**Religions, Environmental and Climate Change Crisis: Our Common Action for the Future**

The world is in state of environmental and climate change crisis. Degradation of resources due to humanity greed has been blamed for this problem. Political and economic efforts to restore the nature have yielded minimal results to save the life on earth. Uncontrolled and unregulated exploitation of natural resources, problem of greediness, increased consumerisms, and profiteering economies, all blamed for the increased greenhouse emissions, waste generation, deforestation, devastating droughts, floods, displacement, immigration, and insecurity. The consequences associated with increased uncontrolled and unregulated anthropogenic activities has significantly resulted to land, water, air and sea pollution with threats of increasing environmental and health burdens. There is now the feeling that religious values, teachings and practices has potential to complement efforts made so far to restore the nature. This opportunity has largely remained recognized under various international frameworks, agreements and treaties. To further such noble efforts, the Missionary University (USA), Tangaza University, Umma University and Harmony Institute have once again joined their hands to organized the 2nd Global interfaith conference under the theme religions, environmental and climate crisis: Our Common Action for the Future” with objective of drawing the global political and religious leaders’ attention to this crisis. In the recent past, both Muslims and Christian faith groups have been appreciated. As a result, Pope Francis released a landmark document *Fratelli Tutti* on 3rd October 2020. The Encyclical letter accurately describe these crisis as dark clouds over the world, and plight of vulnerable communities, where he made humble plea to give hope by opening humanity heart through responsible governance and leadership, sustainable use of natural resources to benefit dialogue and friendship, valuing peace, solidarity and human security. When deeply reflecting on these rich aspiration and values, juxtaposed implies that world religious communities have great potential to use their faiths as special purpose vehicle to serve humanity politically, economically, socially, spiritually, environmentally and technologically.

In relation to Laudato Si, the foundation envisaged by St. Francis of Assisi is refreshed to communicate the need to respect and conserve the nature, promote energy efficiency, appreciate God creation, and responsible relationship with earth and people. The culture of masters, consumers and ruthless exploiters is condemned from the religious perspective.

In this document, Pope Francis, successfully identified pressing modern crisis facing humanity include pollution and climate; water pollution, loss of biodiversity, decline in the quality of human life, breakdown of society moral system and global inequality. He further elaborated that global climate crisis as demonstrated by scientific studies is due to the great concentration of greenhouse gases (carbon dioxide, methane, nitrogen oxides and others) released mainly as a result of human activity. This will have grave implications including environmental, social, economic, political and for the distribution of goods and services for the poor (who are least responsible for causing the problem) are disproportionately vulnerable to its harmful effects. Laudato Si strongly recognizes the ecological debt by the North to the South and blame weak international responses to mitigate this ecological and other crisis.

Therefore, the global interfaith conference is organized by interfaith institutions and faith-based universities to achieve the following objectives:-

1. Promote integrated environmental management approaches guided by scientific studies and religious values.
2. To examine the underlying issues of global environmental and climate crisis with a view to mitigate through religious values and improved practices.
3. To appreciate the intrinsic goodness, diversity and interconnectedness of the nature in order to bring out the essentiality of responsible stewardship, transformed attitude and behaviours.
4. To create ecological and spiritual education awareness among the global faith and non-faith communities for building peace and social resilience.