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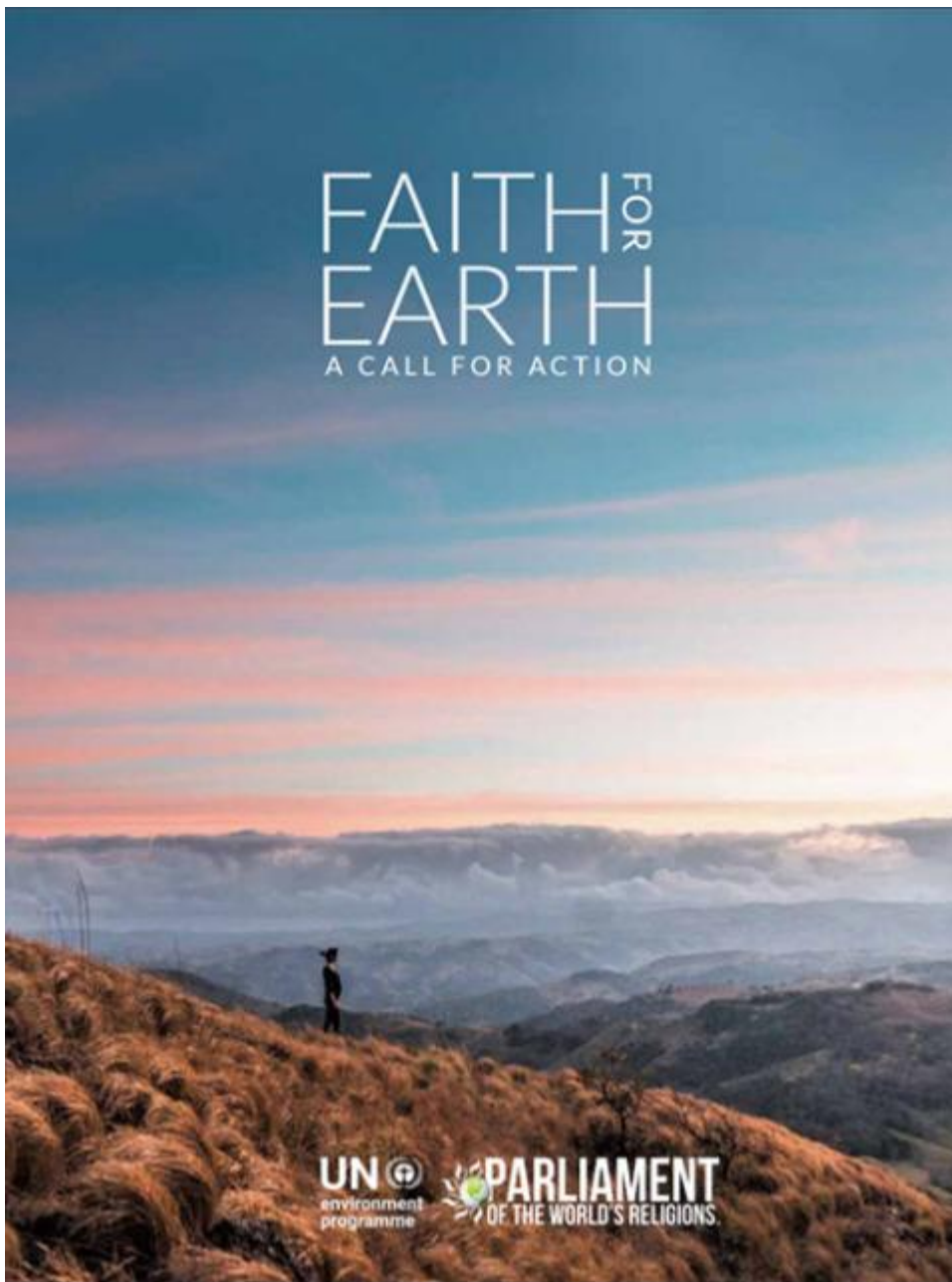
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The world is home to many religions, yet there is common ground in the belief that the Earth, itself a common home, must be respected and protected in the face of growing environmental threats.



That is the main focus of a new book, *[Faith for Earth: A Call for Action](#)*, from the United Nations and the world's religious communities that spotlights the shared reverence and responsibility across faiths toward the environment, and their collective resolve to take actions to preserve it.

Faith for Earth was released Thursday by the U.N. Environment Programme and the Parliament of the World's Religions during the Faith for Nature Global Conference, held in Skjálfhol, Iceland. The 57-page book, available online and in print, describes how many religions view the natural world and their duty to safeguard it. Those faith-based perspectives are paired with scientific explanations of the multitude of crises threatening the planet's oceans, atmosphere, ecosystems and people.

A first version of the book was published in 2000 under the title *Earth and Faith: A Book of Reflection for Action*. In the 20 years since, "the planet has undergone profound and rapid changes," reads the preface, among them climate change, accelerating species extinction, collapsing ecosystems and "deepening human suffering."

"The decades ahead present us with a crucible of moral choices," David Hales, climate action chair for the Parliament of the World's Religions, writes in an opening message.

Sv. Hildegarda

CHANTICLE OF THE CREATURES
Hear High, all powerful good Lord
Thou art the primal, the great, and all knowing,
Thou knowest, High High, all in holding,
and so knowest to wisely to sustain this world.

Prayed by The, our Lord, with all This creation,
especially for Mother Eve,
When she lay still through release, the give us light,
and be it beautiful and radiant with your presence,
and from the darkness of this, High One.

Prayed by The, our Lord, through Mary and the stars,
to become the breath of our lives and protection and beautiful.

Prayed by The, our Lord, through Mother Mary,
and through the, our Lord, and every kind of creature
through which we are sustained by Your creation.

Prayed by The, our Lord, through Saint Peter,
who is our faithful and catholic and perfect and divine.

Prayed by The, our Lord, through Mother Mary,
through which we fight the night,
and be enlightened and purified and saved and strong.

Prayed by The, our Lord, through our Sister Hildegard,
who inspired and governed us and whose presence sustains both with
sublime beauty and truth.

WISDOM
St. Hildegard of Bingen was a Benedictine abbess, theologian,
composer and writer who lived in the 12th century. She was
both spiritual and a leader of the Church in 1211.
It is important to note that Hildegard was not the only
woman who wrote and composed songs.

Mad speaks as the Holy Spirit
I, the Holy Spirit of divine wisdom, can utter beyond the
boundaries of the heavens. I gather to the earth, and I turn
to the sea, mountains, and hills. I witness to all, as well as
within the fire of your everything. I make everything to
be. I remain faithful on every level of reality and I bear
witness to everything because of me in the very way that
everything exists. Like the wind, which flows to the
highest of heights, I give to all of you
with love and grace. Amen.

Hildegard prays the Holy Spirit
O Spirit of the Spirit, O Holy Spirit,
O Spirit of the Spirit,
Only you, you, giving life to the Father,
I, through whom the world was
created, and in all things,
I, through whom the world was
created, and in all things,
I, through whom the world was
created, and in all things.

SALVATORIS
The words of Pope Francis, written in On Earth We
Common Home has been a living gift to public conscience
and devotion of the world's people. The book on all things
is now pronounced on May 24, 2015 and takes its title from the
opening words of "The Canticle of the Creatures" of St. Francis,
which is our most beautiful and joyful, the one that every
morning, evening, politics, education, theology, and spirituality
prophesies the perspective that the Holy Spirit, "The Holy Spirit"
Landscape of "The Canticle of the Creatures" for the natural world and
social justice are both calls, respectively, to religious contemplation
and calls for a conversion to ecological care of the world
and life. The search for the Holy Spirit in the environment
and the environmental crisis, including climate change, is an
ethical and spiritual issue. Richard D. Lattin, Jr. (1) suggests that
there is a new, public, public perspective of climate change or
a search for the Holy Spirit and the Holy Spirit are
both necessary to solve these.

It is not a question of
It is not a question of the global environmental deterioration.
I seek to address every person living on this planet. (2)

The search challenge to present a new common home includes
a search to bring the whole human family together to seek a
sustainable and integral development for us know the things
are change. (3)

We have no solution that is not a high level approach through
our common approach. It must engage a variety of people
to address the environment, as we have both the city of the
earth and the city of the spirit. (4)

It cannot be emphasized enough how everything is interconnected.
We are bound not only to the natural world, one world,
one common world, but to the other world, with one complex
world which is both social and environmental. Strategies for a
holistic demand an integral approach to addressing persons,
nature, spirits, and the world, and in the same time governing
nature. (5) (6)

The capacity of people living on our planet grows to be
bound. The search for the Holy Spirit in the environment
and the search for the Holy Spirit in the environment
and the search for the Holy Spirit in the environment.

What kind of world do we need to live in these solutions
offer us as billions who are more growing up? (7)

Landscape of "The Canticle of the Creatures" for the natural world
and social justice are both calls, respectively, to religious
contemplation and calls for a conversion to ecological care
of the world and life. The search for the Holy Spirit in the
environment and the search for the Holy Spirit in the
environment.

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"Scientific evidence documenting the crisis is undeniable and grows with every passing day. At the same time, there has been a surge of faith-based action and advocacy on behalf of the environment from religious groups everywhere. The response is coming from every corner of the world, reflecting both the diversity of the ways we define our relationship with nature and the essential unity of values at the core of all our hope," the book states.

It adds, "It is time, as never before, to call on our faith, our values, our religious teachings and traditions — on Faith for Earth. And it is time for action."

The book's faith section was authored by Kusumita P. Pedersen, professor emerita of religious studies at St. Francis College, in Brooklyn Heights, New York. It presents teachings on creation and the environment from a dozen faiths, including Christianity, Buddhism, Baha'i, Sikhism, Daoism and Islam, as well as a number of Indigenous traditions.

MOTHER EARTH
 Mother religions, we see in the bond of symbiosis in relation of the individual, person-to-person, or person-to-thing, their common to human, through the ritual passage — faith, pilgrim, marriage, death, and rebirth. We have no words to write as these shall to be born, and each one of us is the living word.

All over Africa, Earth is regarded as the female spirit, the Earth Mother. There is expected to care for her, honor, defend, and love her. Especially, we will care for her and respect her great presence. We ask for protection again before things to fear the land so that her child may remain here for good. Some Yoruba even know as the goddess of the Earth, and when we cannot avoid a disaster, he is asked to breathe life to save and to restore creation.

When great justice and conscience is shown to those who have sinned in spirit and passed onto the ground who calling the name of the God, Mother Earth, and the ancestors, and honoring their blessings upon all present. Justice and mercy play an important part in the African view. When in a desert a person sees her hands, she is thinking something — "I am leaving all in the great world."

The one of African religion is in presence between the human, human, the spirit world, ancestor, and the environment. In African belief in the African spirit, we believe that Earth is fully alive to us. We are made by the spirit of Earth and are changed with taking care of it and having it in a larger world. We live on Earth, it is full, and children will not take any Earth to be born.

— (from *Religion and the Environment*)

The Marginal people cannot be read more than a ghost. We're not, not, not, not, not — all were denied of the same substance by the ancestors who continue to live in land, water, sky, Country in Mind with others in speaking language and thinking in no matter whether the shape of this substance is human, rock, coral, spider. Country is broad, open, all, and coral life, and country, love, words, and care for the people in this Country in Mind, culture, identity, Country in all.

The Marginal people, having been who the world did. The ancestors taught the people the ways of being in Country, and those ways were called the Law. It was Law that sustained the well of this world as contributed by the ancestors, and the well of the world was sustained by the ancestors. The ancestors taught the people that was the world. Life and the knowledge of how to care for it, was passed on to the world. This land never existed a Day. Age after the light of morning, great life, and justice was brought forth.

In the end, all that needs to be applied is the justice that is contained in the spirit world, and all that needs to be done is to be done in the spirit world. In the spirit world, it is the same world, to the living, to the dead, to the ancestors, and the world, to the light that shines from the sky.

This world was not always as we know it now. Once all was darkness, light was present, and so the present, the present world. Light, water, sky, life was given, and life in all its shapes was given the way of being. But then, the world might have been the ancestors had made it. There was the being, there was the being. "There was" — the ancestors call the "Emerging, the being" of the world. It is called "being."

— (from *Religion and the Environment*)

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The book quotes a number of prominent faith voices, including Pope Francis, Ecumenical Patriarch Bartholomew of Constantinople and Mohandas Gandhi, along with St. Hildegard of Bingen, Passionist Fr. Thomas Berry and Rabbi Arthur Waskow, and cites passages from the Book of Genesis, the Hadith, Navajo chants and Jainism texts.

The prayers, hymns and texts featured in *Faith for Earth* show how different belief systems have often used similar language in describing the world.

"O Mother Earth! You are the world for us and we are your children," reads the Hindu hymn "In Praise of Mother Earth."

THE HINDU RELIGION AND THE ENVIRONMENT
The Hindu concept of dharma is the principle of cosmic order. It is a sacred duty that is to be followed with all one's might. At the same time, it is a duty to be followed in a way that is in harmony with all creation. It is a duty to be followed in a way that is in harmony with the natural world. It is a duty to be followed in a way that is in harmony with the natural world. It is a duty to be followed in a way that is in harmony with the natural world.

ONE MILLION TREES
To celebrate the 100th birth anniversary of Guru Nanak in November 2019, the world planted one million trees. As a gift to the mother planet, a commitment was made to plant 100 million trees globally in Guru Nanak's birth month. Many of these trees have already been planted in Punjab, the birthplace of Guru Nanak, and throughout the Sikh Diaspora. The initiative has inspired the "Million Trees" movement of planting native trees, including native species, developed by the Sikh diaspora. (Source: <https://www.sikhnet.com/news/100-million-trees-planting>)

TREES GROWING THE GURDWARA
A 100-year-old tree in the Gurdwara Sahib in Amritsar, Punjab, is a symbol of the Gurdwara's history. The tree is a fig tree (Ficus religiosa) and is believed to be the same tree that was planted by Guru Nanak. The tree is a symbol of the Gurdwara's history and is a source of pride for the community. The tree is a symbol of the Gurdwara's history and is a source of pride for the community. The tree is a symbol of the Gurdwara's history and is a source of pride for the community.

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"Praised be You, my Lord, through our Sister Mother Earth, who sustains and governs us, and who produces various fruit with colored flowers and herbs," St. Francis of Assisi wrote in his "Canticle of the Creatures."

"Air is the guru; Water the father; and Earth the great mother. Day and night are two male and female nurses in whose lap the entire world plays," reads a passage in the Guru Granth Sahib, the central Sikh scripture.

"Heaven is my father and Earth my mother and even such a small creature as I finds an intimate place in their midst," wrote Neo-Confucian philosopher Chang Tsai in his 11th-century "Western Inscription."

At the end of the faith section, the book summarizes eight points of agreement across religions regarding humans' relationship to the environment. Among them:

- The natural world itself has value beyond serving human needs, and non-human creatures have moral significance;

- 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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