

## Green Church Initiative in Nigeria

**Niyi Jacob Ogunode**

*Department of Education, University of Abuja, Nigeria*

**Conrad Ugochukwu Ukozor**

*Department of Educational Management, University of Abuja, Nigeria*

**Paschal Chibuike Udeaja**

*National Teachers Institute, Kaduna, Nigeria*

**Abstract:** *Green church initiative is a global approach to promoting a green church environment. It is one of the approaches that can be adopted to create awareness among the church leaders and church members to imbibe the practices and attitudes that promote environmental sustainability. In light of this, this paper, among other things, discussed the concept of green church, green church initiatives, and strategies to promote green churches in Nigeria. Depending on secondary data which were collected from print and online publications on green campuses, green schools, and sustainable environments. The paper concluded that the full adoption of the green church initiative in Nigeria would help to promote a green church environment and sustainability in the host communities. Development of a national plan for green church initiative, provision of funds, ensuring capacity building, monitoring and evaluation, and setting up an internal committee on green church initiative are some of the strategies to promote green church initiative in Nigeria. The paper, based on the findings, recommends that the United Nations, international organizations, and government agencies in charge of promoting green environment and environmental sustainability globally and nationally should include Christian religious institutions in the cop program. International organizations and government agencies should collaborate with the Christian Association of Nigeria on ways to ensure the development of green church programs in all Nigerian churches.*

**Keywords:** *Green Church, Green Church Initiative.*

### Introduction

The first mention of the garden of Eden is in Genesis 2:8: “And the Lord God planted a garden eastward toward Eden, and there he put the man he had formed.” It is interesting to note that Adam was in the Garden of Eden by himself, and then God later made woman (Genesis 2:18). God created the Garden, and the Garden of Eden was paradise. The Lord God planted every tree that was pleasant to look at. These trees had edible food. The tree of life was also in the midst of the garden. The tree of knowledge of good and evil was also there. This awesome river came out of Eden to water the garden. It appears to have run in four different directions or had four heads. **Eden** was a place of breathtaking beauty and bounty. The scenery was magnificent. The climate was ideal, the surroundings peaceful. God, in his plan for the earth, created the earth full of pollution and emissions that are harmful to both humans and animals. God created an environment that is beautiful and habitation and conducive for human beings.

The Government of Nigeria (GoN) updated its Nationally Determined Contribution (NDC) to the United Nations Framework Convention on Climate Change (UNFCCC) Paris Agreement, which establishes an



unconditional contribution target of reducing greenhouse gas (GHG) emission reduction by 20 percent below the business as usual emissions scenario by 2030, and a conditional target of 47 percent GHG emission reduction below 2018 emissions levels contingent on international support. The 2021 NDC update includes emissions reduction from the waste sector for the first time, covers the water resources sector, and articulates other nature-based solutions. The National Council on Climate Change, established in 2021 by the Nigeria Climate Change Act, works to mainstream climate change actions and achieve low GHG objectives.

Nigeria's National Adaptation Plan Framework (2020) articulates Nigeria's adaptation objectives and principles that guide these adaptation actions and facilitate the implementation of priority adaptation activities. The Nigeria Energy Transition Plan outlines Nigeria's commitment to carbon neutrality by 2060 across 5 key sectors: power, cooking, oil and gas, transport, and industry (USAID 2023). The Nigerian government has directed ministries, public institutions, and educational institutions to adopt practices that will promote environmental sustainability. Green church initiatives are an important initiative that can enhance the green environment in churches in Nigeria. Green church initiatives must be taken seriously by all parties because they are one of the pillars of ensuring environmental sustainability in Nigeria. It is important to discuss the concept of green church initiatives and the strategies to promote green church initiatives in Nigeria.

### ***Conceptualize Terms***

#### ***1.1 Concept of Green Church***

The Green-Church Programme (based on the successful Eco-Programmes) provides a means to foster environmental awareness in the church. Green Church is an international environmental awareness Programme offering well-defined, controllable ways for churches to take environmental issues, innovation, and research from the academic departments and apply them to the day-to-day management of the churches. Green Church is a holistic program aiming to make environmental awareness and action an intrinsic part of the life and ethos of church facilities. This should include the church administrators, church members, as well as media, local businesses, contractors, and visitors.

The term "Green church" refers to a church that has green roofs, energy-efficient buildings, bio-swales, bike lanes, recycling systems, waste management systems, and other types of green infrastructure. Green churches clearly have value for the ecosystem, human health, and environmental sustainability. Green infrastructure can help urban residents improve their understanding of complex sustainability issues, provide opportunities for residents to interact with urban nature, and potentially encourage citizens to take action to enhance the environment in cities. Green-Church endeavors to extend awareness beyond the church communities to develop responsible attitudes and commitment, both at home and in the wider community. The Green Church Programme embraces several different themes: Litter and Waste, Energy, Water, Transport, Climate Change, and Biodiversity. New themes to have emerged include: Green Information and Communications Technology (ICT) and the sub-theme of Climate Justice.

#### ***1.2 Green Church Initiative***

Green Church Initiative is a program planned to encourage positive behavior towards ecosystem services provision in the areas of food, energy, security, climate regulation, water management, education, and aesthetics in the church environment. Green Church Initiative is a program designed to ensure sustainability and keep up the conditions in which people and nature can exist productively, permitting the social, economic, and church environment to advance (Hosna Ajilian 2014; Husaini and Jusoh 2017). Green Church Initiative is an organized program put down in the churches to ensure reducing negative impacts on environmental pollution and human health to promote environmental sustainability within the church environment (Uche et al. 2013). Green Church Initiatives are policies and programs of churches to promote green church environment, the church should use their resources and experiences



in teaching, research, and stewardship in approaches to enable society and the members to make changes to a green lifestyle.

Green Church Initiative promotes the use and adoption of green infrastructure facilities in the churches. Green infrastructure can be defined as a network of human-managed and natural ecosystems that together enhance ecosystem health and resilience, contribute to biodiversity, and benefit human populations through the maintenance and enhancement of ecosystem services (Gómez-Baggethun et al., 2013; McPhearson et al., 2016; Novotny, Ahern, and Brown, 2010). Green infrastructure projects provide a broad array of human and ecosystem services in areas such as food, energy, security, climate regulation, water management, education, and aesthetics. The use of green infrastructure facilities has been reduced.

Green Church Initiative will minimize negative environmental, economic, social, and well-being impacts on the church's members towards a better practical lifestyle. Green Church Initiative aims to improve and promote sustainability and work with others to implement and practice sustainability development. Green Church Initiative confirms the well-being of humans by integrating economic viability, conservation and protection of the environment, and social equity throughout construction, operation design, maintenance, and waste (Yiing, Yaacob & Hussein, 2013).

Green Church Initiative will diminish the maintenance cost and productivity gains for the residents of the church communities. The sustainable church can teach future experts and improve skills and knowledge on sustainability development. It also enhances energy proficiency in churches, moving to renewable energy, food, and other possessions used on and off the church. Moreover, it can improve the church's social responsibility for environmental protection and conservation resources (Yuan, Zuo & Huisingh, 2013; Ogunode & Ukozor, 2024).

The objectives of the green church initiative include the;

1. to raise the consciousness of the church and management of these institutions in a bid to close the canopy and sequester carbon Green Buildings societies;
2. to create a green church environment by incorporating plants and trees that have multiple benefits in the church to increase oxygen levels;
3. Provide a forum for church management, members, and host communities to meet and engage on environmental issues;
4. to create a calming and pleasant atmosphere for the church to enjoy a conducive worship environment
5. to partake in decoration exercises with students such as by making use of plastic bottles; to implement policies steps by stems towards sustainability in the school environment and classroom,
6. to empower pastors and church members to create a more balanced church-community relationship on environmental sustainability;
7. to encourage churches to adopt sustainable practices that will benefit the environment and promote a greener future;
8. to involve a wider variety of the church community in environmental decision-making and implementation;
9. to improve teaching on green church through development of church member's confidence and sense of citizenship through participation, research and transferrable skills, introduction to new topics and by using data currently generated on site through investigative and problem based research;
10. to provide fresh ideas for research topics and events within the institution; and



11. to improve the church environmental performance, reduce environmental risks and impacts, and achieve financial savings.

## 2.0 SACRAMENTUM CARITATIS AND THE GREEN CHURCH INITIATIVE

In his post synodal apostolic exhortation titled *Sacramentum Caritatis*, Pope Benedict XVI shows how the Church's liturgy especially the sacrament of the Holy Eucharist is related deeply with environmental care. Thus, the Pope sees the Church as the Green Church because the Holy Eucharist is at the center of the Church's life.

### Background of Sacramentus Caritatis

The title of this document is from two Latin words which means 'the sacrament of charity'. It is not just the personal thought of Pope Benedict XVI but the collective thought of the synod fathers which has been enshrined in the tradition of the Church. The Purpose of this Post-Synodal Apostolic Exhortation, according to Benedict XVI, is to comment on and endorse "the richness and variety of the reflections and proposals which emerged from the recent Ordinary General Assembly of the Synod of Bishops... and to offer some basic directions aimed at a renewed commitment to Eucharistic enthusiasm and fervour in the Church."<sup>1</sup> It is to be juxtaposed with his first Encyclical titled *Deus Caritas Est* in which he stressed the relationship between the Eucharist and Christian love manifested in love for God and neighbour.<sup>2</sup>

### Structure of Sacramentum Caritatis

This document as earlier noted is a Post-Synodal Apostolic Exhortation which captures the collegial deliberations, reflections and decisions reached at the XI Ordinary General Synod of Bishops on the Eucharist as the source and summit of the life and mission of the Church and presented through the lenses of Benedict XVI. Characteristic of Benedict XVI's approach, orthodoxy is juxtaposed with orthopraxy in the document since right understanding ought to produce right action. He strikes home that relationship between faith as expressed in the liturgy and life as a faith-expression outside of the liturgy, thus establishing the inseparability of both. The document is very extensive and exhaustive yet not exhausting the unfathomable depths of the mystery of the Eucharist. At the heart of this thirty-two thousand (32,000) word exhortation with ninety-seven (97) articles and two hundred and fifty-six (256) references is the understanding of the Eucharist as a mystery to be believed, a mystery to be celebrated and a mystery to be lived. Thus, it expresses the necessary interconnections in the understanding of Eucharistic faith, Eucharistic celebration and Eucharistic spirituality, thereby, lending credence to the Latin principle: *lex credendi, lex orandi, lex vivendi*. The document has a tripartite arrangement, having an introduction and a conclusion.

### Presentation of the Text

The text is from the article ninety-two of *Sacramentum Caritatis*. Review of this text shows vividly how the Church traditionally is a Green Church. It reads thus;

Finally, to develop a profound Eucharistic spirituality that is also capable of significantly affecting the fabric of society, the Christian people, in giving thanks to God through the Eucharist, should be conscious that they do so in the name of all creation, aspiring to the sanctification of the world and working intensely to that end. The Eucharist itself powerfully illuminates human history and the whole cosmos. In this sacramental perspective we learn, day by day, that every ecclesial event is a kind of sign by which God makes himself known and challenges us. The Eucharistic form of life can thus help foster a real change in the way we approach history and the world. The liturgy itself teaches us this, when,

---

[https://www.vatican.va/content/benedict-xvi/en/apost\\_exhortations/documents/hf\\_ben-xvi\\_exh\\_20070222\\_sacramentum-caritatis.html](https://www.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html)



during the presentation of the gifts, the priest raises to God a prayer of blessing and petition over the bread and wine, "fruit of the earth," "fruit of the vine" and "work of human hands." With these words, the rite not only includes in our offering to God all human efforts and activity, but also leads us to see the world as God's creation, which brings forth everything we need for our sustenance. The world is not something indifferent, raw material to be utilized simply as we see fit. Rather, it is part of God's good plan, in which all of us are called to be sons and daughters in the one Son of God, Jesus Christ (cf. Eph 1:4-12). The justified concern about threats to the environment present in so many parts of the world is reinforced by Christian hope, which commits us to working responsibly for the protection of creation. The relationship between the Eucharist and the cosmos helps us to see the unity of God's plan and to grasp the profound relationship between creation and the "new creation" inaugurated in the resurrection of Christ, the new Adam. Even now we take part in that new creation by virtue of our Baptism (cf. Col 2:12ff.). Our Christian life, nourished by the Eucharist, gives us a glimpse of that new world-new heavens and a new earth-where the new Jerusalem comes down from heaven, from God, "prepared as a bride adorned for her husband" (Rev 21:2).<sup>3</sup>

### Text Analysis:

The new English translation of the third typical edition of the Roman Missal more accurately translates the text with some nuances. It reads;

Blessed are you, Lord God of all creation, for through your goodness we have received this bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands it will become our spiritual drink.<sup>4</sup>

The new translation emphasizes the fact that the bread and wine being offered have been "received" (*accepimus*) through God's goodness. The point being made here is that God is the source of the gifts which are being offered in gratitude to him along with humanity.

Thus, the prayer opens with the blessing of the divine name of God. In it some fundamental articles of faith are professed.

Firstly, it acknowledges that creation is the handiwork of God who created all that is in existence (including human beings) out of his goodness. This article of faith conjures the creation accounts in the first two chapters of Genesis (Gen 1 & 2).

Secondly, it acknowledges that human beings are gratuitous recipients of the gifts of creation and not authors of the same. They have received the gifts of bread and wine, which symbolizes, the goodness of the whole of creation, from the hands of God. All that is in creation is a gift coming down from the Father of lights (James 1:17). Thus, the gifts are God's but entrusted to human beings to care for them on God's behalf. The fact of acceptance of the gifts establishes a relationship: a Giver-God and a receiver-Man. Once there is an entrustment, then there is a responsibility. The reception of the gift from the hands of God charges the recipient (humanity) to appreciate, care for and use them according to the mind of the giver or benefactor (God). Human beings are, therefore, accountable to God for what they do with the gifts of creation. Since what they receive is good, they are obliged to exhibit their stewardship by preserving that goodness in all creation.

Thirdly, it affirms that the human beings are not just passive recipients of the gifts of creation but are active participants in the world. The bread is the "fruit of the earth" (*fructu terrae*) and the wine is the "fruit of the vine" (*fructu vitis*). Both of them are acknowledged as the "work of human hands" (*operis*

<sup>3</sup> [https://www.vatican.va/content/benedict-xvi/en/apost\\_exhortations/documents/hf\\_ben-xvi\\_exh\\_20070222\\_sacramentum-caritatis.html](https://www.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html) accessed 20.01.25



*manuum hominum*) since human labour, activity and ingenuity has been exploited to transform the raw gifts of creation into the processed nature of bread and wine.

The "work of human hands" used here evokes the various levels of human activity and effort by which it collaborates with God in the work of creation. It evokes human sweat shared from clearing the fields, cultivating the land, harvesting and processing of the raw materials of wheat and grape vine.

Similarly, one can decipher the paschal processes that are foundational to the celebration of the paschal mystery in the Eucharistic celebration in the gifts of bread and wine. The production of the bread and wine involves paschal processes.

There is a dying and rising in planting, harvesting, baking or fermenting in the production of the Eucharistic species. Viewed through the eyes of sacramentality, this makes a theological statement about the place of human beings in the cosmos and how they understand the cosmos from an incarnational dimension. Kelvin Irwin articulates this statement thus;

The work of human hands" before and after the Eucharistic action needs to be respected and taken seriously as an intrinsic part of what the Eucharist means. At the same time, preparations for the act of the liturgy of the Eucharist presume that we take the good things of this earth and make them into fitting symbols for the body and blood of Christ. These actions -planting, harvesting, baking bread, and producing wine-are intrinsic to the Eucharistic action.<sup>5</sup>

Put differently, this means that protection, preservation and conservation of the environment for present and future generations is intrinsic to Eucharistic spirituality. Though they ought to use the gifts for their sustenance, the Eucharist summons them to do so sustainably.

The text also affirms another level of relationship between human beings and the gifts of creation entrusted to them. In the gift of bread and wine, humanity and nature are fused into one unit. Thus, human effort and activity together with the gifts of creation are offered to God in and through Christ in the Holy Spirit. They receive divine transformation and become divine gifts of the body and blood of Christ for the salvation of the world. If the Eucharistic bread is symbolically understood as a mini-form of the big loaf called the earth, then the transformation of this loaf into the body of Christ is symbolic of the on-going transformation of the entire universe. In other words, the entire universe is a fraction of the cosmic body of Christ. This is the interpretation of Louis Malieckal when he posits that "after participating in the Eucharistic celebration, one should be able to look at everything that sprouts forth from the earth and say with Christ 'this is my body.' The seedlings, plants, trees, flowers... mountains, rivers, seas, and the entire galaxy are somehow parts of the cosmic body of Christ."<sup>6</sup> Consequently, the Eucharistic transformation of the species of bread and wine into the body and blood of Christ ought to challenge the faithful to be committed to the task of transforming creation into the body of Christ. Since human effort and activity are also symbolically offered to God in the Eucharist, then, that offering would be blemished if humanity's effort and activity bears the bitter tale of gross disregard and uncanny degradation of the earth. Put tersely, destruction of the environment in a sense aggregates to a defamation of the body of Christ.

The above consciousness creates a new vision by which humanity, seen as steward of all creation, learns to respect all life forms and all creation. It sees it as it really is, namely, God's creation on which human sustenance depends and offers itself along with all creation in the Eucharistic sacrifice. Consequently, if human beings fail in their responsibility to care for and protect the goodness of all creation, they would be endangering their own source of livelihood. Violence to creation through unbridled exploitation and pollution amounts to violence to human beings who depend on it for their needed sustenance. Since everything humanity needs to sustain its life comes from the earth as from a mother, it must learn to



treat the earth with respect and protect it from vandalism as it would a mother, otherwise its supporting base or source of sustenance will be eroded and along with it, the entire human family (ecocide). The human race cannot exist without the environment which is its primary source of sustenance. Wendell Berry notes that "to live we must daily break the body and shed the blood of creation. When we do this knowingly, lovingly, skilfully, and reverently, it is a sacrament. When we do it ignorantly, greedily, clumsily, destructively, it is a desecration."<sup>7</sup>

Past, present and future generations will continue to derive their sustenance from the environment, hence all of them must be committed to the task of protecting and wisely use the resources of the earth for their sustenance. The resources of the earth are not inexhaustible. Consequently, present generation who has received the earth from past generations, ought to sustain themselves from it and be mindful and charitable to preserve it for future generations so that they too can be sustained by the resources of the earth. Thus, human greed and selfishness which blindfolds it from appreciating this holistic vision and so prioritize the common good, is not only disconnected from Eucharistic spirituality but is also a social sin since it derails from and violates the will of God for creation.<sup>8</sup>

### ***3.0 Strategies to Promote Green Church Initiative in Nigeria***

There are many strategies to promote green church Initiative in Nigeria. Some of the strategies includes; development of national plan on green church initiative, provision of funding, capacity building, monitoring and evaluation set up internal committee on green church initiative

#### ***3.1 Development of national plan on green church initiative***

To develop the green church initiative in Nigeria, there is need for the government through the ministry of environment, Christian association of Nigeria and other Christians' institutions to develop a national policy and formulate a road map programme on green church initiative in Nigeria. The national policy and programme will provide a clear systematic stems in the development of green church programme. It will provides how the programme will be funded and implementation pattern. The national policy on green church initiative in Nigeria will help to enhance partnership and collaboration in the execution of green church initiative in Nigeria. The provision of a programme on green initiative will support the development of environmental sustainability globally (Gregory 2018). Nigerian institutions should prioritize the development and implementation of comprehensive green church policies. These policies should be tailored to the specific needs and contexts of each institution and should be integrated into the broader institutional framework (Isa, Sedhu, Lop, Rashid, Nor & Iffahd, 2021).

#### ***3.2 Provision of funding***

Funding is very critical for any programme development and implementation. Funding is the pillar that makes every projects and programme succeed. Provision of funds for the implementation of green church initiative is must and must be adequate by the various institutions in charge of the programmer such as the churches, government institutions and the international organizations. Provision of adequate funding will help to procure all the human and materials resources to ensure for development of the green church programme in Nigeria. Adequate funding provision for the green church programme will help to provide capacity building for all the implementer and managers of the green church initiative in Nigeria. Adequate provision of funds will guarantee the development of green school, church and green campus in Nigeria and the rest of Africa (Olatunde-Aiyedun, Olatunde, & Ogunode, 2022; Middle East Technical University, Northern Cyprus campus 2024). Governments, international organizations, and nongovernmental organizations should allocate special funds to support the green campus initiative. These funds are critical for establishing necessary infrastructure, recruiting specialized staff, and



procuring resources to ensure the program's success (Ogunode, Oweikpodor & Olatunde-Aiyedun 2024; Idris, *et al.* 2015).

### **3.3 Capacity building**

Provision of constant capacity programme is another strategy to enhance the development of green church programme in Nigeria. Capacity building according to Gimba, (2010) is the ability to understand or do something and building is an increase in the amount of something over a period of time. Building capacity is the conscious attempt at upgrading, renovating, and acquiring skills, abilities and strategies that must increase consistently over time and enable church administrators react appropriately to church dynamics including professional training, church management, church planting and members' control, improved conditions of service in the churches. Monitoring and evaluation according to Ogunode, Jenis and Kasimu (2024) is a systematic process determining the progress on a programme to check if the programme implementation is achieving the planned result. It is a system that assess the stage-by-stage progress made on a project or programme with the aims of determining if the programme or project is realizing the objectives. Monitoring and evaluation will aid effective implementation of the green campus and church initiatives in the individual institutions. Capacity building is very important in the development of green church programme development in Nigeria. It will equip the school administrators with skills and knowledge on church environment sustainability. Building partnerships with international organizations, nongovernmental organizations, and government agencies is essential for accessing technical expertise, resources, and global best practices that can enhance the effectiveness of green church initiatives via effective capacity building (Ogunode, Daniel, & Daniels, 2024).

### **3.4 Monitoring and evaluation**

To ensure a successful implementation of green church initiative in Nigeria, there is need for the setting up of an effective monitoring and evaluation programme for the implementation of the green church initiative nationwide. Institutions should establish monitoring and evaluation systems to regularly assess the progress of green campus and green church initiatives. This will help identify areas for improvement and ensure that the programs are meeting their sustainability goals (Ogunode, 2024).

### **3.5 Setting up internal committee on green church initiative**

Another strategy to develop the green church initiative in Nigeria is by setting up an internal committee in all the Christian religious institutions to manage the programme. The internal church committee will be saddled with the responsibilities of ensuring that the churches go greening. They will come with different sub-programme within the church to promote the practices and behavior of green church on the members. The internal committee will also be responsibilities for the following programme in the churches;

#### **1. Litter and Waste:**

Assesses the impact of litter and waste on the environment and explores practical means for preventing, reducing and minimising the amount of litter and waste produced by the church. This theme is compulsory when a church is first starting out on the Green-Campus programme and, like all initial themes, should be carried on as a maintenance theme once the campus is awarded.

#### **2. Energy: Implements**

Means by which the church community can work together to increase awareness of energy issues and to improve energy conservation and efficiency.

#### **3. Water Conservation and Protection:**

**Focuses on** the importance of water both locally and globally and raises awareness of water conservation and source protection.



#### **4. Transport and Travel:**

Suggests ways for church administrators, church members, and government to work together to raise awareness of transport issues and implement practical solutions to make a real difference to commuter management on church.

#### **5. Biodiversity:**

Examines the diversity of plant and animal life associated with the church and finds ways to enhance and protect biodiversity.

#### **6. Green Information and Communications Technology (ICT):**

An emergent theme, Green ICT examines the environmental impact of ICT at third level and explores ways in which ICT personnel and Green-Church Committees can cooperate to reduce this impact.

#### **4.0 Findings**

The paper revealed that full adoption of green church initiative in Nigeria will help to promote green church environment and sustainability in the host communities. Development of national plan on green church initiative, provision of funds, ensuring capacity building, monitoring and evaluation, setting up internal committee on green church initiative are some of the strategies to promote green church initiative in Nigeria.

#### **5.0 Conclusion and Recommendations**

This paper discussed green church initiative in Nigeria and concluded that full adoption of green church initiative in Nigeria will help to promote green church environment and sustainability in the host communities. Development of national plan on green church initiative, provision of funds, ensuring capacity building, monitoring and evaluation, setting up internal committee on green church initiative are some of the strategies to promote green church initiative in Nigeria.

The paper based on the findings recommends that United Nations, international organizations and government agencies in charge of promoting green environment and environmental sustainability globally and nationally should include the Christians religious institutions on the cop programme. International organizations and government agencies should collaborate with Christian association of Nigeria on ways to ensure the development of green church programme in all the Nigerian churches.

#### **References**

1. Benedict E. Ukutegbe, (2023). *Liturgy and Environmental Responsibility in Nigerian Context*, [Plush Prints and Paperworks Benin, p. 141.
2. Ekpo, C.G. & Aiyedun, T.G. (2019). Environmental Education: A tool for creation of awareness on adaptation to climate change in Nigeria. *IOSR Journal of Research & Method in Education (IOSRJRM)*, 9 (6) 12-21. <http://iosrjournals.org/iosr-jrme/papers/Vol-9%20Issue-6/Series-5/C0906051221.pdf>
3. FEE (2020). *Smarter Sustainable Campus Communities: A Guide for Campuses Embarking on the Green-Campus Programme*. Green-Campus Guidebook 2018-2019
4. Gimba, M.B. 2010. *Building teacher capacity in classroom assessment to improve student learning in basic education level*. Proceedings of the 1st International Technology, Education and Environment Conference of African Society for Scientific Research (ASSR)
5. GIETU (2021). How to transform a University efficiently into a Green Campus. <https://www.giet.edu/blog/how-to-transform-a-university-efficiently-into-a-green-campus>



6. Gregory, R (2018). Five Tips for A Greener Campus. <https://facilityexecutive.com/five-tips-foster-greenercampus/>
7. Hosna, A. (2014). Review of Factors Affecting Sustainability in the Universities by Michigan. Technological University.
8. Husaini, M. Z. and Jusoh, A. (2017). The Review of Sustainability Model and Indicators for Higher Education Institutions in Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 7(11), 1170–1182.
9. Idris, N. H. *et al.* (2015). Towards a Framework for Promoting Sustainable Construction in Malaysia. *Jurnal Teknologi*. 76(1), 303–311.
10. Isa, H. M., Sedhu, D. S., Lop, N. S., Rashid, K., Nor, O. M. & Iffahd, M. (2021). Strategies, challenges and solutions towards the implementation of green campus in uitm perak. *Journal of the Malaysian Institute of Planners*, **19** (2) 60 – 71.
11. Kevin W. Irwin, (2023). *Models of the Eucharist*, (New Jersey: Paulist, 2005)53. In Benedict E. Ukutegbe, *Liturgy and Environmental Responsibility in Nigerian Context*, (Plush Prints and Paperworks Benin, p. 139.
12. Malieckal, L. (2023). *The Eucharist: Gift and Task*, (Bandra: St Paul, 2011) p. 25. In Benedict E. Ukutegbe, *Liturgy and Environmental Responsibility in Nigerian Context*, (Plush Prints and Paperworks Benin, 2023) p. 140.
13. Middle East Technical University, Northern Cyprus campus (2024). Green Campus. <https://ncc.metu.edu.tr/initiatives/green-campus>
14. Ogunode, N. J., Daniel, A., & Daniels, A. A. (2024). Green Campus Initiatives in Nigerian Universities. *International Journal of Leadership and Innovative Management*, 1(3), 1–8. Retrieved from <https://eminentpublishing.us/index.php/IJLIM/article/view/111>
15. Ogunode, N.J. & Ukozor, C.U. (2024). Examining tertiary institutions roles in promotion of green campus initiatives, green communities and environmental sustainability in Nigeria. *Journal of Green Cities and Sustainability*, 1(1), 1-12.
16. Ogunode, N.J., Jenis, R. K. & Kasimu, S. (2024). Monitoring and evaluation of education programme in Nigeria: benefits, reasons, problems and way forward. *The International Journal of Leadership and Innovative Management (IJLIM)* 1(1).
17. Ogunode, N. J., Oweikpodor, V. G. & Olatunde-Aiyedun, T. G. (2024). Implementing Green Campus Initiatives in Nigerian Higher Education Institutions, *RAQAMLI IQTISODIYOT, BIZNES VA INNOVATSIYALAR JURNALI*, 1 (1),45-57
18. Olatunde-Aiyedun, T.G., Olatunde, M. & Ogunode, N.J. (2022). Causes, Effects, and Predictions of the Global Climate Change: 2012–2026. *Web of Semantic: Universal Journal on Innovative*, 1(1), 29-40. <http://univerpubl.com/index.php/semantic/article/view/8>
19. Sherif, R.A. (2023). Techniques for Converting Universities into Green Environmental Universities and Its Impact on the Design of Various Spaces. *Journal of design sciences and applied arts* 3(2), 191-205
20. Uche, G., Maizon, H., Afees, O.S. and Kherun, N.A. (2013). Review of green building demand factors for Malaysia. *Journal of Technology, Energy and Policies*. 3(11), 471–478.
21. UN environment programme (2022) Education environment. <https://www.unep.org/exploretopics/education-environment/why-does-education-and-environment-matter/green-university>



22. USAID (2023). Climate profile of Nigeria. <https://www.usaid.gov/climate/country-profiles/nigeria#:~:text=Rising%20sea%20levels%20increase%20vulnerability,negatively%20impacting%20health%20and%20nutrition>.
23. Viritopia (2024). Importance of creating green communities. <https://www.viritopia.com/blog/importance-creating-green-communities#:~:text=This%20is%20vital%20for%20the,and%20a%20sharing%20of%20wealth>.
24. Berry, W. (2002). The Art of Common Place: The Agrarian Essays, (Berkeley, California: Counterpoint LCC, 2002) 106. In Benedict E. Ukutegbe, *Liturgy and Environmental Responsibility in Nigerian Context*, [Plush Prints and Paperworks Benin), 141.
25. Yiing, C. F., Yaacob, N. M. & Hussein, H. (2013). Achieving Sustainable Development: Accessibility of green buildings in Malaysia. *Procedia - Social and Behavioral Sciences*, 101, 120–129.
26. Yuan, X., Zuo, J. & Huisingh, D. (2013). Green Universities in China e what matters? *Journal of Cleaner Production*, 61, 36–45.