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Light illuminates a crater during the sunrise at Haleakala National Park on the Hawaiian island of Maui Oct. 9, 2018. (CNS/Navesh Chitrakar, Reuters)



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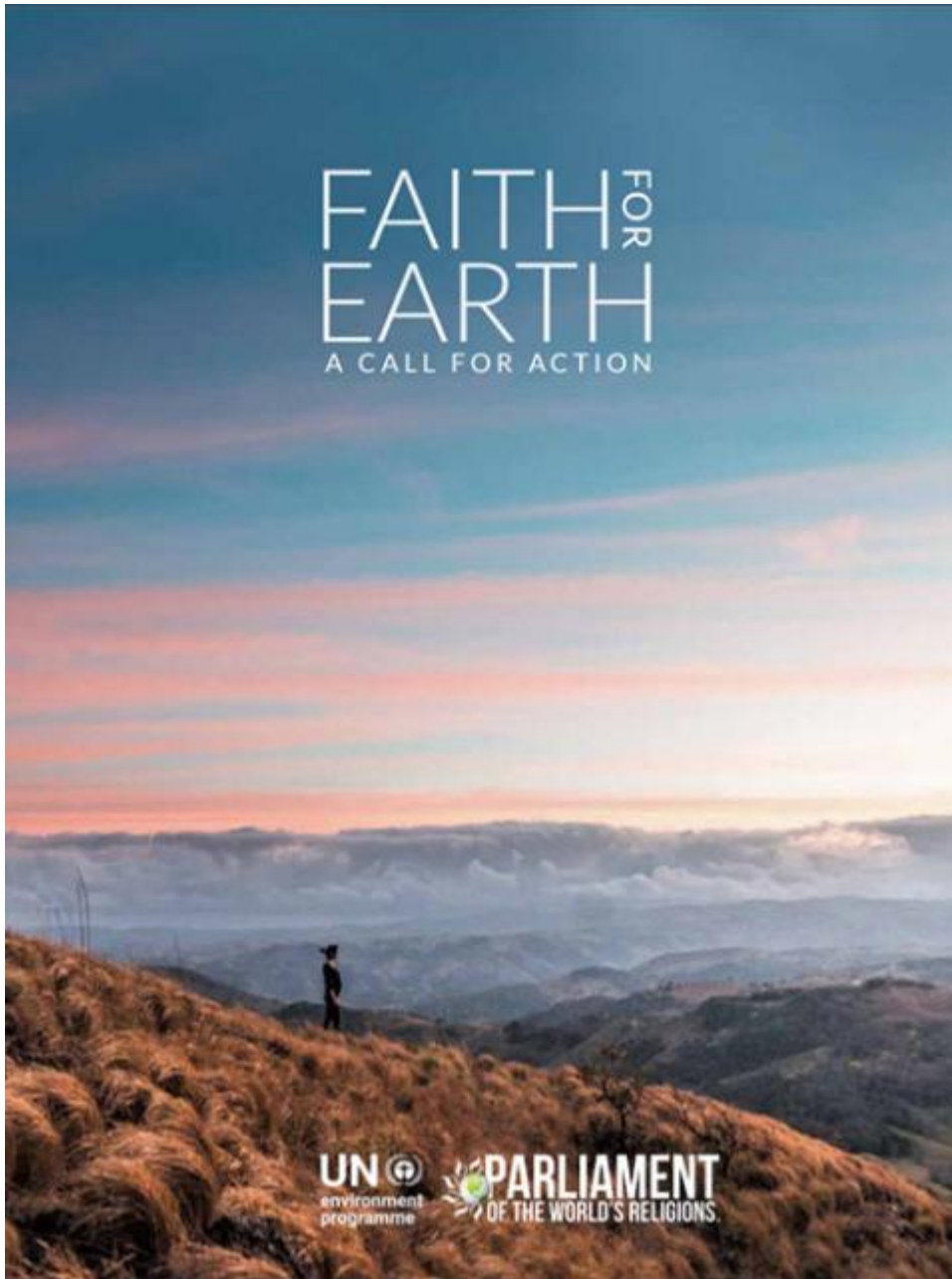
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The world is home to many religions, yet there is common ground in the belief that the Earth, itself a common home, must be respected and protected in the face of growing environmental threats.









- The need for gratitude for the natural world, upon which human survival relies;
- There are both legitimate and illegitimate uses of nature, with greed and destruction condemned and restraint and protection commended.

Along with teachings, *Faith for Earth* focuses on how many religious communities have responded to the call to care for the earth. One shared focus across faiths has been trees.



Pilgrims travel in boats as they accompany the statue of Our Lady of Nazareth during an annual river procession and pilgrimage along the Apeu River to a chapel in Macapazinho, Brazil, Aug. 3, 2014. (CNS/Reuters/Ney Marcondes)

Many Shinto shrines are found in forests, which are then viewed as sacred, leading in recent decades to the preservation of the area's ecosystems and raising environmental awareness. In November 2019, Sikhs celebrated the 550th birthday of Guru Nanak by planting 1 million trees. Catholic dioceses and groups in Africa have also emphasized tree plantings.

Since the early 1990s, some Buddhists have ordained trees, wrapping traditional orange cloths around them, to draw attention to deforestation, while those living in the Himalayan Mountains have networked to take steps to protect the local environment. Elsewhere in the Himalayas, the Chipko movement, especially prominent among Hindu women, began holding vigils in the early 1970s to stop logging in the region. And the Interfaith Rainforest Initiative today is a global effort to end tropical deforestation.

The book also highlights measures that religious communities have taken to live out stewardship in their own actions, such as the Sisters of Earth network of Catholic women religious and their commitment to eco-justice and sustainability.

Sikhs have also worked to "green" their houses of worship, known as gurdwaras. And earlier this year, 500 rabbis and Jewish leaders issued "Elijah's Covenant," a letter calling for action on climate change and support for refugees fleeing disasters.

The practice of a "Green Ramadan" has gained in popularity among Muslims, which includes conserving food at the traditional Iftar evening meal each night to give to people in need, adopting a more plant-based diet and using less disposable products and more reusable items. Last year, the Fiqh Council of North America, which provides guidance to Muslims on the continent, called for Muslim investment firms to develop fossil fuel-free portfolios that include investments in clean energy.

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The U.N. has produced guidelines to help houses of worship reduce energy use and become more sustainable. With buildings responsible for roughly 30% of greenhouse gas emissions worldwide, the U.N. said green adaptations by the globe's estimated 100 million-plus houses of worship would be "a massive demonstration of commitment to sustainability."

Said Iyad Abumoghli, director of the U.N. Environment Programme's Faith for Earth Initiative, "Our challenge is not that we don't know what to do — it's how quickly we can do it. ... We're calling on everyone — countries, cities, the private sector, individuals, and faith-based organizations to become part of the flourishing global interfaith movement that is increasingly bringing people together to protect and sustain life on Earth."

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