about the authenticity of environmental degradation, climate change, and desert encroachment reflect a strong anthropocentric view of nature. Skepticism may have deepened human understanding of the natural world, but it has also contributed to the destruction of the environment.<sup>31</sup> The liturgical basis of this study is the emphases

<sup>26.</sup> Ibid

<sup>27.</sup> Parray, Mohammad Ameen, and Ahsan Ul Haq Magray. "Eco-theology and Quran: A Reading of Select Ayat of Quran from Eco-Theological Point of View." *International Journal* 9, no. 2 (2022): 98-106.

<sup>28.</sup> Keddie, Nikki R. "Symbol and sincerity in Islam." *Studia Islamica* 19 (1963): 27-63.

<sup>29.</sup> Faisal, Ahmad. "The Concept of Stewardship (Khilafah) in Islam and Its Implications for Environmental Sustainability." In *IICASS-Ibn Khaldun International Conference on Applied and Social Sciences*, vol. 2, no. 1, pp. 41-44 2024.

<sup>30.</sup> Bauckham, Richard. *Bible and ecology: Rediscovering the community of creation*. 2009.

<sup>31.</sup> Ikechukwu Monday Osebor, The weight of African native-centric ecology in eco-desacralization, *Rev. bioét.* 2024; 32: pp. 1-10.<http://dx.doi.org/10.1590/1983-803420243652EN><https://revistabioetica.cfm>

on environmental responsibility that creation is inherently good and that humanity's role is to care for it through the idea that all of creation praises God and should be respected has a closely ties into eco-doxology.

The relationship between faith and ecology touches on themes of creation and divine presence, which can be understood as alignment and the recognition of God's presence in all things leads to a deeper ecological awareness and responsibility. This reviews laid important groundwork for understanding the sacredness of the Earth and the ethical call for its care as part of religious worship. Eco-doxology can be seen as a way of integrating ecological responsibility into the worship of God, viewing environmental stewardship as a vital expression of faith and praise.

A review of the above literature reveals that eco-doxology is not just a matter of verbal praise but involves living in harmony with creation, respecting its resources, and acknowledging the divine presence in the natural world. It integrates theological concepts like stewardship, balance, and gratitude with practical ethical guidelines to ensure that humanity's relationship with nature is one of care, respect, and reverence.

In African traditional worldview, Eco-doxology underscores the interconnectedness of all life forms. This concept can be seen in the ideas of Ubuntu, Ukama, African native-centric ecology, eco-communalism, and many others'.<sup>32, 33</sup> In African eco-ethics, humans are considered part of a greater ecological system, with the belief that "I am because of the cosmos".<sup>34</sup> This implies that the well-being of the planet is intrinsically linked to human flourishing. Ethical living, from this perspective, means recognizing that harming nature harms us and future generations. This interconnectedness calls for a moral responsibility not only to

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<sup>32.</sup> Osebor, 2023 *cited works*

<sup>33.</sup> Osebor, Ikechukwu Monday. "A Critique Of The Self-Centered Ecology Vis-A-Viz The Native-Centric Ecology." *Nnamdi Azikiwe Journal Of Philosophy* 14, no. 1 (2024).

<sup>34.</sup> Adeate, Tosin. "Mbiti on Community in African Political Thought: Reconciling the "I" and the "We"." *Phronimon* 24, no. 1 (2023): 1-15.

protect the environment but also to work in harmony with it, ensuring the survival and flourishing of all living beings.

### **Moral issues**

The philosophy of ecological praise is a relatively novel yet deeply important area of philosophical inquiry that intersects environmental ethics, aesthetics, and social philosophy. It becomes a moral and philosophical act that carries implications for how we interact with the environment and what values we uphold in our relationship with the natural world. The application of eco-doxology to retraining biodiversity loss presents pressing issue that threatens the delicate balance of ecosystems around the world. It is essential for individuals and communities to cultivate a deeper appreciation for the interconnectedness of all living beings and the importance of preserving biodiversity.

Religious traditions have long emphasized the sacredness of the natural world and the responsibility of humans to be stewards of the Earth. Many faiths incorporate rituals and prayers that celebrate the beauty and diversity of creation, fostering a sense of reverence and gratitude for the gifts of the natural world. By integrating ecological themes into religious practices, individuals can develop a greater awareness of the impact of human actions on the environment and the urgent need for conservation efforts.

The eco-conscious mindset within religious communities take many forms, such as incorporating nature-themed hymns, prayers, and readings into worship services, organizing eco-friendly initiatives within the community, or engaging in environmental advocacy and activism. It encourages humans to see the Earth as a sacred gift to be protected and nurtured. Worship that acknowledges the sacredness of the Earth calls for a transformation of human practices, advocating for sustainable land management and reforestation efforts.<sup>35</sup>

Eco-doxology challenges individuals and communities to

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<sup>35</sup> Rowthorn, Anne, and Jeffery Rowthorn. *God's Good Earth: Praise and Prayer for Creation*. Liturgical Press, 2018.

rethink the value of material possessions and promote simpler, more sustainable lifestyles. Worship through eco-doxology emphasizes contentment, gratitude, and the responsible use of resources, encouraging believers to reduce waste and consumption as acts of faith and reverence for God's provision.<sup>36</sup>

An essential moral implication of eco-doxology is its emphasis on environmental justice. The Earth's resources are shared, and their degradation often disproportionately affects vulnerable and marginalized communities, both human and non-human. Eco-doxology calls for fairness in the distribution of environmental goods, ensuring that everyone has access to clean air, water, and a healthy environment. It also advocates for the ethical treatment of all living beings, rejecting exploitation and harmful practices that lead to the destruction of ecosystems.

Religious faithful to re-establish a deep spiritual connection with creation and nature through praises is a reflection of God's creativity and that honoring the Earth in worship is essential to honoring God.<sup>37</sup> The beauty and sanctity of creation, believers can renew their commitment to environmental care as a form of spiritual practice. Believers to think about their responsibility toward future generations, understanding that the Earth is entrusted to humanity by God and that it is our duty to protect it for those who will come after us. Worship becomes an opportunity to reflect on this responsibility and commit to sustainable practices that honor both God and future generation.

Another moral challenge lies in the traditional Christian doctrine of the Fall, where humanity's relationship with the Earth is seen as broken due to sin.<sup>38</sup> Many Christian traditions view the

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<sup>36.</sup> Lyons, Chief Oren, Thomas Berry, Thich Nhat Hanh, Chief Tamale Bwoya, John Stanley, David Robert Loy, Mary Evelyn Tucker et al. *Spiritual ecology: The cry of the earth*. The Golden Sufi Center, 2016.

<sup>37.</sup> Yong, Amos, ed. *The spirit renews the face of the Earth: Pentecostal forays in science and theology of creation*. Wipf and Stock Publishers, 2009.

<sup>38.</sup> McFarland, Ian A. *In Adam's Fall: A Meditation on the Christian Doctrine of Original Sin*. John Wiley & Sons, 2011

Earth as inherently fallen and destined for eventual destruction, which can limit the focus on ecological care. In contrast, eco-doxology emphasizes the goodness and sacredness of creation, requiring a re-interpretation of traditional doctrines that may not prioritize environmental stewardship.

The concept of stewardship (as in the Islamic concept of Khalifah) is a cornerstone of eco-doxology. It frames humanity's role in the world as caretakers or guardians, with the moral responsibility to manage the Earth's resources wisely and sustainably. This implies that humans should not harm the environment for short-term gain or disregard the long-term consequences of their actions. Ethical stewardship calls for a deep moral commitment to sustainability and the careful management of natural resources.

Eschatological views, particularly those that focus on the imminent end of the world, may downplay the importance of environmental care. If the Earth is seen as temporary or doomed to destruction in the near future, then the urgency of ecological justice can be undermined, posing a barrier to eco-doxological thinking.<sup>39</sup> For eco-doxology to thrive, theological views about the sanctity of creation must be emphasized. However, not all Christian denominations fully embrace an integrated theology of creation, where the environment is seen as sacred and worth preserving for the sake of honoring God.

Eco-doxology calls for a radical shift in values, emphasizing simplicity, sustainability, and care for creation, which may challenge established ways of life that are driven by consumption and growth. Ecological action often intersects with complex political and economic issues, such as climate change, pollution, and the use of natural resources. These challenges are not easily addressed by individuals or religious communities alone. Environmental justice requires systemic changes that can be difficult to pursue, especially when political or corporate interests

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<sup>39</sup> Rothe, Delf. "Governing the end times? Planet politics and the secular eschatology of the Anthropocene." *Millennium* 48, no. 2 (2020): 143-164.

are at odds with ecological sustainability.<sup>40</sup> Some churches or religious institutions may be resistant to incorporating eco-doxology into worship practices. This could be due to tradition, lack of awareness, or the difficulty of making environmental themes central to church services and liturgy. Changing established liturgical practices to include creation care can face resistance from those who view it as outside the scope of religious worship. Practically implementing eco-doxology in religious settings might require significant changes in church buildings, worship practices, and community activities. For example, churches might need to rethink their energy consumption, waste management, and how they host events. These changes require time, resources, and education.

## Conclusions

This study discusses the moral implications of biodiversity loss in an environment. The study finds that the rationale for continued biodiversity loss is a lack of awareness among people, and that incorporating eco-doxology into the liturgical calendar will help create awareness of the biodiversity loss. This approach involves re-imagining how religious faithful relates with the environment. Embracing an Eco-Doxology, individuals and communities can deepen their spiritual connection to the natural world and inspire a renewed commitment to protecting biodiversity. Through eco-doxology is challenge by pluralist societies especially environmental skeptics but through praise, reflection, and action, we can create awareness and work together to safeguard the Earth's rich tapestry of life for future generations. Let us join in this sacred endeavor and strive to be faithful stewards of God's creation.

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